

**AN ANALYTICAL STUDY OF THE DEVELOPMENT OF ISLAMIYYAH
SCHOOLS IN MANI LOCAL GOVERNMENT AREA, KATSINA STATE**

BY

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SPS/16/MIS/00037

**BEING A DISSERTATION SUBMITTED TO THE DEPARTMENT OF
ISLAMIC STUDIES AND SHARIA, BAYERO UNIVERSITY, KANO. IN
PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF
MASTER OF ARTS DEGREE IN ISLAMIC STUDIES.**

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DECLARATION

I hereby declare that the dissertation is exclusively the result of my independent research, except where I have acknowledged other sources of information, it has not been accepted in subsistence for any other degree anywhere and is not been submitted concurrently for any other degree undertaken under the supervision of Dr. Mustapha Qasim Kagarko.

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ACKNOWLEDGEMENTS

All praise is due to Allah (SWT) peace be unto His messenger and prophet Muhammad (SAW), his family and his companion.

My sincere appreciation and gratitude goes to my supervisor Dr. Mustapha Qassim Kagarko for his effort and guidance in going through my work and making suggestions and all the necessary corrections. My profound gratitude also goes to the Head of Department Islamic Studies and Shariah, Professor Ahmad Murtala. I also want to express my appreciation to all my lecturers for imparting sound knowledge on us. Professor Abubakar Mustafa, Professor H. Yola, Professor M.K. Yunus, Dr. Hamza Suleiman, Dr. Ibrahim Mu'azam Maibushira, P.G, Coordinator, Dr. Nuhu Giwa, Dr. Ayagi and all lecturers in the department, as well as the Bayero University authorities for their support in one way or the other, may Allah bless them abundantly.

I also wish to extend my profound gratitude to my father Malam Umar Ibrahim Sheme and my beloved mother Malama Amina Umar, my senior brother Nura Umar and my wife Wasila Umar Sheme.

DEDICATION

This research work is dedicated to Almighty Allah, The Exalted and His noble prophet Muhammad (SAW) and also my beloved parents for their moral, financial support and understanding all through my studies.

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ABSTARCT

The research examines the contribution of Islamiyya schools to the development of Islam in Mani Local Government, Katsina State. In conducting this research, two methods were used, library work and Interview. The research discovered that before the advent of Islamiyya School in the area there were no participation of women in the field of Islamic education and Islamic teachers were very few in numbers. The research also revealed some challenges facing Islamiyya schools in the area of the study, such as lack of community and governmental supports, it also proffer possible solutions.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

All praise is due to Allah, the Lord of the Worlds, the Sustainer of the heavens and earth Director of all that is created, who sent the messengers (may the peace and blessings of Allah be upon all of them) to National beings, to guide them and explain the religious law to them with clear proofs and undeniable arguments. I praise Him for all of His bounties. I ask Him to increase His Grace and Generosity to prophet Muhammad (SAW) and his companions and his household. I bear witness that there is no one worthy of worship except Allah alone, Who has no partner, The One who subdues, the generous and the forgiving. I bear witness that our leader prophet Muhammad (SAW) is His servant and messenger. His beloved and dear one, the best of all creation, he was honoured with the glorious Qur'an that has been unending miracle throughout the years. He was also sent with His guiding sunnah that shows the way for those who seek guidance. Our leader prophet Muhammad (SAW) has been particularize with the characteristic of eloquent and pithy speech and simplicity and ease in the religion. May the peace and blessing of Allah be upon Him, the other prophets and messenger, all of their families and the rest of the righteous.

ISLAMIYYA SCHOOLS: In recent times there is the emergence of many Islamiyya schools in different parts of Mani Local Government Area of Katsina State, most of which are own by private individuals and muslim communities. After the independence, apart from teaching in primary schools, some Muslim individual realized the importance of the western type of education especially in the modern scientific and technological advancement. It was observed that Muslims were left behind and this brought a renewal enthusiasm in Muslim cycles especially among muslim elites. Therefore, some Muslim organization like Ansar-ruddeen Fityanul Islam and Jamaat Izalatul Bida'ah Wa Iqamatus-Sunnah introduce the western system of education in to Islamic education system which are now called Islamiyya schools. For example. Ansarud-deen society which was founded in 1923 in lagos was the first organization to introduce the Islamiyya system of education which comprises both western and Islamic system of education, then followed by the rest of the organizations. Many Islamiyya schools were established by different Muslim organizations in both western and northern part of the country which made the number of Islamiyya schools to increase in large number.¹

¹ Interview with Ibrahim Sani, Coordinator Qur'anic and Islamiyya Schools, Mani Local Government. 22-05-2018

1.1 STATEMENT OF THE PROBLEM

Very unfortunate, some muslims are of the habit that, they relegate Islamiyya schools as a place where only devotionally practices are taught in addition to such wrong notion, islamiyya are also thought to be primitive and uncivilized. Another problem observed by this research is that many western schoolors can't differentiate between Islamiyya and Qur'anic schools. These amazing misconception are due to lack of proper knowledge of Islamic Education and lack of dissemination of research findings on Islam. However, on the side of some Islamiyya schools, teachers are another cause of the problems.

Many people cannot differentiate between Islamiyya schools and traditional Qur'anic schools in which syllabus is solely restricted to learning of the glorious Qur'an only. This research assumes that these misconceptions are due to lack of proper knowledge of Islamic Education.

However, this research will highlight and explain fully the complication and the views of some people who thought that the Qur'anic schools are not different from those of Islamiyya as the curriculum of the former is limited to the learning of the glorious Qur'an, and the latter is broader in scope including Qur'an, hadith, fiqh, tauhid, Arabic language among others.

1.2 AIM AND OBJECTIVES

The major aim of this research is to examine the contributions of Islamiyya schools to the development of Islam in Mani Local Government from 1960 to 2018.

There are other objectives which includes:

- i. To determine the existing number of Islamiyya schools in the area of the study.
- ii. To explain the vital role played by Islamiyya schools in the development of Islamic Education in the Local Government.
- iii. To highlight, the role played by the parents, teachers, government and non-governmental organizations in promoting Islamic Education in the area of the study.
- iv. To examine the operational structure of Islamiyya schools in the Local Government.
- v. To identify some of the major challenges facing Islamiyya schools in the area of the study and some of the possible solutions.

1.3 SCOPE AND LIMITATION OF THE STUDY

The research will be restricted to Mani Local Government Area, it will not exceed to other places except when the need arises. In the study, views would be limited to modern Islamic learning which is called

Islamiyya. To carryout this research, the researcher will visit all the wards in Mani Local Government and gather information on Islamic Education in the area from 1960 to 2018.

1.4 SIGNIFICANCE OF THE STUDY

The significance of the study include the following:

- i. The study provided useful suggestions on how to overcome some of the major challenges, facing Islamiyya schools in Mani Local Government, Katsina State.
- ii. It will assist the parents, government and society at large to know the true situation of Islamiyya schools so as to assist in addressing the problems confronting Islamiyya schools.
- iii. Similarly, this study would help the government and stake holders to know the actual statistics and number of Islamiyya schools in Mani Local Government of Katsina State.

1.5 METHODOLOGY OF THE STUDY

In conducting this research, the researcher used two methods: Library works and Field works. In Library works I will cross check some relevant text books, papers presentation, magazines and Journals. Likewise in field works, the researcher conducted interview with different individuals in the area of the study so as to find out the actual fact and

firsthand information which may help to conduct a successful research and make a research more effective and useful to the community and local government area, and in the state at large.

1.6 CONTRIBUTION TO KNOWLEDGE

- i. This study will contribute to the knowledge by assisting the general public to know more about existing Islamiyya schools in the area of the study as well as the vital role these schools played to the development of Islam.
- ii. It also helps the government to know the statistics of the existing Islamiyya schools in the area of the study so that they may assist them.
- iii. The research will be a valuable source for reference which can be used by other researchers in the future.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter reviews some scholarly work in order to obtain relevant materials and data ranging from published thesis, dissertations, magazines, journals, interviews and many other relevant sources. In the course of this research, wide range of literature has been consulted, however, it has been established to the best of the researcher's knowledge that there is no research made which has direct bearing on the topic "The Contributions of Islamiyya Schools to the Development of Islam in Mani Local Government from 1960 to 2018". Hence the following available and relevant materials have been consulted in relation to the topic.

Lawal, S. (2005) *Islamic Education in Katsina*: Historical and contemporary perspectives (1960 – 2005). The research was submitted to Bayero University Kano, Department of Islamic Studies BUK Kano. It is a PhD thesis, the dissertation covers and touches many areas in my research, therefore is included in my literature review.

Bano M. (2009) *Engaged yet disengaged*: Islamic schools and state in Kano, Nigeria, under the religious and development research programme, the author highlight some Islamic schooling system in Kano state, the led

reforms in most muslim state brief history of Islamiyya schools in Kano state. This paper was relevant to my topic of research.

Similarly Ahmad A. (2015) ***Problems and Solutions of Teaching and Learning Islamic Studies in Community Colleges of Arabic and Islamic Studies in Katsina***. A case study of college of Arabic and Islamic Studies Daura. A research project submitted to the department of education, Umaru Musa Yar'adua University, katsina in chapter two the research, discuss the concept of Islamic education, the objectives of teaching Islamic studies, the role of Islamic studies teacher and the characteristic of Islamic studies teaching this work is also related to my own research.

Abdurahman M. (1978) ***The Ink of the scholars*** "This book discussed exclusively on the elementary level of Qur'anic schools and Islamiyya schools. This book is relevant to my research book, because my own is contributions of Islamiyya schools to the development of Islam in Mani Local Government, Katsina state from 1960 to 2018.

Although, Dauda A. (1994) ***Effectives Methodology of Teaching Islamic Studies***. In chapter two of his book explains principles and objectives of teaching Islamic education in from of Islamiyya schools, the objectives and organization of Islamic schools, however he highlighted some of the basic objectives for the establishment of Islamic schools.

Salihu S. (2014) ***Integrated Qur'anic Education in Nigeria: Status and Current Priorities***. Being a draft of paper presented of a two day symposium on Integrated Qur'anic Education of Yankari National Park, The presenter explains some development of Islamiyya Schools in the Northern Nigeria, The Presenter also trace the History and some efforts made by some individuals and organizations toward the development of Islamiyya Schools in Northern Part of Nigeria

Safiya M. Maccido (2011) ***Assessment of the contributions of Women Islamiyya Schools to The Development of Education in Kaduna State***. M.A Thesis Submitted to Department of Education (Islamic Studies Section), Faculty of Education Ahmadu Bello University Zaria. The Researcher explains the role of Islamiyya Schools Teachers, Learners in Islamiyya Schools, and Method of Teaching in Islamiyya Schools. This M.A Thesis is relevant to my area of study; I will review some content of this Thesis and make some recommendations and analysis.

Abubakar T. (2015) ***"tsangaya schools in Gamawa Local Government Area and their roles in promoting Islamic education; an analysis of their operational structure, problems and solution"*** M.A dissertation submitted to Umaru Musa Yar'adua University, Katsina. The research discussed the brief background of Islamiyya schools in Gamawa Local Government Area,

Bauchi State. My own work focused on the contributions of Islamiyya schools to the development of Islam in Mani Local Government, Katsina State from 1960 to 2018, I will add ideas and views on conventional education and government intervention and its effects on Islamiyya schools.

Lawal B. (2013) ***Comparatives Study Between Modern Islamiyya Schools and Local Al-majiri Schools***: a case study of Maiadua Local Government, Katsina State. In published B.A project submitted to the department of Islamic studies, Umaru Musa Yar'adua University, page 40-48. The researcher gives some account on the sitting and background of Islamiyya schools. Therefore this work is relevant to my own being the contributions of Islamiyya schools to the development of Islam in Mani Local government from 1960 to 2018.

Ahmed M. (2009) ***Integration of Islamiyya and Qur'anic Schools into Conventional Universal Education Programme***; in his conference paper presentation, attempts to discuss the concept of Islamic Education, Islamic education in Nigeria, the transformation of Qur'anic schools into formal schools, this article are in Danmarna Journal of Umaru Musa Yar'adua University, Katsina. Therefore this work is relevant to my research because the paper discuss on many issue related to Islamic education.

Ahamad Kani (1997) ***The Development of Islam and Learning in Hausa land in the Sixteenth Centuries***: this is a conference organized by the Katsina State. History and culture Bureau. The presenter explains extensively history and development of learning in Katsina State. Therefore the paper was relevant to my research.

Bugaje M. (1992) ***Some Reflection on the Development of Islamic Learning in Katsina (1300-1800AD)*** this is another conference organized by Katsina State, history and culture bureau. The presenter being him as Katsina indigene explains fully how Islam and learning of Islam spread all the corner of Katsina, role played by some scholar in teaching and learning Islamic education in Katsina.

CHAPTER THREE

HISTORICAL BACKGROUND OF THE AREA OF THE STUDY

3.1 BRIEF HISTORY OF MANI LOCAL GOVERNMENT

Mani was founded by Mani Shaya around 1670 A.D. It is believed that at that time, the present site of Mani was closed to large forest inhabited by wild animals. Those animals used to drink in Tabkin Kanku, a pond that is situated near Mani old market. Mani Shaya settled close to the pond, cleared some parts of the forest which he uses to cultivate food crops. Later, people from Durbi Takusheyi influxes into Mani and settled. They constructed a town wall round Mani and parts of the ruins can still be seen today especially at Durbi Takusheyi area in the local government where huge tombs believed to be the tombs of Habe Kings which have remained as tourist attraction centre today. There is also, the ancient trees called 'Kukar-Katsi' where Katsina is said to have derived its name. There is another ancient baobab tree called Kukar Kumayo named after one of the famous Habe Kings of Katsina.²

Mani Shaya had a daughter called Doro Who had a hunch back as her name implies in Hausa Language. She was most often than not; molested; scorned and laughed at for the deformity. Mani got disturbed because of this and later made arrangements for her to leave to another Settlement. He sent her off

² Yakubu S. (1997) Focus on Mani Local Government Area. A contribution for community development programme. Mani Local Government. Savannah Printing Press. P.4

with domestic animals, slaves and assistants and she settled in a village that is today known as Doro. This village which was hitherto in Mani Local Government is today in Bindawa Local Government Area and is known to attract traders from Daura and Katsina.³

In the 19th century, Mani was greatly disturbed by invaders from the Northern part of Katsina at that time like Damagaran which is now part of Niger Republic. In fact, at one time most of the inhabitants had flee from the town. At the time of Mani Kudubare, the people in the town went into war with the barahis, the Danbaskures and people from Maradi: who often invaded the area. At this time, Mani was the military headquarters of the then Katsina province.

The present day Mani Local Government Area with it's headquarters in Mani was created by Late General Murtala Muhammad's regime in 1976. It happens to be one of the seven old local governments that made up Katsina State following its creation from Kaduna State by Gen. Ibrahim Badamasi Babangida's regime on 27th September, 1987. However, at present, Katsina State has 34 local government areas.⁴

The Local Government has a total of 11 wards which comprises Duwan-Makau, magami, machika, Muduru, Mani, Bagiwa, Jani, Others are Bujawa,

³ Yakubu S. (1997) Focus on Mani Local Government Area p.6

⁴ Yakubu S. (1997) Focus on Mani Local Government Area p.7

hamcheta, Kwatta, Tsagem and Takusheyi the headquarters of these wards units is Mani.

While the entire district is headed by the district head called Durbi, the villages are under the leadership of village heads addressed with respect to the name of the village(s) except for Duwan and Muduru in which case they are referred to as Sarkin Gabas and Sarkin Muduru respectively.⁵

There are four king makers in Katsina Emirate Council of Katsina State and Mani district head happens to be one of them and indeed the last decision maker. The king makers are:

1. Kauran Katsina of Rimi District
2. Yandakan Katsina of Dutsin-Ma District
3. Galadiman Katsina of Malumfashi District; and
4. Durbin Katsina of Mani District

It is worth mentioning however that Mashi, Dutsi and Bindawa (which are currently Local Governments) were formally part of Mani Local Government Area and hence under the Durbi of Mani until 1987.⁶

GEOGRAPHICAL LOCATION OF MANI LOCAL GOVERNMENT

Geographically, Mani Local Government of Katsina State is situated between Latitude 12° 45' and 13° North and Longitude 7° 45 and 8° East. It is on the

⁵ Yakubu S. (1997) Focus on Mani Local Government Area p.9

⁶ Yakubu S. (1997) Focus on Mani Local Government Area p.12

fringes of the Northern part of Sudan Savannah. And also part of the sub-Sahara region. It is bordered with Mashi Local Government to the North, Bindawa and Ingawa Local Governments to the South, Dutsi Local government to the East and Rimi Local Government to the West.

The metropolitan Mani is about 25 Kilometers away from Katsina town. It covers an area of about 400 square kilometers with a population of 121,889, census 11-26-1991, 176,301 census 03-21-2006.

Gender – According to the census 2006 finding

S/N	GENDER	POPULATION
1.	Male	88,007
2.	Female	88,294

Age groups according census 2006 finding

S/N	AGE RANGE	POPULATION
1.	0-14 years	86,712
2.	15-64years	84,569
3.	65+ years	5,020 ⁷

Age distribution according to census 2006 findings

⁷ 2006 National Census May/June 2006 National Population Commission, FCT Abuja Nigeria.

S/N	AGE RANGE	POPULATION
1.	0-9years	67,755
2.	10-19years	34,708
3.	20-29years	27,145
4.	30-39years	19,227
5.	40-49years	12,169
6.	50-59-years	7,075
7.	60-69years	4,171
8.	70-79years	2,288
9.	80+ years	1,663 ⁸

CLIMATE

Meteorologically, Mani Local Government Area (like most parts of Katsina State), is generally hot and dry for most parts of the year. The hottest months include March, April and May with temperatures ranging from 390c- 450c. The months of November to February is usually the period of harmattan while the rainy season lasts from June to early November with maximum rainfall of 216mm. The rains come with strong winds and storm capable of destroying

⁸ 2006 National Census, May/June 2006. Conducted by National Population Commission

properties while the dry season is characterized by excessive heat, trade winds, dry and empty winds.⁹

DISTRICT HEADS OF MANI LOCAL GOVERNMENT FROM 1860 TO DATE

S/N	NAME	PERIOD
1.	Durbi Mohammadu Gidado	1860-1882
2.	Durbi Mallam Yaro	1882-1887
3.	Durbi Muhammadu sada	1887-1894
4.	Durbi Muhammadu Dikko	1894-1906
5.	Durbi Muhammadu Sani	1907-1939
6.	Durbi Mallam Umaru Dikko	1939-1965
7.	Durbi Isa Umar Dikko (Isah Maishanu)	1965-1993
8.	Durbi Sanusi Isah Dikko	1993-2001
9.	Durbi Sarkin Gabas Umar Babani	2001 to Date

Mohammadu Gidado was the first Durbi of Katsina and was installed by the then Emir Mohammadu Bello in 1865. Four months later after the death of the emir in 1878; Mohammadu Gidado too died. Thus leaving the seat vacant. That same year Mallam Musa came to power as the next emir of Katsina. He then used his position and power to enthroned his son Mallam Yaro as the next

⁹ Yakubu S. (1997) Focus on Mani Local Government Area p.13-15

Durbi of Katsina. By this arrangement, Yaro succeeded Muhammadu Gidado and of course the image of 'Sullubawa' was broken.¹⁰

However, in 1882 shortly after the death of Mallam Musa, Mallam Abubakar the son of Ibrahim became the emir of Katsina and arrested Mallam Yaro. Consequently, he invited the brother of Muhammadu Gidado i.e. Muhammadu Sada to become the next Durbi of Katsina. And by this, the lost Image was restored. When Sada died in 1895, Muhammadu Dikko was made the next Durbi. He was said to have played a supervisory role since 1891 prior to his enthronement as the emir of Katsina in 1906 when he then made his son Muhammadu Sani the next Durbi.¹¹

Mohammadu Sani was the first Durbi to settle in Mani contrary to his predecessors who were giving directives from the palace of the emir of Katsina. Following his death in 1938, his brother Mallam Umaru took over as the next Durbi. Mallam Umaru before then was the District head of Mashi. He later died in 1965.

Alhaji Isa Umar Dikko or Isah Maishanu as nicknamed by his Grandmother then took over following the death of his father. Before his enthronement as the next Durbi of Katsina, he was a village head in Mashi District. He ruled till 1993 when he voluntarily retired due to old age. As a result, his son Sanusi isa Mani

¹⁰ Yakubu S. (1997) Focus on Mani Local Government Area p.16

¹¹ Yakubu S. (1997) Focus on Mani Local Government Area p.20

then a Chief Superintendent of Police was called upon to succeed him as the next Durbi and of course the eight Durbi of Katsina.¹²

BRIEF HISTORY OF MANI LOCAL GOVERNMENT ADMINISTRATORS

Since inception in 1976, Mani Local Government also have series of Chief Executives ranging from elected Chairmen, appointed Sole Administrators to caretakers; who, in their own capacities contributed their ‘best’ to the development and growth of the Local Government Area. Below is the profiles of such personalities.¹³

S/NO	NAME	YEAR	TITLE
1.	Alh. Sani Dangaji	1975	Sole Administrator
2.	Alh. Aminu Ibrahim Mashi	1975	Caretaker Chairman
3.	Alh. Muhammadu Gwarje	1976	Caretaker Chairman
4.	Alh. Iro Safana	1976	Sole Administrator
5.	Alh. Yusuf Mani	1976-1980	Elected Chairman
6.	Alh. Iro Dan’amar	1980-1983	Elected Chairman
7.	Alh. Ibrahim Moh’d B/Gwari	1984-1985	Sole Administrator
8.	Alh. Muh’d Lawal Zaria	1985	Sole Administrator
9.	Alh.Sani Abdullahi	1986	Sole Administrator
10.	Alh. Usman Adamu	1986	Sole Administrator
11.	Alh. Sada Katsina	1986	Sole Administrator
12.	Alh. Danladi umar	1986-1987	Sole Administrator
13.	Alh. Mamman Doo	1987-1988	Elected Chairman

¹² Yakubu S. (1997) Focus on Mani Local Government Area p.21

¹³ Un-Published Document, Information Unit, Mani Local Government. P.58

14.	Alh. Tukur Master Doro	1988-1989	Elected Chairman
15.	Alh. Abu Beti Duwan	1989-1991	Elected Chairman
16.	Alh. Abdu Musa Dankama	1989-1990	Sole Administrator
17.	Alh. Sada Rufa'i	1990-1991	Nominated Chairman
18.	Alh. Lawal Nuhu	1991-1993	Elected Chairman
19.	Alh. Lawal Bature II	1993-1994	Sole Administrator
20.	Alh. Abubakar Mani	1994-1996	Nominated Chairman
21.	Alh. Musa bujawa	1996-1997	Elected Chairman
22.	Alh. Lawal Nuhu	1997-1998	Elected Chairman
23.	Alh. Almu Boyi	1998 to date	Sole Administrator
24.	Hajia Yaha Abdurrahman Mani	1999-2003	Elected Chairmna
25.	Ma'azu Ma'aruf Muduru	Jan.2003 - Dec.2003	Nominated Chairman
26.	Alh. Haruna Jani	2004-2011	Elected Chairmna
27.	Mammani Hamida Magami	2011-2013	Elected Chairmna
28.	Sulaiman Ahmad Muduru	2013-2015	Elected Chairmna
29.	Alhaji Surajo D.	2016 – 2018	Nominated Chairman
30.	Shafi'u Abdullahi Duwan	2018 to date	Nominated Chairman ¹⁴

Seasonal occupation and trade include:- groundnut oil production, groundnut-cake making , pot making , hunting etc. Camels are being reared in Mani for meat milk, transportation, hides and skin or exportation.

¹⁴ Interview by Personal Assistance of the Chairman Haruna Kabir Bagiwa, Mani Local Government, 12-09-2018.

Mani Local Government Agric Department has established pasture houses to enhance livestock production and livestock feeds for the rural area. The local Government also have a number of veterinary clinics to cater for the increasing number of livestock in the area, livestock markets and slaughter slabs built to increase sources of revenue to the council. It has also a tree crop nursery and some shelter belts in some areas to reduced desert encroachment. However, more is needed especially nursery inputs due to the fact that Mani is a desert encroachment area.

The Local Government also has a magistrate court and a satellite prison both located at Mani town.

ETHNIC GROUPS IN MANI LOCAL GOVERNMENT

The ethnic group in Mani Local Government comprises the following tribes:

HAUSA TRIBE: Hausa tribes are the predominant group in Mani Local Governmet. Therefore Mani Local Government Area are predominately Hausa speaking community. Hausa or Hausawa are culturally and historically closeast to the Fulani, therefore they share the same views in some issues, they marry each other, and as a result have influenced each other's cultures to varing degrees. Today some Fulani people cannot be distingushed from Hausa people in many places, due to inter-marriage and cultural assimilation.¹⁵

¹⁵ Interview with Malam Muhammad Ibrahim Mani in his house on 13th May, 2018

FULANI TRIBE: Fulani tribes are normally nomadic, therefore they are moving from one place to another for the rearing of their animals. They usually move around with their cattle through out a year. But there are some that used to settle temporary at a particular time for long stretches. Therefore they do not wander away from a fixed or settled homestead nor too far away from their settlement. As a result of this, they use to give their daughters to hausa tribes in the area and vice versa. However, Fulani tribes in Mani local government share their cultural values with their hausa counterpart, gradually they become closely to each other.¹⁶

YORUBA TRIBE: In Mani local government, there are some Yoruba tribes who practice business, ranging from trading, auto mechanic, they live in peace and harmony, they give their contribution to the development of the area.

IGBO TRIBE: Likewise Igbo tribe in Mani local government mostly are traders, they have shops in the market and near by in the town, they live in Mani local government peacefully and they give their contribution to the day to day activities.¹⁷ They are mostly Christians likewise their population is not more than two hundred in the area.

¹⁶ Interview with Malam Hashim Ardo Mailaba Village, Jani Ward, Mani Local Government 25th June, 2018

¹⁷ Un-Published document Information Unit, Mani Local Government Authority. P.60

3.2 SOCIAO-ECONOMICS LIFE IN MANI LOCAL GOVERNMENT.

SOCIAL LIFE IN MANI LOCAL GOVERNMENT

Religion, more than any other fact promoted the cultural development of Mani. This means, that Islam is a bond, vital factor in the creation of cultural identity and facilitated the emergence of a supra-type basis of identity, and serve as a safety-valve for the conduct of their daily life. They practice the extended family system and live in fenced compounds.¹⁸

The Durbi (District Head) new Sarkin Gabas represents the 'Emir of Katsina in all matters by treating the traditional cases of his subjects. The District Head of Mani is the only traditional ruler in Katsina State with traditional' title:- DURBI: Suffices it to mention here that Durbin Katsina for Mani District is the only one among all the king makers of Katsina Emirate Council that is entitled to become the next Sarkin Katsina. In case of any eventuality or report to the local government, it is channeled from the ward/village heads to the District Head. Who in turn reports same to the council through the Chairman of the local government.¹⁹

The people of Mani have a variety of cultural singing instruments including: "Ganga", "Duma", "Shantu" and "Dundufa" (they are all instruments used in

¹⁸ Yakubu S. (1997) Focus on Mani Local Government Area p.22

¹⁹ Yakubu S. (1997) Focus on Mani Local Government Area p.22

making dance and song in Hausa cultural tribe). These are dances performed during festivals, marriage occasions and general entertainment:

The men have age groups'; and 'in most cases, these age groups eat together in trays-A typical reciprocal African living. The arts and crafts of the people among others are horse-racing, dyeing, weaving, pot-making, and metal work. In fact the people of Mani are renowned 'in history for their skill in metal work. In those days, they travelled as far as Kankara and I3akori and up to Kano for melted iron which they used, in the manufacture of long trumpets (kakaki), cutlasses, hoes and armored coats. Mani is also famous for the production of metal instruments used for horse riding (sulke, linzami, likafa etc). The emirs used to place orders for the production of some of these tools for their soldiers and this made Mani a very prosperous town. Mani is also known for it's black woven clothes and native blankets which are sold to people in the surrounding settlements. Inter-marriages with people within and outside the local government area is accepted, but preferably within the clique of Muslim brothers and sisters.²⁰

ECONOMIC LIFE IN MANI LOCAL GOVERNMENT

Mani Local Government area has the tendency of becoming a commercial centre attracting traders from within and outside giving the necessary backing by government in the provision of good network of roads. Such commercial

²⁰ Yakubu S. (1997) Focus on Mani Local Government Area p.24

activities shall in turn be a source of internally generated revenue. Below is the catalogue of markets and the days on which they are held.

DAYS	MARKETS
Wednesday	Mani
Thursday	Randawa
Friday	Mani
Saturday	Magami
Sunday	Jani/Muduru
Monday	Nil
Tuesday	Nil. ²¹

AGRICULTURAL ACTIVITIES

The inhabitants of Mani Local Government Area are predominantly farmers, they engage in the production of various kinds of crops, ranging from food to cash crops, such as Millet, Guinea corn, Beans (food crops), ground nuts and Beans (cash crops). They also practice irrigation farming where pepper (tatasai) and Onions are produced in commercial quantities. Fishing is also practiced by those living along ponds/rivers.²²

²¹ Un-Published document Information Unit, Mani Local Government Authority. P.70

²² Yakubu S. (1997) Focus on Mani Local Government Area p.26

The inhabitants are also known for their livestock production such as goats, sheep, cows and camels etc. hence, hides and skin is produced for commercial purposes.

Although Mani Local Government has Hotel, a government lodge exists at the local government area along Jani Road. The lodge provides services to all government guest(s) or staff. In addition, two tourist attraction centres at Durbi Takusheyi with huge tombs believed to be Tombs of Habe Kings where the remain of burial are found and ancient Baobabs tree called Kukar Katsi where Katsina derives it's name (as earlier on mentioned) and another Baobab tree called Kukar Kumayo. Although Mani Flour Mills belonging to the local government area has been taken over by State Government, it will have to look inward in the area of revenue generation. This will include encouraging the establishment of cottage industries, proper harnessing of tourist areas such as that of the Habe Kings at Durbi Takusheyi etc.²³

EDUCATION IN MANI LOCAL GOVERNMENT

There is truth in the old saying "Give a man a fish and you feed him for a day. Show him how to fish and he will feed, for life".

Educationally, Mani Local Government Area is one of the local government area in Katsina State, in the forefront of the deliberate attempts to provide

²³ Interview with the Unit Head of Works Department Mani L.G Alh. Musa Ibrahim 5-09-2018

education for its citizenry. There are about 61 public primary schools ubiquitously spread all over the local government. About half of this number is converted to model primary schools with about *thirty one thousand five hundred and eighty four* school children attending. There are also seven (7) post-primary institutions, namely: Government Girls Senior Secondary School (GGSSS Mani, especially for girl child education), Government Senior Secondary school (GSSS Mani), Government Day Secondary school Mani, Government Day Secondary School Muduru, Business Apprentice Training Centre Mani and Community Day Secondary Schools in Jani and Bujawa.

In addition, there is also Mass Literacy Classes in Mani town and all the 14 villages and a Family Support (FSP) Women Centre at Mani which is doing a lot in training women in various skills including tailoring, Knitting etc.

However, in the area of providing quality education, lots need to be done. The various problems hampering the growth of education especially at primary level ranges from inadequate Teaching/Learning materials and lack of convincing' professional teachers. And except something urgent is done, the standard of education will continue to depreciate. On the other hand Islamiyya schools were not left aside, according to the survey conducted by Mani Local Government Education Authority, there are 210 registered Islamiyya schools in Mani Local Government.

The slogan -“Mani” the home of community development will have to be justified by it’s inhabitants through communal efforts. One of such ways is by intensifying efforts towards the reconstruction and rehabilitation of educational structures while government is called upon to supplement such efforts. Parents Teachers Association too would have to double it’s efforts and contribute meaningfully in this regard. This is because as far as education is concern in Nigeria, it is an expensive commodity which government alone cannot shoulder it’s responsibility but with the combined efforts of non-governmental agencies, wealthy individuals and private Organizations.

Library Services:- Mani Local Government is one of the few local government areas in Katsina State that have been provided with library structure. The library facilities today are inadequate and outdated with no E-library and information technologies thus crippling the efforts of researchers, students, tourist and pleasure readers who would like to read or make researches.

To meet up with the global changes in terms of information technology, the government and the people of Mani must contribute in no small measure their quota in the area of providing library materials and general refurbishing of the library.²⁴

²⁴ Interview with Magaji Tsoho (Magajin Garin Mani), M. Lawal Isah 08-05-2018

3.3 THE ADVENT OF ISLAM AND ISLAMIC EDUCATION IN NORTHERN NIGERIA AND BEYOND

There are different versions and views concerning the spread of Islam from Arabia peninsula down to the Africa (magrib) to the land of sudan which covers up to what is today called Katsina state and Mani Local Government.

There are many views concerning the spread of Islam in northern Nigeria, these views are:

Islamic Daawah: Islam enters the African continents about 600 years after the ascension of prophet Isah (Alaihis-Salam), Allah (Subhanahu-Wa-Ta'ala) raised the seal of all His prophets and messengers Muhammad bin Abdullah (SAW) to renew and fulfill the words to mankind to worship none but Allah (SWT) alone. Only five years later, Islam had reached the African continents. Some of the apposed and oppressed Muslims had to escape to the worst of treatment from their immediate idol worshipping Arab community and had to take solace in Abyssinia. Some of them were for at least twelve years freely practicing their religion without fear.²⁵

In fact An-Najashi (Negus). The overall leader of the Abyssinian Kingdom, not only supported the Muslims, he also reverted to Islam from Christianity together with some major members of his leadership. However, no extensive

²⁵ Balogun S. A., (1980) HISTORY OF ISLAM UP TO 1800C, heinamann educational books, Neyame Limited. Page 75 -76.

conversion of others were made and there was no noticeable spread of Islam beyond Abyssinia. At any rate, all the companions were later leave to Abyssinia to join their brothers at the establishment of Islamic rule in Makkah.²⁶

Moreover the reign of Umar bn Khattab contributed immensely to the spread of Islam in Africa. The control of the Romans over Egypt were put down one after the other from farmea, to Balbees to murif which was the seat of muqauq (the title of the Egyptian ruler) at the time and known in history as the city where pharaoh lived. The governor of misrah in that time, Abdullah bn abee Sarh, was permitted by Uthman bn Affan the third Calip (RA) to proceed into north Africa in 25AH (648CE) with an army of people from Egypt and madinah including some of the most learned men ever in the history of Islam. Noble among them were some of the muhajirun and Ansar such as Abdullah bn Abbas, Abdullah bn Amr bn al As, Abdullahi bn Zubair, among others. They were joined by the eminent companion: Uqbah bn Nafih.

Therefore the companion's daawah on the African continent did not leave out any difficult or easy terrain except that they traversal it. Allah (SWT) blessed their efforts and Islam spread across the north of Africa and westwards to its south. By 47AH (670 CE), the magnificent centre of knowledge and Daawah had been established known as the city of Qayrawan.²⁷

²⁶ Balogun S.A. (1980) History of Islam up to 1800 p.81

²⁷ Balogun S.A. (1980) History of Islam up to 1800 p.85

Thus, while the physical Jihad subdivide some of the cities of north Africa, the companions carried Islam on the were of the Jihad of Da'awah accompasional by trade into the adjoining cities and deep into the west African region. Ash-sheykh Abdullahi bn Fodio (RA) wrote, varily, the entery of Islam to the west Africa was in the first century of Hijrah of prophet Muhammad (SAW) in the hands of the eminent companion Uqbah in Nafih when he come to one of the tribes of Rome and invited them to Islam and their king accepted without any fight. Uqbah married the daughter of that king.²⁸ The companion (RA) continue the spread of the religion of Islam moving westwards through sea until the atlantic on the extrave west of Africa where, after getting the fact of his tide to the shores of the sea he said "O Allah bear me witness that there is no passage here, were I to find one I would have gone through it, then he moved southwards (deeper into the West Africa) and on his way back, he encountered the sabaajah (songhay people around Mali and part of Takroor (present day Senegal and Gambia) as well as the settlements of ancient Ghana.

Many people of these kingdoms accepted Islam in the hands of the companion (RA) (All islam fee Nigeria) uqbah bn Nafi al-Juhanee, reach the present day Nigeria in that wave of daawah of first Islamic centuary. According to Muhammad Nasari al-mukhtar al-kabara quoted that, the author of the book "aathaar Bilaad (the history of the cities) said that uqbaah came to kwaar. They

²⁸ Balogun S.A. (1980) History of Islam up to 1800 p.90

used to mention kwara as kwar” (Risaalatu al Jaliyyah Limakaanati Nayjeeriyyah al-ilmiyyah qabla Kiyaanati Daulati Sokoto) al-Imman, yaaqoot al-humawee (D-626) also mentioned the effort of uqbah (R.A) in kwara with narration of his relation with the ruler of people there at the time. (Mujam al-buldan).²⁹

The eminent companion Uqbah (RA) died on his way back to Qayrawan in the year (683AD) al Islam fee Nigeria. From this, it is safe to conclude that some of the northern parts of Nigeria as well as the trip of its south western part recruited Islam directly in the age of the glorious companions.

Moreover, when the dynasty of Banu Umayya fell, and their leaders and major supporters were killed, while some of them fled to Andalusia (spain), like Abdurrahman al-Daakhali and some of them came to northern Africa like Idrees bn Abdullah Al-alwee and so many others came to West Africa and as ash-shaykh Aadam al-Ilory (RA) puts it, “their names are written in the unforgotten scrolls of history” in west Africa, the impact of this wave of emigration was of best interest. Therefore they build on the foundation laid by the Daawa of Uqbah bn Nafih bn Aamir.³⁰

²⁹ Balogun S.A. (1980) History of Islam up to 1800 p.75-76

³⁰ Balogun S.A. (1980) History of Islam up to 1800 p.97

The role of Yan-Doto Scholars in spreading and propagation of Islam in Katsina and beyond

A notable part of the second phase of the spread of Islam in northern-Nigeria was the coming of fifth descendent of the illustrious companion and the fourth caliph. Ali ibn Abu Talib (RA) the brother of the prophet Muhammad (SAW). He was al-Imam Yahya bn Abdullah bn al-Hassan al-Muthanna bn al-Hassan bn Alee bn abu Talib, who came from Madaenah al-Nabawiyah to the West Africa together with a member of his followers. He settled in Yan-Doto. Yan-Doto is an ancient city between Tsafere and Gusau in modern day Zamfara State, Nigeria. There, al-Imam Yahya established an Islamic community in the year 180AH, (About 781CE) taking legal judgement based on the positions of Imam Malik bn Anas (RA). This happened while Imam Malik, to whom the Maliki school of Islamic jurisprudence is attributed, himself was alive in Madinah as quoted.

Popularly known as Dan-Madina among the people, al-Imam Yahya established learning circles where the people were taught the science of Islam. He is reported to have authored some precise poetic stanzas (about 146 stanzas) on zuhd (asceticism). His students and others in his entourage taught the people Islam and the city became a major learning centre until the period of the establishment of the Islamic region over Northern Nigeria by the ash-

shaykh Uthman bn fodio (RA). According to Muhammad Nasir al-Muktar al-Kabara, the exploits of Dan Madeenah is documented in a book on the scholars of Yan Doto by the Uthman Dan-fodio University, Sokoto.

Similarly, the first Muslim king in Katsina was Muhammadu Korau. He is from the learned city of Yan Doto. His wresting of power on emerging as Katsina King, represents a climax of Islamization in Katsina. Without a substantial and, perhaps, influential muslim subjects in Katsina as at the arrival of Korau. It was not conceivable how the tradition could be so smooth without any known incidence of revolt or social upheaval. That it was smooth, even as Korau was a stranger to the Birni, not only further supports this interpretation, but also reflects the measures of broadmindedness and the cosmopolitanity in Katsina at the time.³¹ This may have, perhaps been due to the weakening at the worship of idols of that time and ancestors worship cults. This weakening of the pagan cults of Durbi-Takusheyi and their other varieties was clearly, the result of the increasing influence of Islam.

The historical origin of Katsina kingdom is obtain in several traditions as recorded by historians. One of these traditions says that the kingdom come into being during the early part of 13 century with the dynasty ruling of Ambuttai where the Birnin Katsina is presently situated. Another tradition states that the first Sarkin Katsina was known as Kumayau, grandson of

³¹ Some reflections on the development of Islamic learning in Katsina (1300 – 1800 AD) page 77

Bayajidda, Kumayau was said to have establish himself after conquering an older kingdom of Durbawa. The dynasty founded by Kumayau was overthrown a century later when Muhammadu Korau the stranger from the town of Yandoto, killed Sanau the then king of Katsina and established a new dynasty. Moreover, it was reported that in the earlier times, the selection of new king was conducted through use of wrestling (Kokawa) contest where by the winner automatically become the new king.³²

The era of Korau (1445-1495) also known as Muhammadu Korau, is regarded as an important period in the history of Katsina for several reasons. First he was the First Muslim king. Secondly, he was the first king of Katsina from western part of Katsina town that is from Dandoto which was known as Katsinan Laka at that time. Thirdly it was during his time that the celebrated Islamic scholar Muhammad Abdulkarim al-Majili visited Katsina were he was reported to have taken the noble profession of teaching and promoted the building of library mosque to sarve as a centre for spiritual and interlectual activities. This was apparently done in order to raise the standard of learning in Katsina and impart a new socio-political culture, which would help in creating an Islamic state which will define institutions.³³ The tradition of Islamic reform which started in the reign of Muhammadu Korau was carried further during

³² Micheal Omoluwa (1986) CERTIFICATE HISTORY OF NIGERIA LONGMAN P. 49-50

³³ Micheal Omoluwa (1986) CERTIFICATE HISTORY OF NIGERIA LONGMAN P. 52

the reign of Sarkin Katsina Maje who was noted for his desire to implement Islamic practices among his people. The outcome was that, those among his subjects who were nominal Muslims were made to observe the obligatory prayers and bachelors were forced to get marriage in order to live a decent life. Moreover, the construction of additional musques in the Kingdom was conducted, this led to the expansion of knowledge and the growth of Islamic institution.³⁴

By the end of 16th century, Katsina as well as Mani Local Government began to produce indigenous scholars of international repute. They include Muhammadu al-Kashinawy popularly called Ibn Sabbag (Dan-Marina) and Muhammad al-fulani al-kashinawi who become famous in the secret science, mathematics and astronomy.³⁵

Katsina was the city of learning in which scholars contributed greatly to the development of Hausa land in different fields. Moreover, Katsina's administration and judicial system were recommended throughout Hausa land for their wisdom and for the dignity of their proceedings.

The reign of Korau coincided with similar changes in Zazzau and Kano where Muhammad Barau and Muhammadu Rumfa came to power with a clear

³⁴ A. Smith (1976) The early state of Sudan pg. 53

³⁵ A. Smith (1976) The early state of Sudan pg. 54

muslim identity and determined to throw the weight of the emerging state behind the ongoing process of Islamization. In the cantions words of smith;

The pre-eminence of these rulers in party due to the roles they are believed to have played in the spread of Islam in Hausa land. Muhammad Korau and Muhammadu Barau are stated in the King list to have been the first muslim kings of Katsina and Zazzau respectively. While muhammadu Rumfa is regarded as an Islamic reformer, and king of Kano.³⁶

The sum total of the efforts of those three Muhammadus was to consolidate Islam and open the gates of Hausa land to Islamic cultural and intellectual influences, more than ever before. A further impacts to their efforts was relieved from a similar change in leadership in Songhay which brought Askia Muhammad Toure to power. This particularly integrated effectively the Katsina – Kano – Zazzau axis of Hausa land and Timbuktu intellectual zone, boosting the development of learning in these cities.

On the other hand Wangarawa traders from malle make a tremendous effort to the spread of islam in Hausa land particularly in Katsina and Mani Local government. The spread of Islam into the region of Katsina and Mani Local Government had for some time now, been associated with the arrival of the muslim Wangara traders in kano in the middle of 14th century. Recent research

³⁶ A. Smith (1976) The early state of Sudan pg. 198

however, suggested much earlier date and argued that the arrival of the Wangara represent a stage in the Islamization of Katsina and Mani Local Government rather than its beginning.³⁷ The real significance of the advent of the Wangara, argued Adamu, “should at the very best been taken to refer to the Islamization of the government curdes in Hausa land like Kano, Katsina Zazzau etc, but not be regarded as giving an acceptable history of the first arrival of Islam in Hausa.”³⁸ Philips writing on the Islamization of Kano has also argued:

In western Sudan, Islamization of the people seems to have preceded that of their rulers, for instance, tenne, there was already 4200 muslim scholars when the ruler converted. In ancient Ghana there were 12 mosques at the time of the almoravids. Although the conversion of the rulers often accelerated the conversion of the masses, it rarely began it in west Africa. The conversion of the ruler and his cort was a dramatic turning point from which date the state may be considered muslim. But this is a process of Islamization rather than it commencement.³⁹

Therefore, generally accepted by now that the introduction of Islam to Hausa land took place around (1349-1389) during the reign of the ruler of Kano Aliyu Yaji Dan Tsamiya. In this regard we have to rely more on the statement, as Al-

³⁷ U.M. Bugaje, “the tradition of tajdid in Western Bilad al-sudan” un-published Phc, Khartuum, 1991.

³⁸ Umar M.S. “Sufism and Anti-Sufism” un-published M.A thesis, Bayero University, Kano. P. 27

³⁹ Philips J.E, “The Islamization of Kano before Jihad” Kano studies (new series), Vol.2 no. 3, 1982/85 pp. 32-33

wangarawiyyin⁴⁰. Which gave the date of the departure of the Wangarawa group from (Melle) as 835 AH (1431/32AD) then the story of Tarikh Arab Kano (Kano Chronic) which stated that the Wangarawa came to Kano during the era of the Muhammad Rumfa (1463-1499)⁴¹. The reasons for such fragment is that the reign of the ruler of Kano, Muhammadu Rumfa is considered by many historian as the period of Islamic reform which suggest that Islam had already been rooted into the soil of hausa land before such a period. However, both Tarikh Arbab and Asl al-wangarawiyyin had agreed that it was mainly due to the Islamization efforts of the wangarawa who brought with them a leading to Tarikh Arbab, "the Muhammadan religion" that Islam started to gain grounds among the people of Hausa land.⁴²

In the case of Katsina and Gobir, it is reported by the same al wangarawiyyin that the wangarawa before arriving in Kano, had sojourned in both Katsina and Gobir for a while. It is also established that some of the wangarawa people especially the Ulama decided to remain behind in both Katsina and Gobir, probably with the intention of spreading Islam and teaching the people of the area the rudiments of Islam.⁴³

⁴⁰ M.A AL-Hajj, Ash-al-Wangarayun, A seventeenth century chronicle on the origin and missionary activities of wangarawa" Kano studies, Vol.1 no.41, 1986 pp. 9.

⁴¹ Tarikh Arbab Hadhal-Balad alMusamma Kano, Translated and published by Palmar as Kano Chromate, Vol.III, Lagos 1924, pp. 1-5

⁴² "The ride and influence" Ibid p. 112

⁴³ Y.B. Usman, "The transformation of Katsina, 1400 – 1883, Zaria 1981. P. 17

The early impact of Islam on the Hausa states, especially on Katsina, Kano and Zazzau, had resulted in the gradual transformation of the socio-political and to some extent, the economic conditions of the people of Hausa land, thus, the centuries-old belief in the Iskoki religious system, the dominant belief system in Hausa land, by then began to give way for a more universal belief system that is Islam which was later over the next centuries to not only replace the old belief system in Hausa land, but also radically alter the political system and institutions on Hausa land, so as to conform with the shariah.

Introduction of Islam in Mani Local Government Area

Moreover, the introduction of Islamic education in Mani Local Government dates back to the introduction of the religion of Islam itself, it was tied closely to the growth and spread of Islamic religion across the area. This is because Islam goes to any place or community along with its own form of education and this paved way for the emergence of Islamic schools in different parts of the area.

The Islamic learning processes had contributed to the spread and growth of Islamic Education and culture in Hausa land generally and Mani local government area in particular. Wangarawa scholars brought Islam into Hausa land in the early 14th century from Mali and the Islamic Education system has gained much momentum in Hausa land as well as Katsina and Mani Local

Government, when it was adopted as a court religion. It became firmly rooted and Islamic principles were taught in different places in Katsina and Mani Local Government.

Islamic education always goes side by side with the propagation of the religion and it's Education in Katsina and Mani Local Government, Katsina State and other regions. Katsina State comprised areas such as Mani, Daura, Funtua, Malumfashi, Dutsinma. These areas have witnessed the flourishing of many indigenous and itinerant Muslim scholars, where centres of Islamic learning were established in different parts of the area.⁴⁴

The history of Katsina cannot be completed without mentioning Mani Local Government. Mani is part of the history of Katsina more especially that district called Durbi-Takusheyi, where many historians believed that from one tree (Kukar-Katsi) in that district, Katsina find its name Katsina. Therefore the movement of Islam came to Katsina at the same time Islam reach Mani Local Government. The history and development of Islamic education in Mani Local Government cannot be completed without the contribution of some prominent scholars effort, their intellectual capabilities, these scholars are:

➤ Late Sheik Abubakar Dalibi Mani

He was born in Mani in 1945, he started his Islamic education under the watch of his father Malam Dalibi where he learned how to write and

⁴⁴ Ismael A. et al., (1997) Islam and History of Learning in Katsina pg. 40

read the Holy Qur'an. He advanced his study in Makarantar Zaure at Kofar Yamma, Mani where he specialised in different fields of Islam like Fiqh, Arabic language and other subject concerning Islamic education. His contribution toward the development of Islamic education in Mani Local Government can not be over emphasised. He died on the year 2012 in his house at Mani Local Government may his soul rest in peace.

➤ Late Sheik Shamsu Isah Ahali Mani

He was born in Mani in the year 1965, he attended primary school at Mani Central Primary School, then he moved to Arabic Teachers College Karsina where he obtained Higher Islamic Study Certificate (H.I.S). He started teaching in Islamiyya school at Mani. After short period of time he was enroll in Local Government Education Authority as Arabic teacher. He obtained certificate of National Diploma in Islamic Studies. He contributed Immensily to the development of Islamic education in Mani Local Government. He died in the year 2016.

➤ Sheik Rabi'u Sa'idu Mani

He was born in Mani, in 1964, he attended Primary school at Mani Central Primary School. Afterward, he attended Arabic Teachers College (A.T.C) Katsina where he obtained Higher Islamic Certificate (H.I.S), he started his working carrier as a teacher in Mani Local Government

Education Authority as an Arabic teacher, he attended Umaru Musa Yar'adua University Katsina where he obtained his first degree, he later on joined the Yar'adua University again where he obtained his second degree in Arabic language. Currently now, he is In-charge of Department of Arabic and Islamic Studies at Local Government Education Authority Mani. He is the Chief Imam of Mani Local Government. His contribution towards the development of Islamic Education can not be over emphasized.

➤ Malam Falalu Ibrahim Muduru

He was born in Muduru, Mani Local Government in 1954 he attended primary school at Muduru Primary School. He later joined Arabic Teachers College (A.T.C) in Katsina. He also attended Katsina University, Katsina now Al-qalam University where he obtained his First Degree in Arabic Language. He is the founder of the first Islamiyya School in Muduru. His contribution toward the teaching and learning of Islamic Education in Muduru in particular and Mani in general can not be over emphasised.

➤ Malam Zubairu Muhammad Jani.

He was born in Jani, Mani Local Government in 1970. He obtained his primary school at Jani primary school. He attended his secondary school

at Government College Katsina. After that he obtained National Diploma in Arabic and Islamic Studies at Danfodio University Katsina affiliated with Sokoto University. He is a teacher and the founder of the First Islamiyya School in Jani, Mani Local Government.

MAKARANTUN ALLO SCHOOL: (Qur'anic school) After the introduction of Islam in Hausa land in the 11th Century, centres of Islamic leaning started to emerge. Quite number of Islamic scholars and missionaries who came mostly from north Africa settled and established Islamic learning Qur'anic schools. The 18th century Sokoto Jihad led by Shykh Uthman bn Fodio also contributed greatly in boosting Islamic education in the region. Many Islamic schools were established especially in urban centres of Katsina and Mani Local Government. The Qur'anic schools are usually formed in or outside the mosque. Record shows that the oldest muslim university Al-Azhar in cairo was established in a mosque. Today thousands of these schools are formed in Northern Nigeria located either in mosques, privates houses or premises specifically built for the purpose.⁴⁵

Qur'anic schools were established in both rural and urban areas even before colonial period. The schools are self-sustaining and autonomous while the

⁴⁵ Lawal B. (2013) Comparative study between Modern Islamiyya and Local Almajiri School. A case study of Muduru Local Government. Un-published B.A. Project submitted to department of Islamic Studies UMYUK P.54

curriculum is limited to the Qur'an and restricted to recitation, memorization and writing of the holy Qur'an.

The schools are free and accessible to every body, they are supported by the community, the teachers in the Qur'anic schools depend largely on the little income and kind donations from the people in the community. The operational structure of 'Makarantar Allo' differ radically from the present day Islamiyya schools, as its schedule is very flexible with no clear out classes or examinations. Thus allows a child to progress at his own pace. Thus the length of time it takes for an individual to memorize the whole qur'an depends on his dedication and personal commitment.⁴⁶

Similarly, teachers at this level are considered to be religiously trained teacher who upload the ethics of teaching. They regarded al-Qur'an as the book to be taught. However, there are several makarantun Allo in Mani Local Government, these makarantun Allo are:

1. Makarantar Gidan Magajin Gari Mani
2. Makarantar Malam Nasidi Bakin Kasuwa Mani
3. Makarantar Malam Hamza Sabon Layi, Muduru, Mani Local Government
4. Makarantar Sheik Habibu Bagiwa, Mani Local government

⁴⁶ Karkarku M.A. (2014) Community, Colleges of Arabic and Islamic Studies, Daura, Al-hikimah Jornal of Islamic Studies UMYUK Katsina p.84

MAKARANTUN ZAURE: Students in these schools are mostly adolescent who in most cases have completed the reading of the holy Qur'an at least once, and also know some basic principles of Islam. In Makarantun Zaure students are expected to learn more on Fiqh (Jurisprudent, Hadith, Arabic grammer and its component e.g. Nahwu (Syntex) al-Mantiq (logic) al-Ma'ani wal-bayan (rhetoric and veritification) etc in addition to these, further instructions on Islamic rituals are given most cases the teachers demonstrate how the rituals are performed hence direct acquisition of the rite of ablution, tayammum prayer, and other rituals are issues of Makarantun Zaure. Therefore in Mani Local Government there are some oldest Makarantun zaure among them are:

- Makarantar Malam Dalibi at Mani, Mani Local Government
- Makarantar Malam Buhari, Babban Zaure Muduru, Mani Local Government.
- Makarantar Malam Muhammadu Jani, Mani Local Government. Among others.

CHAPTER FOUR

THE EMERGENCE AND DEVELOPMENT OF ISLAMIYYA SCHOOLS IN MANI

LOCAL GOVERNMENT

Islamiyya schools are more recent innovation than the tsangaya or Ilmu schools. This schools system came about during the early 1950s as exposure to the Islamic schooling system of other countries made some Muslims scholars in northern Nigeria realize the need to develop a schooling programme that bridged the gap between the Qur'an and the Ilmi schools.⁴⁷

The Islamiyya system of schooling was aimed to introduce basic Islamic teachings to student in order to shape their day to day lives. It was also partly inspired by the desire to benefit from western methods and teaching aids. Teaching in classes with black boards, desks, exercise books. Some Islamiyya schools used to combine both Islamic and Western education in one school “as Shaikh Qaribullah Nasir Kabara, the current head of the Qadiriyya sufi order in Kano expanded: my father, sheikh Muhammad Nasir Kabara, played a central role in establishing the Islamiyya schooling system in Kano. He argued that in each and every mosque there should be a school. He come up with the slogan

⁴⁷ Bano M. (2009) Engage yet dis engage; Islamic schools and state in Kano. Pg. 23-25. This is the paper presentation under religions and development research programme. The paper was delivered on March 29' 2009.

of “our mosque our schools” he was the first Islamic scholar that worked on integration of the western and Islamic subject”⁴⁸.

Sheikh Muhammad Nasir Kabara has come across this idea when he visited a school in Khartoum, Sudan in 1955. Impressed by what he saw there, on his returned, he opened one of the first Islamiyya schools in Kano in the early 1956. In addition to travelling Sufis and scholars, these schools were supported by political activist, mostly farmers, teachers in government schools and rich traders who sought a contemporary form of Islamic education for their children. Since then the models has spread gradually within Kano state and its environ like Katsina etc.⁴⁹

On the other hand the first Islamiyya school was established in Mani Local Government in 1960 under the leadership of Malam Muhammad Katibu, and two other teachers namely Malam Bello Sule and Malam Isah Lawal Mani. At the first Instance, the school was opened and operated in the mosque at Kangiwa quarters, Mani Local Government, Katsina State.⁵⁰ The school started with few numbers of students both males and females with no permanent building, the school started its operation in the mosque yard. There were not more than twenty two students at that time, gradually the school became

⁴⁸ Bano M. (2009) Engage yet dis engage; Islamic schools and state in Kano. Pg. 28-29.

⁴⁹ Bano M. (2009) Engage yet dis engage; Islamic schools and state in Kano. Pg. 30-31.

⁵⁰ Interview with Malam Rabi’u, Mani Chief Imam, Mani Local Government. 58 years 24/08/2018 10:25am

expanded with many students. At first instance the school began operations with only three teachers and twenty two students both males and females.⁵¹

After the emergence of first Islamiyya in Mani Local Government in 1960, gradually several islamiyya schools were established and became operational at court yard in the mosque, sometime in early morning hours more especially on Saturdays and Sundays. The emergence of Islamiyya schools led to the establishment and the introduction of women education in the area.⁵²

Islamic schools have been the focus of reform in most muslims communities, that is the reason for state and local government to intervene and aimed to reform religious schools to bring in line with the demands of modernity. Katsina state and local government leaders supports for Islamic schools in the forms of environmental development, training and pay some teachers, improved teaching material and some financial supports.⁵³

In Mani Local Government there are departments under local government education authority that deals with the Islamiyya and Qur'anic schools in the local government area. This department called (office of senior inspector on Qur'anic and Islamiyya schools). they visited all eleven wards in Mani Local

⁵¹ Malam Muhammadu Katibu was born on 15th June, 1928 at Mani Local Government, Kaduna State, his father was the chief Imam of Mani Local Government, therefore he learned the Holy Qur'an from his father. However, in 1988 he attended Arabic and Islamic School at Katsina where he obtained LTA Certificate, we works with LEA Mani L.G. as Arabic teacher in a primary school named Dikko Primary School Mani L.G.A.

⁵² Interview with Malam Falalu Muduru, Senior Inspector of Arabic and Islamic Studies, Mani Local Education Authority 68 years 10-05-2018, 11:30am.

⁵³ Interview with Malam Abubakar Usman leaer in Kofar Arewa Islamiyya School, Mani. 75, 23/05/2015, 12:30pm.

Government Area where so far they registered two hundred and ten (210) Islamiyya schools in the local government area.⁵⁴

4.2 The formal structure of islamiyya schools and their setting in Mani Local Government

Un like Qur'anic schools, Islamiyya schools structures and settings look more like formal education schools such as primary and secondary schools. Therefore learning takes place in the classrooms with the provision of chairs, desks and other instructional materials for teaching and learning, but un like primary or secondary school which governed and control by government, Islamiyya schools usually established by the community and sponsored by the same community.

However, some islamiya students use to wear uniforms like that in primary or secondary schools. Youth, adult and women of different ages use to attend Islamiyya schools in Mani local Government Area. These groups are normally separately seated in the classroom. They sit on the chairs in different classes more over Islamiyya schools students are mostly resident of the area where the Islamiyya school is located.⁵⁵

⁵⁴ Un-publish document from Mani Local Government Education Authority with the detail of registered Islamiyya Schools in the Local Government Area.

⁵⁵ Q35 : 18

Enrolment of student in Islamiyya School

The enrolment of students in the Islamiyya schools is based on purchasing of admission forms by providing some basic information concerning the applicant in the student such as name, address, gender and previous school attended If any.⁵⁶

Structure of study in Islamiyya schools

The establishment of Islamiyya schools was primarily an attempt to modernize the system of Islamic education due to the lapses observed in some of the Qur'anic schools as well as to introduce and modernize the curriculum that will go -hand in hand with secular curriculum system of education used in government schools.

Therefore, Islamiyya School in the area of the study was developed in similar ways as practiced in Government schools. The study of the Qur'an was the first priority followed by Arabic and its branches.⁵⁷

However, in some of the Islamiyya schools in the Area of the study, the session consists two terms, the first term begins at the middle of Shawwal to the end of the month of Safar. While the month of Rabi'ul-Awwal will be a holiday, then the second term will start in the month of Rabi'u-Akhir to the end of Sha'aban, the month of Ramadan and some part of Shawwal will be a holiday,

⁵⁶ LAwal B. (2013) Op, Cit, P. 44

⁵⁷ Interview with Malam Ibrahim Magaji, Head master Madrasatul Tarbiyyatul Islam Mani, Mani Local Government. July, 10th, 2018 3:00pm at his home.

this means that Ramadan normally falls in the vacation period to enable the students and teachers to fast in their homes. Similarly, the Islamiyya schools working days starts on Saturday and ends on Wednesday. Thursdays and Fridays are free days for the students. However, in most of the Islamiyya schools in Mani Local Government, lesson starts around 4:00pm and end 6:00pm from Monday to Wednesday. While on Saturdays and Sundays the students remain at their various Islamiyya schools from morning to afternoon.⁵⁸

Moreover, attendance are always been checked in every class by calling student's name as it is done in government schools. Every class have a classroom master whose duty is to call attendance every day. This made it easy for the teacher to point out absentees among the students.

In any school system, there should be what educationist called "reward and punishment" therefore, in Islamiyya schools, there is reward and punishment. The reward is for those who make good attempt to the question. There is a punishment for those student who use to come late in the school or violate the rules of the school. As a result of this disciplinary measures being adopted in

⁵⁸ Shyk Musa Muh'd Mani former teacher in Kofar Arewa Community College, Tahfizul Qur'an Mani Local Government. June 13th, 2018. 5:30pm.

Islamiyya Schools made the student to be more disciplined in their character and brighten their future.⁵⁹

Moreover, in most Islamiyya schools in Mani Local Government, examination is conducted at the end of every term and some time report cards are issued to students stating their position and their class in the examination. After end term examination, there are graduation ceremony at the end of the session, where students in Islamiyya school graduated enmasse, traditional rulers, parents, government officials and other members of the community are invited to witness the occasion. Islamiyya schools have their own system of sourcing funds to be used in running the schools. The sources include, collection of monthly school fee from parents, admission forms, registration fees were collected from fresh students, and other philanthropist in the community.⁶⁰

4.3 THE ROLE OF ISLAMIYYA SCHOOL TEACHERS

The duty of Islamiyya teacher is to interpret the ultimate goal of man's existence on earth. The teacher is responsible for the spiritual up-bringing of the youths, tendering other emotion and modeling their characters for becoming obedient to their creator and useful citizens in their society, Therefore when an educational system is designed without adequate provision

⁵⁹ Interview with Malam Ibrahim Falalu Muduru a teacher in Sabon Layi Islamiyya School at his office on 25/05/2018 at 10:00am.

⁶⁰ Gada A.M (2010) Ibid, p. 92

for spiritual training, it is the society that suffer it, in that people want become too materialistic for individualistic and extremely heartless. The islamiyya teacher whose life style must be exemplary communicates religion to the youth in a way to curtail their animalistic tendencies and make them see beyond the material values.⁶¹

Sharifi argues that all motives therefore, such as desire for progress, academic ambition, love of reputation, competition and even the intention of helping fellow man without having God in mind should not seem justified in the eyes of real muslim scholars. What matters in their view of the nobility of knowledge and the purification of intention which compel every student and teacher to foster in himself fundamental spiritual virtue, knowledge and virtues. A virtue teacher teaches the truth. The teaching of half truth is dangerous.

In order to illustrate more on the rules and regulation concerning Islamiyya teachers sharifi adopted the formal given by a sixteen century muslim scholar, Zain ud din Ahmad Amili Jabah. These include:

- i. Islamiyya school teacher must be enlightened in his profession and this qualification must be manifested in his behavior, mental as well as physical.

⁶¹ Bidmas M.A. (2001) A case for the effective teaching of Islamic Studies, Islamic Publication Burea, Lagos P. 52

- ii. He should not be humble and must know that what he knows is a gift from God. Particularly when asked and does not know the matter in question he should humbly and fearlessly confess it to the students.
- iii. He should be kind and have sympathy with his students, encourage them on the way of acquiring knowledge, and respect their personality.
- iv. He should not feel tedious if his students happen to study with another scholar. This point is simply saying that an Islamiyya teacher should be humble and not be envious.
- v. When flushing a lesson, if he finds mistakes in his explanation he should mention it to his students. This attitude of the teacher will help his students to learn how to be honest.
- vi. Finally, he should never forget that his personality and his whole behavior are looked upon by his students and common people as an example and a model to be followed.⁶²

4.4 SYNERGY BETWEEN ISLAMIYYA SCHOOLS AND GOVERNMENT

In mani Local government area, there is a department in local government education authority which deals with the qur'anic schools and Islamiyya schools. This department was established in 1978 to supervised and monitor islamiyya schools and Qur'anic schools in the area. This department has a

⁶² Interview with M. Lawal, a staff of Mani Local Government Education Authority on 24-06-2018

record of all wards in Mani Local Government and all the registered Islamiyya schools in the area. Some times Local Government Education Authority under this department donates some instructional material such as chalk, duster, text books and exercise books, for the benefit of Islamiyya schools. Therefore we can say that the relationship between Islamiyya schools and Local Government management was cordial.⁶³

4.5 METHOD OF TEACHING IN ISLAMIYYA SCHOOLS

Islamiyya schools represents the modernized schooling system with a formal school structure where the wooden slate is replaced with books used for translation and commentary by the teachers, unlike the Qur'anic school dealing with recitation and memorization of the holy Qur'an and did not cover the teachings of routine Islamic practice, Islamiyya schools deal with other Islamic subjects. Moreover, most of the Islamiyya school teachers used to teach the students verbally, that is the teacher will read in the class loudly, while the students are listening, afterward the students will read together with the teacher, later on, the students will read alone, while the teacher will make some observation and make recommendations. In some classes the teacher

⁶³ Interview with Malam Rabi'u Sa'idu, head of department of Qur'anic and Islamiyya Schools, Mani Local Government Authority, Mani Local Government, 19/08/2018

will instruct the student to provide textbooks which will be used by both the teacher and student for illustration in teaching and learning process.⁶⁴

4.6 THE ROLE OF PARENTS AND ORGANIZATION IN RUNNING ISLAMIYYA SCHOOLS IN THE AREA OF THE STUDY

The roles of parent and organization in running Islamiyya schools can not be over emphasized. They are encouraging in the learning process in such a way that they contribute with their advise, their funds and all kind of participation, more importantly, muslim organizations and community members as well as philanthropists in the society play a significant role toward the development of Islamic education and financing Islamiyya schools in Mani Local Government Area.⁶⁵

Therefore, if educated muslim parents are to be the members of PTA and Islamic organizations then they should be actively involved in the management of Islamiyya schools by helping the authority, concerning the procurement of teaching and learning equipment and facilities and organizing learning activities and making sound suggestions about disciplinary measures in schools, it will not only encourage students about Islamiyya schools but also it

⁶⁴ Dukyly, O.A (2001) A survey of the teaching and learning problems in Islamic Studies. A case study of some selected secondary schools in Mimi, Niger State. A research report for Master Degree submitted to the department of curriculum studies, faculty of education, University of Lagos.

⁶⁵ Information Unit, Mani Local Government Katsina State. (Un-publish document) p. 89

will facilitate the task of the teachers in teaching and training their good moral behavior.⁶⁶

4.7 LOCATION, STATISTICS AND STUDY OF ONE ISLAMIYYA SCHOOL IN EACH WARD IN MANI LOCAL GOVERNMENT

As we mentioned earlier, Islam is the predominant religion in Mani Local Government Area, therefore there is rapid development of Islamic education in the area. Mani Local Government as we explain consist of eleven (11) wards, these eleven wards forms the Local Government, therefore for more clarification I here mention some registered Islamiyya schools on each ward and take one to discuss about its contribution to the development of Islam in the area.

Mani Ward has the total number of 30 registered Islamiyya schools. See appendix attached, the researcher will take one islamiyya from Mani ward and discuss its contribution to the development of Islam.

<u>MANI WARD</u>	
Name of the school	Madrasatul Ruhil Islam Mani
Location	Kofar Arewa Mani town
Year of establishment	1960
Number of teachers	18
Number of Students	750 both males and females
Sponsor of the school	District Head of Mani Local Government and Community elders in the area

⁶⁶ Aderinoye, R.A. (1993) Towards effective teaching and learning of Islamic studies in secondary in Oyo State of Nigeria. P. 25

Madrasatul Ruhul Islam seems to be the first Islamiyya school established in mani Local government area. It was established in 1960 under the leadership of late Malam Muhammad Katibu and two other staff. However, the school is still functioning and existing now under the leadership of Malam Muhammad Rabi'u Sa'idu, Chief Imam of Mani together with 18 staff including males and females with about 750 students both males and females. Considering the Islamiyya as the first Islamiyya in the area, it has contributed immensely towards the development of Islam in the area and beyond the area by educating children, youth and adults about the religion of Islam. The school produced a lot of prominent scholars which among them supervised and manage the school currently now.⁶⁷

Magami Ward has the total number of 16 registered Islamiyya school. See appendix attached, the researcher will take one islamiyya from Magami ward and discuss its contribution to the development of Islam.

<u>MAGAMI WARD</u>	
Name of the school	Madrasatul Tarbiyyatul Islam Magami
Location	Magami town
Year of establishment	1990
Number of teachers	7
Number of Students	300
Sponsor of the school	Community elders in the area

⁶⁷ Interview with Malam Rabi'u Sa'idu Mani, Chief Imam Mani, 56yrs, 6/05/2018 – 2:30pm

Madrasatul Tarbiyyatul Islam Magami was established in 1990 in Magami town under the leadership of late Malam Ibrahim mai-gidan tsamiya together with only one teacher as his assistant, and (20) students. Currently the school is headed by Malam Muhammad Ibrahim the eldest son of the founder of the school late Malam Ibrahim Mai-gidan tsamiya Magami, Now it has (7) teachers with at least 300 students both males and females.⁶⁸ Moreover the school contributed tremendously towards the development of Islamic Education in the area by educating both males and females in different parts of Islamic education.⁶⁹

Bagiwa Ward has the total number of 16 registered Islamiyya school. See appendix attached, the researcher will take one islamiyya from Bagiwa ward and discuss its contribution to the development of Islam.

<u>BAGIWA WARD</u>	
Name of the school	Madrasatul Tarbiyyatul Islam Bagiwa
Location	Tumurzawa, Bagiwa
Year of establishment	2000
Number of teachers	3
Number of Students	200 female
Sponsor of the school	Community elders in the area

⁶⁸ Interview with Malam Muhammad Ibrahim Magami, head of the school, 45yrs, 20/07/2018

⁶⁹ Interview with Malam Abubakar Isufawa 50yrs, 22/07/2018. 10:00am

Madrasatul Tarbiyyatul Islam Bagiwa ward, Mani Local Government was established in 2000 under the leadership of Hajiya Hauwa'u Mahammad Mani, together with one Malama Maryam, the Islamiyya School is for house wives only. The school started with only 20 female students.⁷⁰

This islamiyya school played a vital role in the development of women education in the area. Moreover the school produced Islamic teachers more especially women teachers in the area.⁷¹

Bujawa Ward has the total number of 18 registered Islamiyya school. See appendix attached, the researcher will take one islamiyya from Bujawa ward and discuss its contribution to the development of Islam.

<u>BUJAWA WARD</u>	
Name of the school	Madrasatul Tahfizul Qur'an Was-sunnah
Location	Randawa Village, Bujawa Ward in Mani Local Government
Year of establishment	2004
Number of teachers	9
Number of Students	650 both male and female
Sponsor of the school	Community elders in the area

⁷⁰ Interview with Hajiya Hawwa'u Muhammad Mani, 42yrs, 08/09/2018 – 11:00am

⁷¹ Interview with Malama Maryam Ibrahim Tumurzawa, bagiwa ward, 36yrs, 20/09/2018 – 12:20pm

Madarsatul Tahfizul Qur'an Was-sunnah, Randawa village, Bujawa ward was established in 2004 under the leadership of Malam Abdullahi Musa Bujawa, with other 2 teachers and 40 students.⁷²

After some years, the school now has over 650 students both males and females with 9 teachers. The school contributes alot to the development of Islamic education in the area.⁷³

Duwan Ward has the total number of 17 registered Islamiyya school. See appendix attached, the researcher will take one islamiyya from Duwan ward and discuss its contribution to the development of Islam.

<u>DUWAN WARD</u>	
Name of the school	Madrasatul Tarbiyyatul Aulad Duwan town
Location	Duwan town
Year of establishment	1999
Number of teachers	9
Number of Students	340 both male and female
Sponsor of the school	Community elders in the area

⁷² Interview with malam Abdulkadir Musa Randawa head of school, 39yrs 25/09/2018 12:30pm

⁷³ Interview with Malam Garzali Bujawa 32 yrs, 25/09/2018 – 12:45pm

Madrasatul Tarbiyatul Aulad Duwan, was established in 1990 under the leadership of Malam Adamu Ibrahim Duwan together with other 3 teachers and 80 students.⁷⁴

This Islamiyya currently has 340 students both males and females and it has 9 teachers. This school play a vital role in educating youth, adult, and house wives in the area.⁷⁵

Jani Ward has the total number of 23 registered Islamiyya schools. See appendix attached, the researcher will take one islamiyya from Jani ward and discuss its contribution to the development of Islam.

<u>JANI WARD</u>	
Name of the school	Madrasatul Hayatul Islam
Location	Kangiwa Jani Ward, Mani L.G.
Year of establishment	1990
Number of teachers	11
Number of Students	600
Sponsor of the school	Community elders in the area, Rahama Club Jani.

Madrasatul Hayatul Islam Jani was established in 1990 under the leadership of Malam Yahaya Suleiman Jani with three (3) other teachers at that time. The

⁷⁴ Interview with Malam Adamu Ibrahim Duwan head of school 40yrs, 28/09/2018 – 12:30pm

⁷⁵ Interview with Malam Yahuza Hassan Duwan, 58yrs 28/09/2018 – 2:40pm

school started its activities of learning with only 65 students both males and females.⁷⁶

Currently the school has 11 teachers and about 600 students both males and females, the school produces eloquent and intelligent teachers in the community. The teachers of the school mostly are the products of the Islamiyya.⁷⁷

Muduru Ward has the total number of 19 registered Islamiyya school. See appendix attached, the researcher will take one islamiyya from Muduru ward and discuss its contribution to the development of Islam.

<u>MUDURU WARD</u>	
Name of the school	Madrasatul Ihya'us Sunnah Sabon Layi
Location	Sabon Layi Muduru, Muduru ward, Mani L.G.
Year of establishment	1982
Number of teachers	17
Number of Students	750 both male and female
Sponsor of the school	Community elders in the area

⁷⁶ Interview with Malam Yahaya Suleiman Jani 68yrs, 30/09/2018 – 12:00pm

⁷⁷ Interview with Malam Haruna Sani head of school 40yrs – 30/09/2018 – 12:45pm

Madrasatul Ihya'us Sunnah Sabon Layi, Muduru was established in 1982 by M. Falalu Muhammad Muduru together with two teachers. The school started with 35 students inside his house.⁷⁸

Later on the school moved to its permanent site at Sabon layi Muduru. Currently the school is under the leadership of Ibrahim falalu, the eldest son of the founder of the school. The school now has 17 teachers, 13 male teachers and 4 female teachers. However, the school has 750 students both males and females. The school produced many Islamic scholars and Qur'anic reciters who contributed greatly towards the development of Islamic education in the area.⁷⁹

Tsagem Takusheyi Ward has the total number of 16 registered Islamiyya schools. See appendix attached, the researcher will take one islamiyya from Tsagem Takusheyi ward and discuss its contribution to the development of Islam.

⁷⁸ Interview with Malam Falalu Muhammad Muduru Community elder and the founder of the school 68yrs 03/10/2018 – 10:35am

⁷⁹ Interview with Malam Ibrahim Falalu Muduru, head of school 35yrs 03/10/2018 – 4:10pm

<u>TSAGEM TAKUSHEYI WARD</u>	
Name of the school	Madrasatul Tarbiyatul Islam SHEME Village
Location	SHEME village
Year of establishment	2005
Number of teachers	06
Number of Students	500
Sponsor of the school	Government and Community elders in the area

Madrasatul tarbiyatul Islam SHEME was established in 2005 by Dalha SHEME and Nura Umar SHEME, they handed it to Malam Garba Adamu SHEME. The school started its activities with 20 students and two teachers inside primary school sheme.⁸⁰

Currently, the school is located at its permanent site and now has 500 students both males and females with 6 teachers. The school so far has produced notable Islamic teachers in the area.⁸¹

⁸⁰ Interview with Malam Usman Dalha SHEME the founder of the school 48yrs, 6/10/2018 – 10:35am

⁸¹ Interview with Malam Garba Adamu SHEME head of the school 50yrs, 6/10/2019 – 10:50am

Hamceta Ward has the total number of 15 registered Islamiyya school. See appendix attached, the researcher will take one islamiyya from Hamceta ward and discuss its contribution to the development of Islam.

<u>HAMCHETA WARD</u>	
Name of the school	Madrasatul Tarbiyatul Islam Hamcheta
Location	Hamcheta village
Year of establishment	1992
Number of teachers	6
Number of Students	300
Sponsor of the school	Community elders in the area

Madrasatul tarbiyatul Islam Hamcheta was established in 1992 under the leadership of Malam Mannir Zubairu Hamcheta. The school started its activities with only 2 teachers and 47 students.⁸²

However, currently the school has 6 teachers and 300 students, the school is now located at its permanent site at Hamcheta behind Central Mosque Hamcheta. The school plays a vital role in educating youth and adults of both males and females in the community.⁸³

⁸² Interview with Malam Mannir Zubairu Hamcheta head of the schoo, 32yrs 06/10/2018 – 12:30pm

⁸³ Interview with Malam kado Musa Hamcheta 60yrs, 06/10/2018 1:00pm

Machika Ward has the total number of 14 registered Islamiyya school. See appendix attached, the researcher will take one islamiyya from Machika ward and discuss its contribution to the development of Islam.

<u>MACHIKA WARD</u>	
Name of the school	Madrasatul Hidayatul Islam Machika
Location	Machika behind central mosque
Year of establishment	2006
Number of teachers	6
Number of Students	190
Sponsor of the school	Community elders in the area

Madrasatul Hidayatul Islam machika was established in 2006 under the leadership of Malam Ibrahim Hamza Machika. The school started its activities with 55 students and two teachers.⁸⁴

Currently the school has 6 teachers and 190 students both males and females. The school produced a remarkable Islamic teachers in the area⁸⁵

Kwatta Ward has the total number of 22 registered Islamiyya school. See appendix attached, the researcher will take one islamiyya from Kwatta ward and discuss its contribution to the development of Islam.

⁸⁴ Interview with Malam Tanimu Kabir Machika 45yrs, 11/10/2018 – 2:35pm

⁸⁵ Interview with Malam Ibrahim Hamza head of the school 32 years, 11-10-2018 – 4:32pm.

<u>KWATTA WARD</u>	
Name of the school	Madrasatul Aishatu Kwatta
Location	Kwatta village
Year of establishment	2002
Number of teachers	3
Number of Students	200
Sponsor of the school	Community elders in the area

Madrasatul Aishatu Islamiyya school was established in 2002 by the District head of Kwatta and handed it to Malama Binta Mani. The school started its activities with 35 house wives.⁸⁶

The school currently has 3 teachers and 200 students, the school contributed immensely to the development of women education in the area.⁸⁷

⁸⁶ Interview with district head of Kwatta Malawan Kwatta the founder of the school 60yrs, 15/10/2018 – 10:30am

⁸⁷ Interview with Malama Binta Mani head of the school 40yrs 15/10/2018 – 2:30pm.

CHAPTER FIVE

CHALLENGES FACING ISLAMIYYA SCHOOLS AND PROFFER SOLUTION IN MANI LOCAL GOVERNMENT

Challenges facing Islamiyya schools in the area of the study

Islamiyya schools in Mani Local government, Katsina State face many challenges. These challenges contributed negatively and caused a lot of hinderences in teaching and learning in islamiyya schools in the area of the study.

Therefore I will outline some of these challnges facing Islamiyya schools in Mani Local Government and discuss them one after the other.

5.1 LACK OF ENOUGH SUPPORT FROM GOVERNMENT

Government agencies for example Universal Basic Education (UBE) and its counter parts State Universal Basic Education Board (SUBEB) shows less concern pertaining Islamiyya schools, un like Government primary, secondary schools as well as tertiary schools. For example:

- Lack of Training and re-training of Islamiyya school teachers.
- Lack of Provision of teaching materials e.g. textbooks, chalk, duster, black board etc.
- Lack of Provision of some allowances for the benefit of teachers in Islamiyya schools.
- Lack of Provision of chairs and tables for islamiyya schools,

In view of the high proportion of children in islamiyya school and in recognition of their contribution to raising literacy levels and providing moral training, there is the urgent need for government involvement in the Islamiyya schools for the repid development of a large of the nation's manpower resources.⁸⁸

The leaders in islamiyya schools as well as the students did not enjoy any supports directly or indirectly from government of any level that is in federal level or in state level or local government level. Therefore there is the need for government at any level to help and support Islamiyya schools considering the role they play in educating studnets both males and females in the community.⁸⁹

5.2 NEGLIGENCE OF PARENTS

Parents in any community or society, are the back bone of any development in that community or society, more especially education. Therefore any development in the community is based on their contributions and cooperation. Some parents in the area of the study are the major problem affecting Islamiyya schools for being reluctant in paying regular school fees for their children. And whenever the fees accumulate some parents could not be able to settle and as a result their children would be sent out. Another negligence by parent is lack of encouragement to their children to attend

⁸⁸ Interview with Malam Falalu Muduru at his home on 13-05-2018

⁸⁹ Interview with Malam Hassan Isah Muduru, a teacher in Islamiyya Schol of the scholars on 14/06/2018

Islamiyya regularly and punctually. In most cases you can see students of Islamiyya schools on the street moving from one place to another and their parent did not take any action. They show less concern in Islamiyya schools unlike primary school or secondary school.⁹⁰

5.3 POOR FUNDING

Another paramount challenge facing Islamiyya schools is financial problems. As we know Islamiyya schools do not have any allocation from federal government, state or local government. They solely depend on school fees paid by students weekly or after three days based on how they operate. Other sources of funding are coming from voluntary donations, personal gifts and philanthropic gestures from wealthy individuals. Therefore Islamiyya schools face great challenges of shortage of funding in managing and operating their day to day activities.

5.4 LESS PARTICIPATION FROM THE COMMUNITY

People in the community are expected to participate 100 percent in the development of education of their children, but very unfortunate some people in the community show less concern, more especially on Islamiyya schools.

For example, they can spend a whole term without visiting islamiyya to see what is happening? what are those possible help or assistance need that can make teaching and learning process to be easier and smooth? To what extent

⁹⁰ Interview with Malam Lawal Sani Mani at his home on 26/06/2018

do they give their support and contribution in teaching and learning in Islamiyya School?

Some time shows much concern on western education than Islamic education.

This attitude behavior play vital role negatively. Therefore as a result of less contribution and less participation on Islamiyya schools, there are a lot of challenges facing Islamiyya schools among them are:

- Lack of chairs and table
- Lack of qualified teachers
- Lack of Instructional materials
- Lack of enough staff among others.⁹¹

5.4.1 GOVERNMENT INTERVENTION:

There is need for government intervention for the provision of infrastructure for learning in Islamiyya schools as it is done in Government primary and post primary schools. This is certainly one domain that directly requires intervention. The islamiyya schools as they exist all over northern Nigeria and beyond almost completely lack infrastructure. The condition makes both students in islamiyya schools and their teachers very vulnerable to a lot of serious environmental hazards. Therefore, there is need for meaningful reform

⁹¹ Interview with Malam Usman Umar, The Education Secretary, Mani Local Government at his office. 13-07-2018

or intervention by both federal government and state government as well as local government despite the fact that this intervention will cost a lot of fund.

Moreover, there is need for government to intervene on the basic welfare needs of the students like nutrition, clothing and personal hygiene. This is another fundamental area that requires enormous and sustained expenditure.

Therefore, whatever the case may be, one fact that cannot be swept under the carpet is that necessity of enlightenment, sensitization advocacy and mobilization of all stakeholders. Since the intervention is the change project and process, the significance of awareness and enlightenment cannot be over emphasized.

Other needed interventions by government are:-

- There is need need for state government to support and promote the already established islamiyya schools in terms of infrastructural development, staff recruitment, training and retraining of teachers development and other means possible.
- That state government should initiate special teachers training and production programme for Islamiyya school teachers in order to make them competitive in their profession.
- That massive and elaborate public enlightenment is required in order to sensitize and intimate the general public as well as the proprietors and

teachers of Islamiyya schools on the importance of the introduction of modern disciplines in Islamiyya schools.

- That teachers in Islamiyya schools need to be trained by government on basic teaching methods, administrative skills, school management and child management.
- Routine supervision and inspection is required to ensure the success of teaching and learning in Islamiyya schools.
- Vocational education that provides skills related to occupation like carpentry, welding etc should be introduced for adolescent and adults attending Islamiyya schools.

5.4.2 COMMUNITY SUPPORT

The imperatives of galvanizing and reinforcing support from the community is much needed when one critically examines the enormity of the expenditure required for achieving a comprehensive and sustainable system as well as the monumental challenges associated with the entire process, it becomes clear that effective participation of the muslim community is the coner-stones to success. It is the most significant factor that can guarantee sustainability. It is the view of some community rulers that not much has really been done to mobilize their community to actively participate in Islamiyya schools reform effort.

The biggest irony here is that, the Islamiyya schools being essentially Islamic poses threat into both identity and dispositions, they enjoy a lot of good will of the local communities but without the corresponding support. People see them as their own, belonging to them in matter and spirit, and responsive to our values. They are seen as instruments of both cultural preservations and positive modernization and transformation at the same time. They therefore easily identify with them but offer very little to support them as far as possible.

5.4.3 PHILANTHROPISTS IN THE SOCIETY

There are some prominent people we can say some wealthy individuals in the community, that assist and contribute to Islamiyya schools with their fund and any kind of help that are needed in islamiyya schools in teaching and learning activities.

They are expected to contribute in the following areas:

- Material assistance
- Vocational training for students
- Seminar for teachers
- Provision of classroom blocks
- Procurement of permanent site for Islamiyya schools etc.

5.5.4 CONTRIBUTIONS OF ISLAMIYYA SCHOOLS TO THE DEVELOPMENT OF ISLAMIC EDUCATION IN MANI LOCAL GOVERNMENT

After the advent of Islamiyya schools, there are a lot of contributions in Islamic education for example:

- Women education
- Dress code for women (Hijab)
- More Qur'anic Graduates
- Extensive Islamic knowledge i.e. the knowledge of hadith Fiqh and Sirah
- Adult education on Islamic studies (more adults were educated islamically)
- More under age Islamic teachers

(1) Women Education: As a result of the establishment of Islamiyya schools women have had the opportunity of pursuing their Islamic knowledge as muslim women are responsible just like the men, in Islam, they are therefore required to seek knowledge religiously, which will be beneficial to them and their upsrings. As we all know, seeking knowledge is a duty on every muslim both male and female, one knows that the teaching of Qur'an and sunnah are directed at men and women equally, and that women are also obliged to seek the kinds of knowledge that have been made obligatory for individuals and communities. The muslim women had a keen desire for knowledge and they never felt too shy to ask questions about the teachings of Islam. Therefore whatever role a woman is

expected to play, whether as a wife, mother or a career woman whose work is outside the home, she needs knowledge. There is no excuse for denying muslim girls and women education. It is worth pointing out here that it is not too late to learn even if you missed the boat first time around, for whatever reason, you can still make up for lost time. Islamiyya schools and correspondence courses are available to women in almost all subjects in order to practice Islam. Every muslim, both male and female, need to know at least the requirement of prayer, fasting zakat etc. women also need to know how feminine condition such as menstruation and post-natal bleeding affect their performance of these duties. It should be pointed out that women need to be able to read Qur'an too. Some muslim cultures seem to regard this as a boys-only area and neglect women counterpart which is wrong.

Therefore, as a result of the establishment of Islamiyya schools, muslim women know more on how to read the holy qur'an accordingly with (Tajweed) and to understand its meaning, women should learn something about the knowledge of hadith, sirah, fiqh as they need to ensure that their worship and daily dealings are correct, and they should ensure that they have a sound grasp of basic principles of her religion. Therefore they should be directed to pay attention to their primary responsibilities in life,

which is to take proper care of their houses, husband, family and children, for she is the one whom Allah (SWT) has created to be a mother and to give happiness to the home. She is the one whom Islam has given the immense responsibility of raising intelligent and courageous children. Therefore contribution of Islamiyya can not be over emphasized on women education in Mani Local Government, Katsina State.⁹²

(2) Dress code for Women: Among the contributions of Islamiyya schools was the introduction of hijab for women. Before the establishment of Islamiyya schools in the area of the study, women in the area, both girls and house wives used to wear what we called gyale (blouse) which is against the teaching of Islam. But gradually Islamiyya schools change the dress code of women in the area of the study. Interestingly now, almost all the women both girls and house wives use to wear a complete hijab which covers all their body. Therefore the women will appear in complete women dress according to the teaching of Islam.

(3) More Qur'anic Graduate: From the emergence of Islamiyya schools, there are rapid developments of youths and under age students that memorised the whole qur'an or some part of it. As a result of the establishment of Islamiyya schools in Mani Local Government around 1960, is hardly to have

⁹² Salawu A.A. (1993) EDUCATION AND STATUS OF WOMEN IN SOKOTO STATE, IMPLICATION AND COUNSELLING IN MUSLIM EDUCATION QUARTERLY. VOL.II November 1, 1993.

a village without a Qur'anic graduate, this is a very vital contribution to the development of Islam in Mani Local Government.

- (4) Extensive knowledge of Islam: As a result of the advents of Islamiyya schools in Mani Local Government, people in the area learned more about the religion of Islam more especially in various field of Islamic education: for example; the knowledge of prophetic hadith, Islamic history, Islamic jurisprudence (fiqh), and Arabic language, but prior to the establishment of Islamiyya schools in Mani Local Government Area, people concentrated on the reading and memorization of the holy Qur'an only.
- (5) Adult education: After the advent of Islamiyya schools in Mani Local Government, there is a rapid development of the adult education on Islamic education. People in the area more especially adults use to attend Islamiyya schools at night. Therefore, they use that opportunity to learn more on Islamic education. To this regard, Islamiyya schools play a vital role toward the development of adult education in Mani Local Government.
- (6) More under age teachers: Among the contribution of Islamiyya school to the development of the area was a lot of under age teachers which were produced in Mani Local Government Area whereby almost all Islamiyya schools in the area produced teenage teachers with Islamic background.

The teachers that are managing the schools are mostly the products of that Islamiyya schools. With that development, Islamiyya schools produced a young and under age teachers whom can take care of all the teaching and learning processes in the Islamiyya school. In a nut shell, we can say that the contributions of Islamiyya schools to the development of islam in Mani Local Government can not be over emphasized.

5.4.5 CONCLUSION

This research aims to explain the contributions of Islamiyya schools to the development of Islam in Mani Local Government, Katsina State from 1960 to 2018. Therefore general introduction was discussed in chapter one of the research, literature review analysis, in chapter two, related literature like academic work, books, journal, articles, internet sources etc. Moreover, chapter three of this research briefly discussed the historical background of the area of the study, then chapter four explained exclusively on the contributions of Islamiyya schools in the area of the study from 1960 to 2018.

The research traced the emergence and the development of Islamic education in the area of the study, the role of Islamiyya schools teachers, method of teaching in Islamiyya schools, location, statistics and enrolment of some registered Islamiyya schools in the area of the study as well as study of some selected Islamiyya schools in each and every ward in Mani Local Government,

Katsina State. In chapter five the researcher lists some challenges facing Islamiyya schools in the area of the study and solutions to the problems facing Islamiyya schools in the area of the study.

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- Interview with Magaji Tsoho Mani (Magajin garin Mani, Malam Lawal Isa) on 08-05-2018
- Interview with Malam Falalu Ibrahim Muduru at his house Muduru on 28-06-2018.
- Interview with Ibrahim Sani, Coordinator Qur'anic and Islamiyya Schools, Mani Local Government at his office on 22-05-2018.
- Interview with Malam Rabi'u Mani, Chief Imam, Mani Local Government at his home on 24-08-2018.
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APPENDIX I

S/N	NAME OF SCHOOLS	No. of Students	LOCATION	WARD	NAME OF HEAD TEACHER
	MANI WARD				
1.	Madarasatu Tarbiyatul Islam	800	Kanguni	Mani	Malam Dalhatu Umar
2.	Madarasatu Tahfizul Qur'an	450	Kantuna	Mani	Malam Yakuba Abubakar
3.	Madarasatu Darul Islam	300	Sabon Layi	Mani	Malam Mukhtar Sanusi
4.	Madarasatu Tarbiyatul Islam	600	Tudun Wada	Mani	Malam Lawal Tudun Wada
5.	Madarasatu Tarbiyatul Islam	250	Rumawa	Mani	Malam Abdullahi Musa
6.	Madarasatu Ulumil Fiqh wal hadith	400	Masallacin Jumaa KGW	Mani	Malam Salisu Dayyabu
7.	Madarasatu Madinatul Ahbab	200	Kofar Arewa	Mani	Malam Shafi'u
8.	Madarasatu Ansarul Islam	350	Durbi Pri. School	Mani	Malam Zaharaddeen Sabi'u
9.	Madarasatu Tarbiyatul Islam	180	Sabon Layi	Mani	Malam Hamisu Dan Audu
10.	Madarasatu Ahbabu Rasulullahi	290	Cent. Market Pri. Sch.	Mani	Malam Zaharaddin Ibrahim
11.	Madarasatu Nurul Huda	250	Tsingiri Village	Mani	Malam Muhammadu NSR
12.	Madarasatu Thafatul Islam	400	Kofar Yamma	Mani	Malam Bashiru Mu'azu
13.	Madarasatu Nurul Huda	380	Kofar Arewa	Mani	Malam Abdulrahim Musa

14.	Madarasatu Ibadurrahman	260	Dutsin Yartilani	Mani	Malam Hambali Lawal
15.	Madarasatu Nurul Qulub	320	Kofar Kudu	Mani	Malam Rabi'u Alkasim
16.	Comm. College Tahfizul Qur'an	460	Kofar Arewa	Mani	Mallam Bashiru Muh'd
17.	Madarasatu Ulumil Qur'an	640	S/Fada Kofar Yamma	Mani	Malam Dikko Dauda
18.	Madarasatu Nana Maryam	180	Gonar Hakimi	Mani	Malam Nuraddin Dahiru
19.	Madarasatu Nana Khadija	210	Kofar Yamma	Mani	Malama Saadatu
20.	Madarasatu Taalimul Luggatul Arabiya	320	Kofar Yamma Central Model Pri. School	Mani	Malam Jabir Sulaiman
21.	Madarasatu Nurul Huda	400	Low-cost	Mani	M. Sani Ibrahim
22.	Madarasatu Hayatul Islam	460	Janzama Pri. School	Mani	M. Aminu Abdulrahman
23.	Madarasatu Nurul Islam	150	Bakin Tshohuwar Kasuwa Mani	Mani	Malam Isah Alli
24.	Madarasatu Tahfizul Qur'an	190	Bakin Tsohuwar Kasuwa	Mani	Malam Yunusa Mamman
25.	Madarasatu Ruhil Islam	250	Unguwar K/Arewa	Mani	Malam Rabi'u Sa'idu
26.	Madarasatu Tarbiyal Qur'an	340	Unguwar Mani	Mani	Malam Saminu Sani
27.	Ibadurrahman Babbar Marina	460	Babbar Marina	Mani	Malama Jamila

28.	Ibadurrahman	250	Unguwar K/Arewa	Mani	Malama Binta
29.	Madarasatu Taalimil Luggatul Arabiya	290	Mohd Dikko Pri. Sch.	Mani	Malam Jabiru Sule mai bari
30.	Madarasatu Nurul Huda	300	Bakin kasuwa	Mani	Malam Musa Haruna

	2. BAGIWA WARD				
1.	Madarasatu Tahfizul Qur'an	140	Garub Tsaaurara	Bagiwa	Malam Sanusi Taurara
2.	Madarasatu Nurul Islam	80	Garin Tsaaurara	Bagiwa	Malama Aisha
3.	Madarasatu Malama Khadija	150	Garin Tsaaurara	Bagiwa	Malama SHamsiyya
4.	Makarantar Malama Fatsima	200	Walama	Bagiwa	Malam Hamisu Hudu
5.	Madarasatu Hubbil Islam	125	Bakankara	Bagiwa	Malam Kabir Bakankara
6.	Madarasatu Hafifatul Islam	80	Babban Masallacin tashar info	Bagiwa	Malam Muhammadu Gali
7.	Madarasatu Hayatul Islam	60	Tumuzawa	Bagiwa	Malam Hamza Isah
8.	Madarasatu Nurul Islam	90	Tsauware	Bagiwa	Malam Usaini Usman

9.	Madarasatu Nurul Islam	140	Kairawa	Bagiwa	Malam Amadu
10.	Madarasatu Tahfizul Qur'an	180	Yalli	Bagiwa	Malam Adamu Abubakar
11.	Madarasatu Nurul Islam	165	Samaru	Bagiwa	Malam Sale Na Kuka
12.	Madarasatu Nuru Islam	180	Kadarabe	Bagiwa	Malam Sani Suleiman
13.	Daawa	200	Tashar Into	Bagiwa	Malam Lawal Abbah
14.	Ibadurrahman	110	Kumumuwa	Bagiwa	Malama Asma'u
15.	Madarasatu Nurul Huda	70	Bagiwa	Bagiwa	Malam Musa Ibrahim
16.	Madarasatu Nurul Huda	50	Bagiwa	Bagiwa	Malam Hassan Sani Bagiwa

	3. DUWAN WARD			Duwan	
1.	Madarasatu Nurul Islam	80	Sanfar haka	Duwan	Malam Muhammadu Kabir
2.	Madarasatu Nurul Islam	60	Barawa	Duwan	Malam Mujitaba Alasan
3.	Madarasatu Nurul Islam	90	Taura	Duwan	Malam Salisu Abdullahi

4.	Madarasatu Hubbul Islam	120	Duwan	Duwan	Malam Jamilu Kabir
5.	Madarasatu Tahfizul Qur'an	150	Kurunkus	Duwan	Malam Haruna
6.	Madarasatu Nurul Islam	180	Yar Rumba	Duwan	Malam Mudasir
7.	Madarasatu Nurul Islam	65	Kadarabe	Duwan	Malama Maryam Usman
8.	Madarasatu Nurul Huda	200	Duwan	Duwan	Malama Maryam Bawa Duwan
9.	Ihyaussunah	70	Duwan Kofar Fada	Duwan	Malam Shitu
10.	Madarasatu Nurul Islam	85	Makau	Duwan	Malam A. Bawa
11.	Madarasatu Tarbiyyatul Aulad	140	Duwan Birni	Duwan	Malam Adamu Ibrahim Duwan
12.	Madarasatu Nurul Qur'an	160	Duwan Birni	Duwan	Malam Lawal Gambo
13.	Madarasatu Nurul islamiyya (1)	195	Duwan Birni	Duwan	Malam Dahiru Halilu
14.	Madarasatu Nurul Islamiyya (2)	70	Duwan Birni	Duwan	Malama Nafisa Mansir
15.	Madarasatu Hayatul Islam ga K/Fada	50	Duwan	Duwan	Malam Gambo Bello
16.	Madarasatu Kiraatul Qur'an	60	Mindi Karami	Duwan	Malam Lawal Ummaru

17.	Madarasatu Kiraatul Qur'an	125	Duwan	Duwan	Malam Musa Hassan
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	4. MAGAMI WARD			Magami	
1.	Madarasatu Tar. Qur'an wa-sunna	150	Magami	Magami	Malam Sanusi Taura
2.	Madarasatu Nurul Islam	120	B/Kasuwa	Magami	Malam sada Bala
3.	Madarasatu Nurul Islam	250	Garin Magami	Magami	Malam Salus Yunusa
4.	Madarasatu Fathul Islam	185	Nasarawa	Magami	Malam Amadu Kabir
5.	Madarasatu Hayatul Islam	70	Fakon Wawa	Magami	Alh. Dahiru
6.	Madarasatu Tahfizul Qur'an	90	Kandawa Pri. School	Magami	Malam Zakari Magami
7.	Madarasatu Nurul Islam	40	Rafawa Pri. School	Magami	Malam Sani Ibrahim
8.	Madarasatu Hayatul Islam	80	Tsufawa Pri. School	Magami	Malam Abubakar Tsufawa
9.	Madarasatu Nurul Islam	120	Walawa pri. School	Magami	Malam Usman Walawa
10.	Madarasatu Taalimul Qur'an	160	Taiki Pri. School	Magami	Malam Hamza Lawal

11.	Madarasatu Nurul Anwar	150	Gawayau Pri. School	Magami	Malam Hassan Isa
12.	Madarasatu Nurul Huda	95	Dogon Kafa Pri. Sch	Magami	Malam Lawal
13.	Madarasatu Taalimul Qur'an Wa tarbiyyatu Aulad	200	Wailagande Pri, School.	Magami	Malam Lima Bala
14.	Madarasatu Ansarul Islam	350	Taiki pri. School	Magami	Malam Habibu Muhammadu
15.	Madinatul Ahbab	185	Bujeje Pri. School	Magami	Malam Akilu Ibrahim
16.	Madarasatu Ruhul Islam	168	Magami	Magami	Malam aliyu Muhammad

	5. JANI WARD			Jani	
1.	Madarasatu Nurul Islam	400	Dokota	Jani	Malam Alh. Maazu
2.	Madarasatu Tahfizul Qur'an	350	Dokota	Jani	Mal. Muazu Uztas
3.	Madarasatu Nurul Islam	260	Jidda	Jani	Malam Mai Zummuwa
4.	Madarasatu Nurul Yaqin	190	Charanbi	Jani	Malam Rabi

5.	Madarasatu Nurul Islam	148	Gangara	Jani	Alh. Lawal
6.	Madarasatu Nurul Islam	294	Kwanar Laka	Jani	Malam Dahiru
7.	Madarasatu Sabilus--Saada	130	Wurjawo	Jani	Malam Ya'u
8.	Madarasatu Nurul-sunnah	194	Yantakori	Jani	Malam Rabe
9.	Madarasatu Hayatul islam	265	Yantakori	Jani	Malam Husaini
10.	Madarasatu Mubaratul Islam	340	Dangawo	Jani	Malam Anas
11.	Madarasatu Tarbiyatul islam	300	Wadugawa	Jani	Malam Isah Abubakar
12.	Madarasatu Nurul Islam	210	Mai Gashi	Jani	Malama Fiddausi Murtala
13.	Madarasatu Nurul Islam	345	Tokarchi	Jani	Mal. Lawal
14.	Madarasatu Nurul Islam	200	Mai laba	Jani	Mal. Musa Makera
15.	Madarasatu Nurul Islam	180	Mai Laba	Jani	Malam Basiru
16.	Madarasatu Nurul Islam	140	Mai Laba	Jani	Malam Sagir
17.	Madarasatu Nurul Islam	217	Rahama	Jani	Liman Malam Ummaru

18.	Madarasatu Nurul Islam	108	Jani	Jani	Malam Surajo Abdulmumini
19.	Madarasatu Hayatul Islam	160	Jani	Jani	Malam Ahmed Garba
20.	Madarasatu Abdullahi bn Mas'ud Li tilawatul Qur'an	190	Jani	Jani	Malam Sagir Abdulhadi
21.	Madarasatu Umar bn Khattab	204	Jani	Jani	Malam Jabiru Idris
22.	Madarasatu Ihyaus sunnah	300	Jani	Jani	Malam Ibrahim Abba
23.	Taballawa Islamiyya	320	Jani	Jani	Malama Hauwa'u Ibrahim

	6. MACHIKA WARD			Machika	
1.	Madarasatu Tarbiyatul Islam	260	Kwalkodau	Machika	Malam Muhammadu Tasi'u
2.	Madarasatu Hayatul Islam	216	Rugar Gusun	Machika	Malam Abubakar Sulaiman
3.	Madarasatu Nurul Islam	120	Dorowa	Machika	Malam Musa
4.	Madarasatu Tarbiyatul Islam	280	Kyaran	Machika	Malam Gidado Umar
5.	Madarasatu Hidayatul islam	340	Machika	Machika	Malam Dikko Rauda

6.	Madarasatu Ta'alimil auran Wal Ilm	380	Machika	Machika	Malam Aliyu
7.	Madarasatu Nurul Huda	160	Taballawa	Machika	Malam Dahiru Shitu
8.	Madarasatu Tarbiyatul Islam	190	Taballawa	Machika	Malam Isah Mani
9.	Madarasatu Darul ilmi	225	Taballawa	Machika	Malam Muntari Shitu
10.	Madarasatu Nurul Islam	110	Gawon Mala	Machika	Malam Muhammadu Ashiru
11.	Madarasatu Nurul Islam	145	Machika	Machika	Malam abdullahi Ashiru
12.	Takarchi islamiyya Pri. School	98	Tabakawa	Machika	Malama Kadija Ahmad
13.	Islamiyya Machika	74	Machika	Machika	Malama Fatima Abdurrahman
14.	Tumurzawa Islamiyya	60	Machika	Machika	Malama Hauwa'u Aliyu
15.	Nurul Huda Islamiyya	40	Machika	Machika	Malam Abass Ibrahim

	7. BUJAWA			Bujawa	
	Madarasatu tartilul Qur'an		Sabon Layi Bujawa	Bujawa	Malam Mustapha

1.	Madarasatu Tarbiyatul Aulad	164	Yaunawa	Bujawa	Malam Sale Idris
2.	Madarasatu Tarbiyatul Islam	200	Ballagaza	Bujawa	Malam Bishir
3.	Madarasatu Taalimul Dinil Islam	279	Dogon Karfe	Bujawa	Malam Dahiru
4.	Madarasatu Nurul Islam	108	Garin Kawan	Bujawa	Malam Isah
5.	Madarasatu Nurul Islam	95	Bujawa	Bujawa	Malam Babangida Haruna
6.	Agaisa Islamiyya	60	Agaisa	Bujawa	Malam Dahiru
7.	Ulumul Dinil Islam	82	Alhazawa	Bujawa	Malam Sani Wakili
8.	Madarasatu Nurul Islam	54	Isufawa	Bujawa	Malam Shaaibu Liman
9.	Madarasatu Tarbiyyatul Adafal	100	Garin Kavar	Bujawa	Malam Salisu
10.	Madarasatu Nurul Islam	125	Bujawa	Bujawa	Malam Abdullahi
11.	Madarasatu Nurul Islam	210	Turawa	Bujawa	Malam Lawal
12.	Madarasatu Hayatul Islam	168	Dadin Kowa	Bujawa	Malam Ibrahim
13.	Madarasatu Hassanatul Islam	190	Yan Bindi	Bujawa	Malam Bishir

14.	Madarasatu Nuruddinil Islam	205	Taskule	Bujawa	Malam Sule Ibrahim
15.	Madarasatu Nuruddini Islamiyya	369	Kurket	Bujawa	Malam Sulaiman Ibrahim
16.	Madarasatu Nuruddini Islamiyya	409	Gallawa	Bujawa	Malam Alasan Ishaka
17.	Madarasatu Nuraddinin Islamiyya	216	Marke (A)	Bujawa	Malam Dahiru
18.	Madarasatu Ulumil Qur'an Randawa	88	Randawa	Bujawa	Malam Sani Kabir

	8. HAMCHETA			Hamcheta	
	Madarasatu Taalimul Islam		Kugalli	Hamcheta	Malam Adamu Lawal
1.	Madarasatu Tartilul Qur'an	420	Aliyaba	Hamcheta	Malam Abdulkadir Salisu
2.	Madarasatu Salabatul Islam	280	Turawa	Hamcheta	Malam Haruna Galadima
3.	Madarasatu Tarbiyya Islamiyya	118	Hamcheta	Hamcheta	Malam Ibrahim Galadima
4.	Madarasatu Qiraatul Qur'an	126	Hamcheta	Hamcheta	Malam Shamsu Magaji
5.	Madarasatu Khafifatul Islam	149	Hamcheta	Hamcheta	Malam Lawal Salisu

6.	Madarasatu Nurul Islam	250	Kugado	Hamcheta	Malam Salisu Kugado
7.	Madarasatu Nurul Islam	300	Aliyaba	Hamcheta	Malam Rabi
8.	Madarasatu Nurul Islam	90	Shaiskawa	Hamcheta	Malam Adamu
9.	Madarasatu Raudatul islamiyya	40	Badole	Hamcheta	Malam Usman Umar
10.	Madarasatu Fasihul islam	68	Kuninkawa	Hamcheta	Malam Adamu
11.	Islamiddin	129	Tudun Keba	Hamcheta	Malam Musa Ladan
12.	Islamiyya M. Amina ISah	184	Hamcheta	Hamcheta	Malama Amina Isah
13.	Madarasatu tarbiyatul Islam	134	Hamcheta	Hamcheta	Malam Musa
14.	Madarasatu tarbiyyatul Islam	180	Jaci	Hamcheta	Malam Garba Bishir

	9. KWATTA			Kwatta	
	Madarasatu Tahfizul Qur'an		Gallawa	Kwatta	Malam Isah Mai Goro
1.	Madarasatu Hayatul Islam	246	Binoni	Kwatta	Malam Muhammadu dna

2.	Madarasatu anwarul Islam	216	Bagawa	Kwatta	Malam Surajo Zaiyana
3.	Madarasatu Nurul Islam	148	Jachi	Kwatta	Malam Abdu
4.	Madarasatu Tahfizul Qur'an	200	Randana	Kwatta	Malam Zuladaini
5.	Madarasatu Hayatul Islam	304	Walawa	Kwatta	Malam Musa Walawa
6.	Madarasatu Nurul Huda	140	Taiki	Kwatta	Malam Haruna Taiki
7.	Madarasatu Nurul Islam	150	Gewayau	Kwatta	Malam Ibrahim Muh'd
8.	Madarasatu Nurul Anwar	180	Wailagande	Kwatta	Malam Isiya
9.	Madarasatu Taalimul Iran	174	Bugaje	Kwatta	Malam Kabir Hashimu
10.	Gamda Islamiyya School	215	Gamda	Kwatta	Malam Kalama Salihu
11.	Sanatar Gawo Islamiyya School	190	Santar Gawo	Kwatta	Malam Idi
12.	Dilaru Islamiyya	112	Dilaru	Kwatta	Malam Magaji
13.	Samama Islamiyya School	233	Dalaru	Kwatta	Malam Magaji
14.	Madarasatu Ulumul Qur'an	148	Azal	Kwatta	Malam Kabir Sale

15.	Madarasatu Ihyaus-sunnah	150	Azal	Kwatta	Malam Murtala
16.	Madarasatu Hayatul Islamiyya	190	Garin Gabi	Kwatta	Malam Adami Hashimu
17.	Madarasatu Tarbiyyatul Aulad Mushm	200	Kofawa A	Kwatta	Malam Bilyaminu
18.	Madarasatu Islamiyya	129	Gamda (A)	Kwatta	Malam Mubarak Adamu
19.	Madarasatu Islamiyya	130	Gamba (B)	Kwatta	Malam Kamala Sahl
20.	Madarasatu Islamiyya	140	Santar Gawo	Kwatta	Malam Abdulwahab
21.	Madarasatu Islamiyya	189	Dillare	Kwatta	Malam Magaji
22.	Kwakwadau Islamiyya School	66	Kwalkodau	Kwatta	Malam Gali Umar
	10. MUDURU WARD			Muduru	
	Madarasatu Ihyaussunnah		Sabon Layi	Muduru	Malam Ibrahim Falalu
1.	Madarasatu Tarbiyyatul Islam	400	Madobawa Babban	Muduru	Malam Abubakar
2.	Madarasatu Tarbiyyatul Islam	450	Shaiskawa	Muduru	Malam Hamza Ashiru
3.	Fatimatu Islamiyya School	360	Alkalawa	Muduru	Malam Hamza

4.	Madarasatu Tarbiyyatul islam	290	Garin Riya	Muduru	Malam Halliru Aliyu
5.	Madarasatu Tarbiyyartul Islam	340	Garin Kuringa	Muduru	Malam Amadu Lawal
6.	Madarasatu Tahfizul Qur'an	500	Kofar Yamma	Muduru	Malam Samaila Abdulaziz
7.	Madarasatu Nurul Islam	150	Garin Kwangal	Muduru	Aramma M. Ummaru
8.	Madarasatu Tahafizul Qur'an	180	Karfawa	Muduru	Malam Abba Halliru
9.	Madarasatu Tarbiyyatul Islam	295	Garin Dindin	Muduru	Malam Samaila Ibrahim
10.	Madarasatu Tarbiyyatul Islam	389	Dafawa B/Kasuwa	Muduru	Malam Gambo Karfawa
11.	Daawa Mata Islamiyya	290	Mudur Model Pri. School	Muduru	Hajiya Amina Aliyu Mauduru
12.	Daawa Mata Islamiyya	364	Garin Riya	Muduru	Malam Aisha Hamza
13.	Daawa Mata Islamiyya	168	Garin Karfawa B/Kasuwa	Muduru	Malama Mariya Anas
14.	Daawa Mata Islamiyya	195	Garin Kwasu	Muduru	Malama Hadiza Sani
15.	Daawa Mata Islamiyya	280	Kuriya Pri. School	Muduru	M. Shamsiyya Muddaha
16.	Madarasatul Islamiyya	310	Garin Shiriya	Muduru	Malam Sani

17.	Madarasatu Islamiyya	159	Gurje	Muduru	Malam Ibrahim Fadi-Gurje
18.	Madarasatu Islamiyya	269	Muduru	Muduru	Malam Isya Ibrahim
19.	Madarasatu Nuril Huda Sabon Layi	211	Sabon layi Muduru	Muduru	Malam Kabir Yade

	11. TSAGEM/DURBI TAKUSHEYI			Tsagem Takusheyi	
	Madarasatu Tarbiyyatul Islam		Garin SHEME	Tsagem Takusheyi	Malam Garba Yahaya
1.	Madarasatu Sakafatul Islam	400	Takusheyi	Tsagem Takusheyi	Malam Yakubu Liman
2.	Madarasatu Nurul Islam	349	Shaiskawa Durbi	Tsagem Takusheyi	Malama Harira Abdullahi
3.	Madarasatu Nurul Islam	265	SHEME	Tsagem Takusheyi	Malam Musa Lawal
4.	Baryawa Islamiyya	180	Baryarwa habe	Tsagem Takusheyi	Liman Malam Ibrahim

5.	Madarasatu Tarbiyatul Islam	160	Baryarwa Bugaje A	Tsagem Takusheyi	Malam Sanusi Abdulmumini
6.	Madarasatu Nurul Islam	80	Baryawar Bugaje B	Tsagem Takusheyi	Malam Mansir Liman
7.	Madarasatu Nurul Islam	98	Tsagem	Tsagem Takusheyi	Malam Usman Sabo
8.	Dan-Magiri Islamiyya	52	Dan magiri	Tsagem Takusheyi	Malam Kabir Sani
9.	Musawar Habe Islamiyya	130	Musawar Habe	Tsagem Takusheyi	Malam Muhammad Ibrahim
10.	Daawa Mata Islamiyya	180	Bagaruwa	Tsagem Takusheyi	Malama Saadiyya Ibrahim
11.	Daawa Mata Islamiyya	300	Sheme	Tsagem Takusheyi	Malama Aisha Abbas
12.	Daawa Mata Islamiyya	250	Indukum	Tsagem Takusheyi	Malama Safiya Falalu
13.	Madarasatu Ihyaus-sunnah	285	Gamdana pri. School	Tsagem	M. Abdulaziz Hassan

				Takusheyi	
14.	Da'awa Mata Islamiyya	205	Garin Hakon Gyatari	Tsagem Takusheyi	Malam Musa Mai Kudi
15.	Daawa Mata Islamiyya	98	Tsagem	Tsagem Takusheyi	M. Malam Liman
16.	Madarasatu Tarbiyyatul Aulad Durbi	128	Durbi	Tsagem Takusheyi	Malam Yakubu Idris Durbi