

**THE ROLE OF ISLAMIC PRIVATE SCHOOLS IN
INTEGRATING ISLAMIC AND WESTERN
EDUCATION: A CASE STUDY OF SELECTED
SCHOOLS IN GWALE LGA IN KANO STATE**

BY

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DECLARATION

I hereby declare that this dissertation is exclusively the result of my independent research except where I have acknowledge others sources of information. It has not been accepted in substance for any degree anywhere and is not being submitted concurrently for any other degree.

APPROVAL PAGE

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DEDICATION

This work is dedicated to my beloved parents Dr Muhammad Bello Katagun and Hajiya Zainab Salihu for enduring to bring up in an Islamic environment and supporting me throughout my life endeavours.

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All thanks and glory is due to Almighty AllahI. Indeed, He has afforded me the opportunity and spared my life up till this moment and for His infinite mercy and grace upon me throughout my life endeavours.

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ABSTRACT

The researcher attempts to explore the roles played by Islamic private schools in integrating Islamic and Western systems of education, in Gwale Local Government Area of Kano State. The general historical background and development of each school including aims and objectives of setting them up, subjects offered, problems and achievements were not left uncovered. The research also traces the genesis of Islamic and western systems of education, emergence and establishment of private schools in general with factors that led to their development. The concept of integration of knowledge, needs, scope, goal, dimensions and approaches to integration with a process of developing an integrated Islamic curriculum were studied.

CHAPTER ONE

1.0 General introduction

The Islamic system of education and the western system of education exist in many parts of the world. The traditional Islamic education was introduced with the coming of Islam while the western system of education came into being as a result of colonisation and modernization.¹

This Islamic education is fundamentally based on the book of Allah (Al-Qur'an) and the Sunnah of the Messenger of Allah, Muhammad (SAW). It is a system that is concerned with the development of a well integrated personality, which includes the spiritual, physical intellectual, social and moral faculties that comprise the human.²

The western system of education was introduced through missionary activities and by colonialists as its philosophical base, and materialistic metaphysics. Thus, the development of the spiritual dimension of the individual is totally neglected.

The traditional Islamic education system, which tries to mould students' character with Islamic values and instil Islamic consciousness, exists alongside with the western secular system of education.

¹Hashim R. (2004)

²Ibid p ix

1.1 Statement of the Problem

The acquiring of Islamic and western system of education at the same time is a challenge that is facing the Muslim society. Muslims have intensified the desire to develop their schools system to compliment the deficiencies of the modern educational system.

Presently, there is the proliferation of private schools currently all over the country. These private schools also were owned by Muslims that tried to integrate Islamic and western system of education. Kano State also has these private schools that try to merge these two systems of education.

The study will try to answer the following questions:

- i. What were the factors that led to the emergence of private Islamic schools in Kano?
- ii. How did the Islamic private schools developed?
- iii. How did these private schools carry out their school activities?
- iv. What are the challenges facing by these Islamic private schools?
- v. What are the possible ways of merging the Islamic and western educational system?

1.2 Aim and Objectives

The research is aimed at highlighting the basic roles played by Islamic private schools in their various attempts to integrate the Islamic and western education, among others the objectives also include:

1. Identifying the various methods of integration between the Islamic and western system of education
2. Finding out the problems usually faced by the Islamic private schools
3. Outlining the achievements of the schools
4. Drawing the government's attention on the need of developing an integrated Islamic curriculum in the various schools of the state.

1.3 Scope and Limitation

The research will mainly focus on the role of some selected Islamic private schools with their various attempts in integrating Islamic and western system of education in Kano State. It will be limited to the following schools located in Gwale Local Government Area:

1. Madrasatu Darul Arkam
2. Usman Bin-Affan Model School
3. Darul Hadith Foundation
4. Al-Azhar School
5. Hanan International College

1.4 Significance of the Study

The significance of the study among others can be outlined as follows:

1. Guiding the Muslims and the society in general the importance of seeking for knowledge be it Islamic or western
2. Enlightening parents/guardians on the advantages of enrolling their children/wards in Islamic schools
3. Acquainting the proprietors on the ways to improve their schools

1.5 Contribution to Knowledge

This research will contribute in the following ways:

1. It will serve as a source of information about the development and contributions of Islamic private schools
2. It will serve as a further reference for researches
3. It will also provide information on how to integrate Islamic and western education

1.6 Methodology of the Study

The method to be applied in carrying out this research work includes:

1. Conventional method which involves consulting library materials and relevant text books, seminar papers, unpublished works and the internet.
2. Field method where the researcher would move from one school to another, gather information and conduct interviews with relevant personalities that will assist to the success of the research.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter will review some researches already presented on various issues which are related to the topic of the research in one way or the other. The researcher looks at the areas covered by other researchers, fill the gap they left and cover it so that a complete knowledge about the topic will be presented to academic work.

Most of the researches consulted by the researcher dealt with one aspect of the topic, which is either development of Islamic or western education in Kano or both, while the researcher observed that none of the works which were consulted dealt with the attempt of integrating the two system of education.

Umaru U. (1976) wrote on “the development of Islamiyyah schools in Kano Metropolitan, Kano State”. The writer started with an introduction on the historical evolution of Qur’anic schools in the 20th century where pupils try to learn how to read and write in Hausa, in Arabic script called Ajami.

Umaru detailed much on the first attempt to establish Islamiyyah schools in Kano Metropolitan. Late Malam Aminu Kano played a vital role from 1949 – 1950 by holding a meeting with some congress of

people where members were elected, they successfully formed an education committee consisting of about six to seven members. The first Islamic school was started at the house of Alhaji Abbas Maiturare.

The role played by individuals in establishing the Islamiyyah schools within the different locations in the Kano Metropolitan included Koki, Yola and Kabara to mention but a few.

He also gave the instance of apportion by the government of that time sees the mobilisation of parents to enrol their children was for political motives. The destruction of the Fodawa Islamiyyah School in 1953 by the youth wing of the government party, had also made the local Malams seesuch schools as a threat to their prestige.

Umaru also focused on the leadership, organisation, position and qualification of teachers of the Islamiyyah schools.

Indeed, the government later on saw the importance of the Islamiyyah schools and many were established within the metropolitan and decided to do policy on the Qur'anic and Islamiyyah schools. The government felt the need to strengthen Arabic and Islamic Studies and brought under its supervision and effective control. In 1962 a team comprising of religious experts and Qur'anic Mallams were sent to Muslim such as Libya, United Arab Republic and the Republic of Sudan.

After the return of the team, plans were made on how to assist and supervise Qur'anic and Islamiyyah schools. Later on, after submission was made to the Northern Nigerian Government, it was approved and in 1964, the schools got assistance which also resulted to their development into full primary Islamiyyah schools.

He also mentioned that modern subjects including Arithmetic, English, and Social Studies were introduced with syllabus and timetable respectively. The similarity of his dissertation with this work is that the present Islamic private schools also taught both the modern or conventional subjects alongside the Islamiyyah subjects.

Sadiq Y. and Abdullahi Y. (2008) "the constraints and challenges in the development of an integrated Islamiyyah school system: A case study of Kano Municipal", had a slight resemblance with that of Umaru, because they both aim to write on the development of Islamiyyah schools in the Kano municipal. The project explored the constraints and challenges that were faced by the Islamiyyah schools in developing and integration of the conventional subjects in their syllabus.

They also tried in discussing the transformation of the Qur'anic school into formal system of education within the Kano Municipal.

Just as this research aimed at showing the vital role played by Islamic private schools in integrating the Islamic and western system of education, Sadiq Y and Abdullahi Y (2005) focused on integrating conventional subjects into Islamiyyah schools.

This work would somehow aid researchers to have a glimpse on the integration of Islamic and western systems of education in Islamic private schools; the need for and approaches to integration while conducting a research of its kind.

A joint project written on “the appraisal of Qur’anic and Islamiyah schools, A case study of Kano Municipal Local Government Area” was written by Mubarak S, Faizu N, and Zurfa H. (2012). They gave a historical background of the history of Islamiyyah and Qur’anic schools in Kano Municipal.

Also, how these Islamiyyah and Qur’anic schools were established, their plans in terms of carrying out their activities were explained.

Their work also is similar to that of Umar (1976), Sadiq and Abdullahi (2008), because they all discussed on Islamiyyah and Qur’anic schools within the same Kano Municipal Local Government Areas. Also they resemble in terms of the historical background of the development and emergence of Islamiyyah and Qur’anic schools.

This research differs from theirs because it focuses on Gwale Local Government Area not the entire Kano Municipal taken as a case study and their project has nothing to do with integration of the western and Islamic systems of education.

2.1 Conclusion

Having reviewed the literary works on the issues relating to the Islamic and western education, the researcher observed that the researchers who wrote on the matter have left a vacuum, which need to be filled, i.e. the effort of Islamic private schools in integrating the two different systems of education namely, Islamic and western.

CHAPTER THREE

BRIEF HISTORY OF KANO AND THE DEVELOPMENT OF ISLAMIC EDUCATION IN THE STATE

3.0 Introduction

Kano is the capital of Kano State in Northern Nigeria, located in the geographic region of the Sahara. The Kano urban area covers 137 km² and comprises six local government areas which include Kano Municipal, Fagge, Dala, Gwale, Tarauni and Nassarawa.³ The metropolitan area covers 499km² and comprises eight local government areas, the six mentioned above plus Ungogo and Kombotso.⁴

Kano is situated at 11.99° North Latitude, 8.51° East Longitude and 479 meters elevation above the sea level.⁵

Of all the states of Hausa land, Kano seems to have occupied a strategic position with regard to location, economy industry and commerce. Its cosmopolitan character as a centre of commerce for many centuries has distinguished it as one of the most urbanised metropolis not only in the West African region but also in Africa as a whole.⁶ The unique socio-political and economic development in the territory of Kano spanned many historical epochs beginning with settlement around Dala in

³ Kano Wikipedia, the free encyclopedia

⁴ Ibid

⁵ Ibid

⁶ Adamu U.A. and Gwarzo B.B. (1999) Kano Millennium 1,000 years in History. Research and Documentations Directors Government House, Kano, Nigeria.

the pre-Bagauda era up to the present time when Kano came to be recognised as one of the relatively developed areas in Africa. Trade, commerce and industry have become a permanent feature of Kano from time immemorial.⁷

It was in the fourteenth century that Islam was brought to Hausa land by traders and Islamic scholars who came to Kano, during the reign of Ali Yaji who ruled Kano from 1349 to 1385. It has been given by historians, about forty Wangarawa traders brought to be responsible for introducing Islamic education in Kano State in the year 1349. During the reign of Yakub (1452 to 1463) also, some Fulani scholars migrated to Kano bringing with them books on Islamic theology and jurisprudence. Islam became firmly rooted and Islamic principles were fully accepted and taught in different places of Kano State.

This was during the period of Muhammad Rumfa who ruled Kano from 1436 to 1499. During his time, Muslim scholars from Timbuktu came to teach and preach Islam. Muhammad Rumfa used to consult Muslim scholars about government affairs. He also requested the famous Muslim scholar and theologian Shaykh Almaghili, to write a book on Islamic government during the latter's visit to Kano in the fifteenth

⁷ Ibid

century C.E. And the book was celebrated masterpiece called “the obligation of princess”.⁸

The first attempt to establish an Islamiyya School in Northern Region was originated from the community circle formed at Bauchi in 1944, by late Sa’adZungur; AbubakarTafawaBalewa, Aminu Kano and others.⁹

The idea was to mobilize the Bauchi people to form an organization under which traditional institutions will be modernized including the Koranic schools. The idea at Bauchi failed due to some internal political situation. The members of the circle were disbanded and they scattered to different parts of the former Northern Nigeria.

Mal. Aminu Kano was transferred to Sokoto where he became the principal of Maru Teachers’ College in 1949, from Maru Teachers’ College; Aminu Kano wrote letters to the Mallams in Kano including the chief Imam of Kano. In his letter, he advised the Mallams to form a Muslim congress under which the Islamic institutions will be modernized, like the idea at Bauchi.¹⁰

In November, 1949, Aminu Kano resigned his appointment with the Government and returned back home to organize the Muslim

⁸ - Thakur A. S. (1981) Principles and Practice of Education. Nigerian Macmillan.

⁹Usman. U. (1976) The Development of Islamiyya Schools in Kano Metropolitan, Kano State B.A Degree in Department of Islamic Studies, Bayero University Kano, p.10.

¹⁰ Ibid

Congress. At Kano he met a group of friends who felt the need to modernize the Koranic schools and bring them in line with the secular education. They felt that the method of teaching in the local Koranic schools is boring and tedious. The pupils had to learn how to recite up to ten chapters of Koran by heart before they start learning the Arabic alphabets and be able to recognize them in writing.

In January, 1950, a meeting was held in Kano, and members were elected from the congress. Under the congress a committee was formed known as education committee, with the following members.

Alhaji Lawan Danbazau

Alhaji Alhassan Na Abba

Alhaji Zakari Maiturare

Alhaji Umar Aikawa

Alhaji Abba Maikwaru

Under this committee arrangement was made to open the first Islamiyya school in Kano metropolitan. In April 1950 the first school was opened at the house of Alhaji Abbas Maiturare the father of Alhaji Sani Abba the proprietor of Na Abba modern Islamiyya school Gwale, Kano City.

Alhaji Abbas Maiturare gave his garage at Sudawa Quarters to be used as a class. And Sale Abba enrolled all the children of school age in his family numbering 50 pupils 35 girls and 15 boys.

The school continued to run in this manner for three years, but in 1953 they were forced to close the school due to some disturbances. It was later reopened in 1959 and move to its permanent site at KofarWambai where it still exists withso many pupils. It is now officially called SudawaIslamiyya School, Kano. Due to the efforts of the committee for education more Islamiyya schools were opened in other places.¹¹

Also, individuals had played a vital role in the early emergence of Islamiyya schools in Kano. Some people have seen the importance of the Islamiyya schools and became interested in its development. Those who were not able to establish their own sent their children to those opened by the Muslim organizations and gave the organizations their moral and financial support. And those who were rich and could maintain one established theirs. Such individual effort includes: The MadarasatuUlumuddeen established by SanusiDantata at Koki Kano city in 1955.

¹¹ Ibid

Another Islamiyya school was established at Yola Quarters in January, 1955, named as Yolawa Union School, under Aminu Alkali. The school started with 35 pupils. It also used to run in two sessions, one in the morning and the other in the evening.

Ma'ahad Sheikh Nasir Islamiyya School located at Gwale Kano was established by Sheikh Nasiru Kabara. The school originated from the Koranic school in his house. It also differed from the rest of Islamiyya schools in Kano in some aspects. It runs four years course instead of seven years done in the other Islamiyya schools in Kano.

Fortunately, however, individuals and groups of people have witnessed the benefit of the schools. The pupils of these schools proved better enlightened in all respects than their colleagues in the primary schools or in the indigenous Koranic schools.

Moreover, it was the only school to which the local people were willing to send their children. A larger number of girls attend Islamiyya schools more than those attending the government primary schools or the Koranic ones. They further prefer modern educational institutions because they have a well-designed syllabus which includes some western subjects.¹²

¹² Ibid

In less than five years nearly forty Islamiyya schools were established within Kano Metropolitan, similar to western secular primary schools and about 160 were opened for the pupils to attend in the night. Almost each ward has an Islamiyya school in Kano. The expansion and development of these schools continued in the hand of individuals and societies until in 1961 when the late premier of the former Northern Nigeria saw the need to advocate the young Muslims and began to donate money to the proprietors for further expansion of their schools. By so doing the local Mallams were attracted by these donations and began to convert their indigenous Qur'anic schools into Islamiyya schools. In fact this was the first time the Islamiyya schools were given government attention.¹³

3.1 The Islamic Concept of Education

In Arabic, there are some terms commonly used to refer to the understanding of education, and representing the various dimensions of the educational process as perceived by Islam. The most widely used words for education in a formal sense is "*Ta'alim*" from the root "*Alim*" (to know, to be aware, to perceive, to learn), which is used to denote knowledge being sought or imparted through instruction and teaching. "*Tarbiyah*" from the root "*raba*" (to increase, to grow, to rare) implies a state of spiritual and ethical nurturing in accordance with the will of

¹³ Ibid

Allah. *Tarbiyyah* therefore, slightly differs from the word as it is applied only as part of education. *Ta'dib* from the root “*aduba*” (to be cultured, refined, well-mannered), therefore, *Ta'dib* is more appropriately addressed to the term moral education. The goal is just to mould behaviours (morals). It suggests a person's development of sound social behaviours.

Ilm, which is loosely translated into English as knowledge has a wider scope than its English translation as that does not express all the aspects of *ilm*.

However, some various opinions on the definition of Islamic education are stated below:

Bidmos M. A. (2003) stated that the rationale for education of man revolves around the purpose of creation which means the assignment divinely decided for man. The assignment is to serve God. Therefore, if the major assignment for man is to serve God, his preparation that is education, must take cognisance of both service and the one to be served.¹⁴

Sheriff (1964) maintains that ‘education is the device for helping an individual to full stature’. It enables him realise his nature, which is

¹⁴- Bidmos M. A. (2003) *Islamic Education in Nigeria: Its Philosophy and Research Methods*, Penat Publishing, P. 22.

divine, and in that realisation to become all he has the capacity in him to be¹⁵.

To Doi A. R. (1994) education performs various functions. Its primary function is to enable individuals to lead a life that is truly human. However, human life is a life in a society and so education has a social function as well as preparing individual to become an effective, productive contributor to his collective aspiration for the future¹⁶.

Islamically, education plays a vital role in the spiritual and moral upliftment of humanity, inculcating humanity by recognising the absolute ownership of everything by the Almighty, Creator. It enables an individual to lead a happy and fruitful life to achieve spiritual bliss in the next world.

Therefore, Islamic education is an invariable index for smooth and successful development of Islam anywhere, in all civilisations and epochs and at any point of time.

The basis of Islamic education includes the foundation, fundamentals, guidelines, principles or reasons for holding an activity. Therefore, the basis of Islamic education is well sourced from the

¹⁵- Sheriff M. (1964) collected papers II, Islamic and Educational Studies, P 45.

¹⁶- Doi A. R. (1991) Social Implication of an Integral Education Curriculum in a Multicultural country p.p. 6 – 14.

teachings of Islam itself, which are the Qur'an and the Sunnah of the Prophet.

Education is thus the starting point of every human activity. It is mandatory upon both men and women in Islam.

God the Exalted says in the Qur'an:

چئو ئو ئى ئى ئې ئى ئى ئى ئى ي پ □ چالزمز: ۹

“Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition” (Az-zumar, 39:9).

In Islam, great respect and admiration is given to the learned people. They hold an extremely high rank in society as clearly seen in the verse mentioned above.

In another verse Allah the Exalted said:

جدید مجادلہ : ۱۱

“Allah will exalt in degree those of you who believe, and those who have been granted knowledge” (Al Mujaadalah 58:11).

This verse shows that scholars occupy a noble status in Islam and which is higher than the position of others in this world and in the hereafter.

Another verse of the Noble Qur'an indicates that Allah warns every Muslim against speaking without knowledge as He says:

١٠٠ ١٠١ ١٠٢ ١٠٣ ١٠٤ ١٠٥ ١٠٦ ١٠٧ ١٠٨ ١٠٩ ١١٠ ١١١ ١١٢ ١١٣ ١١٤ ١١٥ ١١٦ ١١٧ ١١٨ ١١٩ ١٢٠ ١٢١ ١٢٢ ١٢٣ ١٢٤ ١٢٥ ١٢٦ ١٢٧ ١٢٨ ١٢٩ ١٣٠ ١٣١ ١٣٢ ١٣٣ ١٣٤ ١٣٥ ١٣٦ ١٣٧ ١٣٨ ١٣٩ ١٤٠ ١٤١ ١٤٢ ١٤٣ ١٤٤ ١٤٥ ١٤٦ ١٤٧ ١٤٨ ١٤٩ ١٥٠ ١٥١ ١٥٢ ١٥٣ ١٥٤ ١٥٥ ١٥٦ ١٥٧ ١٥٨ ١٥٩ ١٦٠ ١٦١ ١٦٢ ١٦٣ ١٦٤ ١٦٥ ١٦٦ ١٦٧ ١٦٨ ١٦٩ ١٧٠ ١٧١ ١٧٢ ١٧٣ ١٧٤ ١٧٥ ١٧٦ ١٧٧ ١٧٨ ١٧٩ ١٨٠ ١٨١ ١٨٢ ١٨٣ ١٨٤ ١٨٥ ١٨٦ ١٨٧ ١٨٨ ١٨٩ ١٩٠ ١٩١ ١٩٢ ١٩٣ ١٩٤ ١٩٥ ١٩٦ ١٩٧ ١٩٨ ١٩٩ ٢٠٠ ٢٠١ ٢٠٢ ٢٠٣ ٢٠٤ ٢٠٥ ٢٠٦ ٢٠٧ ٢٠٨ ٢٠٩ ٢١٠ ٢١١ ٢١٢ ٢١٣ ٢١٤ ٢١٥ ٢١٦ ٢١٧ ٢١٨ ٢١٩ ٢٢٠ ٢٢١ ٢٢٢ ٢٢٣ ٢٢٤ ٢٢٥ ٢٢٦ ٢٢٧ ٢٢٨ ٢٢٩ ٢٣٠ ٢٣١ ٢٣٢ ٢٣٣ ٢٣٤ ٢٣٥ ٢٣٦ ٢٣٧ ٢٣٨ ٢٣٩ ٢٤٠ ٢٤١ ٢٤٢ ٢٤٣ ٢٤٤ ٢٤٥ ٢٤٦ ٢٤٧ ٢٤٨ ٢٤٩ ٢٥٠ ٢٥١ ٢٥٢ ٢٥٣ ٢٥٤ ٢٥٥ ٢٥٦ ٢٥٧ ٢٥٨ ٢٥٩ ٢٦٠ ٢٦١ ٢٦٢ ٢٦٣ ٢٦٤ ٢٦٥ ٢٦٦ ٢٦٧ ٢٦٨ ٢٦٩ ٢٧٠ ٢٧١ ٢٧٢ ٢٧٣ ٢٧٤ ٢٧٥ ٢٧٦ ٢٧٧ ٢٧٨ ٢٧٩ ٢٨٠ ٢٨١ ٢٨٢ ٢٨٣ ٢٨٤ ٢٨٥ ٢٨٦ ٢٨٧ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ ٣٠١ ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠ ٣٢١ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠ ٣٤١ ٣٤٢ ٣٤٣ ٣٤٤ ٣٤٥ ٣٤٦ ٣٤٧ ٣٤٨ ٣٤٩ ٣٥٠ ٣٥١ ٣٥٢ ٣٥٣ ٣٥٤ ٣٥٥ ٣٥٦ ٣٥٧ ٣٥٨ ٣٥٩ ٣٦٠ ٣٦١ ٣٦٢ ٣٦٣ ٣٦٤ ٣٦٥ ٣٦٦ ٣٦٧ ٣٦٨ ٣٦٩ ٣٧٠ ٣٧١ ٣٧٢ ٣٧٣ ٣٧٤ ٣٧٥ ٣٧٦ ٣٧٧ ٣٧٨ ٣٧٩ ٣٨٠ ٣٨١ ٣٨٢ ٣٨٣ ٣٨٤ ٣٨٥ ٣٨٦ ٣٨٧ ٣٨٨ ٣٨٩ ٣٩٠ ٣٩١ ٣٩٢ ٣٩٣ ٣٩٤ ٣٩٥ ٣٩٦ ٣٩٧ ٣٩٨ ٣٩٩ ٤٠٠ ٤٠١ ٤٠٢ ٤٠٣ ٤٠٤ ٤٠٥ ٤٠٦ ٤٠٧ ٤٠٨ ٤٠٩ ٤١٠ ٤١١ ٤١٢ ٤١٣ ٤١٤ ٤١٥ ٤١٦ ٤١٧ ٤١٨ ٤١٩ ٤٢٠ ٤٢١ ٤٢٢ ٤٢٣ ٤٢٤ ٤٢٥ ٤٢٦ ٤٢٧ ٤٢٨ ٤٢٩ ٤٣٠ ٤٣١ ٤٣٢ ٤٣٣ ٤٣٤ ٤٣٥ ٤٣٦ ٤٣٧ ٤٣٨ ٤٣٩ ٤٤٠ ٤٤١ ٤٤٢ ٤٤٣ ٤٤٤ ٤٤٥ ٤٤٦ ٤٤٧ ٤٤٨ ٤٤٩ ٤٥٠ ٤٥١ ٤٥٢ ٤٥٣ ٤٥٤ ٤٥٥ ٤٥٦ ٤٥٧ ٤٥٨ ٤٥٩ ٤٦٠ ٤٦١ ٤٦٢ ٤٦٣ ٤٦٤ ٤٦٥ ٤٦٦ ٤٦٧ ٤٦٨ ٤٦٩ ٤٧٠ ٤٧١ ٤٧٢ ٤٧٣ ٤٧٤ ٤٧٥ ٤٧٦ ٤٧٧ ٤٧٨ ٤٧٩ ٤٨٠ ٤٨١ ٤٨٢ ٤٨٣ ٤٨٤ ٤٨٥ ٤٨٦ ٤٨٧ ٤٨٨ ٤٨٩ ٤٩٠ ٤٩١ ٤٩٢ ٤٩٣ ٤٩٤ ٤٩٥ ٤٩٦ ٤٩٧ ٤٩٨ ٤٩٩ ٥٠٠ ٥٠١ ٥٠٢ ٥٠٣ ٥٠٤ ٥٠٥ ٥٠٦ ٥٠٧ ٥٠٨ ٥٠٩ ٥١٠ ٥١١ ٥١٢ ٥١٣ ٥١٤ ٥١٥ ٥١٦ ٥١٧ ٥١٨ ٥١٩ ٥٢٠ ٥٢١ ٥٢٢ ٥٢٣ ٥٢٤ ٥٢٥ ٥٢٦ ٥٢٧ ٥٢٨ ٥٢٩ ٥٣٠ ٥٣١ ٥٣٢ ٥٣٣ ٥٣٤ ٥٣٥ ٥٣٦ ٥٣٧ ٥٣٨ ٥٣٩ ٥٤٠ ٥٤١ ٥٤٢ ٥٤٣ ٥٤٤ ٥٤٥ ٥٤٦ ٥٤٧ ٥٤٨ ٥٤٩ ٥٥٠ ٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤

عمران: ۱۸

“and follow not (O man, i.e. say not, or do not, or witness that Lailaha illa Huwa – (none has the right to be worshiped but He), and the angels, and those having knowledge can also give this witness); (He always) maintains His creation in justice. Lailaha illa Huwa (none has the right to be worshiped but He), the Almighty, the Allwise” (Aal-Imran 3:18).

Because of the importance of knowledge, Allah commanded His Messenger to seek more of it, Allah says:

چند ت ت ت ت جطه: ۱۱۴

“and say: ‘My Lord, increase me in knowledge’”. (Taha 20:114)

Also, in terms of those who have knowledge, they are the quickest of people to understand the truth and believe in it as clearly stated in the verse below:

چ و ۆ و ا و ؤ و و و و ی ی پ د د ئا ئه ئو
چالحج: ۵۴

“and that those who have been given knowledge may know that it (this Qur’an) is the truth from Your Lord, so that they may believe therein, and their hearts may submit to it with humility” (Al-Hajj, 22:54)

Islam calls us to seek knowledge. The Messenger ﷺ made seeking of knowledge an obligation upon every Muslim, and he explained that the superiority of the one who has knowledge over the one who merely worships is like the superiority of the moon over every other heavenly body. He said that the scholars are the heirs of the prophets and that the prophets did not leave behind dinars and dirhams (i.e. money), rather their inheritance was knowledge, so whoever acquires it has gained a great share. And he ﷺ said that seeking knowledge is a way to paradise. He said:

“whoever follows a path in the pursuit of knowledge, Allah will make a path to paradise easy for him”. (Narrated by Al-Bukhaari, Kitab al-ilm, 10)

The need for Muslims to learn all kinds of beneficial knowledge is encouraged in Islam. Branches of knowledge vary in status, the highest of which is knowledge of Shari'ah. Allah the Exalted honoured His noble Messenger; He taught them so that he might teach it to mankind. This verse is clearly stated below:

چ و ی ی ب د د ن ا ئ ه ئ
ئ ئ ئ ئ ئ ئ ئ ئ ئ ئ ئ

ی بُ ی ی ئ د ی چال عمران: ۱۶۴

Indeed Allah conferred a great favour on the believers when He sent among them a messenger (Muhammad) from among themselves, reciting unto them His verse (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (The Qur'an) and Al-Hikmah (the wisdom and the Sunnah of the Prophet [i.e. his legal ways, statements and acts of worship]), while before that they had been in manifest error. (Aal 'Imraan 3:16)

These verses are few instances quoted from the Glorious Qur'an that encourages and welcome knowledge from whatever ideological background. The significance of education is repeatedly emphasised in many verses of the Qur'an that cannot all be mentioned due to limitations.

The prophet ρ said:

“when Allah wishes good for a person, He makes him understand the religion”. (Agreed upon, Narrated by al-Bukhaari, 69)

Another Prophetic Tradition states that:

“the best of you is one who learns the Qur’an and teaches it”. (Agreed upon, Narrated by al-Bukhaari, 4639)

This concerns paying attention to the Qur’an as regards learning and teaching it.

Knowledge brings great rewards. The one who points the way to something good is like the one who does it. When the knowledgeable person dies, his reward with Allah does not cease, rather it continues to increase so long as people benefit from his knowledge. The prophet ﷺ said:

when a man dies, all his deeds come to an end except for three – an on-going charity, beneficial knowledge or a righteous son who will pray for him. (Narrated by Muslim, 1631).

3.2 Aim and Objectives of Islamic Education

In Islam, the main aim regarding its rules and regulations is to produce a person who has good morals in terms of his relationship with other human beings, someone who knows his duties and carry them out willingly.

There is much emphasis laid on the purification of the soul which serves as the engine room for all human actions. Also, every act of worship in Islam is designed to go in line with soul purification and putting man on the path of righteousness.

The objectives of Islamic education is to guide one to become a true Muslim, with strong faith who shall in turn be useful to society, and the religion of Islam as a whole.

Among the objectives of Islamic Education includes:

- Islamic knowledge has been understood to mean the Glorious Qur'an, the revealed law (Shariah), the Sunnah, Islamic faith (Iman), spiritual knowledge, wisdom and also generally referred to as light, thought, science etc.¹⁷
- It is aimed at establishing faith in Allah and concretising the spiritual relationship between man and his creator. It creates in every Muslim, a

¹⁷- Nuquib S. (1979), Aims and objectives of Islamic Education, Jiddah: King Abdul Azeez.

true sense of his worth, and aids him correctly understand his right and responsibilities as an important member of the Ummah. Islamic education aims at establishing balance between the worldly and heavenly facts of human life¹⁸.

- The development of individual personality is the aim of Islamic education, is to make a Muslim religious, honest, sociable, humble, kind, patient, obedient, tolerant and lenient to all mankind regardless of their social status, tribe, race, rank or nationality.¹⁹
- It aims at the “balanced growth of the total personality of man through the training of man’s spirit, intellect, the rational self feelings and bodily senses.
- It caters for the growth in all aspects including spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively, and incorporate all these aspects in a holistic system of education towards goodness and the attainment of the perfection.
- It’s ultimate aim lies in the realization of complete submission to Allah as the Creator, on the level of individual, community and humanity at large.

¹⁸- Dauda A. (1994), Fundamental of Islamic Education, Kano: Triumph University, p. 29.

¹⁹- Rendi H. M. (1980), Curriculum and Teacher Education, p. 84 Jeddah: Hodder and Stoughton Publishing Company.

- To cultivate in man a personality that abides by the teachings of religion, and is hence assured of salvation and happiness in the eternal life of the thereafter²⁰.
- It aims to educate human beings with knowledge and positive skills.
- To instil in them good ethical conducts approved by the Shari'ah.
- It is a means of training the body, mind and soul through imparting the knowledge of all kinds.
- To produce successful individuals, family and a society that is fully subservient to Allah, sympathetic and responsible to themselves and other humans²¹.

3.3 Brief History of Western Education in Kano

Western Education is a system that originated from the west and penetrated to the Muslim world in the earliest 15th century. Its main approach was the modernization of social life through science and technological advancement. Western system of education was first propagated by the missionaries and promoted by the colonialist to different parts of the globe, in their view for westernization and globalization in the name of modernity²².

²⁰Yasir F B and Jani 2013 Islamic educations: The philosophy , aim and main feautres of international journal of education and research.

²¹ Ibid

²²Abubakar AT and Abdullah H. A western Educational System-comfusion and the Islamic system of education: an analysis on the implication of educational dualism .

In this system of education a man is free and responsible to his deed, his life is truly guided by his actions and inactions and he is therefore free to his interest, choices and prejudices.

Western education was introduced in the western and southern parts of Nigeria by the British colonial masters who were Christians. The main objective of its introduction was to teach the three: Reading, writing and Arithmetic. This form of literacy was purely to take care of the interests of the colonial masters, which among other things include ability to read and interpret the bible, produce clerks, junior administrative staff who will keep records of the master's activities in the colonies.²³

It was in 1909, Hans Vischer a former CSM missionary worker in Northern Nigeria turned administrative officer, was appointed to organize a system of education for the protectorate of Northern Nigeria.

In Kano the first government elementary school was opened at Nassarawa, outside Kano city in September 1909. The school recruited twelve Mallams as the first set of its students. Hans Vischer activity started the training of local Malams as local teachers in Kano. Most of the students of the school came from Sokoto, Kano and Katsina. And the syllabus includes Hausa reading and writing in Roman script, Arithmetic and the Geography of Northern Nigeria, Africa and British Empire.

²³ Ibid

Classes during that time were held from 8am to 12:00noon, and from 2pm to 4pm. As a result of active participation from the catchment areas, the enrolment rose from twelve to thirty-five.²⁴

It was in the year 1913 another school was opened at Sabongari outside Kano city. It was due to the coming of railway workers that is the workers of railway demanded a school for their children and to build churches for prayer.²⁵

History has shown that the Nassarawa School was secular oriented. No school lessons took place on Sunday and Friday and they get financial support from the native authority treasuries of the various emirates as well as from the central government at Lagos. At the end of 1913, the Nassarawa School had 209 pupils. The Nassarawa School at Kano included two elementary, one primary, one secondary and one technical school and a school farm.²⁶

It was in 1914, the Northern Nigeria department of education (NNDE) consisted of Director of education Hans Vischer known as Dan Hausa and the staff of Nassarawa schools and provincial schools in Sokoto and Katsina.

²⁴DabiSaiduHaladu (1993) The Impact of Western Education and Islamic Education in Kano and Jigawa States , p.10

²⁵ Ibid

²⁶ Ibid

Contrary to the well- entrenched Islamic educational systems in Muslim societies, a western secular educational system was imposed on the MuslimUmmah through colonization to operate side by side with the Islamic system. Occupational forces after the 19th and 20th centuries, according to Al-Beely (1980), decided to wage war against the main cultural elements of the colonized people, but in a cunning and deceitful manner.²⁷ They planned to leave religious teaching institutes to die out gradually, as nobody would enrol in them for the fear of being unemployed after graduation or of getting a low salary, even where Jobs are available. They gave these new schools beautifully designed buildings, provided them with equipments and apparatus and trained teachers in various subjects.²⁸ Government officers were eager to employ these new graduates in various jobs with big salaries and so they rushed to enrol their children in such schools.

This secular educational system in almost all Muslim societies has totally subjugated the Islamic educational system. In Faruqi's words, "The secularist's education system has assumed tremendous proportion, elbowing the Islamic system from the field. Islamic education, for the most part, remains a private affair devoid of access to public funds; (hence), where public funds are made available, the demands of

²⁷ Umar A.B, Shehu S. and Malunfashi U.M. (2001) Muslim Educational Reform Activities in Nigeria, Kano Benchmark Publishers Ltd

²⁸ Ibid

secularization are imposed in the name of modernization and progress” (Al-Faruqi, 1989).

3.4 Aim and Objectives of Western Education

1. It is a complete secular system that differentiated life and religion and focuses on materialism.
2. It is also rationalistic in its quest for knowledge as relied more on human ability of reason than spiritual inspiration.
3. It considers education as an engine for development.
4. It sees education as the instrument of life, and believed in education as a means of individual and national development.
5. In western system of education, acknowledging of sciences, technology or business has a lot of importance and priority than other religious and social studies.
6. The main sources in this type of education are largely dependent on human ability to reason, human psychological thinking, more observation, experimentation and examination through theories or practice.

CHAPTER FOUR

THE INTEGRATION OF ISLAMIC AND WESTERN SYSTEMS OF EDUCATION

4.0 Introduction

The integration of knowledge is regarded by an increasing number of Muslim scholars and thinkers as the ultimate solution to the Muslim Ummah's multi-dimensional problems. Whether they may be economic, political, social or intellectual²⁹.

The major problem being faced by Muslims is rated in the problem of dualism of their educational sector. These two systems are the traditional Islamic education, which is sometimes described by the Muslims as Shari'ah (relating to Sharia'ah or Islamic Law) or asli (relating to the bases of Islam)³⁰.

The other system is the secular, western system which produces all kinds of modern and contemporary knowledge and sciences in the different stages of education³¹.

²⁹ - Habib, A. G. (2016), "Integration of knowledge" in Karwai, S. A. (2016) on manual of integration of knowledge, IIIT Kaner p1.

³⁰ - Ibid

³¹ - Ibid

4.1 THE CONTRIBUTIONS OF EARLY MUSLIM SCHOLARS TO THE INTEGRATION OF KNOWLEDGE

During the media times, the Muslims were the leader of intellectual world. Their contribution to the scientific culture and spiritual progress of humanity were unparalleled, at a time when Europe still in her dark ages. Arab civilization in Spain represented the highest culture in Europe from the 10th to 13th century. Muslims made a twofold contribution to the knowledge and learning of the ancient world through translation of important books into Arabic. They also made their pioneering contributions. The achievement in medieval time are now recognized as a bridge between the civilizations of antiquity and those of the present day.

They contributed in various divers fields: Astronomy, geography, mathematics, medicine and surgery the physical sciences, philosophy, history, political science, art, literature. In the process of the transitions of learning through translation, numerous Arabic words were introduced to the vocabulary of Europe. Commonly known example includes: Alchemy, Alcohol, Admiral, Alembic, Alkaline, Arsenal, azimuth, borax,

caliber, camphor, candy, check, cipher, coffee, cotton, elixir, gazelle, giraffe, hanna, magazine, hadir, ream, syrop, tariff, zenith, zero, etc.³²

Also, the Muslims were the first in history in terms of promoting scholarship. Examples could be seen from the Ummayyad period (651 – 675 CE). Khalid b. Yazid, grandson of Mu'awiyah b. AbiSufyan ordered the translations of the works of chemistry into Arabic³³. Translation works were done by the scholars connected with the translation centre called *Bayt-al-Hikmah* (House of Wisdom) during the Abbasid period (750 – 946 CE). IbnMassawayh the head of Bait al-Hikmah translated Greek works on medicine, mathematics and astronomy³⁴.

IBN SINA

Ibn Sina, known as Avicenna in the West, was so highly regarded that he was compared to Galen, the ancient Greek physician, and he was known as the 'Galen of Islam'. He was born in Afshana, now in Uzbekistan, and left aged twenty-one, spending the rest of his life in various Persian towns, becoming a renowned philosopher. Through his life, he composed 276 works, all written in Arabic except for a few small books written in his mother tongue, Persian. Unfortunately, most of these

³² Al-Hassani, T.S.S. (2001), *1001 Inventions Muslim Heritage in our World, Foundation for Science Technology and Civilization (FSTC) Briton*, p.284.

³³ Hussain Y. M. (2006) *Islamisation of Human Sciences* IIUM Press, Malaysia.

³⁴ Ibid

works have been lost, but there are still sixty-eight books or treatises available in eastern and western libraries.³⁵

He wrote in all branches of science, so some science, but he was most interested in philosophy and medicine, so some recent historians called him a philosopher more than a physicians during the middle ages.³⁶

The majority of his work was in medicine. Forty three works were in the area; twenty four in philosophy; twenty six in physics; thirty one in theology; twenty three in psychology; fifteen in Mathematics; twenty two in logic; and five in Qur'an interpretation. He also wrote on asceticism, law and music, and he wrote some stories".³⁷

Al-Qanun fi al-Tibb or code of laws in Medicine was his most important work, and is known in English as the canon. It was written in Arabic, and has been described as the most famous medical textbook ever written, because it's a unique reference full of all medical knowledge, gathered from many civilizations until his time.³⁸

Al-Kindi

A lot of al-Kindi's work was translated Latin, by men like Gerard of Cremona, so today there is more in Latin than Arab, for instance, there

³⁵*Ibid*, 172.

³⁶*Ibid*, p.172

³⁷*ibid*

³⁸*ibid*

is *De gradibus*, in which al-Kindi explains that the complex of a compound medicine could be metaphysically derived from the qualities and degrees of component samples, and that there was geometrical relationship between increasing quantity and degree of effectiveness.³⁹

Al-Kindi also wrote *Book of the Chemistry of Perfume and Distillations*. Also, attempts to integrate certain aspects of Aristotelian and Neoplatonic philosophy with the world view of Islam were made by Al-Kindi, (d – 950)⁴⁰.

IBN KHALDUN (1394-1406)

Abu Zaid 'Abdurrahman bn. Muhammad bn. Hassan b. Jabir b. Muhammad b. Ibrahim b. Abdurrahman ibn Khaldun or better known as Ibn Khaldun was one of the great thinkers of Islam and remarkably brilliant fourteenth century social socialist. Born in Tunis in 1332AD and died in Egypt in 1406 AD, Ibn Khaldun had expounded and elucidated his ideas and works on social theories that constitute a significant and unique contribution and considered a notable phase in the development of Muslim intellectual thought and legacy.⁴¹

In his theoretical foundations, Ibn Khaldun's social science was within the Islamic *weltanschauung* particularly his theory of man and

³⁹*Ibid*, p.140

⁴⁰*Ibid*

⁴¹ Al-Hissani, T.S.S. () 1001 Inventions Muslims Heritage in our world, foundation for Science Technology and Colonization (FSTC).

society and its applications in his economic analysis. Also , his attempts to explicate systemic thinking on economics and how his interdisciplinary and complex ideas are interrelated and interwoven into a holistic and integrated system rather than merely adopting the reductionist method.⁴²

In his systemic theory, Ibn Khaldun sees the effects of excessive materialism on religions inclinations and how this engenders moral degradation in the social, political and economic dimensions resulting in the decline of societies and civilizations. This shows in categorical and unequivocal terms that Ibn Khaldun's concept of history, his approach to social science and his economic ideas are not only scientific but also religious, contrary to the experience of western social science as evident in its history, which is in the most part antagonistic to the transcendental and metaphysical.⁴³

AL-GHAZALI (1058-1110CE/450-505AH)

Abu Hamid Muhamad Ibn Muhammad Ibn Ahmad al-Tusi al-Ghazali (450) was known as the authority and ornament of Islam. He is an encyclopedic author, polymath, a great jurist, theorist, philosopher, theologian, moralist, critic comparative religionist. Above all, he was a

⁴²*Ibid*, p.301

⁴³*Ibid*, p.303

religious reformer, spiritualist, and revivalist, who sacrificed himself to his beliefs and ideas.⁴⁴

Being a brilliant dialectician and prolific writer, he took up the challenge of finding that there was contamination of morals and religion all around and that a vicious atmosphere had degraded the elite, the servant the illiterate alike. He began a counter attack on religious movements by widespread lectures, and by writing volumes of books on Islamic literature and ethics. He was able to stem the tide of heretical thoughts.⁴⁵

Imam Al-Ghazali's spiritual eminence, intellectual zeal and powerful pen enabled him to produce scores of authoritative literature in defence of Islam. Of all his literary products, the most celebrated one is "Ihya Ulum al-Din", which has left lasting effects in moulding the moral, ethical and spiritual character of the Islamic world.⁴⁶

AL FARABI (257-338AH/870-950CE)

Farabi was born and educated in the town of Farab in Turkistan, which in later times was called Ortat. He had learnt, besides his mother tongue, the Turkish and some other languages. To Arabic alone he had not turned his attention when from his native land he returned to Baghdad. On his arrival there, he applied himself steadily to Arabic until he had mastered

⁴⁴Raji, A.T. (2008). *Studies in Islamic Political Thought and Ideology* K Jami'at Junud Dinil Islamiyya, Lagos, p.118..

⁴⁵*Ibid*, p.119

⁴⁶*Ibid*, p.120

it. Then he began the study of philosophy by attending the lectures of Abu Bish malta on Aristotle. After he had done this for some time, he went to Harran, where he listened to the discourses of the ChristianPhilosopher Abu Yahanna ibn Khulan. The he returned to Baghdad and commenced to give lectures on philosophy, in the course of which he explained some of Aristotle's books.⁴⁷

In his metaphysics, he unravelled the mysterious of Greek philosophy and put forward his own solution of metaphysical and ontological problems. Aristotle had become passion with him yet he was enamored of neoplatonic concept of emanation. He tried like all other Muslim philosophers to reconcile the Greek philosophy with the religion.⁴⁸

4.2 The Meaning of Integration of Knowledge

Knowledge in Islam is built on the belief of the oneness of Allah, which signifies that there is none worthy of worship but Allah, Who is the Creator and Ultimate source of all knowledge. He is the first and primary teacher of mankind giving humanity a small portion of that knowledge. He states:

چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ چ
 ڈ ژ ر ٹ ک ی ک ی د ت ت ڈ ڈ ڈ ڈ
 چالعلق: ۱ - ۵

⁴⁷Syed Agil, O.S. (2005) *The Muqaddimah of Ibn Khaldun, Religion Human Nature and Economics*, Selangor International Islamic University College (KUIS), Malaysia, p.138.

⁴⁸*Ibid*, p.138.

*Read in the name of your Lord, Who created,
Created man from a clot
Read and your Lord is the most Gracious
Who taught by the pen
Taught man what he knew not (Q 96:1 – 5)*

These verses signify that no matter how much wisdom and knowledge humanity is able to derive from whatever sources, man must not lose sight of the fundamental fact that Allah is the supreme source of all knowledge, and that the totality of human knowledge is only a small portion, indeed an insignificant part of His overall knowledge.

چئو ئو ئوئو ئو ئو ئو ئو ئو ئو ئو ئو
ئى ئى جالسرائ: ۸۵

This therefore reiterates the importance of pursuing any kind of knowledge in the name of Allah, and this in essence is what is all about integration of knowledge.

Integration is the act or process of combining two or more things so that they work together⁴⁹.

It has also been defined as “the process of incorporating new information (rational knowledge) into a body of existing knowledge (revealed knowledge) with an inter-disciplinary approach”.

This process involves determining how the new knowledge and the existing knowledge interacts, how the existing should be modified to accommodate the new and how the new should be modified in the light of the existing knowledge⁵⁰.

Looking at the above definitions, and putting it in a lay man’s words. Integration of knowledge simply means, a process of combining revealed knowledge that is sourced from the Qur’an and Sunnah with the knowledge or rational that is based on human thoughts and rationality. The new integrated knowledge should therefore reflect the Islamic aims and objectives of seeking knowledge, the sources of knowledge in Islam and so on. Thus, an effective and meaningful integration requires an understanding of how curricula are shaped by world views, how to achieve learning outcomes while using Islamic learning resources. The syllabus of every subject, methods, and those responsible for it are all

⁴⁹ - Oxford Advanced Learner’s

⁵⁰ - Habib A. G. (2014). An Integrated Islamic Curriculum as an alternative for Islamic Universities: A proposed Model for Nigerian Islamic Universities (The First International Conference on Islamic Epistemology and Curriculum Development, p.45

infused with the values of teaching Islam. This process of integration should also strive to find newer, better more effective and efficient means of improving the quality and relevance of education to the Muslim graduates and the Ummah at large⁵¹.

4.2 The Need for Integration of Knowledge

One of the major problems being faced by Muslims is rooted in the problem of dualism of their educational sector. This is the existence of dichotomy in the education system, which resulted in two separate systems of education of competing and contradictory worldviews existing side by side in the Muslim world. These two systems are the traditional Islamic education and the western education. The first one deals with religious issues, and had played a significant and unique role of preserving and transmitting Islamic culture. It has also helped in preparing and enabling individuals to deal with personal and religious affairs effectively. While the second produces all kinds of modern and contemporary knowledge and sciences in the different stages of education. This branch of western knowledge, ranging from the social sciences to the technical and applied sciences exercises a dominant control over the organisation and functioning of all aspects of life, but its principles, roles, objectives and methods are formed by western mentality through its religious and intellectual framework, philosophy and

⁵¹ - Ibid.

background. Every aspect of this knowledge is closely bound to the western civilisation and worldview⁵².

As a result of this duality, there is confusion and intellectual crisis in the Muslim Ummah as, each of the two systems has its various shortcomings and limitations, as neither system can conveniently and singularly enable a Muslim to become a well-balanced individual, who can easily accomplish the task of being the vicegerent of Allah effectively, and according to the needs of the Ummah. This is because, while the traditional system has the major problem of producing specialists that cannot relate the knowledge acquired to contemporary life and its challenges, because of its limited content, and its methodology not giving room for critical and creative thinking, the other system has the problem of presenting its knowledge, at the various stages of education, with our Islamic orientation, this producing professionals deficient in religious values and ideology. Therefore, neither of the two systems, standing on its own can be instrumental towards finding solutions to contemporary issues in a sound appropriate way.

Furthermore, new developments in various fields of knowledge and their products which earlier Muslim scholars and jurists did not witness in their lifetimes also demonstrate the need for modern scholars to embark

⁵² - Alwani, T. J. (1995) Islamisation of knowledge: yesterday and today (Occasional paper) Washington IIIT.

upon the integration project. Issues like cloning, human organ transplantation, test tube babies and surrogate parenting are issues that need the attention of Muslim scholars⁵³.

This therefore calls for the need of a harmonious integration of the revealed knowledge and the modern western knowledge as the best solution to this problem. The integration is to eliminate the barriers amongst different courses and convey the whole courses with the hope of producing an integrated individual. The integration must also be carried out carefully to avoid destroying the strengths of each system, but rather should be built on the existing strengths and address the objectives, content and methodology of knowledge by infusing it with the principles, ideology, philosophy and worldview of Islam⁵⁴.

4.3 The Scope and Goals of Integration of Knowledge

There are three broad goals of integration of knowledge. These include:

- To ensure that what is known formally or informally does not oppose Islamic teachings and aspirations.
- To ensure that the procedures, methodologies and means of acquiring, validating, imparting and applying knowledge are in line with the Islamic precept; and

⁵³ - Opcit p 4

⁵⁴ - Opcit p 4

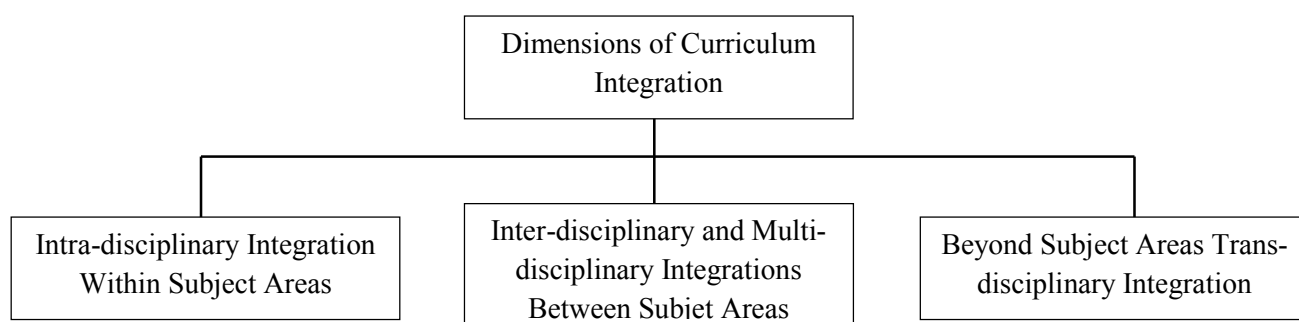
- To ensure that the purpose of acquiring and applying knowledge does not oppose Islamic teachings.

These goals also reflect the scope of integration of knowledge. The content of knowledge, the procedures and methodologies of acquiring, validating, imparting and utilising knowledge, and the purpose of knowledge, which forms the scope of integration of knowledge.

The content must not oppose the teachings of Islam, the procedures and methods must be in line with Islamic precepts and the purpose of acquiring and applying knowledge must be the worship of Allah alone⁵⁵.

4.4 Dimensions and Approaches to Integration

The three major dimensions of knowledge integration according to Saheed (2015) had been figured out below.



There are three major approaches to knowledge integration. These are the comparative approach, the integrative approach and the “inculcate” approach.

⁵⁵ - Sulaiman, S. (2000) Curriculum Planning and Development for Islamic Schools: Conceptual Framework, Procedures and Practices, Monthly Group Discussion IIIT, Nigeria, Room F204, Faculty of Law, BUK, p.52

In the first approach, the comparative approach, which is called the inter-disciplinary and multi-disciplinary integration, a programme features two different courses, one for the Islamic perspective and the other for western perspective. This type of integration is a vertical integration where freestanding course on Islamic perspective is offered. An example of this is the IQRA International Education Foundation of U. S. A. and International Board of Educational Research and Resources (IBERR) model. They have produced their integrated curriculum by accommodating all Islamic knowledge into one Islamic studies class' while the rest of the curriculum remains secular. They believe that, this will harmonise the divine knowledge and the worldly knowledge⁵⁶.

In the second approach, called the intra-disciplinary integration, both perspectives are taught side-by-side in a programme, with the assessment and evaluation in the course involving both perspectives this integration is a horizontal integration because the Islamic perspective is offered within existing study programme. The tarbiyyah project developed by Aawud Tauhidi and FADEL's integrated Islamic curriculum are examples of this approach which involves integrating Islamic perspective into every subject of the curriculum, because they believe that, that would promote the inspiration and transformation of the

⁵⁶ - Saheed, A. R. (2015). The Challenge of Curriculum Development for Islamic Universities: Whose Job is it to integrate knowledge? IIIT, Nigeria.

students through the process of teaching and learning in order to transform the world in the future better than any other approach⁵⁷.

The third approach is described as “mainly used in technical and professional courses which have no philosophical presuppositions in which case, ‘focus is not on the course contents but on indicating a positive Islamic character among students’”⁵⁸.

4.5 Process of Developing an Integrated Islamic Curriculum

Most of the Islamic scholars have been advocating for integrating Islamic education into western secular education⁵⁹. This is because the western system of education is seen as compulsory to every citizen in Nigerian, especially English Language, for it is the national language. This is why Muslim scholars suggested the idea of making the Islamic education system to embrace some field of study such as English Language, Arithmetic, computer science for functional practical benefit⁶⁰.

Genuine integration of Islamic education with western education as conceived by many scholars involved in the Islamisation of knowledge

⁵⁷ - Shamma, F. (2004). The status of Islamic Curriculum- an overview www.4islamicschools.org/admin-curr.htm. Visited January 14, 2006.

⁵⁸ - Sekamanya, S. A. and Rosnani, H. (2012). Islamisation of Contemporary Knowledge and reform of education curriculum. ISTAC, Kuala Lumpur, p.38

⁵⁹ - Dauda A. (1994) Fundamentals of Islamic Education, Kano p8.

⁶⁰ - Ibid p2.

undertaking means a systematic reorientation and restructuring of western secular subjects in accordance with the Islamic worldview⁶¹.

The term curriculum perceived in a broad perspective refers to the sum of all learning activities and experiences that a student has under the direction of the school. It is, thus the broad range of student experiences in the school settings⁶². Curriculum development is the process of designing a course of study according to a set of requirements. It includes planning, implementation and evaluation of curriculum. It is concerned with the design of plans for actual teaching and learning situations⁶³.

Integration of the two systems has been difficult because it has been mechanical rather than conceptual, meaning that most of the integrated curriculum produced, are limited to a particular aspect of the education⁶⁴.

To develop an integrated Islamic curriculum, it should be based on the entire philosophy and conception of education from the Islamic perspective. This means that, the integration should be all encompassing and based on the Islamic conception of education, which should reflect the teachings, spirit and vision of Islam. The new curriculum should also

⁶¹ - Ahmad H. D. (2014). Integration of Islamic Education and Western Education: Implication for curriculum development SRCE Publishers Kano p3.

⁶² - Sharma P. (2012) Curriculum Development, New Delhi SAPH Publishing Cooperation, p.14

⁶³ - Opcit Ahmad H. D. p5.

⁶⁴ - Habib A. G. (2014) Opcit p101.

reflect the Islamic aims and objectives of seeking knowledge, the sources of knowledge in Islam, and so on. Thus, an effective and meaningful integration of Islam into the curriculum requires an understanding of how curricula are shaped by worldviews, how to achieve mandated learning outcomes while using Islamic learning resources and knowing where to find authentic resources, so that the aims and objectives, the syllabus of every subject, methods, and those responsible for it are all infused with the principles and teachings of Islam⁶⁵.

This process of integration should strive to find newer, better, more effective and efficient means of improving the quality and relevance of education to the Muslim graduates and the Ummah at large.

The integrated curriculum should address the four basic components of curriculum development and review which include the objectives, learning/teaching experiences or selection of content, learning methods and strategies and lastly monitoring and evaluation⁶⁶.

The objectives – Educational objectives are the kinds of changes expected in the learner's behaviour in a desired direction as a result of the training provided to him (the intended learning outcome). The selection and formulation of educational objectives is the first necessary step in the process of any curriculum development or review. The success of a given

⁶⁵ - Habib A. G. Opcit p 102.

⁶⁶ - Ibid p 103.

curriculum may depend not solely, but to a large extent upon the kinds of objectives selected, and changes in curriculum are always preceded by modifications in conception of the aims and objectives of education. According to educators, fundamental changes in the curriculum can only be achieved where there is a statement of objectives different from the current idea⁶⁷.

The primary aim of acquiring knowledge in Islam is for worshipping Allah. Allah created mankind solely to worship Him with his different strengths and aptitudes⁶⁸.

﴿الذاريات: ٥٦﴾ Q51:56

Thus, the primary objective of an integrated curriculum should be tailored towards developing the potentials of individuals in a holistic and integrated manner, so as to enhance their spiritual, intellectual, imaginative, physical, scientific and linguistic growth for the sole purpose of a positive relationship with Allah, which becomes manifest in their serving Allah, doing righteous deeds as well as discharging their duties towards their fellow creatures. This enhancement will help in producing Muslims who are knowledgeable and competent, who possess high moral standards and who are responsible and capable of achieving high level of

⁶⁷ - Nduanya, M. O. et al, (1986). Curriculum studies institute of Education, University of Nigeria, Nsukka.

⁶⁸ - Qur'an 51:56

personal well-being as well as being able to contribute to the development and betterment of the Muslim Ummah.⁶⁹

Therefore, the objectives should generate a sense of mission, whereby professional achievements and material success may be regarded as bonuses, and not the sole purpose and objective of education.

Selection and organisation of learning experiences and content – learning experiences are the inclusive activities and related opportunities created and provided to the learner for the purpose of achieving the designed changes embodied in the educational objectives. It is not enough to prescribe or specify educational objectives without thinking of the learning opportunities through which the desired learning outcomes would be achieved. Contents, on the other hand, may be described as consisting of the subject matter (facts and information) and also the related activities in which the learner would be engaged in the learning process of learning.⁷⁰

Content that will make a real difference in the lives of the learners and ultimately produce the desired change in the Ummah should be selected. The primary question should be, ‘if the intended outcome (objective) is to be attained, what will the learner need to know? What knowledge, skills, attitudes and behaviour will he need to acquire and

⁶⁹ - Habib A. G. (2014). Opcit p 104.

⁷⁰ - Nduanya M. (1986) Opcit p 17.

practice? Thus in an integrated curriculum, the content selected must aim at forming and establishing the Islamic epistemology, using all the sources of knowledge, which are revelation, reason, perception and experiment.

Thus, the content should comprise of revealed knowledge and the western knowledge which does not contradict Islamic belief system. A science student for example, when learning about certain concepts should be allowed to observe, explore and investigate his surrounding and at the same time be reminded of the various verses of the Qur'an and *ahadith* on the particular concept, while at the same time being informed of the western knowledge which does not contradict the Islamic teachings. With this awareness, he is better equipped to appreciate the omnipotence of Allah.⁷¹

And thus, at every new concept the learners, becomes more dedicated to serving Allah. Likewise, a student studying sociology should be taught the Islamic perspectives of the social interaction of people and the mutual respect that is required of everyone to ensure the progress of the society at large, and how Islam has provided ample guidelines in relation to that. He should also be taught the various theories propagated by the west which does not oppose Islamic teachings.

⁷¹- Habib A. G. (2014) Opcit, p.105

Lastly, the study of Islamic civilisation should also be part of the curriculum, the biography and achievements of some selected Muslim thinkers, educationists, psychologists and scientists should be taught to the students according to each students course. For instance, a medical student should learn about Ibn Sina and his contributions to medicine, an economist/sociologist should learn about Ibn Khaldun, a mathematician, Al-Khwarizmi and so on. This study will help create and develop awareness in the minds of the students and thus, help them to appreciate Islam more.⁷²

Learning Methods and Strategies: – Mere addition or exposure to Islamic content material and resources without learning experiences that incorporate Islamic pedagogical methods would be ineffective for achieving targeted leaning outcomes. The term ‘method’ is the mode of inquiry which spells out the procedures and process for communicating and organising facts and information for the learner”. Some of these modes of inquiry include, lecture/exposition, project, discussion, fieldwork and excursion, textbook and supplementary readings, case studies, role-playing/dramatization and problem-solving/discovery/inquiry approach methods.⁷³

⁷²- Ibid p 106.

⁷³- Nduanya O. (1986) Opcit p 20.

Selecting the right method, is critical and of paramount importance as it is one of the most fundamental aspects of education and is central to the problem of teaching. Choosing the right method is however influenced by a number of interrelated factors, among which are;

- Instructional objectives and learning experiences
 - The nature of the topic, content and organisation of the problem
 - The learner's maturity and characteristic,
 - The teacher's personal style, experience, skills, imagination and creativity.
 - The situational factors of time, cost and instructional materials available,
 - Observed effectiveness of the methods as evaluated over time, this certain courses and topics may be more appropriate to handle and teach by employing a particular method. For example, lecture format may be best in conveying information, as in teaching history, while discovery/inquiry method may be most appropriate in science classes, where mostly the students are expected to discover and understand certain things by going into the laboratory and performing practicals.
- What is however important in an integrated curriculum is that,

whichever methods is adopted, it should be consistent with the educational philosophy of Islam, beliefs and values.⁷⁴

Monitoring and Evaluation: – Another important component of curriculum development is the monitoring, and evaluation monitoring has been defined as, a continuous or periodic check and overseeing by those responsible for the course at every level. It should focus attention on processes and performance with the objective of drawing attention to particular features that may require corrective action. It includes putting activities in place to ensure that input deliveries, work plans, expected output and other actions are proceeding according to plans. Monitoring should enable curriculum planners to detect serious setbacks or bottlenecks of the implementation processes that may cause the programme not to achieve expected learning outcomes.⁷⁵

On the other hand, evaluation refers to, the collection of information on which judgement might be made about the worth and the effectiveness of a particular programme.⁷⁶

It includes making judgements so that decision might be made about the future programme, whether to retain the programme as it stand, modify it or throw it out altogether.

⁷⁴ - Habib A. G. (2014) opcit pp 107 – 108.

⁷⁵ - Tyler, R. W. (1975) Basic Principles of Curriculum and Instruction University of Chicago Press p 30.

⁷⁶ -Ibid.

The aim of this component of curriculum development is to determine if a particular educational effort has resulted in a positive change in the students, the university or the community.

Evaluation is used to;

- Determine the effectiveness of the curriculum and whether it has achieved the desired objectives.
- Close the loops in the curriculum
- Provides inflation about continuous quality improvement.⁷⁷

Even though there are different models and methods of evaluation, which determines the right method to adopt in evaluating the curriculum it is largely dependent upon the objectives. In an integrated Islamic curriculum for instance, evaluation may be more informal which may consist of interviewing and observing the students.

⁷⁷- Nduanya M. (1986) opcit p 22.

CHAPTER FIVE

A STUDY ON SELECTED ISLAMIC PRIVATE SCHOOLS

5.0 Emergence and Establishment of Islamic Private Schools in Kano

The private schools are those established by bodies other than the government sector. These are schools controlled and supported by religious denominations/institutions or private individuals.

In Kano, the establishment of private schools began in 1950.⁷⁸ The St. Louis Girls Secondary school was the first private secondary school in Kano, established in 1948 but formally approved by the government in 1950. St Thomas Boys Secondary School was also established in 1949 and approved by the government in 1950.⁷⁹

The first indigenously owned private secondary school is Musalliyasu College established in 1983.

The private schools, though privately owned are to some extent under the regulation of the state Ministry of Education. These schools have autonomy in their internal activities. But issues such as registrations, inspections, dues curriculum and its grouping and school calendar are regulated by the Ministry of Education. In 2003, the regulation of all

⁷⁸Saka, M. (2002) The History of some Private Secondary Schools in Kano: A case study of Musa ilyasu college and Nana Aisha Girls Arabic Secondary Schools, p.34

⁷⁹Ibid

private schools was temporarily transferred from the ministry to a Task force operations committee.⁸⁰

However, the early 1980s marked the establishment of more private schools. They came to complement the effort of the state government to give quality education to the citizens of the state. During that time, they were very few in number. They were under the supervision of Zonal Education Officers and Ministry of Education.⁸¹

The increase in the establishment and approval of private schools was recorded more from the mid 1990s.

The emergence and establishment of Islamic private schools generally can be dated to 1990.⁸² But the dates of establishment varies from one school to another. One of such schools is Hassan Ibrahim Gwarzo established in 1990 under the supervision of Professor Ibrahim Ayagi with the sole aim of teaching Islamic studies and conventional subjects. Madrasatu Darul Arkam was set up in 1993 with the objective of producing sound memorizers of Al-Quran and teaching of basic subjects like Mathematics and English. Also Usman bn Affan established in 1996 with the sole aim of teaching the Al-Quran by heart, Islamic studies and some subjects taught at modern schools.

⁸⁰ Ibid

⁸¹ Ibid

⁸² Engr. Bashir Adamu Aliyu on 9th December 11:30 am Ibid

Another one was Al-Ansar Girls College established by late Zahra Sabo Nanono with the objective of combining the conventional subjects alongside the Islamic subjects that includes Qur'an and Arabic.⁸³

These Islamic Private School educational activities varies from one school to another. Some of them do their Islamiyyah subjects like Qur'an, Hadith and Islamic Studies to mention but a few. In the mornings, at times in the afternoon or even during the weekends depending on their time table and their conveniences. The conventional subjects were also being taught alongside the aforementioned ones.⁸⁴

5.1 Factors that led to the Development of Private Schools in Kano

1. The former governor Engr. Rabi'u Musa Kwankwanso (2011-2015) retired non-indigenes from the state government and on their own part, they decided to set up their own private schools in Kano being the centre of commerce.
2. Overcrowding in most of the public/government schools where a class contains almost 150 students.
3. Parents notice that less teaching and attention is given to their children in public schools. More so, emphasis is placed on the use of English language as the language of communication among the students in the school which in turn made their fluency in the language and in their

⁸³ Ibid

⁸⁴ Engr. Bashir Adamu Aliyu on 9th December 11:30 am Ibid

final external examinations, more than their counterparts in public schools.

4. The fall in the standard of education in the state and the country at large. An example can be seen at the end of the final year examination of Secondary School Certificate, most students in the private schools produce better results than their counterparts in the public schools.
5. The private schools are mostly well equipped with educational facilities including library, laboratories computers and also they promote the development of science and technology.
6. The private schools tend to educate students with a sense of discipline, responsibility and hard work through proper exposure to both curricula and extra curricula activities. The public schools do not have adequate and sufficient teaching and learning materials in terms of poor facilities, unsuitable environment and poor enrolment of students.
7. The provision of qualitative and affordable education to the students in an environment suitable for ensuring equal access to knowledge. This is demonstrated by the moderate role in ensuring that the students acquire appropriate skills and the development for the individual to live in and contribute to the development of his society.

5.2 Kano State Private and Voluntary Institutions Board (KSPVIB)

The Kano State Government established Private School Department under the Ministry of Education. That is, it started as a Department under the leadership of a Director in order to regulate activities of Private Schools and also to generate revenue to the Government⁸⁵

Education tour was carried out in some States in order to find out how private Schools are operating in the various States visited. The States visited are Kaduna, Lagos and Enugu. On their return, they wrote a report and recommended to the Government that a Board should be established for the Private and Voluntary Schools in the State.

In the year 2012, Task Force was formed by the former Government in order to regulate the activities of the Private and Voluntary Schools, in terms of their school fees, quality education, uniform, books etc. in which the Committee worked together with the staff of the Department of Private School as co-opted staff and they succeeded. Although, the main concern of the Task Force is revenue generation.

⁸⁵ Unpublished Article On the History and Role of Kano State Private and Voluntary Institutions Board, given to the researcher by the Director of KSPVIB. Alh. Baba Umar on 4th November, 2015 by 12:30 pm.

However, with all the Task Force it was observed that private schools are getting out of control, where complaints were laid everywhere by the parents, therefore on April, 10th, 2015 Private and Voluntary Institutions Board was inaugurated to regulate and monitor the activities of Private and Voluntary Schools under the leadership of the Executive Secretary and four Directors.⁸⁶

5.3 The Role of the Board in Running the Private Schools in Kano

- The main role or responsibilities of the Board is to monitor and regulate the activities of all Private and Voluntary Schools in the State.
- There is inspection carried out by teams of Inspectors from the Board from time to time.
- They also generate revenue to the Government whereby each school that was registered have agreed to pay 10% educational levy to the Government whereby the Board help in collecting the 10% to the Government.

⁸⁶ Unpublished Article On the History and Role of Kano State Private and Voluntary Institutions Board, given to the researcher by the Director of KSPVIB. Alh.Baba Umar On 4th November, 2015 by 12:30 pm.
Ibid

- Closure of any Private or Voluntary School that is defaulting the minimum standard or fails to obey the rules and regulations of the Government.⁸⁷

5.4 Study on Some Selected Islamic Private Schools

This was mainly done through interview with the proprietors, principals, school Directors and Headmasters which varies from one school to another.

Below are the Islamic Private Schools studied accordingly.

5.4.1 Al-Azhar School Kano

Address: Gwarzo Road- RijiyarZaki

Brief Historical Background of the School

It was established in the year 2000 with the values of knowledge integration, positive discipline, and zero tolerance for examination malpractice. The school started with 150 pupils in the first year.

Also, the school introduced an extra lesson for interested pupils of its institution just to update the standard of learning Arabic language and Qur'an basically for the pupils of primary one to primary three.⁸⁸

It opens from Mondays to Fridays and on Saturdays Basic six pupils and students in the secondary sections attend the school. It holds

⁸⁷ Ibid

⁸⁸ According to the Director of Al-Azhar school Dr. Binta Jibril aged 48 she was interviewed on 30 Nov., 2015 by 12:30 pm at the School premises located at Gwarzo Road Kano

the first, second and third term in academic session. The school runs from 7:00am-2:30 pm on Mondays to Saturdays, and 7:00am-12:00pm on Fridays.

Aim and objectives of the school:

- To produce well-disciplined students who can excel in all the fields of education.
- To produce students with good Islamic morals.
- To integrate both western and Islamic education.

The Management of the School Consists of:

School Management Al-Azhar School

	Position	Number
1	Executive Directors	2
2	School Manager	1
3	Principal	1
4	Vice Principal	1
5	Headmistress	1
6	Assistant headmistress	1

The Curriculum of the school: The Federal Government Curriculum infused with Islamiya subjects.

The subjects offered in the school include: The core subjects which are Mathematics, English, Chemistry, Physics, Biology, Social Studies, Basic Science, Geography, Economics, Islamic studies, Qur'an, Hausa, Introductory Technology, Agricultural Science, French, P.H.E, ICT, and Education, General Arabic, Home Management, Literature in English, Further Maths.

Tajweed, Islamic Perspectives, Arabic monthly Islamic lecture series.

The Achievement of the school include:

1. The school got the best NECO result in the 2014/2015 session in the whole of Kano State, over 90% credit level pass in all external examinations. .

Problem being encountered by the school is:

1. In adequacy of time to carry out Islamic Subjects and Conventional Subjects.

Community Services:

1. It has succeeded in graduating four sets of students so far that are doing very well in their chosen academic careers in various tertiary institutions within and outside the country.

2. Donate benches with desks to the neighbouring schools like Rijiyar Zaki primary school was recently assisted too.⁸⁹

5.4.2 Madrasatu Darul Arkam, Kano

Address: Bayero University Old Campus Central Mosque P O Box 1234 Kano.

Brief Historical Background of the School

The school was established in 1993. It was based on request made by the students that attend Malam Ibrahim Khalil's lessons at Hudaibiyah Islamiyya Nursery and Primary School Sharada in Kano. They suggested that a school should be established where the Qur'an, Arabic language and some conventional subjects should be taught. A school was then first opened at Janbulo as temporary site. Later on Dr. Habib Gwarzo built a school which was attached to central mosque at Old Site Campus of BUK, the school was then moved from the Janbulo to the new place under the supervision of Professor Aliyu Dauda. It was then named Darul Arkam. The junior secondary section commenced in 1994 with a total number of 18 students. Also the senior secondary school started in 2010/2011 and the nursery section in 2007/2008. It opens from Mondays to Fridays and holds the first, second and third term in a session. The school runs from 7am-5pm on Mondays to Thursdays, and then 7am-11:30am on Fridays.

⁸⁹ According to the Director of Al-Azhar school Dr. Binta Jibril aged 48 she was interviewed on 30 Nov., 2015 by 12:30 pm at the School premises located at Gwarzo Road Kano. Ibid

Objectives of setting up of the school are:

- To breed, groom and produce well-disciplined students.
- To produce pupils who learn the noble Qur'an by heart.
- Also to enable the students acquire both the Islamic and western education within the Muslim community.⁹⁰

Management of the School Include:

School Management of Madrasatu Darul Arkam

	Position	Number
1	Proprietor	1
2	Director	1
3	Principal	1
4	Headmaster	1
5	School teachers	46

The Curriculum of the School:

The combination of the federal government curriculum in harmony with broad Islamic subjects.

Subjects offered in the school include: Mathematics, English, Qur'an, Social studies, Arabic, Hadith, Fiqhu, Tajweed, Integrated Science.

⁹⁰ In an Oral interview with Mal. Bashir Aliyu Umar, is the Director of Madrasatu Darul Arqam. He is aged 48, that resides in Ado Bayero Road Dorayi Babba, Kano, on 25th Nov. 2015, 11:30 am.

The Achievements of the School Include:

- i. There are 250 students that were able to memorise the whole Qur'an from the establishment of the school to date.
- ii. The students/pupils can speak both Arabic and English languages.
- iii. They can also recite the daily invocations Al-Azkar that is, daily supplications taught by our beloved Prophet Muhammad p.
- iv. Most of the pupils were able to memorize the Noble Qur'an in the primary before proceeding to the secondary.

Problems being encountered include:

1. The school has no permanent site because presently the primary section is attached to the central mosque of BUK Old campus.
2. Inconsistency in memorization; At times different groups were made in a class to enable the pupils suit according to their ability levels.
3. The school had to extend the session at times to enable them cover up their syllabus, this results to inconveniences on the side of the pupils/students.⁹¹

Community service

There is a sponsorship being provided for the orphans and less privileged in the Muslim Community.

⁹¹ Ibid P 17

5.4.3 Hanan International College

Address: No. 224 Sani Mai Nagge Quarters (Hanan House) Tal'udu Round around Aminu Kano Way, Kano State P.M.B 3505.

Brief History of the School

The idea was sought by a group of parents who use to teach their children Quran, hadith and Arabic language. The demand became more and the need to set up a school was decided under the supervision of Engr. Bashir Adamu Aliyu who was the proprietor, Hanan International College started in 2008.

Aim and objectives of the school include:

- To enable the pupils learn the Noble Qur'an by heart at an early age.
- To enable them learn how to read and write Arabic with Islamic studies.
- To produce students who exhibit Islamic morals.⁹²

The school runs from Mondays to Fridays by 7:30am – 5:00pm also holds the first, second and third term in a session.

⁹² Mal. Adam Muhammad Ardo is the principal Hanan Schools, aged 46 was interviewed on 10th Dec, by 11:30 am at the school premises located at taludu roundabout Aminu Kano way in kano.

The Management of the School Include:

School Management Hanan International College

	Position	Number
1	Director General	1
2	Director administration and finance	1
3	Director academics	1
4	Principal	1
5	Vice principal	1
6	Headmaster primary section	1
7	Headmaster nursery section	1
8	Teachers	40

The Curriculum of the School:

The Federal Government curriculum and the school's curriculum.

The Subjects taught in the School include:Qur'an, Arabic Language and Islamic Studies. Mathematics, English, Social Studies, Integrated Science.

The Achievements of the School includes:

1. The school was able to produce memorizers of the Holy Qur'an who had graduated in the primary section.⁹³

⁹³ Ibid p 21

2. The pupils and students were well trained that they can recite their Daily Supplications after Salat-ul-Zuhr and Asr and also were able to memorize various Hadiths at their daily assembly holdings.

Community Services

1. The school institute Hanan Charity whereby those students that lost their parents and became orphans were assisted to pay their school fees, uniforms and books, also those who cannot afford to pay in full were also assisted to do so.
2. The teachers also have a voluntary charity association into which they contribute out of their salary solely to assist new converts to Islam.

Problems of the school include:

1. Some parents do not pay their children's school fees on time.
2. There is continuous change in the academic staff where some teachers do not stay permanent but keep on changing from Hanan School to others.⁹⁴

Contributions of the school to the society

1. They provide job opportunities to society in general.
2. They were able to guide many schools on ways of integrating Islamic and western education. Also, those who were in the process of

⁹⁴ Ibid p 22

establishing their own Islamic private schools were given assistance whenever the need arises.

3. They train, teach and help the newly converted to the religion of Islam.
4. They also pay tax to the government.

5.4.4 Darul Hadith Foundation Kano

Address: TudunYola Quarters, Kano, P.O.BOX 310. Gwale L G A

Brief Historical Background of the School

The School was established in 2000. It started as a primary school with the sole aim of teaching Islamic, and western education. In Dorayi, the junior secondary section began in 2001 with 15 students. By the time they were in SS3, the number of students reached almost up to 30 under the proprietor Dr. Ahmad Muhammad Ibrahim.

Gradually, the population of the students increased at a very high rate to the extent that the Dorayi section could not accommodate them. The nursery section also was established in 2005 based on parents request. The senior secondary school started at 2008 then, the permanent site was moved to TudunYola with the nursery section included.⁹⁵

⁹⁵ According to the principal of Darul Hadith Foundation, Mal. Abdulaziz Muhammad aged 45 years. He was interviewed on 20th November 2015, by 11:15 am at the School premises located at TudunYola Qtrs. Kano

Aim and objectives of the school

- To teach Islamic education and western education.
- To produce students who learn the Noble Qur'an by heart.
- To bring up children who can speak and write in Arabic language.
- To train the pupil on Islamic moral teachings.

Management of the School include:

School Management Darul-Hadith Foundation

	Position	Number
1	Proprietor	1
2	Director	1
3	Principal	1
4	Vice Principal	1
5	Headmaster	1
6	Assistant headmistress	1
7	Exam officers	3
8	Accountant	1
9	Senior masters	3

Achievements of the school are:

1. It started as a primary section and then proceeded to secondary and nursery sections
2. They were able to have two school buses that carry the students to the school.

3. The school was able to establish comprehensive Biology, Chemistry and physics laboratories.

Problems of the school are:

1. Some parents do not pay their children's fees on time
2. Some of the students are being enrolled on credit, unfortunately they leave the school without settling their debts.⁹⁶

5.4.5 Usman Bin Affan Model College.

Address: No 2405, Gariyo Avenue, Aminu Kano Way, Gadon Kaya, Kano.

Brief History of the School

The school was established in 1996. It is attached to the mosque in 1996 by Alhaji Abdullahi Yusuf Fantiyawho gave it to be under the supervision of late Sheikh Ja'afar Mahmud Adam. It started with a primary section from 1996 to 2001 and those that graduated were able to continue with their secondary education in other schools. Later on, a secondary section was introduced and some students were opportune to sit for the NECO/WAEC examinations in 2005/2006 academic session.

⁹⁶ Ibid p 26

Management of school include:

School Management of UsmanIbnAffan

	Position	Number
1	Chairman Board of trustee	1
2	Executive secretary	1
3	Head sections: (Primary, junior and secondary)	3
4	Assistants	3
5	Senior masters	3
6	Class master	1
7	Classroom teachers	30

School's Curriculum: The curriculum of the school is mainly based on KERD Kano Education Resource Department and NERD National Education Resource Department.⁹⁷

Subjects offered include:Qur'an written, Qur'an oral, Arabic, Tauhid, Fiqhu, English Language, Mathematics, Physics, Chemistry, Biology, Geography, Further Mathematics, Agriculture, Literature in English, civic Education, Business studies, Hausa language and Islamic studies.

The Achievements of the school

1. The school was able to produce students who were able to memorize some portions of the Qur'an

⁹⁷ In an interview with Mal. Muktar Ismail, the principal of Usman bn Affan Model College he is aged 42 that reside in no 540 Kabara, Kano Municipal on 23rd Nov. 2015 by 1pm

2. They were able to establish a nursery section in response to the need of the society
3. The students were able to recite al-Adhkar daily invocations as taught by our Noble Prophet[Muhammad S.A.W].

Community Service

1. They organize lectures which were helping the society in improving in their knowledge of Islam.

Problems encountered in the school are:

1. Some parents withdraw their children from the school without giving notice to the school authority.
2. Those students who came on transfer are not familiar with the school's rules and regulations because it requires time to orient and put them through.
3. Some parents continue to request for their children to be transferred to the school despite the shortage of vacancies.
4. Teachers are not well paid, as a result of that, they run away whenever they get better jobs.⁹⁸

⁹⁸ Ibid p 29

5.5 Problems of the Islamic Private Schools in Kano

Among the major problems facing Islamic Private schools include:

1. No standard uniform curriculum in the private Islamic schools. Most of these schools either have their own curriculum that suits their method of teaching and though they try to integrate the two systems at the same time.
2. In balancing between two languages. There are some of the students who speak and understand Arabic more than the English language, on the other hand, others also are more fluent in English language and this in turn leads to communication gap among the students. Most of the students are not having much fluency in both the languages.
3. Insufficient funds: The insufficiency of funding and income is a major constraint on the part of the school. Most of these Islamic private schools rely on school fees in running them. At times, some parents do not pay these fees on the right time, this results to insufficient funding of the school.
4. Excessive charges from government: The government charges these private schools what even the schools are not able to pay. The newly introduced 10% educational levy paid to the government is a major problem facing the private school because the government expects

much from these schools without considering the expenditure incurred by the schools.

5. Insufficient welfare of teachers: The teachers even though play vital roles in educating the students despite their selfless efforts are also faced with some constraints. Some schools do not pay their teachers promptly and even though the private schools earn a lot of money, the teachers are not well paid. Teachers are always on the lookout for better jobs. The instability of teachers tends to create a vacuum in the private schools whenever the teachers leave.
6. Lack of uniformity in school charges: Most of these Islamic Private schools have inconsistency of school charges. The school fees differ from one school to another. This affects the right choice of school on the part of the parents to their children. Some cannot afford to take their children to the expensive ones and end up either in the cheaper ones or even take their children to the public schools.
7. Less turn out during P.T.A meetings. This is mostly seen in terms of attendance of the parents, the turnout is not encouraging at times. The absence of the parent leads to communication gap between the school authority and the parents, relevant information are also delivered in the meetings. At times, some parents sent representatives on their behalf, who do not have much influence or experience regarding to what is being discussed.

8. Irregular withdrawal: the Islamic private schools are faced with the problem of students' withdrawal by their parents. This affects the school because, some parents are indebted to the school and do not pay before withdrawing their children. Some schools are left with the task of contributing to pay the debts forcibly.
9. Poor background:- Academically, the Islamic private schools find it tasking to deal with new intakes mostly as a result of poor primary school background. This inturn affects the normal pace of covering the syllabus of students on transfer from other schools.
- 10.Late payments of school fees: this is as a result of economic problem and low income of some parents. This affects their abilities to pay school fees promptly.

5.7The Achievements of Islamic Private Schools in Kano

1. They were able to graduate students whom were opportune to join higher institutions of learning and many of them have graduated successfully.
2. To some extent they have enlightened the community on the importance of acquiring both educational systems.
3. Atleast to some extent they have reduced the overcrowdings in classes of public schools.

4. Most students were able to learn the noble Qur'an by heart before graduating from their schools.
5. They have produced young students with good Islamic conduct and manners.
6. Establishment of mosques in most of these Islamic private schools which in turn serves as centres of teaching and learning, and preaching the religion of Islam.

CONCLUSION

In conclusion, the integration of Islamic education and western education is important if fully implemented in all the private schools owned by the Muslims. There is need to create awareness amongst Muslims also to enrol their children in such schools, which shall in turn prepare them to become young Muslim academicians, future intellectual vanguards and proponents of integration of the two systems of education.

RECOMMENDATIONS

Having carried out the study on the role of Islamic Private Schools in integrating Islamic and Western Education in Kano, the researcher will like to make the following recommendations:

1. The state government should come up with a uniform curriculum for integrating Islamic Studies subjects with the western in all the Islamic private schools in the state, adequate number of periods of Islamic Studies should be provided on the Time Table of each school for an in-depth study of the Qur'an and Islamic knowledge. A unit should be created in all state ministries of education to ensure full integration of the two systems of education and suggest reviews from time to time when necessary.
2. There should be provision of adequate educational infrastructures, such as classrooms, laboratories, regular maintenance and repairs to be carried out on all dilapidated buildings which may be due to old age or caused by rainstorms.
3. The government should provide a unified salary to all the schools so that the welfare of the teachers can be improved. The schools should provide more incentives to encourage and assist the teachers as well. This may curtail for the problem of changing of teachers from one school to another.

4. All fees and levies that may be collected by these Islamic private schools must be clearly defined and enforced. The current practice whereby all sorts of levies and materials are demanded from students/pupils should be instantly stopped.
5. The government alone cannot take care of the large educational sector to achieve desired results. Therefore, individuals, organisations including old students. Association should come to the aid of the educational sector by taking part in developmental projects either in the rural or urban areas.
6. There should be integration right from the background like nursery schools and primary schools. The children within the ages of four to five years should be enrolled in Islamic private schools from the root to enable them catch up with the system at the early stages of their lives.
7. There should be mobilisation on the part of the government towards playing an active role in the integration programme through organising seminars, conferences and lectures and/or attending and participating in integration of Islamic and western educational systems to students both in the secondary schools and higher institutions of learning.

8. The students that attempt to undertake their projects along the line of integration should be encouraged and supported. This will in-sha-Allah facilitates the improvisation of reading and reference materials.
9. Government should organise annual or monthly quiz and debating competitions for these Islamic private schools, the best schools should be awarded with merit certificate and provide free scholarship to the winners when they join the various higher institutions of learning, this will also encourage and motivate them to be upright and steadfast in their studies.
10. There is the need for organising constant PTA meetings, to serve as a medium of discussion regarding the well-being of the pupils/children, relevant information that parents need to know regarding their children either in terms of their academic performance or vital issues and also fundraising that can assist in some of the schools project can be addressed as well.
11. All Islamic private schools should try to ease the transportation of the pupils/students by providing adequate school buses to convey students to and from the schools. This can at least tackle the problem of late coming by pupils/students that had to go to school on commercial vehicles.

12. The speech and prize giving day should be conducted annually in all the schools. This occasion encourages them to be steadfast and mobilise them to improve on their academic performance especially when the best students are given gifts and honoured.
13. The extracurricular activities, such as educational excursions and sports should be intensified taking into consideration the Islamic Principles. Games such as table tennis, handball and the like which the girls can play wearing their Hijab without exposing their bodies should also be established. This is mainly for physical fitness and also a female teacher of Physical and Health Education preferably should be employed.
14. The schools should all try to have a voluntary charitable organisation collectively. This should be through contributions of both parents, teachers and students to assist the less privileged, the orphans and needy in terms of basic necessities.

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LIST OF INFORMANTS

1. Dr. BintaJibrin, Aged 48 resides at DorayiBabba. The Director of Al-Azhar School Kano was interviewed on 13th November, 2015 by 12:30pm at the school premises located at Gwarzo Road Kano.
2. Malam Bashir Aliyu Umar aged 48 resides at Ado Bayero Road DorayiBabba. The Director of MadrasatuDarul-Arkamwas interviewed on 25th November, 2015 by 11:30am at the school premises located at Bayero University Old Campus Central Mosque Kano.
3. Malam Adam Mohammad Ardo Aged 46 is the principal of Hanan International College, and was interviewed on 10th December 2015 at the school premises located at Tal'udu roundabout Aminu Kano Way Kano state.
4. Engr. Bashir AdamuAliyu, aged 55. The Proprietor of Hanan International College Kano was interviewed on 9th February 2016 at the school premises located at Tal'udu roundabout Aminu Kano Way Kano state.
5. Malam Muhammad SaniAbdulkarim aged 60. The director of Al-Abrar School Kano was interviewed on 1st December, 2015 at the school premises located at Danbare.

6. MalamAbdulaziz Muhammad, age 45 the Principal of Darul Hadith Foundation interviewed on 28 November, 2015 at the school premises located at Tudun-Yola Qtrs. Kano
7. MalamMuktarIsmail, is the Principal of UsmanIbnAffan Model College, aged 42 resides in No 540 Kabara Kano Municipal was interviewed at the school premises on 23rd November, 2015.