

**THE DEVELOPMENT OF ISLAMIC
EDUCATION IN SULEJA**

BY

**MRS. HABIBAT TAIKO
(ISS/PES 3160/95)**

Department of Islamic Studies, School of
and Social Sciences, College
of Education, Minna

**In Partial Fulfilment of the Requirement
for Award of M.C.E. Certificate**

ISS
131

THE DEVELOPMENT OF ISLAMIC
EDUCATION IN SULEJA

BY

MRS. HABIBAT TANKO (ISS/PES 3160/95)

PRESENTED TO THE DEPARTMENT OF ISLAMIC STUDIES,
SCHOOL OF ARTS & SOCIAL SCIENCES.
COLLEGE OF EDUCATION MINNA.

IN

PARTIAL FULFILMENT OF THE REQUIREMENT
FOR AWARD OF N.C.E CERTIFICATE.


CERTIFICATE

This project has been read and approved

By

1. The Project Supervisor.

Name: MALLAM ABDULLAHI DANGANA

Sign: 

2. H.O.D. Islamic Studies.

Sign:.....

3. Dean School of Arts and Social Science.

Sign:.....

4. Name of the Student.

MRS. HABIBAT TANKO

Sign:.....

DEDICATION
=====

This project is dedicated to the following people.
First of all, I thank Allahu (S.W.A) and my beloved
Prophet Muhammadu (S.A.W.).

Secondly, my father Alhaji Tanko Maigaskiya.

Thirdly, my Husband Alhaji Alhassan Abdullahi Tanko
and my beloved children. Also my brother Idris Shehu for
assisting me. May almighty Allah (S.W.A.) reward them
all Amin.

ACKNOWLEDGEMENT

My thanks be to almighty Allah Subhanahu wata'ala the creator and the beneficent the most merciful. Who gave me an opportunity to sit and write this my work up to its conclusion without any sorrow and any problems.

I also give my special thanks to my Project Supervisor Mallam Abdullahi Dangana (Coach) for approving the topic and take time to look into my work and made all necessary corrections. May almighty Allah subhanahu wata'ala reward him abundantly Amin suma Amin.

I also send my gratitude to my fellow brothers in Islam e.g Mallam Idris A. Shehu who also do his best in assisting me and enlighting me more about what Islam is all about, May Allah reward him Amin.

I will also not forget my beloved husband Alhaji Alhassan Abdullahi Tanko who show his concent towards my work, and helped me in kind and cash May Allah also reward him and anybody who helped me Amin.

SERIAL/DOCUMENTS UNIT
LIBRARY DEPT.
C.O.E. MINNA

TABLE OF CONTENTS

TITLE PAGE	i	
CERTIFICATION	ii	
DEDICATION	iii	
ACKNOWLEDGEMENT	iv	
TABLE OF CONTENTS	v	- vi
<u>CHAPTER ONE:</u>		
INTRODUCTION	1	- 3
ABSTRACT	4	
STATEMENT OF THE PROBLEM	4	- 5
OBJECTIVES OF THE STUDY	5	- 6
SIGNIFICANCE OF THE STUDY	6	
SCOPE AND DELIMITATION	7	
LITERATURE REVIEW	7	- 10
METHODOLOGY	10	- 11
<u>CHAPTER TWO:</u>		
HISTORICAL BACKGROUND OF SULEJA	12	- 15
THE FOUNDING OF SULEJA	15	- 17
<u>CHAPTER THREE:</u>		
REASONS RESPONSIBLE FOR THE SPREAD OF ISLAM IN SULEJA	18	- 20

CUSTOMS AND RELIGIOUS BELIEFS OF THE PEOPLE OF SULEJA	20 - 24
METHOD OF TEACHING	24 - 31

CHAPTER FOUR:

IMPACT OF ISLAM ON THE PEOPLE OF SULEJA	32 - 36
--	---------

CHAPTER FIVE:

SUMMARY AND CONCLUSION	37 - 39
REFERENCES	40

INTRODUCTION

In the name of Almighty Allah (Subhanahu wata'ala) the most beneficent the most merciful.

I have prepared this research project which will insha-Allah deals with the development of Islamic Education in Suleja, which also happens to be the Tittle of the Project.

We shall insha-Allah in it learn of the meaning of Islamic Education and how it applies to the total well being of people right from childhood to adult hood.

In it insha-Allah we shall further still comprehend the fact that Islamic Education not only prepared us spiritually but also technologically, economically, politically, socially and scientifically as Allah (S.W.A) explain in the Glorious Qur'an in chapter 16:89".

"And we have revealed the Book to you explaining all things, and guidance and mercy".

And also the Holy prophet Muhammadu (S.A.W) directs us that

"We should pursue knowledge even though to China".

That is why it is no wonder that the Qur'an is the source of light, the Origin of guidance on earth, and the fountainhead of knowledge and civilization. Human civilization, and the break through that man has made in science and general knowledge and the progress he has made, are owed to Muslims researchers, scientists and intellectuals who laid the ground work for the emergence of natural, human philosophical and social sciences, hence the basis of Islamic culture and civilisation and the force behind Muslims strength and pride.

Pure and general teaching of Islamic Education started right from the time of the Holy Prophet Muhammad (S.A.W) when the Arch-Angel Jibril (Gabriel) will teach him (Prophet Muhammad) when in turn he (Angel Jibril) will authorise prophet Muhammad (S.A.W) as directed him by Allah (S.W.T) to go and teach the whole world. And this teaching he, the Holy prophet Muhammad started at his house, at the market, and latter at the Mosques.

At the time when Islam has finally in the full light, Schools know as "Maktab or Kuttab" where Qur'anic studies was conducted were established in almost every Islamic town or Villages. As there were no sub-sentive syllabus,

students remain in the schools for as long as one can be able to read and to memorise the Holy Qur'an by heart or at least one half of it.

When a student is able to memorise the Holy Qur'an, he then further his education by receiving lectures on Qur'anic Tafsir, Islamic Jurisprudence, Islamic theology, Hadith and so on. Various teachers give lectures according to their specialisation.

At later stage, the scope of Islamic Education has widen which gives rise to the development of Curriculum and Syllabus, therefore leading to the establishment of Islamiyyah Primary Schools, Colleges of Islamic studies and Universities of Islamic studies and even in many Universities that are not purely Islamic, Islamic Education leading to degree is done in many parts of the country and the world at large.

CHAPTER ONEABSTRACT

The major reason of this study is to elaborately assess the implementation of Islamic Education in Suleja.

The arrangement of the study is done in five chapters.

Chapter one explains the objectives of the study, significance of the study, scope and limitation, literature review and methodology.

Chapter two narrates the Historical background of Suleja.

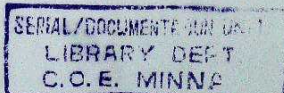
Chapter three elaborates on the reasons responsible for the spread of Islam in Suleja.

Chapter four examines the impact of Islam on the people of Suleja.

Chapter five fully summarize and make the conclusion on the study.

STATEMENT OF THE PROBLEMS

In terms of problems hindering Islamic Education in Suleja, these problems are peculiar to almost every other Islamic society. The problems are attached to lacadastrical attitude of both the people in general and authority in particular.



THE PROBLEMS INCLUDES THE FOLLOWING:

1. Conservative primitive attitude of the people.
2. Geographical factors that warranted the settlement of people of Suleja.
3. The ways that Islamic come to Suleja.
4. The approach of the Islamic Education in Suleja.
5. Historical background of the settlement in Suleja town.
6. Ways in which we can improve on the present vasion of Islamic Education in Suleja.

OBJECTIVE OF THE STUDY

The study will make assessment on the effective implementation of the development of Islamic Education in Suleja.

The following are the objectives.

1. To shade light on the Historical background, Geographical out look, Customs and Religious beliefs of the Suleja people.
2. To briefly say the historical background of Islam in the Northern Nigeria and its introduction, acceptance and practice in Suleja.

3. To point to the method of teaching in the Maktab or Kuttab, the Islamiyyah in the Western primary schools and Western higher institution.
4. And finally to glance at the system of women education the organisation(s) responsible for that as introduced and practiced in Suleja and also how to improve on it.

SIGNIFICANCE OF THE STUDY

The significant importance of this study lies on the fact that it deals with very much patterns including the historical, knowledge, geographical feature, Islamic Education development and Customs and Religious beliefs of the people of Suleja.

We therefore say:

1. Most important to the students of Islamic Education
2. It is also significant to the students of sociology because it helps them understand the customs, habits and Religious beliefs of the Suleja people.
3. This study is significant to the students of History and geography as far as it can help them in knowing the Historical and geographical History and background or features of the Suleja town.

4. It is also very significant to anybody who is interested in knowing the general history of Suleja, most especially the Islamic Education in it.

SCOPE AND DELIMITATION

The areas that this study is going to observe will be the research scope, while Research Delimitation has with the limit of the scope of research.

Then the Historical development of Islamic Education taking Suleja as a Case Study will be the limitation of the scope of this research.

Therefore, this research is strictly limited to the development of Islamic Education in Suleja.

LITERATURE REVIEW

Alhamdulillah I succeeded by way of consulting books written by some educationists like Babs Fafunwa, G.H. Janson, J.S. Truminghan, e.t.c on Islamic Education in Nigeria. I also made use of unpublished dissertation of our former students which deals with the area of my research. I was able to gather enough data which are relevant to my topic.

According to Naibi and Hassan, A Chronicle of Abuja (Lagos African Universities Press 1962) page 8 who discuss on the geographical feature of Suleja. He said that "The Land has been described as an area of mugged train. It forms the eastern part of Niger State, and shares its boundaries in the South with Plateau and Kwara State in the North by Kaduna State and it is bounded in the West by Minna and Lapai.

According to Shuaibu Naibi and Alhaji Hassan in book titled Gwarin Gade and Koro Tribes, page 1, 26, 36. He also discuss on the historical background of Suleja people, He said that "The biggest of the tribes of the emirate are the Gwari Gade and Gwarin yamma followed by the rest of the tribes in the emirate".

The Gwari's were said to have come from Borno where they were subject to Koro tribes.

According to "Journal of the historical Society" Minna 1976, page 68, who discuss on the spread of Islam in Nigeria with reference to Northern Nigeria. It says "The religion of Islam entered into Nigeria from the North. It spread rapidly and widely in the North, due to the easiness movement in this part of Nigeria, while movement in the south is extremely difficult due to the rain forest creek and sand.

According to M. Bissalla Durumi page 10. Unpublished dissertation. He discusses on the spread of Islam in Suleja that "even though Islam came earlier to the area, the christian religion has a larger following. They give pagans all the necessary encouragement in order to accept their faith. Only recently, muslims saw that it was highly necessary to devise another way in order to have more converts to Islamic faith. In 1965, Jama'atul Nasaral Islam organised some people to go in to these pagan areas to preach Islam. And most recently, the Jam'atul Izalatul Bidi'a Wa'ikamatul Sunnah (JIBWIS) though its members accepts Jama'atul Nasarul Islam as the overall parent Association of all the Islamic Associations also makes a lot of efforts towards furthering the faith of Islam, that is the Islamic education into the hiterlaidis or Villages, and the teachers are taken care of by the Association (JIBWIS).

It could be seen that most of these books discusses about Suleja but, there are many issues which they did not talk about for example most of the books I went through did not say anything about the development of Qur'anic School System, the Islamiyyah Schools in Suleja. Problems associated with these schools and their possible solutions.

research. In writing this work, the researcher has

Most importantly, these books did not discuss any current issues on educational development in Suleja. This is the Gap of knowledge which my project intended to fill. It will also discuss the custom and religion of the people of Suleja before Islam. The relationship between the Local Government Area and the Islamic Schools. Administration teacher qualification and methods of teaching will all be discussed.

Most importantly, a current development in Islamic Education in Suleja is Women Islamic Education. My project is going to trace the Genesis and development of this aspect of Islamic education and many other things. This research work is going to be my contribution to knowledge.

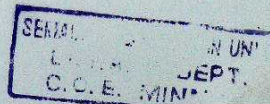
METHODOLOGY

Methodology has to do with means and sources of collecting data for a research work. In this research work, the development of Islamic Education in Suleja.

I have used some few method of researching like Interview and Written records e.t.c.

WRITTEN RECORDS

This is another source of Data collection for the research. In writing this work, the researcher has



consulted many works written on similar subject such as the Development of Islamic Education in Suleja Local Government Area, By Nisiratul Rabi'u (Mrs) e.t.c.

So also by interview method, the researcher consulted some many knowledgeable people that have the ideas about the people of Suleja Local Government Area.

CHAPTER TWOHISTORICAL BACKGROUND OF SULEJA.

Suleja was know before by name Abuja, the name given to our present Capital of Nigeria. The name Abuja is called after the name of its first emir and the founder of Suleja who was called Abubakar, for he was light in complexion that is why people called him Abu-ja the shorten for the name Abubakar. Instead they called him Abu as Hausa tradition This bring about calling him Abuja (The light skined Abu).

To know the origin of Suleja we have to trace the history back to the history of Saria (Zazzau). Zaria had so many emirs since its founding who were all Habe (Hausa) before the Jihad of Uthman Danfodio. The Jihad of Shehu Uthman broght about the begining of Fulani in Zaria, and begining of Hausa rulers in Suleja.

Before the Jihad of Shehu Uthman Danfodio, Zaria got about 60 Emirs all of them were Hausas. It was during the regime of the 61st Hausa emir that Mallam Musa a Fulani preacher fought Zaria people and drove the emir of Zaria out of the Zaria city to a place called Zuba.

Suleja was at one time the south-west of the kingdom of Zazzau, the most Southerly of the Hausa Bakwai whose task was to provide slaves for the other six states.

Suleja has a boundary with the Gurara at the west and Lapai while in the east lies the new Federal Capital of Nigeria, Abuja and Keffi in Plateau State, and then Nassarawa, Kwato in the south.

Suleja was one of the kingdoms that were never subjected to Fulani rule.

In year 1808, an emir called Mohammadu Kakau was driven out of his city (Zaria) by a fulani preacher called Mallam Musa, and pursued southwards. First to a town called Kaura, whose chief Jubril shut the gate against him, and then proceed to Kajuru where the Chief Haruna allowed him to stay. Here he was besieged by Fulanis for six months. Finally Makau reached Zuba the Koro town now in Federal Capital along Lokoja-Kaduna road through Suleja. Zuba lies south of where Suleja came to be founded. Muhammad Makau found at Zuba a chief called Muhammad Gwado.

Muhammad Makau left Zaria with about 3000 people majority of them are members of Zaria mobility and royal family. Among them were two brothers of his. One Abu-kwaka who was of the same father and mother with him (Muhammad Makau) and Abuja whom were of the same father only. Abuja or Abubakar-ja was the first man to be the emir of Suleja and its founder.

Muhammadu Makau from Zaria he live for good three years fighting Fulanis outside Zuba, after Fulanis have been driven away from Zuba then Muhammad Makau went into to Zuba town and settled. From Zuba Muhammadu Makau went out to fight Jiwa a town nearby which refused to pay its tribute to him. Muhammad Makau was victorious in war. From there Muhammad Makau proceed to Panda and Toto now in Plateau State, from there he heard about Fulani of Gulu, he went and fought them there. From Gulu Muhammad Makau set out to Gwari Yamma at Izom and marked out a new town of his own. Muhammad Makau settled there for the meantime before deciding to complete the defeat of Fulani that remain after fighting at Gulu. He then met them at Lapai, Muhammad Makau had conflict with his followers when he was about to win the war with Fulani. The conflict of Muhammad Makau and his followers was the result of what had happened during the war of Jiwa, when Muhammed Makau refused to sell the slaves they caught there. The followers of Muhammad Makau stopped fighting and left him alone with his brothers and one of his body guards called Musa.

There at Lapai, Muhammad Makau commanded Abuja (Abubakar) one of his brothers to follow his followers and unite them. Muhammadu Makau was killed at Lapai and Musa his body guard escaped at danger, and later on joined Abubakar and his followers at Izom.

Abuja (Abubakar) who was commanded by Muhammad Makau to meet his followers, met them at Izom, there he united them and they all agreed to make him as their second leader after Muhammad Makau from Zaria. This event took place at Izom in the year 1825 A.D.

THE FOUNDING OF SULEJA.

Abubakar-ja (Abuja) who lived at Izom between 1825-1828, when he decided to move from Lapai where Fulani people settled in order to rescue their attack. He then founded his own town at the foot of hills near a river called Wuciciri, Abuja built his first house in about 1828 A.D in form of a tent, this was the year Suleja was founded. The first building by Abubakar is still standing at Suleja Emirs Palace.

Abuja the founder of Suleja ruled for 26 years from 1825 - 1851 A.D, he spend 3 years in Izom and 23 years at Suleja.

Suleja had many emirs after Muhammad Makau from Izom and Abuja at Izom and Suleja.

During the period between 1851 -77, Suleja got her second emir called Abu-kwaka. He was the full brother of Muhammad Makau. Abu-kwaka ruled Suleja for another 26 years and was succeeded by his brother Ibrahim. Ibrahim also

fought many war like his brother Muhammad Makau, and all his fightings was in the course of Islam. Ibrahim's rule ended in 1902. He happened to be the third emir of Suleja.

After Ibrahim, Muhammadu Gani became the fourth emir of Suleja from 1902 - 1917 A.D. Muhammed Gani also contributed largely to the development of Suleja. During his time, there was boast in trade, and many schools were built in Suleja for the teaching of Qur'an.

Muhammed Gani was succeeded by Musa Angulu, the father of Ibrahim Dodo Musa. Musa also played his role successfully, he also encouraged trading, and increased the propagation of Islam in the village around Suleja. He ruled for 27 years from 1917 - 1944. After him, Suleiman Barau became the emire of Suleja. Suleiman Barau was the sixth emir of Suleja and he was the first emir to have western Education. He acquired his knowledge from primary school up to the University level. He was a product of the famous Barewa College of Zaria.

The present name of this settlement, Suleja was coined after Suleiman Barau. Suleiman Barau ruled for 35 years from 1944 - 1979. He also encouraged education seriously during his tenure of office most especially Islamic Education.

Ibrahim Dodo Musa succeeded Suleiman Barau as the 7th emir of Suleja from 1979 - 1993. Ibrahim Dodo Musa is the



7th emir of Suleja and he also ruled for the period of 14 years.

After Ibrahim Dodo Musa, then there was a clash on the emirship for the period of 6 - 7 years between Alhaji Muhammadu Awwalu Ibrahim and Muhammad Bashar Suleiman Barau which at last, Muhammadu Awwalu Ibrahim succeeded in the year 2000. He is the present emir of Suleja.

In this short history of Suleja, I have given to my readers, the Origin of Suleja which originated from Zaria and the number of her emirs since her formation in 1828 till today. In the history of Suleja, we will find that all the emirs of Suleja were all muslims. None of them was pagan or christian. From Muhammad Makau who migrated from Zaria to Zuba and the present emir Alhaji Muhammad Awwalu Ibrahim, all of them were muslims and they have contributed towards the development of Islamic Education in Suleja Local Government.

CHAPTER THREEREASONS RESPONSIBLE FOR THE SPREAD OF ISLAM IN SULEJA.

Education can be defined as a way of acquiring knowledge in order to develop one Physically, Spiritually, Morally and Socially. Education is also defined as a way of enlightening people to change their attitude to another attitude or to another behaviour.

ISLAMIC EDUCATION:-

The definition of Islamic Education surpasses definitions of all other Educations which are available to us in its ordinary senses. The Islamic Education encompasses all facts of existence both in this world and the world hereafter, most especially of humans and the Jinns as indicated in the Holy Qur'an by Allah (S.W.A). And that is why G.H. Janson in his book, The Millitant Islam, puts Islam this way: "Islam is not merely a religion; it is a total and unified way of life; both religious and secular; it is a set of beliefs and way of worship; it is a vast and intergrated system of law; it is a culture and a civilization; it is a polity and a method of Governmance; it is a special sort of society and a way of running a family; it is prescribed for inheritance and divorce, dress and atiquette, food and personal hygiene. It is a spiritual and human totality, this worldly and other worldly".

Therefore when Education is supposed to cover all these aspects, then the education must be the most sophisticated, interested, up-to-date, advanced e.t.c. And Islam encourages every discipline in educating muslims where the pioneers in the arts, the sciences and technology respectively e.g Ibn Rushd (Avenues) of cordava (1126 - 1198), a muslim is the person that cuminated the influence of Arab philosophy upon European thought. He developed the teachings of Aristotle alon line that made a sharp distinction between religious truth and scientific truth. Another noted muslim scholar was Ibn Sina (Avicenna), (980 -1037). He is known as the prince of physicians. Muhammad Ibn Musa, was the first person as a mathematician to introduce the Arabic numerals, the first to use deicamal notation and to give digits the value of position. Furthermore, it is the muslims that invented Algebra, developed spherial trigonometry particularly the Sinc, tangent and co-tangent. The frontiers of method of knowledge in medicine is advanced by them, the muslims. They studied physiology and hygiene and their material medical is still in use today. So are many of their methods of treatment. It so happen that at the time when in Europe, the practice of madicine was forbidden by the church which expected cures to be effected by religious rights performed by the clergy, the Arab muslims had a real sence of medicine.

Physics, Chemistry, Astronomy and Architecture were subject that were all not left behind in their development by the muslim Arabs. And the pioneering work of the muslim Arabs are still the points of examples. E.g. in chemistry, the Arabs discovered many new substances, potash, silver, nitrates, corrosive sublimate and nitrite and sulphuric acid. In the field of physics, the muslim Arabs invented the pendulum and advanced the world knowledge of optics. Astronomy also achieved a very great standard by the building of several observatories and construction of many types of astronomical instruments by the Arab muslims which are still in use today.

CUSTOMS AND RELIGIOUS BELIEFS OF THE SULEJA PEOPLE.

The men of Zazzau can not endure to be treated with rudeness and contempt. They admire courtesy and generosity. In one thing they act very strongly for they treat their relatives children better than their own children. Not many observe the custom of prudence very strictly as they are muslims. The men of Zazzau are loyal to their leaders and to their blood tie. They do not betray their trust and are not afraid to tell the truth. The Emir of Zazzau is the head/leader of the traditional chief under his Emirate. He rules his district through his subordinate chiefs of different tribes.

As we all know that Islamic religion was in existence in Hausa land ever before the advent of Usman-Danfodio's Jihad of 1804 which was only mixed with paganism. This practices was equally common with people of Zazzau, Baribari and Katsinawa found in the town.

Allah (S.W.T) explained to us in His Holy Book, the Qur'an in suratul Hijr chapter 15-v:9.

We have, without doubt, sent down the message, And well, will a surely Guard it".

That is He (Allah) is the Guardian of His Holy Book, nay the Religion of Islam.

However, human beings, being Allah's representatives on earth as He also states in the Holy Qur'an suratul Bagarah Qur'an 2:v:30.

"Behold, thy Loard said to the Angels: I will create a vicegerent on earth". They said with thou place there in one who will make mischief there in and shed blood? Whilst we do celebrate they praises and Glorify They Holy (Name) He said: I know what you know not".

This makes it necessary that Human beings through the creators' Guidance to rise up the challenges of propagating, guiding,

directing and developing the Islamic Education through its prophet channels and its proper perspectives.

Since the time of the Holy prophet Muhammad (S.A.W), believers rose up and went to every length for the purpose of making sure that other believers are properly Educated towards understanding the true and only Religion of Allah (SWT). And it is because of this zeal that many believers diligently and spiritually went as far as developing their own way of comprehending the Islamic Religion as taught and practices by the Holy prophet (S.A.W) with the authority of Allah(S.W.T) hence the name Theology of School of thought yet still, other act of knowledge and understanding of the most outstanding Theologians like Iman Abu Hanifah e.t.c developed their own understanding, add to their understanding or deduct from their understanding or simply make summaries. Examples of these books are the Risallah written by E.g Abu Zaid, and Kawa'idi written by some scholars e.t.c. Then others believers concentrated on the Tafsir of the Holy Qur'an e.g Tafsiril Jalaini e.t.c.

And due to this claim of understanding and development of the Islamic Education that claim is not broken in Suleja, Nay the existence of the Tarikas e.g Tijjaniya Qudiriya e.t.c and some Islamic organisations e.g the Jama'atul Nasiral Islami and the Jama'atul Izalatul Bidat wa'ikamatul sunna.

However, most importantly, we shall discuss on the claims. The town's chief Imam claims is the most senior of the claims. The person selected or appointed as the town's Imam from out of his family is vested with the responsibilities of conducting the weekly Friday prayer, the appointment of other settlements Imams e.g. the Liman Iya, the Liman Salanke, and the Imam Bai e.t.c. All of these Imams are a part from conducting the Daily prayer and other prayers, they are also responsible for establishing, arranging and conducting the Qur'anic school and Education.

These Imams successfully conducted the responsibilities of the Islamic school in such a way that is commendable in all its perspectives. These schools can still be noticed without hardship at the town's chief Imam's house, the Liman Salanke House, the Liman Iya e.t.c. And the graduates of these schools are comparable to any other Islamic Institution of their type, anywhere in the world.

"And we made them leaders who guided (people) by our command and We revealed to them the doing of good ..." (chapter 21: v 73)

The spread of Islam in Suleja happened in about two ways. Firstly through the help of the Islamic teachers, i.e. those who teach people in their houses and mosques. Secondly through the help of Islamic Organisations.

AS we have already heard that the inhabitants of Suleja were muslims right from their original habital (Zaria) before they migrated and founded Suleja. By coming to Suleja, the chiefs left Zaria with their scholars as it was explained before. The scholars were the first people to teach about Islamic injunction in Suleja and preach to the unbelievers that they met around the twon (Suleja) and the scholars happened to establish the Qur'anic schools around them and continue to teach people about what is Islam. Through their teaching and preaching, the people of Suleja and those around them come to understand the teaching of Islam and they got so many people that converts to Islam. However, the muslims scholars try to see that anybody they tough him about Islam and he mastered the field of his study, they try to send him out of the town to the various villages to teach those who do not know about Islam in the village.

Moreover, the scholars also try to keep those that are outside the town to be with them in order to learn more about Islam before going back to thir home town.

METHOD OF TEACHING.

The teaching use to take place in the passage, varander or in the mosque of the scholars and under the trees. The

people (students) will surround the master (mallam) with their book (Qur'an) those studying the Qur'an use to start their study in the morning around 8.00 am and closed by 10.00am or 11.00am. Weel the second time begins by 2.00pm and closes 4.00pm or 5.00pm in the evening.

Those who have reached the secondary level in the school is those who have finished studying the way the on itself and other books like the (Hadith) the traditional of the Holy prophet Muhammadu (S.A.W). They use to do their own study at exactly 8.00pm in the night to 10.00pm or 11.00pm in the night.

The students at this level also will sit around their masters or scholars and he used to instruct them one by one. And the students also use to bring some different types of book like Tafsir, Qawa'id, Ahallari e.t.c for enlightness about Islamic way of life that is after graduating in Qur'an and Hadith. Each of the students in the Qur'anic school used to go closer to the mallam with his tablet (Allo) upon which the Qur'anic verses were written, he will recite to the hearing of the teacher (mallam) and when he completes the recitation of the Qur'an at least three lines of the Quranic verses written on his tablet, the teacher will tell him or teach him how to recite the other verses written on his tablet. This is how the teaching takes place.



At the end of the Qur'anic study, the graduation ceremony will take place, this ceremony is known as (Walimat). On the day of this ceremony, the graduates will appear in white dresses to recite the Qur'an to the hearing of people who gathered to listen to the recitation. The graduates will do the recitation in the front of the chief Imam and after the recitation the chief Imam will pray for the graduates for more light about Islamic religion.

This type of ceremony (Walimat) marks the end of the Qur'anic study of the students at the primary level. This type of walimat and the nature of people gathered to witness the graduation ceremony of the Qur'anic students, attracts many parents to send their children to the school to learn about the Qur'an, and the children also have that encouragement to stay and learn the Qur'an. As a result of that Suleja got so many Qur'anic reciters and they made use of it to teach others, this on the other hand helped in the spreading of Islamic learning in Suleja district.

After one has finished Qur'anic study, the next thing is to go and continue with the knowledge of theology "fighu", Tafsir e.t.c, as was been said before. This also take place in an informal way where the students will meet their teacher either in his house or mosque where they will gather and be reading in the simple language they understand i.e Hausa

language or Gwari as the case may be and he will give them the explanation of words or sentences translated.

By doing this, Suleja produced many learned people in the field of Qur'an, Fighu and Hadith e.t.c. Those who teach the people about what Islam is all about and how they will practice it. This also contributed a lot to the spread of Islam in Suleja town because by this time, many people were converted to Islam and whenever they are converted, the chiefs and Imams in Suleja use to send one learned man to go and teach those new convertes in their village about the teaching of Islamic Religion.

Furthermore, Islam was also spread widely in Suleja through public preaching. This was started during the reign of emir of Suleja Musa Angulu, who was the first Emir to allow strangers to settle in his town.

For the coming of these strangers among them, there were those who got into Suleja for the propose of trading and among them there were learned people, those who learn about the meaning of Qur'an, they use that opportunity to teach the words of Allah (S.W.T) publiclly. They tell the people about what Allh instructed them to do and what they are commanded not to do. After the preaching about the Qur'an, some traditions of the Holy prophet Muhammadu (S.A.W) were also being taught and at the end, people ask questions

about Islam and the answers use to be given by the preacher.

These preachers do not remain preaching in the town only, they used to go out to some villages and preach to the villagers. In the village and these preachers use to remain and settle in some of the villages to act as their Imam leading them in prayer and teaching them how they will practice Islam. This method of propagating Islam is still taking place in Suleja because almost every week, the chief Imam use to send some learned people to go to the villages around Suleja to preach to them about Islam. This system is contributing alot to the spread of Islam in Suleja up till today.

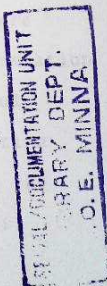
This method of preaching, brought out Islamization of unbelievers in Suleja district. Villages like Gwagwalada, Kwali, Gwagwa, Wuse, Chachi, Bwari, Ijah, Diko and Izom were predominantly unbelievers before but they are now Islamized with the help of preachers. Each of these villages have more than half of their population of muslims today, and each of them have central mosque with their Imams teaching them and they have many Qur'ani schools.

The third way by which Islam was spread in Suleja was through the formation of Islamic organisations like the Jama'atul Nasril, Islam, Fityanu Islam, Islamic Education Trust, Jama'atul Izalatul Bidi'a waikamtul sunna (JIBWIS) e.t.c.

The formation of these organisations are other of the reasons responsible for the spread of Islamic Education in Suleja.

Another reason responsible for the spread of Islam in Suleja is the Educating of women in Suleja which was very limited before 70's, women were only taught how to memorize some short chapters (surah) in their youth age at Qur'anic school to enable them to read in their daily prayers. In 1978, some primary school teachers have successfully gain admission into Nigeria higher Institution of Islamic studies to have Diploma course in different fields which include teaching Islamic Law e.t.c. It was this people who used the influences of Jama'atul Nasirul Islam through its education activities to involve married women in attending it's night lesson at Unguwar Dan'zaria in Suleja, which they started with their wives and that of their relatives and friends. These students engaged themselves in teaching these women how to read and write Arabic language and some Islamic legislation most particularly in the aspect of cleanliness, prayer (salat) fasting constitute part of their training.

In 1981, the idea was highly welcomed by many people of Suleja town, many people send their wives for this training programme which in the same year got every support



and they separated it with the Nigeria.

The school is presently operating with about different classes, some classes for the married women, some for the young girls and some for the young boys. And the school was established or opened in different parts of the town.

After putting their schools in order, they went further to encourage their counterparts in and out of all over the town and near by village to the extent that it become some thing like competition among the schools.

In the town the same teachers in the school of Unguwar Dan-zaria, they gather themselves for meeting of all school that have women section both for Islamiyyah and Qur'anic school in other to have guiding principles for their operations of which at the end, rules and regulations were drawn for the schools. Some of these included the registration of schools with the Nigeria and group of Jama'atul Nasrul Islam teacher qualification especially in the women section of the school and the opening of new schools. Staffing the school and also helping the school in all its activities. This committee members were mostly teachers themselves.

At present, these type of scholl with women sections are up to fifteen in the twon which normally operate in the night that is between 8.00pm to 10.00 pm. Only one out of all this schools operatin in the morning of Saturdays

and Sunday which has been taking care of by Hajiya Fatima Shuaibu Naibi the wife of Madaki and head teachers of Padama Infant School. The school were only made for married women with about two classes and six teachers. Woman learn in this school how to read and write in Arabic they were taught how to memorize and translate the Holy Qur'an and Hadith and it's commentary. Figh, Histories and some Islamic songs both in Arabic and Hausa languages. The teachers were mostly men and some few females who graduated from this type of school and some from Women Arabic Teachers College Diko, they were self employed, no slary from both the people of the town and the government.

CHAPTER FOURTHE IMPACT OF ISLAM ON THE PEOPLE OF SULEJA.

Naturally anything that is practiced by the people habitating a place or even not by the inhabitants but by another group of people staying or leaving in that place, such a thing must have at least a factual impact on the inhabitants either consciously or sub-consciously. E.g the mood of style of western dressing.

For anything to have an everlasting impact on a person, more so of a people or inhabitants, certain criterias must be established and be observed. These criterias may either be formal or informal or both depending on the circumstances, hence the need for written norms or rather written systems, Laws and regulations.

Therefore, for Islam to have total impact on the people of Suleja, as far as already Allah(S.W.T) has compiled his Holy Book (Qur'an) which is the guide to all creators and the Holy prophet Muhammadu (S.A.W) has made the understanding of the Holy Qur'an easily as directed, train by Allah (S.W.T) through his (prophet Muhammad) sayings and doings known as Al-Hadiths, what then remains for the pwople of Suleja, like in any other muslims town is to adopt the two Holy compiled works and so find a way of staying close with them.

And it is as a result of this that schools are established where the teaching of both the Holy Qur'an and Hadiths are studied and even on top of this in order to make the understanding of the two easier. Fiqh that is added to the syllabus studies. Equally, close and open lectures Tafsir is highly administered e.g. as in mosques and market places or any other public place and now the modern communication systems like Radio and T.V stations.

In all of these mediums through which Islam is maintain, the major aim is to make the impact of Islam on the people of Suleja.

Alhammadullilah! Islam has come to stay in Suleja and it is because of this that the customs and habits of the indigenes is almost totally Islamic except in some minor occasions that a few un-islamic cultures are being interfered with and this is due to the fact that the muslims mingles in business with the very few indigenes and some non-indigenes that are either pagans or christians, hence non-believers. Islam been a complete way of life prompted the assimilation and observance of almost every faces of life by the people of Suleja according to the precepts of Islam to the extent that they nearly know nothing of the customs inherited by their great-great-grand parents. Example of such Islamic lecture is the walling of houses in order that their wives

and female children are restricted from been seen by any male except their "Muharans", that is those whom they cannot have any sexual intercourse with e.g their sons, brothers and nephews, e.t.c.

Regulation in every activity either socially, economically, Educationally, politically, morally, spiritually, e.t.c is the watch dog in Suleja town.

In the social aspects of regulating the activities of the Suleja indigenes, one will discover that for examples, in marriages, unlike in other religions and paganism, customs where a lot of money as dawery in marriages and ceremony that follows during the marriage, Islam does not call for that.

Likewise a lot of money is required to be spent in some religious observance and sacrifices in other religions e.g may however in Islamic Religion not up to 1/2 of such amount of money is required to be spent as laid down by Shari'ah, except if the person(s) so wishes to do that out of either ignorance, show up or going against the way of Allah (S.W.T).

Economically, Islam has great impact in playing the role of controlling the economic activities of the people of Suleja as in marketing.

Therefore, only businesses that are in conformity with Islamic injunctions are been conducted or practiced in Suleja. Their businesses includes farming, rearing of animals, fishing, smithing or iron, gold and silvers e.t.c.

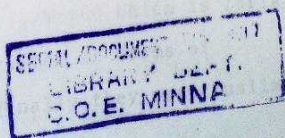
Politically, Islam has a great impact on the ways and manners still unto shari'ah guiding politics in Islam. For example, whichever post one is viewing for, that fellow will concentrate on the assurance that he will abide by all the rules and regulations guiding one as a leader as laid down in the Holy Qur'an by Allah (S.W.T) and exemplified politically by the Holy prophet Muhammad (S.A.W).

Morally, as far as moral ratings in terms of good behaviours is concerned, Islam still leads in all spheres both emotionally and physically most especially now that western cultures brings about moral decadence into peoples lives both female and male respectively, most especially the youths. The impact which Islam make on the moral aspects to the Suleja people is highly noticeable and commendable simluteniously. For example, a Suleja person cannot wear a pant or even a shortnicker and goes outing to the town like that. Equally one cannot see a Suleja man and a Suleja woman kissing or romancing on the street un-equivocally like that, or to see Suleja people drinking

alcohol anywhere, anytime with pride; that is if that they are even taking the alcohol. Why so? Because Islam has expressed such action and many like them as animalistic. And highly believing in Allah (S.W.T) when he mentions in the Holy Qur'an in chapter verse that:

"we have not created human beings
and Jinns to play but to worship me"

Spiritually, almost every Suleja indigene strives very unrelentlessly to acquire Islamic Education to its core in order that they will come close to their creator, Allah (S.W.T) and that is why schools for every stage from infant to adult are everywhere in Suleja, likewise mosques and wa'azi (Islamic lectures) are either every day conducted or are periodically conducted in either mosques, schools or open spaces depending on the area of the town. For that reason, the impact of Islam becomes strong in their hearts in order that they meet their Lord comfortably, as to that, they sharpen their minds in the direction of spiritual activities, as in daily prayers, compulsory and non-compulsory fastings, sadakat, (arms giving) zakat, Performing the Holy pilgrimage to the Holy land e.t.c.



CHAPTER FIVESUMMARY AND CONCLUSION.

Alhamdulillah, so far, this is what I can say concerning the research work "THE DEVELOPMENT OF ISLAMIC EDUCATION IN SULEJA LOCAL GOVERNMENT AREA".

In terms of Islamic Education now in Suleja, we have no other problems as such because Islamic Education has reached such a peak comensorable with any type of education being learned in Suleja town e.g. Western Education.

However, in my research work on this topic, "THE DEVELOPMENT OF ISLAMIC EDUCATION IN SULEJA TOWN", I discussed about the origins of Suleja town and its people and the reason of their migration from Zaria to Zuba, and down to the twon of Abuja which is now presently called Suleja, and the founder of the Abuja, who is by name Abubakar-ja who was well known as (Abuja). And Abuja was succeeded after the death of his father Muhammadu Makkau.

Moreover, I also discussed on the establishment of Islam in Suleja, where I said that the Suleja people came to Suleja with their religion which is Islam, likewise with their scholars right from their town of migration which is Zaria. So the Suleja people didn't have problem in terms of religious aspect because since originally they were muslims

and practice their religion Islam.

Furthermore, I also discussed on the reasons responsible for the spread of Islam in Suleja.

The spread of Islamic Education is vigorously pursued because of the supportive words of the Holy prophet Muhammed (S.A.W) which goes thus, "Muslims should search for knowledge even if it will take us to China (Sin)".

With this saying of the Holy prophet, the Suleja people didn't just sit down, they uptil now continue searching for knowledge here and there on top of what they have already learned.

The spread of Islamic Education in Suleja happened in tow or more ways as I have earlier said before; firstly through the help of the Islamic teachers i.e those that teaches students in their houses and mosques. Secondly through the help of Islamic Organisations. Moreover, I discussed on the impact of Islam on the people of Suleja, which include the observance of shari'ah at least to a minimal level and also observance of general Islamic cultural ways of life either consciously or subconsciously. Likewise the observance of business according to Islamic laid down proceedures.

Lastly, I also discussed on the present development or the Islamic Education in Suleja town and its environs whereby both the State Government and the Local Government established different schools both in and outside the town, for the development of Islamic Education in the Local Government Area.

In conclusion, we can see that Suleja Local Government Area has a good background in Islamic Education; and with these short research project of mine, I hope it will help in providing in the future research on the development of Islamic Education in Suleja town to those who wish to know about it.

ALHAMDULLILAH, WASSALAM AND GOD BLESS.