

**THE IMPACT OF ISLAMIC EDUCATION
ON OUR PEOPLE**

A CASE STUDY OF SULEJA TOWN

BY

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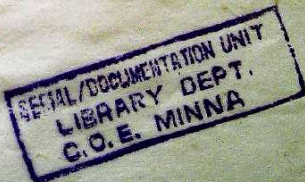
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PRESENTED TO THE DEPARTMENT OF ISLAMIC STUDIES,
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CERTIFICATE OF EDUCATION (N.C.E.)

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Islamic Study - No 104
project.

CERTIFICATION

This Project has been Read and Approved

By

The Project Supervisor

This Research Project has been read and approved in the Department of Islamic Studies, College of Education, Minna.

Research Supervisor;

Date 04/06/2007

Signature M. Shaku

Head of department

Date 10/07/2007

Signature [Signature]

External Examiner

Date-----

Signature-----

DEDICATION

I dedicate this project to Allah (S.W.T) and my beloved husband Lt. Col. Shuaibu Alhassan. It is also dedicated to my beloved father, Alhaji I.S. Idris, my mother Hajiya Hadizat Kasuwa Idris, my step mother Hajiya Fatimat Azumi Idris, Hajiya Maryam Idris and Hajiya Sarauniya. For all their care, pains encouragement and understanding in respect of my education.

ACKNOWLEDGEMENT

In the name of Allah most beneficent most merciful. I shall like to express my sincere gratitude to Almighty Allah (S.W.T) for His gratitude and protection throughout my life.

It is actually not possible for me to thank all those who have contributed in making me what I am, as it is also difficult to mention everybody. But not withstanding Allah (S.W.T) says that we should show our gratitude to those who help us in any way, therefore, I should also express my gratitude and appreciation to my supervisor, Malam Muhammadu Shaku for his patience, tolerance and the pains he took in making all the necessary corrections in my work.

I equally wish to appreciate support and material help given to me by Malam Abubakar Muhammadu of G.S.S. Suleja. Also the support of Alhaji Shaibu Adamu Bako of ministry of Arts and Culture Minna is appreciated. Likewise, my thanks and gratitude goes to my husband Lt Col. Shuaibu Alhassan and my mother Hajiya Hadizat Kasuwa. I am also grateful to Hajiya Fatima Azumi Idris, Hajiya Saruniya and Hajiya Maryam Idris for thier kind gestures morally and financially throughout my stay in college of Education and with out those concern I would not have been oppertuned to axquire this education. I am also grateful to my brothers Sa'udu, Bawo, and Baba, Hamza, Dauda, Abdul, Hassan, Abubakar and my sisters Ramatu, Fatima Aminat, Kande, Sa'a,, Husaibatu, Bilkisu and Zainab. Also I am grateful to my children Adamu, Sulaiman and Idris for their moral support and encouragement during the period of my stay in the college.

At this juncture, I should also thank all my relations and friends who had shown their concern, support for the success of this research. Some of them are Salamatu Ibrahim Dodo, Hadizat Ibrahim, aunty Adama Haruna and Halima Muhammadu Rugga. In addition, I wish to extend my sincere appreciation to Kassim Tanko and Indo Tanko.

This acknowledgement would be incomplete if I fail to thank all the lecturers of the department of Islamic Studies, College of Education Minna. I pray to Allah (S.W.T) to reward them all and put happiness in their lives and bless them with good health Amin.

ABSTRACT

This study is about the impact of Islamic Education on our people. A case study of Suleja town.

The topic of the study is something of interest to the Muslims. It will clearly show to us the merit of the various Islamic institutions to the people of Suleja local government and as well as the neighbouring towns located within Suleja emirate.

The research work also elaborates on the impact of Islamic education in Suleja through the aspect of social, education and religious background.

METHODOLOGY

Basically the methods employed in carrying out this research work are by Oral Interviews and consultation of Literatures.

STATEMENT OF THE PROBLEM

The purpose of this study is to find out the causes of poor organisation in some of the selected Islamic Schools in Suleja Local Government.

Islamic education has become an issue of major importance and concern in the contemporary world, most especially in the Islamic States where there is an increase in the progress of Islamic religion.

As regards to the problem faced by the students, concerning Islamic education, the solution to these problems would be based on knowing the type of methods to be adopted, which will enhance easy understanding. The only remedy is to analyse some basic principles, like root cause of the problems, mostly lack of seriousness from the people in religion line. There is also carelessness regarding to seeking for knowledge for serving their Lord (God). There is also high rate of ignorance among the people.

As far as Islamic Education is concern, there are many obstacles hindering the progress of Islamic education in Suleja Local Government area of Niger state. Among which are mentioned earlier.

AIMS AND OBJECTIVES OF THE PROJECT

The aims and objectives of this project is to basically understand and highlight the impact of Islamic Education on the people of Suleja. The project will also discuss how Islam was introduced into Suleja and a brief introduction on the origin of Suleja.

SCOPE AND DELIMITATION OF THE STUDY

Looking at the impact of Islamic Education on the people of Suleja area, it comprises a lot of things that this project alone may not be able to cover. In view of that the researcher will limit herself to treating Islamic Education as a whole.

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PROJECT TOPIC

THE IMPACT OF ISLAMIC EDUCATION ON OUR PEOPLE A CASE STUDY OF SULEJA TOWN

TABLE OF CONTENT

Title page.....	i
Approval page.....	ii
Dedication.....	iii
Acknowledgement.....	iv
Abstract.....	v
Statement of the Problems.....	vi
Objectives of the study.....	vii
Scope and Delimitation of the study.....	viii
Importance of the study.....	ix
Literature Review.....	x
CHAPTER ONE	
Historical Background of Suleja Local Government.....	1-4
CHAPTER TWO	
How Islam was introduced into Suleja.....	5-8
CHAPTER THREE	
How Islamic education was spread in Suleja and those that contributed to its spread.....	9-13
CHAPTER FOUR	
The impact of Islamic education on the people of Suleja.....	14-19
Bibliography.....	20

CHAPTER ONE

BACKGROUND OF THE STUDY

It is important for us to know the historical background of Suleja local government in order to have a clear picture about the background of the study.

Suleja was known in the past by the name Abuja, the name given to present capital of Nigeria. The name of Abuja is coined after the name of its first emir and the founder of Suleja who was called Abubakar. He was light in complexion which made people to call him "Abuja", in short Abuja means light skinned Abu.

In order to know the historical background of Suleja town, we have to trace back to history of Zaria, a city in the present Kaduna state. Zaria had so many rulers since its founding fathers, who were all Habe (Hausa) before the 1804 Uthman bin Fodio Jihad.

Before the jihad of Uthman Dan Fodio, Zaria had got about sixty emirs all of them were Hausas. Suleja was at one time in the south-west of the kingdom of Zazzau, the most south of Hausa Bakwai whose task was to provide slaves for the other six states.

Suleja town has its boundary with Gurara local government area in the west and Lapai local government area in the east lies the federal capital (Abuja) and bounded by Keffi, Nassarawa state in the south.

In the year 1808, an emir called Muhaamadu Makau was driven out of the city of Zaria, by a Fulani preacher called Malam Musa and moved to the south. First, to a town called Karo, whose chief Jibril shut the gate against him and he then proceeded to Kajara where the chief Haruna allowed him to stay and settled there. Here, he was besieged by the Fulanis for six months. Finally, Muhammadu Makau reached Zuba the Koro town now in the federal capital territory along Lokoja- Kaduna road through Suleja.

Moreover, Muhammadu Makau left Zaria with about four thousand people, majority of whom were members of noble rank and royal families. Among them were two of his brothers, one of them was Abu-Kwaka who was of the same father and mother with him (Muhammadu Makau) and the second of Abuja who was the first man to be the emir of Suleja as well as the founder of the town (Suleja).

Muhammadu Makau after leaving Zaria was engaged for good three years fighting the Fulanis in Zuba. After the Fulanis have been driven away from Zuba then Muhammadu Makau went to Zuba town and settled. From Zuba Muhammadu Makau went out again to fight Juwa a town near by, which refused to pay tribute to him. Infact, Makau was victorious in this war. From Juwa, he proceeded to Panda and Toto. From there again he heard about the Fulanis at Gulu a town in the present Niger state. He went and fought them there from Gulu Muhammadu Makau set out to Gwarin Yamma at 12 and there he marked out a new town of his own. Muhammadu Makau waged a series of wars during his lifetime. There was a conflict that rose between him and his followers. This conflict was the result of what had happened during the war at Juwa, where he refused to sell the slaves they caught

there. The followers stopped fighting and left him along with his brothers and one of his bodyguards (Musa). It is at this material time that Muhammadu Makau commanded Abubakar, one of his brothers to follow his followers and unite them. It was unfortunate because Muhammadu Makau was killed in Lapai but his bodyguard, musa escaped and later on joined Abubakar and his followers at Izom. Abubakar united them and they all agreed to make him as their second leader after Muhammadu Makau from Zaria. These events took place at Izom between 1825-1828. He decided to move far away from Lapai where the Fulanis settled in order to avoid their attack. He (Abubakar) finally settled and found his own town at the foot of hills near a river called Wuchichiri. He built his first house in 1828 in a form of tent. This was the year Suleja was founded.

The first building built by Abubakar is until today standing in Suleja emir's palace. Abubakar, the founder of Suleja ruled for 26 years from 1825-1851.

During the period, in 1851-1877, Suleja got its second emir called Abu-Kwaka who was a full brother to Muhammadu Makau and also senior brother to Abubakar-Ja. Abu-Kwaka ruled for 26 years, and was succeeded by his brother Ibrahim Angulu whose reign lasted for 26years from 1877-1902.

After Ibrahim has passed away, Muhammadu Gani contributed a lot to the development of Suleja, most especially in the field of trade and Islamic scholarship.

Musa Angulu the father of the late emir Ibrahim Dodo Musa succeeded Muhammadu Gani. He ruled for 27 years from 1917-1944.

After Musa Angulu, Suleiman Barau became the sixth emir of Suleja and was the first emir of Suleja to have received western education. Suleiman Barau ruled for 35 years from the year 1944-1979. His contribution to the development of the town cannot be over-emphasised.

Ibrahim Dodo Musa succeeded Suleiman Barau as the seventh emir of Suleja. Ibrahim Dodo was a hard workingman. It is during his time that Suleja was able to progress rapidly in the field of Islamic education. He died in 1973 after a brief illness. In conclusion, therefore, we can see groups of people migration had its origin from Zaria from where some group of people migrated to form a town which became one of the great and even popular in the country as a whole, thereby, having an advantage in the field of Islam being that the rulers of the town were all Muslims right from the 18th century until present day. Infact, Suleja local government is one of the biggest local governments council in Niger state.

CHAPTER TWO

HOW ISLAM WAS INTRODUCED INTO SULEJA

History has shown that the people of Suleja have earlier embraced the religion of Islam right from Zaria.

According to history, the people of Zaria accepted Islam as a religion since the 16th and 17th century after the conquest of Zaria by Askia Muhammad, the great of Songhai during the period under review Zaria was the second to submit herself to Askia after Katsina.

It is important to note that there were about five Muslim emirs who ruled Zaria before Muhammadu Makau who migrated from Zaria to Zuba. Those emirs are listed below.

- | | | | |
|----|------------------|---|-------------|
| 1. | Ibrahim Basuki | - | 1641-1654AD |
| 2. | Muhammadu Abu I | - | 1668-1686AD |
| 3. | Aliyu Baji | - | 1686-1696AD |
| 4. | Muhammadu Abu II | - | 1737-1757AD |
| 5. | Ishaku Jatau | - | 1786-1806AD |
| 6. | Muhammadu Makau | - | 1806-1808AD |

The above named emirs were said to be Muslims in Zaria. By then uthman Danfodio Jihad had not taken place.

The chief Imam of Suleja central mosque Malam Isah Toto emphasised that as soon as Suleja was founded by the emir Abubakar-ja, the issue of building a Friday Juma'at mosque was raised. This is because he was having more than four thousand followers with him. The first Friday mosque was then built at a place where the old treasury of Suleja local Government area was situated, but it was later on transferred to the emir's palace.

In order to encourage the spread of Islam, the emir of Suleja (Abubakar) then gave to each titleholder an Imam who used to lead the congregational prayers at the area where the titleholder is living.

These imams were called after the titleholders for example imam Dallatu for Dallatu side, imam Dawaki for Dawaki side and imam Galadima for Galadima side and others until today this tradition continues to operate in Suleja.

The imams sit and teach their people the tenets of the religion of Islam and also give lectures in the mosque after every Friday prayer and most especially on Fridays.

Although, when the people of Suleja arrived (during its founding by Abubakar and his followers), they met some villagers around the territory of Suleja town who were mostly pagans. During the time, villages like Chachi, Ijah-gwari, Bwari, Diko, Ijah-koro, Banbara etc were all pagans. But gratefully, Suleja emirs were able to conquer and convert some of them into the religion of Islam. Suleja since it was founded in 1825 and after the setting of its inhabitants had one tradition it holds up till today. The tradition is that, almost every year in the month of Ramadan (fasting period), the

scholars (imams) in the various areas open Ta'alim of Qur'an, Hadith and other books to enlighten their people more about Islam. The pioneer scholars that came with Abubakar among whom was Malam Ashehu started this tradition. Malam Ashehu was a hafiz (one who memorised the holy Qur'an as a whole by heart). His lecturers were usually attended by emirs of Suleja and up-till today the tradition is infact every emirs of Suleja to attend these lectures offered by his successors and disciplines during the month of Ramadan, at unguwar Malam Ashehu. Other prominent scholars who offered Ta'alim were Salanke and the chief Imam of Suleja, Malam Muhammadu Dantani and some other scholars in every street of the town. Salanke is the imam that leads the idi prayers every year. The Salanke and chief imam always start their own Ta'alim right from the Sha'aban (a month before Ramadan) up to the end of the month of Ramadan. By the end of the Ramadan fasting, prayers used to take place at the Idi praying ground at Anguwar Dawaki, in which all Muslims used to gather for the prayer. The Emir, Galadima, Madawaki, Magajin Malam, Salanke and other traditional title holders came to the mosque on horses. After the prayers, people go back to their homes. At their houses people exchange visits and gifts, and wishing themselves many happy returns.

As explained from the beginning of the project that Suleja has earlier embraced the religion of Islam right from Zaria long before the founding of Suleja by Abubakar-ja. As far as Suleja local government area is concerned, the religion of Islam remains the dominant religion and shall continue to be on the upper hand by the grace of Allah (S.W.T).

Thus, in conclusion, Islam was introduced into Suleja by its founder (Abubakar) who was a Muslim even before he came to settle down in Suleja.



CHAPTER THREE

HOW ISLAMIC EDUCATION WAS SPREAD IN SULEJA AND THOSE THAT CONTRIBUTED TO ITS SPREAD.

The spread of Islamic education in Suleja occurred in three ways firstly, through the help of the Islamic teachers. Secondly, through the help of Islamic organisations and thirdly through the help of public preaching as well as the establishment of Islamic schools in various locations.

As already mentioned that the inhabitant of Suleja were Muslims right from their original habitat (Zaria) before they migrated to Suleja, the chief (Abubakar) left Zaria with their scholars in order to help in educating the people about Islamic religion. Two scholars were the first people to teach the people the Islamic injunctions in Suleja and this helped a lot by producing more converts into Islam. As a result of this a lot of non-Muslims that they met around Suleja became Muslims.

These established the Qur'an schools and continued to teach the people about their religion. Although, the teaching use to take place in the veranda in the mosque, where the learners (students) use to surround the master with their books to take lessons. Those studying the Qur'an use to start their lessons in the morning around 9:00am and close at 11:00am and the second batch starts at 2:30pm and close at 5:00pm. Also those that reached the upper class in the school that is those who have completed the recitation of the holy Qur'an and its meaning used to come and make more research into other books of Islamic jurisprudence. Those at this level also sit

around their Malams (teachers) to receive instructions about Islam one after the other.

Each of the students in the Qur'anic school use to go closer to the Malam (teacher) with his tablet upon which he recites the Qur'an while the teacher listens attentively. This is how the teaching takes place.

This system of learning continues until such a time the teacher is satisfied the learner is well versed.

After this, he allows the learner to graduate and informs the parent to arrange for a graduation ceremony. This is called Walima.

This Walima marked the end of the first stage of the Qur'anic study of the student. Infact this kind of Walimat and the nature of how the people gather to witness it attracts a lot of parents to send their children to the school to learn. It is as a result of this that Suleja town and the local government as a whole got so many Qur'anic reciters and they made use of it in teaching others and in Qur'anic recitation competitions in and outside the local area.

Moreover, after the student has finished recitation of the whole Qur'an the next thing to do is to continue searching for the knowledge of Hadith (sayings of the prophet), Fiqh and theology. By so doing Suleja was able to produce many learned men to go and teach the people in the villages about Islam.

The second way by which Islamic education was spread in Suleja was through the formation of some Islamic organisation like Jama'atul Nasral Islam (JNI) Fityanul Islam Islamic Education Trust (IET) and the establishment of same Islamic schools in the territory of Suleja.

Those organisations tremendously helped in the spread of Islamic religion in Suleja since when the Niger province was under the then Northwestern state. Emirate people like Alhaji Haliru Binji and Sheikh Ahmed Lemu headed these organisations. They were the people that struggled by pressing the government at that time to build at least two Islamic schools in each local government and fortunate enough Suleja was opportune to have about three Islamic schools by then. The schools were located at Unguwar Kabula, Bakin Kasuwa and Dawaki all in Suleja town. These schools produced many talented students and this gave them the opportunity of gaining admission into Islamic post primary schools in Sokoto.

It is important to note that the works of these Islamic organisations did not stop only in building schools alone, but they also undertook work of preaching the Islamic tenants through publishing books, articles, pamphlets, etc. and through holding Islamic seminars and conferences. These organisations continued to help tremendously and effectively in building more schools and Islamic centres in and around Suleja town. This other activities helped in the speedy growth of Islamic education in Suleja local government area.

The third way by which Islamic education spread widely in Suleja is through public preaching. This started during the reigns of emirs of Suleja, Musa Angulu, who was

said to be first emir to allow strangers to settle in Suleja. Among the strangers who came to settle in Suleja there were those who got into Suleja for the purpose of trading among them there were those who learned in the interpretation of the meaning of Qur'an. They used this opportunity to teach the people about what Allah ordered them to do and what they are commanded not to do. After preaching about the Qur'an, some traditions of the holy Prophet were also taught. These Islamic preachers did not remain preaching in the town alone, they used to go to various villages around the town and preach the word of God to the villagers in the villages. The preachers succeeded in Islamising many of the unbelievers and some of them remain settled in the villages to act as their imams, leading them in prayers and teaching them the true practices of Islamic religion. This method of preaching is still in progress of to date in Suleja metropolis. The system is contributing a lot to the spread to Islamic education in and around Suleja village like Ijah, Diko, Sabon Wuse, Madallah, etc. Who then were periodically pagans But with the help of these preachers, many of them have embraced Islam.

Suleja had witnessed so many changes and had derived a lot of merit in the sense that Islamic education enables the individual living with society to know about the need of his creation, makes some one closer to God and all these things can be achieved through knowledge. As regard of this analysis we have been able to see the factors that contributed to the spread of Islamic education in Suleja and its environs.

AS more and more people continued with seeking for the knowledge of Islamic religion, many people especially among the Muslims youth became more aware about Islamic education, and this encouraged them to preach to the other Muslims.

It is important to note that the Muslim students society (MSS) Suleja branch has also contributed immensely to the spread of Islamic education. It used to organise lectures, forum and symposium in various schools in and around the locality of Suleja town. By so doing, many Muslims brothers and sisters became educated. This is extended to some of the institutions like the secondary schools in Suleja town where they used to have some Islamic programmes of which other people from outside were invited to come and listen and were encouraged to contribute to achieve success.

The method of preaching did not only remain within the town alone, but it is being extended to the other neighbouring villages around Suleja. It has been observed that the Christian were found propagating the religion of Christianity in the villages and the Muslims find no other solution than to go those villages to re-emphasise the tenets of Islam. Infact, this helped a lot because most of them became Muslims.

In conclusion, Suleja had witnessed so many changes and have derived a lot of advantage through Islamic education because it led to an increased in the number of educated elites (Islamically). This also led to the decrease in the number of illiterates. Many people now become aware of the right and wrong as regard to the teaching of Islam. Infact, Islamic education was spread in Suleja through the help of public preaching, Islamic organisations, and through the establishment of schools at various locations in the town.

CHAPTER FOUR

THE IMPACT OF ISLAMIC EDUCATION ON THE PEOPLE OF SULEJA

Suleja from the time it was founded up to 1960s the teaching of Islamic religion has gradually moved up progressively to 1970s, because of the increasing number of learned scholars. In the early 1960s, Suleja had only five Islamic schools, but presently, Suleja has more than fifty Islamic schools.

Infact, it could therefore be understood that Islamic education had a lot of impact on the people of Suleja local government, and this could be seen clearly on the aspect of;

1. Religious impact
2. Educational impact
3. Social impact

Emphasis would be based only on these enumerated above with the rapid development of Islamic education into Suleja from a lot of changes occurred which shall be explained one after the other for clarity.

Religious Impact:

The impact of Islamic education on the religious aspect could be safely argued that the religious as the dominant religious of the neighbouring villages located within Suleja local government. The inhuman practices of human sacrifices and

burying of people alive and slavery, which were naturally part of African traditional religions, were abolished. As a result of the success of Islamic religion in Suleja local government most villages around Suleja such as Madallla, Maje, Kwamba, Rafin, Sanyi, Kwan Kashe, Gauraka, etc. are now predominantly Muslims. In the past you will find the people neglecting prayers (salat) some even went to the extent of not praying until they are forced to do so. With proper awareness, this has been eradicated. During the early 1950s and 1960s, ignorance was prevailing among the people. The holy Qur'an and the Sunna (Hadith or saying of the prophets) were not put into proper practice. But with the advancement of Islamic education most of the evil practices were removed with the increase in number of Islamic scholars, it makes it easier for the people to understand the religion of Islam. That is why the number of the educated elite increased rapidly. As such Suleja local government area could not be left out because it can compete favourably with any local government area in Niger state as regard to the field of Islamic religion.

It is important to note that the population of Muslims in Suleja local government area is far above the number of the Christians and other traditional religion. As a result of this, Suleja had derived a lot of religious impact. In a nutshell, Islamic education became a major success to the generality of the people of Suleja local government area of Niger state. It boosts the moral and give a lot of merit as far As Islamic religion is concerned. As we all know that we cannot practice the religion of Islam perfectly without the knowledge of Islam, therefore the only remedy to the problem of ignorance is seeking for knowledge of Islam and infact

Suleja people were left out. Various schools were built to enlighten the Muslims of the teaching of Islam.

Educational Impact:

Educationally, in the early 1960s, Suleja had few Islamic schools. Education was relegated to the background and people were worldlier with the emirs and they do utter what will please the emirs even if it goes contrary to the Islamic injunctions so that they will be praised or recognised by the emirs. At present, Suleja has more than fifty Islamic schools both for morning and evening lessons. The scholars used to teach the children and adults. There is great improvement in the field of Islamic education because presently women education is moving rapidly. With the increase in the number of women willing to seek for Islamic education, a lot of schools have emerged for married women and young girls. Male Muslim youth of today are also seen attending the Islamic schools searching for knowledge of the holy Qur'an, Hadith and other Islamic books of jurisprudence. By so doing, a lot of the Muslims youth have become more educated and this has enabled the individuals to have more courage to seek for knowledge of Islam and practice the religion very well. At the inception of the town, history has shown to us that Islamic education was neglected and as such many people practiced the religion ignorantly. But with the establishment of more Islamic schools, people of Suleja local government area were more enlighten and becoming better practising Muslims.

Moreover, the establishment of Islamic nursery schools brought a lot of impact to the Muslims of Suleja who have one at Madalla town known as the Islamic training centre, which is about three kilometres away from Suleja town. This school train children on how to read and write in Arabic text and also the knowledge of the holy Qur'an and other books of fiqh.

We also have Islamic schools called women Arabic Secondary schools situated at Diko presently in Tafa local government. In this school, Arabic, English and other branches of Islamic knowledge are taught. These schools produced a lot of talented Muslims for the progress of the local government area and also to the entire state and the country in general.

Suleja is experiencing a rapid development in Islamic education clearly because there are so many graduates in Islamic education and still the people are tying both in and outside the town, unlike in the past when Suleja people were left behind in the field of Islamic education. At present Suleja had so many Qur'anic memorizers that represent the local government area in many competitions. At present one find both old and young men searching for Islamic knowledge.

It should be noted that Suleja people were not left out on the side of western education because they combined the two in most cases. Infact, Suleja government area had developed and had achieved a lot of impact through the activities of Islamic education and for that reason Suleja is progressing day by day in terms of Islam.

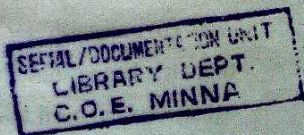
Social Impact:

On social background, there are great changes with the spread of Islamic education in Suleja local government area. The social life of the inhabitants has been changed for better in line with the teachings of Islam. It will be recalled that in the past when the knowledge of Islamic religion was not spread interaction between men and women has become the order of the day to the extent that prostitution became rampant. Women are bathed nakedly and openly during marriage ceremony. Also there is a great house that confronted the people due to the immoral and bad attitude they adopted during marriages. The husband is brought naked together with the wife to bath while the people watch them in public during the marriage ceremonies.

But presently, those bad habits have been abolished due to the fact that the people have understood Islam through the Islamic enlightenment activities. We can see that with the spread of Islamic teachings into Suleja local government area it witnessed many changes in terms of social aspect of life. For example the mode of dressing has been changed from the traditional type of dressing to the Islamic mode of dressing. Women wear Hijab instead of dressing almost naked previously. Muslim youth were not left out because presently they use Islamic mode of dressing not like in the past where you will find them wearing an ordinary dress (shirt and trousers, without cap). It is also important to note that putting turbans and caps are now predominantly used because the people have understood and accepted the religion in large number with more sincerity.

Moreover, festivals were common among people of Suleja local government area. During the early history of Suleja people danced in public both the males and females together. But at present, the people do not engage themselves in these acts due to the enlightenment of Islamic teachings in the local government area.

In conclusion, therefore we can see that religious education and social living of the people were better enhanced than what they were before.



CHAPTER FIVE.

SUMMARY AND CONCLUSION.

To conclude on this study, it is necessary to give an epitome of issues discussed in the previous chapters as the summary and conclusion.

The first chapter began with examination of the subject matter of the study, that is, the impact of Islamic education. The introductory part contains the aims and objectives of the study, Abstract Importance of the study, background of the study, statement of the problem, scope and limitation which are mainly to examine the topic that is, the impact of Islamic education in Suleja Town, Verbal interviews with elders in the council were used. Also date and contract analysis as a method was used in categorizing and assembling the information gathered from the respondents and from the various published and unpublished materials.

Chapter two discusses about how Islam was introduced into Suleja town. It also contains details about the origin and how Islam as a religious spread rapidly in the Local Government Area.

Chapter three was aimed at enlightening us about Islamic education in Suleja Local Government Area. Based on this chapter, we discussed on how Islamic education made a lot of impact to the Muslim brothers and sisters. It explained to us about the advantages the people derived from the knowledge of Islam.

Chapter from went further to explain the impact of Islamic education on the people of Suleja and its environs in three aspects, namely, Religious educational and Social aspects.

In conclusion, therefore, we can easily understand that Suleja Local Government Area has gained a lot in the aspects of both the Western and the Islamic education because it helped tremendously in the eradication of illiteracy among the people.

Finally, I hope things discussed in this project work will help to provide in the near future available contribution of an Islamic education made a lot of impact to the generality of Suleja people to those who wish to know more about it.

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