

ISLAMIC SCHOLARSHIP AND SCHOLARS IN MODERN NIGERIA:-1900-DATE

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Being

**A Lead Paper Presented at a Conference on ISLAMIC SCHOLARSHIP AND
SCHOLARS IN MODERN NIGERIA**

**Organized by the Department of Islamic Studies and Shari'ah, Bayero University,
Kano**

Date; 28-29 April, 2017

Venue: Musa Abdullahi Auditorium, BUK, New Site

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Introduction

Islamic education is the product of Islam, the religion revealed to Prophet Muhammad, peace and blessing of Allah be upon him. Islam and Islamic education are twins; wherever Islam takes root, Islamic education will inadvertently flourish there. This is because Islam as a religion and a way of life can only be put into practice with adequate knowledge brought by the religion. That is why seeking for knowledge which would make someone to observe Islam in the way it was taught by the Prophet becomes necessary. This fact made Islamic education to take root in present day Nigeria as early as in the century of its advent. Since from that period, Islamic education continues to grow from strength to strength to the extent that today government, groups and individuals are involved in the promotion of the system at formal and informal levels. This paper is an attempt to examine the concept of Islamic education, how it came to Nigeria, its place in the scheme of colonialism, its present status in Nigeria and challenges facing it as well as what needs to be done in order to address those challenges.

Conceptual Definition of Islamic Education

Education as a concept means different things to different people. But in general terms it refers to a system by which human beings learn through teaching and

training involving concepts and skills meant to improve the life of individual and his environment. It is in view of this that the revised National Policy on Education (2013) conceptualized education as the process which leads to developing of man's potentials in the areas of physical, mental, moral, political, social and technological needs.

Islam considers education as a tool for a successful living in this world and a better last home in the Hereafter. Prominence is therefore given to learning and teaching from the time Islam appeared as a way of life. Many verses of the Qur'an and Hadith of the Prophet peace of Allah be upon him have emphasized the importance of literacy in reading and writing as well as understanding. The first verses (Q 96: V 1-5) revealed to the Prophet are in the form of command to him, and by extension to his followers, to acquire the ability to read as a duty imposed on the believers by Allah. The importance of pen is clearly shown in relation to reading. Another implication to be understood from these verses is that, unlike in the modern form of education which emphasizes materialism, Islamic education is spiritually based as a Muslim is always conscious of Allah in whatever he learns and how he puts it into action.

The central purpose of education in Islam is for man to know the wisdom behind his creation by Allah. As the creation of Allah, man should know that he can only do what Allah commands since He is Allah's khalifah on earth and that the purpose of this Khilafa is for man to live a good life. Ultimately man gets to know that the purpose of his creation is to serve Allah, and this should guide him in his educational pursuit (Bidmos: 2013: 21). Therefore, the concept of knowledge in Islam revolves around Tawhid which should reflect in the totality of man's life

which brings together the spiritual and the material. This is what is lacking in modern education system for many a times you find a sufficiently educated individual with an array of certificates but you find him wanting in spirituality and morality (Abdulrazaq: 2015: 84-85).

Islam and Islamic Education in Nigeria

Islamic education started with the advent of Islam. Prophet Muhammad, Peace of Allah be upon him was the first teacher in Islam as the conveyor and interpreter of the revelation he received from Allah. Islam is such a religion that requires knowledge for fruitful observance. To know how to observe Salat and conduct the rites of Hajj for example, requires knowledge. Similarly knowledge of how to conduct different forms of transactions become paramount as vividly enshrined in many verses of the Qur'an which are further explained by the Prophet. Therefore, the first Muslims made it a duty to always consult the Prophet, Peace and blessing of Allah be upon him, on all issues that were not clear to them pertaining to their day-day activities involving worship and social interaction among others.

The first school in the history of Islam was Dar al-Arqm where Muslims met and conferred with the Prophet in the early Makkan period. With migration to Madina, the Masjid of the Prophet, Allah's peace and blessing be upon him served as the second and most effective school for Islamic education in the history of Islam. The Sahaba who dispersed to different areas as governors, judges, teachers, Zakat collectors all served as teachers of what they heard from the Prophet to the people they resided among. This led to the emergence of many important schools and scholars in Arabia. The expansion of Islam to Persia and Roman empires, and the North Africa further led to the expansion of Islamic

education. By the time of the Abbasid caliphate independent institutions and research centres like Baitil Hikmah, Nizamiyyah under the Abbasids and Dar al-Ilm under the Fatimid Caliphate were making a lot of contributions to the development of Islamic education (Gada:2010:24-25).

Nigeria had early contact with Islam through Kanem-Borno Empire. Kanem-Borno was believed to have contact with Islam in the same century the religion started in Arabia (Clarke: 1982: 67). The Sahabi, Uqba' bn Nafi' was said to have led an army, organized by Amr bn al As the Governor of Egypt, to North Africa from where he reached Qairawan in West Africa. His army was said to have come down as far as Kavar which was about a day's journey to the former Kanem Borno Empire. It was further believed that the wave of Islamization entered Kanem Borno from Kavar region. It could also be observed that trading contacts with North Africa which predated the advent of Islam could have as well assisted in the coming of Islam to Kanem Borno. Traders were believed to have shuttled between North Africa and Kanem Borno through Tripoli long before the appearance of Islam in Arabia (Holt: 1970: 355). Now the role played by traders and itinerant scholars who accompanied the trading caravans to Kanem Borno area, as attested by historians, must have accelerated the Islamization process in the area compared to other places in the present Northern Nigeria region (Holt: 1970: 355).

In Borno, Islamic scholarship had flourished long before the rise of the Sokoto Caliphate. Scholars from Borno had sojourned in Egypt and other North African states in search of Knowledge. Many of them travelled to Hausaland where they studied and also taught. A number of them founded centres of learning in Borno

where Islamic scholarship was promoted dating back to the first Scholar, Nuhammad ibn Mani. Borno rulers like Maihume Jilmi and Mai Idris Alooma assisted greatly in the development of Islamic scholarship. Prominent of Borno Scholars who help in the development of Islamic scholarship included Muhammad al-Bakri, Umar bn Usman Abu Ishaq Ibrahim bn Yaqub al-Kanemi and Abubakar al-Barkum popularly known as Ibn Ajaruma the author of *Shurb al-Zulal* (Sifawa: 1991).

Hausa land had also early contact with Islam going back to as early as the 11th century CE. This is contrary to some assumptions that Islam came to Hausa land between 14th and 15th centuries through the Wangarawa scholars of Mali. One historical record ignored by proponents of this thesis was that there was early contact between Hausa land and North Africa before the advent of Islam (Kaura: 2015) which also continued after the advent of Islam even though there was a brief halt brought about by Islamization of the Barbars in the Sahara and North Africa. In addition to this, proximity between Hausa land and its neighbor Kanem Borno where Islam had taken root about 9th century CE could have also assisted in the crossover of the religion across the border to Hausa land. At any rate, it was established that by 14th and 15th centuries CE (Gada: 2010: 53-55) Islamic scholarship had already taken root in Hausa land. Both foreign and indigenous scholars contributed to the growth of Islamic education as evidenced by the activities of eminent scholars like Muhammad bn Abdulkarim al Maghili, Makhluaf al Bilbali and Muhammad al Katsinawi. Famous centres of learning, equivalent to modern universities emerged in Kano, Katsina, Yandoto and later in Sokoto (Kaura: 2015). The appearance of Shaykh Usmanu bn Foduye and the milestone

achievements of the Jihad he spearheaded boosted the practices of Islam and Islamic education not only in Hausa land but also in many parts of West Africa.

Sokoto Jihad led by Shaykh Uthman bn Foduye served as the landmark for Islamic scholarship in the western Sudan. Leaders of the Jihad had met a robust system of Islamic scholarship in the area developed by both visiting scholars from neighboring of Borno, Timbuktu, Jenne, Baghirmi among others and local centres of learning in Kano, Katsina and Yandoto. It is evident that the jihad leaders did not travel outside Hausa land in the course of learning rather they met and studied from scholars who were either based in Hausa land or who visited the area. All aspects of Islamic scholarship were taught by scholars in the area ranging from Arabic grammar, morphology, prosody, syntax, rhetoric to literature comprising of poetry and prose including *khitabah* (sermons), *Amsal* (proverbs and wise sayings), *Masrihiyyah* (tales/novels and folklores) and *Kitabah* (writing/authorship). Subjects in Islamic sciences studied in Hausa land at that time included Ulum al-Qur'an, ulum al-Hadith, Usul al-Fiqh and Fiqh, Ilm al-Tawhid and Islamic Philosophy, Tafsir, Sirah and Tasawwuf, among others. (Kaura, 2009).

The Scholars of the Jihad, both those within and outside the family of Shaykh Uthman bn Foduye made a lot of contributions by writing standard corpus of Islamic literature in Arabic and Islamic sciences comparable to any literature in the Islamic world. Majority of the literature was produced in Arabic language with few in Hausa and Fulfulde. There are not less than 500 manuscripts contributed by the scholars of that epoch with large percentage contribution from the

triumvirate of Shaykh Uthman bn Foduye, Ustaz Abdullah bn Foduye and Sultan Muhammadu Bello.

It needs to be emphasized here that the language of scholarship in the western Sudan was Arabic. Classical Arabic books which were common place in the area were available to students. Some of the teachers had sojourned in the Middle East and North Africa as students and teachers and were therefore very proficient in the language. Dedication of seekers to the pursuit of knowledge was exceptional. Moreover, Arabic language, by the time the Sokoto Caliphate was established, was the language of administration, trade and judiciary. All these put together helped in the development of the language and made authorship of books in it not only possible but very easy for teachers and students. No wonder, Abdullah bn Foduye was described as the Arab of the Sudan and was credited with creating Arabic words (Kaura, 2009).

The Islamic scholarship tradition in the Sokoto Caliphate as outlined above continued in different centres of learning.

Islamic Scholarship Under Colonialism

By the inception of colonialism, Northern Nigeria had a robust and sound Islamic educational system with thousands of Qur'an schools where hundred thousands of students (Al-Majirai) studied spread in the two Muslim domains of Borno and Sokoto. There was also a system of Ilmi schools which was meant to cater for higher education needs of the senior students. Additionally, opportunity for study outside the areas was available at Egypt, Tripoli and Middle East. Muslim scholars were highly respected as the Ummah's intelligentsia in the society. Apart from serving

in the administration of the Muslim emirates and as judges in the Shari'ah courts, scholars also serve the society as teachers at various levels and ministers of religious activities.

When the emirates of Northern Nigeria were occupied by the colonialists, the Ulama' joined the rulers to protest incursion of the colonial rulers which they considered to be inimical to Islam and the Muslims. For example in Kano, scholars resorted to composing poetry to expose the colonialists and enlighten the citizenry on the evil associated with their presence in Muslim society (Tijjani: 1991). Muslim scholars were also skeptical about the fortunes of Islamic scholarship especially seeing that the colonialists were promoting their own language, English against the Arabic language the then vehicle of government administration, judiciary and general correspondence especially Ajami among the Muslims. Of course the implication of the above observations is that many scholars exhibited open defiance against the colonial authorities.

The attitudes of the Ulama' as explained above, compelled the colonial masters to devise a strategy to neutralize their influence on the common people and to isolate them from the rulers. They therefore tried to co-opt many of them into the colonial administration as administrators and court judges with handsome stipend. However, many refused to be bought over, and those who joined the administration were later replaced with a crop of Ulama' raised by the colonialists themselves through a new system of education which they introduced (Tijjani: 1991).

Arabic, Ajami and Colonial Language Policy

Arabic was the official language in the educational system and administration at the inception of colonialism. The colonialists supported the arrangement to some extent by recognizing the educational system and even assisting the teachers as well (Alfa, 2013). However, non-cooperation and defiance from Muslim scholars made the British to moot the idea of adopting English as the language of administration and education it wanted to impose on the Muslims. Therefore, according to Usman (2013: 88) a language policy was introduced by the colonial government in which it introduced the use of Roman scripts instead of Arabic scripts even though some colonial officials opposed it. Usman (2013) further observes that:

The colonial state introduced a new language policy under which the Ajami was replaced with Roman script to promote the understanding of policies of the colonial regime. The most significant impact of the colonial language policy was the ascendancy of the Roman script and the marginalization of Arabic and Ajami which were previously used in literary production by Muslim scholars.

It is in realization of this and attempt to slow down the development of Islamic scholarship that the colonial regime became deeply involved in the establishment and running of schools patterned on their schools at home. However when it turned out that Muslims were not interested in the colonial education, the colonialists introduced some Islamic courses to entice them into accepting to attend the

schools. The school of Dan Hausa established in Kano and the other one in Zaria was a case in point (Aminu: 2015).

Muslim scholars and Islamic scholarship were relegated to the background and new form of education and its bearers were promoted in their place. Arabic language which used to be the official language of scholarship and its sister Ajami used for administration were gradually edged out on the inception of colonialism. The establishment of the Shahuci Judicial School for the training Kadis (Tijjani: 1991) did not allay the fears of the scholars on the stand of colonial administration on Islamic education particularly Arabic studies and use of Arabic Ajami script.

Around early 1940s, colonial administration became concerned with the spate of students travelling overseas for studies especially to Egyptian institutions with history of ideological radicalism. They feared that such students could be influenced by the subversive ideology and they may on return propagate same among their people. In addition, there was a growing concern and agitation by Muslim traditional rulers and politicians on the relegation of Islamic scholarship to the background by the colonial government probably as a result of pressure from the scholars. These two reasons made the colonial administration to succumb to the request of the Emir of Kano, Abdullah Bayero with the support of the Sultan of Sokoto to establish School of Arabic Studies in 1932 which marked the beginning of serious formal Islamic scholarship in Nigeria.

Development of Formal Islamic Scholarship in Nigeria

Formal Islamic scholarship refers to a situation where formal educational system is adopted for the teaching of Arabic and Islamic sciences involving all structures of formal education system such as admission, classroom arrangement, curriculum based instruction, term/semester examination system and certification which were hitherto alien to Islamic scholarship in Nigeria before the advent of colonialism.

With the down of colonialism and introduction of formal education system by the colonialists beginning with especially the School of Malams where rudimentary Arabic and Islamic Studies were taught to entice Muslims, the first attempt to adopt formal system in teaching Islamic education started. Further efforts at consolidating this attempt were made when the colonialists established Shahuci Judicial School in 1928 and School of Arabic Studies in 1932 and Kano Law School in 1934 for training of judges for Shari'ah courts, advance training for judges and training of experts in Arabic and Islamic Studies respectively. School of Arabic Studies was established on the pattern of Gordon College in the Sudan (Razaq, 2015) which served as the nucleus of Arabic and Islamic scholarship institutions in the northern part on Nigeria. It is based on it that other institutions according to Kaura (2015:37) were established in Sokoto, Katsina and Gombe. Elsewhere in the south, like in Lagos, Adetona (2009,52) shows that formal institutions for the teaching of Arabic and Islamic Studies existed as early as 1924 on the pattern of western schools established by the colonialists. These schools include

Ansar-ul-Islam Arabic school, Ojogiwa, Lagos and Shafahudeen Arabic School, Lagos Island. It should however be noted that while in the North the colonial authorities championed the establishment of formal Arabic schools because of refusal of Muslims to accept western education, in the South, individuals and organizations established their own without government's assistance. Another point to note is that these schools, both in the north and in the South, drew students from informal system of Islamic scholarship. Similarly, while schools in the North operate on government designed curriculum, their Southern counterparts develop and implement their own curriculum.

Formal Islamic education is taught at the three levels of education in Nigeria, primary, secondary and tertiary.

Primary School Level

Most of the states in the federation especially in the Northern part of Nigeria make Arabic and Islamic Studies available for learning to Muslim children in both public and private primary school. These states also take responsibility for recruitment of most teachers in public schools. With the Nigeria Certificate of Education (NCE) as the minimum teaching qualification, many teachers with NCE (Arabic/Islamic Studies option) and Diploma in Arabic and Islamic Studies are not only employed to teach in these schools, but are also promoted and appointed as head teachers.

There are, however, discriminations against the two subjects in many public schools in the South. Though Muslims are in the majority in the South-west, however Muslim children are not given opportunity to learn these subjects because governments do not employ teachers of Arabic and Islamic studies. Sometimes very few are employed as a result of pressure and political consideration by some of the governors. Therefore, Arabic and Islamic Studies are taught to Muslim children only in private primary schools established by Muslim individuals and organizations or primary schools established by Military, Police (Abdulrazaq:2015) or a Federal university. The informal Qur'anic and Islamiyya schools fill this vacuum in the South West where pupils attend for their Qur'anic Studies after closure of public schools.

Secondary School

Islamic Studies is taught in Federal Government Unity Schools, state public schools in many northern states and private secondary schools across Nigeria. Even though government has recently reiterated that teaching of religious studies in senior secondary schools is compulsory, but the subject is not taught in most of schools in the South West except in private schools especially established by Muslim organizations including those in military and Police barracks (Abdulrazaq, 2015). However, Arabic Studies is only taught in public schools established by some state governments in the North like in the North West, North East and some states in the North Central Geopolitical Zones. However, States

like Kano, Katsina, Sokoto and Zamfara have made teaching of Arabic Studies compulsory in their schools.

Apart from the conventional secondary schools where Arabic and Islamic Studies are taught, there are Arabic specialized public secondary schools in some Northern states where Arabic and Islamic Studies are offered as core subjects. These schools are labeled as 'Arabic Schools'. The schools also offer subjects like English, Biology, mathematics and Social Studies. But their graduates are biased in Arabic and Islamic Studies and graduate at the end of the course with Senior Islamic Studies School certificate (SISC) at Senior Secondary level and Junior Islamic Studies School Certificate (JISC) being examined by National Board for Arabic and Islamic Studies (Shafi'u:2015) These types of school are many in the north both as public and private. However, only private institutes thrive in the South.

Tertiary institutions

Tertiary institutions in the present context include colleges of education, colleges of legal and Islamic studies and universities. These institutions promote the teaching of Arabic and Islamic Studies at NCE, Diploma and degree (B.A.; M.A.; Ph.D.) levels. By their nature, colleges of education offer tuition in primary school subjects, part of which is Islamic Studies. A range of course combination with Islamic Studies exists in these institutions such IRS/Arabic IRS/ENG, IRS/HIST, IRS/HAU, IRS/SOC etc. Colleges of Islamic and legal studies/College of Advanced Studies offer courses in Islamic Law as well as Diploma in Arabic and Islamic Studies or Diploma in Islamic education. There are 129 universities own by federal

and state governments, and private individuals and organizations as at 2015. Only conventional universities mostly own by federal and state governments offer either B.A. (Arabic), B.A. Islamic Studies or B.A. (Arabic/Islamic Studies). Other universities offer B.A. (Religions) with Islamic Studies option. Yet other departments offer B.A. (Religion) with some courses of Islamic Studies (Kaura:2015).

These institutions contribute to the development of Nigeria in different ways. They have, for example, provide opportunity for many Muslims to further their education, boost the literacy level of the country and assist in manpower development for different sectors of the economy. Many conferences are organized by departments of Arabic and Islamic Studies, sometimes in conjunction with other stakeholders to find solution to some national problems such as political instability, economic recession and social malaise bedeviling the country and stunting its development. They also conduct researches with a view to solving many developmental problems.

Government Policy on Formal Islamic Education

The history of government policy on Islamic education in Nigeria started in 1953 with the establishment of a Unit under Northern State Ministry of Education to facilitate smooth operation of specialized Arabic schools established by the regional government. The late emir of Kazaure, Alhaji Hussaini Adamu was appointed as the first coordinator of the unit. The mandate of the unit includes inspection of Arabic schools, setting and marking of examinations and bringing together inspectors, principal and

teachers of Arabic schools across Northern Nigeria to discuss issues of quality and standard of the schools. In 1967 when states were created by Gowon Military regime, the unit was renamed National Board for Arabic and Islamic Studies (NBAIS) and transferred to Ahmadu Bello University, Zaria under Institute of Education. (Shafi'u, 2015). With the emergence of private schools for Arabic and Islamic studies the mandate of the Board was expanded to also regulate their examination. The Board in conjunction with Arabic Boards/Ministries of education at state level and proprietors of private schools regulate teaching and examinations in the schools.

The Board has successfully carried out its mandate under ABU, Zaria up to 2014 when it was taken over and upgraded as examining body under Federal Ministry of Education with the same status as WAEC, NABTEB and NECO.

Like primary school, the curricular of Arabic and Islamic Studies are designed, produced and reviewed by Federal ministry of Education through Nigeria Educational Research and Development Council (NERDC). However, implementation of the curricular and regulation of teaching at both public and private schools are in the purview, like curricular of other subjects, of inspectorate divisions of Federal Ministry of Education and the state ministries of education. The three examination bodies are responsible for conducting examinations on Islamic Studies while WAEC and NECO conduct examinations on Arabic Studies.

Federal Government, through the Nigerian Educational Research and Development Council (NERDC), has taken the responsibility of developing and reviewing, from time to time, of the Arabic and Islamic Studies curricula used for teaching the subjects at primary school level. However, Quality Control is carried out by Universal Basic Education Commission (UBEC) at Federal level and State Universal Basic Education Boards (SUBEB) at the state level and Local Government Education Authority (LGEA) at local government level. Each LGEA where Arabic and Islamic Studies are taught appoints inspector for the two subjects.

National minimum standard for Arabic and Islamic Studies is set by National Colleges of Education (NCCE) and National Universities Commission (NUC) respectively which also regulate the two subjects through accreditation in terms of minimum admission requirements, staffing, teaching facilities, infrastructure and minimum number of units for graduation. In order to ensure proficiency for students of Arabic Studies, government established Nigerian Arabic Language Village (NALV) at Ngala where one-year immersion course is offered for NCE and undergraduate students from colleges of education and universities. Governing Councils/Boards are set by to provide policy for the general running of these institutions. These functions are further carried out by sending visitation to institution on the orders of the visitor to inquire into the activities of the universities. As for colleges for Islamic and Legal Studies, quality control is vested on the state-proprietor since they do not have a national coordination body.

Some of these policies are meant to establish and maintain standard of Islamic scholarship. The establishment of Arabic Language Village at Ngala was done by the government to ensure that graduates of COE and university speak fluent Arabic language. It is mandatory for these institutions to send students at appropriate level to spend one-year at the village where only Arabic language is officially spoken. The recent upgrading of NBAIS is also geared towards maintaining standard in purely Arabic schools. It is now the duty of administrators and other stakeholders in these institutions to impose these policies with a view to ensuring that standard is maintained.

Impact of Government Policy on Islamic Scholarship

It is imperative to observe that government policies on Arabic and Islamic Studies have impacted on Islamic scholarship in Nigeria in a number of ways.

Firstly, recognition of Islamic scholarship as an integral part of National Policy on Education has increased accessibility to Islamic education with many governments making provision of Arabic and Islamic Studies as their responsibility, thus leading to the establishment of new schools all the time. This makes hundreds of thousands of Muslims access Islamic scholarship at formal level of Islamic education.

Secondly, Arabic and Islamic Studies graduates enjoy employment opportunities in different sectors of the economy just like their counterparts in other disciplines. Such graduates are employed in

teaching, administration, military and Para-military services, Banking and Insurance, Journalism and foreign affairs among many services.

Thirdly, government's approval of the establishment of private Arabic institutions across Nigeria has widened accessibility to Islamic scholarship at formal level to Muslims.

Fourthly, Upgrading of National Board for Arabic and Islamic Studies to national examining body with equal mandate as WAEC and NECO and establishment of Nigerian Arabic Language Village at Ngala has further ensured the importance of Arabic language in Islamic scholarship and continued development of Islamic culture and civilization in Nigeria.

Fifthly, government policy on privatization of tertiary education in Nigeria has led to the establishment of institutions with strong biased to Islamic scholarship. Private universities like al-Qalam in Katsina and colleges of education have emerged to increase access to Arabic and Islamic Studies.

Challenges Facing Arabic Biased Institutions and their Solutions

Scholars have examined different challenges facing Arabic and Islamic Studies in Nigeria and have proffered some solutions for surmounting them. Abdurrazaq (2015) while examining challenges of Islamic education in Southern part of Nigeria, considers lack of basic knowledge of Arabic by teachers and students, lack of modern text books and teaching aids, quality of graduates and lack of motivation from Muslim parents on the study of Islamic Studies are some of the challenges facing Islamic Studies as a discipline in Nigeria. According to Muhammad (2015), challenges in

Arabic and Islamic Studies in North Central Zone of Nigeria could be found in four major areas; administration where incompetent persons are appointed to head institutions, insufficient financial support especial for private schools, lack of teachers and teaching aids, and lack of tertiary institutions for graduates of institutes to further their education.

In view of the above challenges, the following solutions are suggested:

- i. Arabic and Islamic Studies curricular should be reviewed in both public and private schools to align with the need for training of highly competent graduates in the twin disciplines.
- ii. Competent administrators should be appointed to head institutions/departments of Arabic and Islamic Studies;
- iii. Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS) and Nigeria Teachers of Arabic Language and Literature (NATALL) should coordinate production of desired textbooks and necessary teaching aids in the two disciplines;
- iv. NATAIS and NATALL should solicit for assistance from embassies of Arab countries in the area of textbook production and short courses to train teachers especially from private schools; and
- v. Colleges of education and universities should ensure sending their students to Arabic Language Village for mandatory immersion programme and NCCCE and NUC should invoke relevant laws on institutions that failed to comply.

Conclusion

What this paper tried to do is to trace the origin of Islamic scholarship in Nigeria as a byproduct of coming of Islam to the three areas of Kanem Borno, Hausa land and the South especially Yoruba land. Both Kanem-Borno and Hausa land had produced competent scholars who wrote a lot of literature on Arabic and Islamic sciences. By the appearance of colonialism in Northern Nigeria, Islamic scholarship suffered temporary neglect which however was corrected on the intervention of Muslim traditional rulers and politicians with pressure from Muslim scholars. Subsequently, institutions operating based on formal system of education emerged in the north and in the South. Additionally, governments at federal and state levels especially in the Northern part of Nigeria took over responsibility of providing Islamic education to Muslim children at primary, secondary and tertiary level of Islamic education. Though there are a number of challenges facing Islamic education in Nigeria, the system has continued to make impact on the development of the country as a result of sound policies evolved by government on Islamic education.

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