



**An Examination of the Challenges of Qur'anic Education and its Memorization in
Doma Chiefdom of Nasarawa State Nigeria**

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Abstract

Uthman bin Affan reported: The Prophet, peace and blessings be upon him, said: The best of you are those who learn the Quran and teach it. (Ṣaḥīḥ al-Bukhārī 4739). The glorious Qur'an education in accordance with Qur'an teaching is imparting such knowledge instructional materials such slates used as teaching aids. Qur'an school was first established by Shaykh Abdul-Rahman Muhammad in Doma during the reign of Andoma Onyamale Osabo who ruled Doma in 1869 and later four Qur'anic education centers or schools were established during the reign of Andoma Attah Okete in 1881 and Andoma Owuso Akabe in 1890 by those scholars in Doma Chiefdom: Shaykh Yahya Adam in Ungwan Nupawa, Shaykh Sidi Ali in gida wangwa, Shaykh Abdullahi Yawuri in Ungwan Galadima, Shaykh Mustapha Abubakar in Ungwan Liman Shaykh Abdul Banufi in Ruttu, Shaykh Gana Rilwanu in Iwashi, Mallam Ali Kasimu in Alagye, and Mallam Isa Ashafa in Brurumburum. Despite the fact that Qur'anic education has been in existence in Doma Chiefdom for a long time it is bedeviled with numerous challenges like no class room, inadequate of curriculum, inadequate of accommodation, which are still not attempted to. This paper first aims at examining Qur'anic education as a subject in the field of learning and as a moral reformative strategy in Nasarawa State, focusing on Doma Chiefdom. Secondly, data were collected through interviews, personal observations and library work would be analyzed, and discussed. Finally found, inadequate of class room, there is no good water etc. The paper ends by recommending ways out of the challenges.

Keywords: Qur'anic, Education, Examination, Challenges, Doma, Chiefdom, Nasarawa

Introduction

The Qur'anic education has a long history of existence in Nigeria. It started in the northern parts of the country, long before the advent of western education. It operated through the Qur'anic school or *makarantan allo* in Hausa language, whose main objective was to familiarize pupils with the tenets of the Qur'an and probably become Islamic scholars. The Qur'an has been the core-curriculum of this system of education since its beginning because it plays a central role in the life of a Muslim spiritually, politically, socially, economically, etc, (Ashraf and Hussain, 2014) Some scholars said that the problem of the Qur'anic school started with the colonial invasion of the Northern part of Nigeria, which led to the relegation of Islamic education to the background, and this led to the gradual eroding of Islamic educational system. Curriculum contents, teaching methods, teacher qualification, infrastructure and administration have been compromised, however, the Qur'anic school remained archaic. Accordingly, the *Almajiri* is more of a social problem than a useful member of society. *Almajiris* are vulnerable to being used as political thugs by benefactors who take advantage of their lack of formal education. They are considered as great security risk as many of them have become miscreants who actively participate in ethnic, religious and political violence and terrorism, (Raudlotul and Mohd, 2013).

The attempt in this paper is to examine the Qur'anic education and its memorization in Doma Chiefdom. The paper is divided into eighteen sections: Concept of Qur'anic education in Islam, The coming of Islam to Doma, The origin of Qur'anic education in Doma Chiefdom, Qur'anic education and its memorisation in Doma Chiefdom, challenges of Qur'anic education in Doma Chiefdom, conclusion, recommendations, and References.

Doma Local Government is situated in the southern part of Nasarawa State of Nigeria; Doma town was founded by Andoma Osabonya Ogoshi in (C. 1232 C.E). Doma Local Government Area shares common boundaries with Lafia, the Nasarawa State Capital in the North, Awe LGA in the North East, Keffi LGA in the North West, Nasarawa LGA in the West and Makurdi LGA of Benue State in the South, (Musa, 2007).

Concept of Qur'anic Education in Islam

There so many definitions of Qur'anic education, therefore, to understand the meaning of the term, it is necessary to know the definition of education according to experts.

Muhammad Salih Uthaymeen (9-10) says in his Book titled: *Kitab al-ilim*: that literally knowledge means of cleanse ignorance. Technically he says some learned scholars have consensus opinion on the definition of knowledge it is to be acquainted with something credible: and knowledge is the opposite of ignorance. And another group of learned scholars are of the view that education is the transmission of vast field of knowledge, which is to be acquired, (Uthaimeen). He further said the subject of our analysis is hinged on the knowledge of *sharī'ah*. This is a knowledge that was revealed to the Prophet Muhammad (SAW) by Allāh (SWT), which is knowledge with clear justification, it is a praiseworthy knowledge, that is extinguishes ignorance and darkness. This is knowledge of revelation from Allāh (SWT) and it is authentic), (Uthaymeen, 2009).

Al-Attas said education is a process of instilling something into human beings or something progressively installed into man. He finally concluded that the essence of Islamic education is to discern and acknowledge the “Existence” of Allāh (SWT), (al-Attas 38-39).

Islamic Education view it from various perspectives, even though, there is broader acceptability among the defamations that, Islamic Education being originated from the content of the glorious Qur'an and Hadith of Prophet Muhammad (SAW) is not merely acquiring intellectual knowledge itself, but it is a means of moulding the nature and character of individuals, so that they collectively represent Islamic values, behave as vicegerent of Allah on earth (*khalifatullah*), serve as witness to the truth and noble conduct, (Sani and Musa, 2018).

Islamic Education also can be viewed as Islamic Religious Education in which the person studies religious knowledge, starting with glorious Qur'an and matters of worship such as purification, prayer, zakat, fasting and Hajj. He may however, learn other matters like etiquettes of eating and drinking, Islamic dress, family relations, business transactions, criminal law, and inheritance, (Ibrahim and Idris, 2014).

Fidaus and Shah, in their paper titled: *Education and Research*, assert that education from Islamic perspective is often defined by Muslim scholars from three different dimensions which are reflected in different concepts introduced, important among them are; *tarbiyyah* the process of education that gives emphasis on physical and intellectual development of an individual; *ta'dīb* the process of education that gives emphasis on nurturing good human beings with noble codes of conduct/ethics approved by Islam, so that he may conduct and position himself in society with justice; and *ta'līm* the process of education that is based on the teaching and learning. The concept of education in Islam must take into consideration of all the dimensions stated above. No matter which one of the above concepts is preferable to scholars, it should not be used as a pretext for controversy and intellectual acrimony among scholars; because what matter is not the concept per se but the practice, methodology and its objectives, (Fidau and Shah, 2015).

The Advent of Islam to Doma

There are many versions on how Islam came to Doma: the first is through trade, the second is payment of tax to the Emirate of Zazzau (Zaria) by Alago people of Doma in 1808 and the fall out of the Jihād of Usman Dan Fodio of 1804, (Ahmad).

Abdulkadir, in his article titled: Islam in the non-Muslim Area in Northern Nigeria: c. 1600-1960 says, On Plateau (Jos), Muslim Hausa traders had long been interacting, some of these Muslim traders later settled and inter-married with the host communities. This visit of these Muslim groups to and settlement around the confluence region and the hinterland meant that non-Muslim groups like the Igala, Ebira, Kakande, Jukun, Idoma, Doma, Tiv, Bassa Nge, Bassa Komo and several others were in contact with Islam, Thus, the main agents of early diffusion of Islam were at first the Muslim traders and missionaries, (Abdulkadir, 2015).

It was said items that the Muslim Hausa traders used to come and purchase in Doma are: *Wandu* Doma (Trouser with embroidery and black smite product), specials spears, big and small hole, iron box, as well as iron dishes (Ogande).

And in the version of payment of tax to Zaria by the Alago people of Doma, Sirajo said, in his thesis “A History of District and Local Government Administration in the Northern Districts of Zazzau Emirate, c. 1902 – 1976,” the Emir sometimes used to lead the expedition on his vassal areas in order to enforce payment of the *gandu*. These vassal states or sub-emirates of Zazzau were Kauru, Kajuru, Lere, Jama’^a, Keffi, and Nassarawa. And also he goes on to say, Kauru and Kajuru were already under Zazzau even before the jihad. While the Lere, Kagarko, Jama’^a, Keffi and Nassarawa were brought after the jihad by 1808. The other areas that also came under Zazzau after the jihad were Kuseriki, Galadiman Kogo, Doma, Lafiyan Barebari, Lapai and Koro Chieftaincies of Zuba,

Izom, Kawu, Jiwa, and Kuji (Haliru, 2015). By this version, there is an indication that Doma and other areas had early contact with Islam through the conveying of taxes to Zaria Emirate in 1808, (Muhammad).

The Importance of Qur'anic Education or Learning to every Muslim is that the Qur'ān, *Sunnah*, and the sayings of the Companions of the Prophet (SAW) lay emphasis on the significance of learning. It is binding on every Muslim to learn his or her religion and all the issues related to the worship of Allāh, which is the exclusive purpose of their creation, as Allah says in His glorious Qur'an:

Wa maa khalaqtul jinna wal insa illaa liya'budoon, (Q, 51:56).

And I (Allāh) created not the jinn and Mankind except that they should worship Me (Alone). (Q, 51:56).

And also Allāh urges Muslims to keep reading and learning the religion, in the first verses of *surah* 96 which was revealed to Prophet Muḥammad (SAW), Allāh Says in His Glorious Qur'ān:

Iqra bismi rab bikal laze khalaq. Khalaql insaana min 'alaq. Iqra war ab bukal akram. Al laze 'allama bil qalam. 'Al lamal insaana ma lam y'alam, (Q, 96:1-5).

Read in the Name of your Lord Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read and your Lord is the Most Generous. Who has taught (the writing) by pen. He has taught man that which he knew not. (Q, 96:1-5).

Proof from *Sunnah*,

Abu Hurairah reported: The Messenger of Allāh (SAW), Peace and blessings be upon him, said, 'When the human being dies, his deeds come to an end except for three ongoing charity, beneficial knowledge, or a righteous child who prays for him.

The origin of Qur'anic Education in Doma Chieftdom

The son of Shaykh 'Abdulrahnan Muḥammad by name Muḥammad said that, it was during the reign of Andoma Ari Onyamale Osabo who ruled Doma in 1869 that Shaykh 'Abdur-rahmān Muḥammad came to Doma on a scholarly visitation. The Andoma accepted him whole-heartedly and gave him a befitting accommodation. This prominent Islamic scholar was requested to pray for the progress and stability of Doma Kingdom. His activities in Doma through recitation of the glorious Qur'ān advanced the course of Islam and its scholarship in Doma. The Andoma gave him a wife by name Hassana (Opane, her traditional name); the Shaykh was therefore integrated into Doma society and conferred with citizenship of Doma. He was eventually given a large portion of land which he settled with his family. Shaykh 'Abdulrahman Muḥammad established the first Islamic school and built the first *Masjid* for education and worship of Allāh (SWT), and the school (*Zaure*) and the *Masjid* are still in a existence till date, (Abdullahi).

Thereafter and gradually, four Islamic school were established during the reign of Andoma Attah Okete in 1881 and Andoma Owuso Akabe in 1890 by the following scholars in Doma; Shaykh yahya 'Adamu in Ungwan Nupawa, Shaykh Sidi 'Ali in gida wangwa at Ungwan Dawaki, 'Abdullāh Yawuri in Ungwan Galadima, Shaykh Mustapha 'Abubakar at Ungwan Liman, all within Doma town and alongside Shaykh Abdul Banufi in Ruttu, Shaykh Gana Rilwanu in Iwashi, Mallam Ali Kasimu in Alagye, Shaykh Isa Ashafa in Brumburum, (Ahmad). Outskirts communities of Doma.

Here this study intends to review the system of Islamic school of *Makarantar Allo*, *Tsangaya*, *Ilimi*, *Makarantar Zaure* and review of some related works to this research.

Garba says in her paper: Strengthening the Human Capacity of the Muslim Youth through the Makarantar allo, (Elementary Stage of Islamic Education), for self-Reliance, Poverty Alleviation and National Development, the Makarantar in Hausa language literally means a school while Allo means slate. When put together, Makaranta Allo literally means 'a school of slate' (i.e a school where wooden slate is used as instructional material). This name refers to a school of the elementary stage of Islamic education, and it has many names in different Muslim communities. For instance, it is called the Kuttāb in Egypt, the Madrasah in Pakistan, and the Tsangaya in the olden Kanem-Borno Empire, (Garba, 2015).

The Hausa call it so, because slate is the main apparatus or teaching equipment being used in such schools. This kind of schools is considered as the centre of Islamic education, and in virtually all the Muslim communities, every child is expected to start his education with this type of school. Its main objective and priority is teaching the recitation of the Qur'ān to the children, and it is expected that, every Muslim child must learn the sacred text or some parts of it by heart. Importance is therefore given to the recitation, writing, and memorization of the Qur'ān. The structure of the *Makarantar Allo* differs radically from the present day *Islamiyyah* and the western secular schools, as its schedule is very flexible with no clear cut classes or examinations. This allows a child to progress at his or her own pace. Thus the length of time it takes for an individual to memorize the whole Qur'an depends on his intelligence and commitment, and the *Makarantar Allo* is expected to end with the complete memorization of the Qur'ān and a graduation ceremony is organized for the graduates. From thereon, the graduates may then move to the *makarantar ilmi* for advance Islamic education where other branches of knowledge such as *Tafsīr*, *Fiqh*, *Tawhīd*, *Manṭiq*, *Sīrah*, *Ṣarf*, *Balaghah*, *Tasawwuf* and so on are taught, (Garba, 2015).

Qur'anic Education and its memorisation in Doma Chiefdom

There are many Qur'anic education centres and schools for memorisation in Doma, and below is a table of some selected ones and their enrolment, (Adamu).

S/NO	SCHOOL	ENROLMENT		
		BOYS	GIRLS	TOTAL
1.	Makarantar Shaykh Mustapha Abubakar	30	15	45
2.	Makarantar Mallam Umar Ahmad Baduku	38	12	50
3.	Makarantar Alarama Shu'aibu	80	21	101
4.	Makarantar Alarama Sirajo Ahmad	40	30	70
5.	Makarantar Haruna Jibrin	35	25	60
6.	Makarantar Adamu Kawis Abddullahi	40	45	85
7.	Makarantar Hussaini Shu'aibu	50	35	85
8.	Makarantar Abdulsalam Shu'aibu	60	40	100
9.	Makarantar Alarama Muhammad Idrisu	40	30	70
10.	Makarantar Alhassan Shu'iabu	32	24	56
11.	Makarantar Shaykh Abdul Banufi in Ruttu	20	15	35
12.	Makarantar Shaykh Gana Rilwanu in Iwashi	30	11	41
13.	Makarantar Mallam Isa Ashafah in Burum-Burum	35	25	50
14.	Makarantar Mallam Ali Kasimu in Alagye	40	22	62
15.	Kuliyatu Isa Litafeezul Qur'an	230	204	434
16.	Mu'assatu-Tillawatil Qur'an	150	42	192
17.	Raudatu Abi Unaisa	250	150	400
18.	Al-Furqan	40	25	65
19.	Darul Ilm	300	150	450
20.	Annur Litahfeezul Qur'an	300	192	492
21.	Ummul Qur'an	150	100	250
22.	Assasuddinil Islam	100	140	240
23.	Nurutilawatil Qur'an	200	118	318
24.	Albayan	120	80	200
25.	Sabilu-Rashad	60	40	100
26.	Kuliyatu Ishaqa	30	26	56
27.	Kuliyatu Wawo	220	180	400
28.	Darul Hudu	120	86	206
29.	Ahmad Shakir	100	55	155
Total		2940	1938	4868

Challenges of Qur'anic Education in Doma Chiefdom

The problems being encountered by Islamic Scholars in imparting Qur'anic knowledge to pupils in Doma chiefdom are many as exemplified as below:

- A Inadequate of curriculum, every teacher used his own devices to the pupils
- B Inadequate of classroom, the pupils are off taught in big halls in houses and in some cases, in the open spaces.
- C Inadequate of accommodation especially pupils who are brought from others town and villages always sleep in halls or just anywhere they can lay they heads, for instance (Wamba, Bauchi, Kano, etc), (Adamu).
- D Inadequate of books, hence, only slates are used as teaching and learning aids.
- E No graduation, pupils normally go to others scholars for learning for change of environment at they wish, (Umar).
- f No recognition by the government at all levels; even Islamic scholars have certificates; they are never considered relevant in the scheme of government.
- G The scholars of Qur'anic Education in Doma Chiefdom are not being paid salary due to lack of recognition by the government at all levels, (Abdullahi).
- H Lack of facilities for the scholars of Qur'anic Education in Doma Chiefdom to feed the pupils, the pupils always go to beg as (*Al-Majiri*), (Abdullah).
- I *The al-Majiri* is associated with clumsiness because of lack of good sources of water and toilets for the pupils, (Rilwanu).

After examining some of the challenges faces the teaching of Qur'anic education and its memorization in Doma Chiefdom listed above, the study would provide the solutions for it in the recommendations at the end of the study.

J There is Corporal punishment in *Makrantar allo* in Doma Chiefdom.

Conclusion

Based on the findings of this study, the followings conclusions are drawn. Almost the Qur'anic education and it memorization in Doma Chiefdom are deprived from basic needs. There is no curriculum in the Qur'anic education in Doma Chiefdom and this prevents the pupils from literacy and it is not adequate. Financial problem, that is lack of funding from the government at all levels, individuals, and wealthy peoples, as one of the major challenges facing the Qur'anic education system in Doma chiefdom. There is no provision of classroom by the government at all levels, individuals or wealthy people, is also one of the major challenges facing the system of Qur'anic education in Doma Chiefdom. And in order to reform the Qur'anic system of education and its memorization, government of Nasarawa State, Local Government Education Authority, and Islamic Organisations should provide the curriculum for effectiveness teaching and learning in the Qur'anic schools in Doma Chiefdom, and train them on vocational skills, in which the knowledge will significantly influence the living standards of the pupils in the system of Qur'anic education and its memorization in Doma Chiefdom, Nasarawa state, and the nation entirely.

Recommendations

A There is a need for the government to provide curricula for Islamic education through Muslim organisations and in consultation with the Nigeria Institute of Curriculum Development for

the unity of the Islamic Curricula. This will help the institutions to maintain standards in its delivery of the content and make the assessment of learners at the end of the study easy while at the same time improving the quality of the glorious Qur'an education and its memorization provided in these institutions as well as in Doma Chiefdom.

B Government should find a way to addressing the welfare of the pupils in Qur'anic system of education to avoid house to house or street begging and its social effects on the pupils as well as the entire Doma Chiefdom.

C The glorious Qur'an system of education and its memorization should be properly funded by the government of Nasarawa State.

D And also infrastructural facilities should be provided by the government of Nasarawa State to Qur'anic education schools, which will play a significant role in reforming the system in Doma Chiefdom.

E The punishment being meted to the pupils in *Tsangayah*, and *makarantar allo* is too severe to the extent that some of the pupils lost their lives. Therefore, there is a need for moderation and modification in the processes of imparting knowledge to the pupils, in this regards, I consider it important for a group of Islamic scholars in the areas to moderate teaching in *Tsangayah* and *makarantar allo*. In this consideration, the scholars can setup standard of learning and discipline in the schools.

F There is a need for Nasarawa State Government to recognise the importance of Islamic education, *Ilimi* School, and *Zauri* Qur'anic School, because they play important roles in the socialization of the Muslim child. They also contributed to the achievement of education for all as

the contents taught in many subjects are based on religion of Islam. Recognition of these institutions will give them legitimacy and room for negotiation for improvement and quality control. The graduates will also participate in nation building and be part of package of the development of the nation. These categories of graduates currently feel that they are left behind in the process of the nation building and hence, become easy targets of radical groups who strike on wreaking havoc in the country.

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List of People Interviewed

S/N	Name	Age	Address	Profession	Date
1	Abdullahi Ogandi	63	Madauch Ward	Scholar	22/03/2018
2	Hassan Muhammad	67	Madaki Ward	Scholar/Farmer	07/06//2017
3	Abdullahi O. Akpaki	66	Galadima Ward	Scholar	25/06/2019
4	Abdullahi Adamu	57	Madauch Ward	Scholar	27/06/2019
5	Ahmad Agyina	68	Galadima Ward	Durbin Doma/Farmer	26/06/2019
6	Adamu Usman	75	Sarkin Dawaki Ward	Scholar/Business	15/03/2018
7	Adamu Yahya	54	Madaki Ward	Deputy Imam Doma	05/03/2017
8	Aliyu Rilwanu	53	Sabon Gari Ward	Scholar/Business	11/04/2018
9	Tanko Umar	46	Madauchi Ward	Scholar	13/04/2018