

TITLE PAGE

**A STUDY OF SIDI MAMMAN ASARAKKAWA INSTITUTE FOR
QUR'AN AND GENERAL STUDIES, SOKOTO STATE**

BY

HADIZA AMINU MUHAMMAD

ADM. NO.: 1011103111

**BEING A RESEARCH PROJECT SUBMITTED TO THE DEPARTMENT
OF ISLAMIC STUDIES, FACULTY OF ARTS AND ISLAMIC STUDIES,
USMANU DANFODIYO UNIVERSITY SOKOTO, IN PARTIAL
FULFILLMENT FOR THE AWARD OF BACHELOR OF ARTS DEGREE,
(B.A HONS) IN ISLAMIC STUDIES**

NOVEMBER, 2015

APPROVAL PAGE

This research project has been carefully supervised, and approved as having satisfied one of the requirements for the award of Bachelor of Arts (B.A. Hons) Degree in Islamic Studies, Usmanu Danfodiyo University, Sokoto.

Prof. A.M. Gada
Project Supervisor

Date

Prof. M.M. Dangana
Head of Department

Date

External Supervisor

Date

DEDICATION

This project is dedicated to my beloved parents, Alhaji Aminu Muhammad and Hajiya Aisha Aminu for their love and support.

ACKNOWLEDGEMENTS

First and foremost, I would like to place on record my profound gratitude to Almighty Allah (S.W.T) who gave me not only life, but also courage, strength, wisdom and the grace of completing my course. May peace and blessings of Allah be upon our Noble Prophet Muhammad (S.A.W), members of his households his companions and all his followers, Amin.

It gives me a lot of pleasure to acknowledge the untiring efforts and assistance of my humble Supervisor Prof. A.M. Gada, who offered valuable guidance and suggestions during my project write up without whom this project will never have been completed. May Allah (S.W.T) reward him and his entire family with Jannatul Firdaus, Amin. I also extend my sincere thanks to the H.O.D and all the lecturers of the Department of Islamic Studied for teaching me and shaping my life academically.

Special thanks goes to the Director of Sidi Mamman Asarakkawa Institute for Qur'an and General Studies Sokoto, Mal. Umar Imamu and all the teachers for their co-operation giving me the necessary information.

I am immensely indebted to my beloved father Alhaji Aminu Muh'd for the help, love and support (both morally and financially) rendered selflessly to me. To

the world best Mum, Haj. Aisha Aminu, I say a big thank you for all the maternal care. May Allah in the infinite mercy grant them both a high class in paradise, Amin.

I would like to acknowledge the tremendous help of Kabiru Bara'u, Jafar Liman, Haliru, Kabiru Abubakar and Shuni. May Allah reward them abundantly.

My sincere appreciation goes to my dear brother Abdulqadir Ahmad for the love support and kindness he has shown to me this entire time. I say thank you, may Allah bless you with Jannatul Firdaus, Amin.

My sincere appreciation goes to my entire family. Indeed no amount of word expression can really convey the depth of my gratitude to match their kindness and thoughtfulness. I thank them for everything, may Almighty Allah bless them with paradise, Amin.

These are some people whom I consider mentioning their names imperative, my beloved brothers and sisters, Sadiya Aminu, Buhari Aminu, Nuruddeen Aminu, Ibrahim Aminu, Hamza Aminu, Maryam Aminu, Shafa'atu Aminu, Asma'u Aminu, Isma'il Aminu, Hafsat Aminu, Aisha Aminu, Sadiq Aminu, Junaidu Aminu, Hssana, Husaini Aminu and Amina Aminu.

My sincere gratitude goes to my course mates and friends such as Rafi'a Muktar Bunza, Sa'adatu Bello, Farida Bangaje, Safiya Maigari, Maryam Bashir,

Aisha Kola, Yasminat Alhassan, Sa'adatu Shehu Abdulkarim, Kahdija Adamu Isah, Umar Hassan Musa, Hussaini Malam and many others too numerous to mention, it has been nice associating with you.

Hadiza Aminu Muhammad

1011103111

TABLE OF CONTENTS

Title page.....	i
Approval page.....	ii
Dedication.....	iii
Acknowledgements.....	iv

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Background of the Study.....	1
1.2 Scope and Limitation.....	2
1.3 Significance of the Study.....	2
1.4 Statement of the Research Problems.....	3
1.5 Aim and Objectives of the Study.....	4
1.6 Methodology.....	4
1.7 Literature Review.....	5
End notes.....	8

CHAPTER TWO: HISTORICAL BACKGROUND OF SIDI MAMMAN ASARAKKAWA INSTITUTE FOR QUR`AN AND GENERAL STUDIES

2.1 Establishment of the Institute.....	9
2.2 Aim and Objectives of the Institute.....	14
2.3 Curriculum of the Institute.....	15
2.4 Administrative Structure of the Institute.....	18

2.5	Teachers and Students.....	21
2.6	Time of Study.....	22
	End notes.....	23

**CHAPTER THREE: ACTIVITIES OF THE SIDI MAMMAN
ASARAKKAWA INSTITUTE FOR QUR`AN AND GENERAL STUDIES**

3.1	Teaching Session.....	24
3.2	Preaching Session.....	29
3.3	Recreational Activities.....	30
3.4	Extra moral activities.....	31
	End notes.....	32

**CHAPTER FOUR: IMPACT OF THE ACTIVITIES OF THE INSTITUTE
ON THE LIFE OF MUSLIMS**

4.1	Religious Impact.....	34
4.2	Educational Impact.....	36
4.3	Moral Impact.....	38
4.4	Social Impact.....	38
	Conclusion.....	39

End notes.....42

Bibliography.....43

List of Informants.....44

CHAPTER ONE: GENERAL INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Knowledge in its entirety belongs to Allah and man has not been given except a little of it. All praises belong to Allah who taught by the pen, who taught man what he knew not. May the peace and blessings of Allah be on the prophet Muhammad (S.A.W) who made the search for knowledge as a sacred and obligatory duty on the Muslims.

Literally speaking, education is said to be a day to day experience right from the time we are born up to the end of our life.

Islamiyyah schools was introduced not to divert the interest of the Muslims from acquiring of Islamic knowledge nor, drifting away from Islam. The mixing of Islamic religion and other type of education is purely meant to make Muslim children to acquire knowledge in other fields of knowledge such as the sciences which can lead them to acquire professional courses such as, medicine, engineering, etc. it is evident that the huge gap between the Muslims and non-Muslims in sciences and art is because of the insistence of the Muslims teachings, Muslims children only Islamic studies.

Learning the glorious Qur'an is very important, but one also needs to learn other fields that relates to endeavour. Muslim children need to be professionally

trained and this can be guaranteed if Muslim children learn sciences and art courses this knowledge of the Qur'an can make a Muslim to be well informed about Islamic principles and values.

It will make a child to have the fear of Allah as well as to worship Him with all his strength so that he can be saved in the life hereafter. With a good sound of knowledge or Islamic knowledge, requires that Muslim children should also have a good and a sound knowledge on general studies.

1.2 SCOPE AND LIMITATION OF THE STUDY

This research work is centered on the activities of Sidi Mamman Asarakawa institute for Qur'an and general studies. Thus activities such as the type of lessons, organization of the institute or school. Teachers attitude, pupils attitude etc. the research work will be limited to the examination of general activities of Sidi Mamman Asarakawa institute for Qur'an and general studies in Sokoto in terms of its curricular and extra curricular activities.³

1.3 SIGNIFICANCE OF THE STUDY

This study is significant as it will reveal to the public the existence of the Sidi Mamman Asarakawa institute for Qur'an and general studies. It will reveal how Islamic education can be conducted side by side with the western type of education without Islamic education being.

It will serve as a guide to Muslim proprietor interested in setting up an institute on how to integrate both Islamic and western education.

It will serve as a guide to the people and society in general on the importance of acquiring both knowledge on Islamic education and general studies. This will not only widen their horizon but also make them to also teach in conforming with the fear of Allah (S.W.T) and respect for Muslim value.

It will serve as a guide to parents who want their children to have sound Islamic education and general studies.

It will add to the existing literature on the subject as well as serve as a guide to other researcher conducting similar research on the study of Sidi Mamman Asarakawa institute for Qur'an and general studies.

1.4 STATEMENT OF THE RESEARCH PROBLEM

The establishment of Islamiyya School has for long being welcomed by the Muslim community. However, the school is faced with the problem of qualified manpower. In most cases, there are qualified Islamic teacher (sciences and art) are lacking and the available ones are some times over worked which affects the quality of children education. These problems would be addressed through answering the following and other related research questions.

1. To find out the reason for the establishment of the institute.
2. To find out the type of curriculum used by the institute.,
3. To identify major activities carried out by the institute.
4. To examine how the institute is managed.
5. To identify the problems militating against the institute.

1.5 AIM AND OBJECTIVES OF THE STUDY

The main aim of this study is to examine the activities of Sidi Mamman Asarakawa institute for Qur'an and general studies.

The objectives are:-

1. To find out the reason for the establishment of the institute.
2. To find out the type of curriculum used by the institute.,
3. To identify major activities carried out by the institute.
4. To examine how the institute is managed.
- 5 To identify the problems militating against the institute.

1.6 METHODOLOGY

In carrying out his research two principal sources of data are used: written and oral sources. The written included both primary and secondary data. The

researcher also made use of libraries in order to get access to valuable and related materials on this research. The researcher also used other secondary materials found in magazines, pamphlets, M.A dissertation, seminar paper was also consulted. Where as interview was used to tap primary data.

The researcher also interviewed with the principal of the institute which is going to be conducted in the school premises. The researcher also used the observation method for gathering information for the study.

1.7 LITERATURE REVIEW

There are some works on the Islamiyya school and Islamic education, but all the work have been specified upon the aspects in which they are based, so far no one wrote on the Sidi Mamman Asarakawa institute for Qur'an and general studies.

One of the work relevant to the research is the glorious Qur'an which is the book of guidance to the Muslims, and is always to be revealed in this work where it (Qur'an) discusses the issue of child up bringing in Islam to enumerate that we should take care of our family and guard them against the hellfire.

O ye who believe save yourselves and your families from a fire whose fuel is men and stone over which are (appreciated) angels stern (and) severe who flinch not from Allah but do (precisely) what they are commanded.¹

On the other hand in Sahih Bukhari and Sahih Muslim, there are numerous Ahadith of the prophet Muhammad (S.A.W) that talk about the importance of education and upbringing of children as well it says.

Every child is born as a Muslim, its their parent who made them to be Christian, Jew or Pegan²

Another Hadith said:

The man who bring up two daughter so that they attain maturity will appear at my side on the Day of Judgment as close as my two fingers.³

Prophet Muhammad (S.A.W.) enjoin the Muslim *Ummah* to bring their children in a moral way because this will earn them reward on the Day of Judgment.

George T. Simpson work in (1973) is also important on this research work because in his work titled “Yoruba religion poetry and medicine) say in response to education and training of children.

The training of children is not the sole responsibility of the parent alone but it is a concern of the individual and society as well.⁴

Another relevant material in this research was a write up found in a journal written by Islamic research institute Islamabad (Pakistan) because it talks about education in general and the aim and objective of the education. The journal further discussed how education should cater for the growth of man in all aspects both individually and collectively.

Muhammad Dangana (2009) in his write up focused on Islamic education emergence and development of Islamic education right from the time of the Prophet Muhammad (S.A.W.) to the present generation.⁵

It can be seen from the above literature review that none of them discussed directly work and need a serious analysis, examination and extension.

Chapter One end notes:

1. Qur'an 66:6
2. Bukharis, and Muslims, Hadith of the prophet (S.A.W) p 67.
3. Ibid p4
4. Simpsom, G.T. (1973) Yoruba Religious Poetry and Medicine Longman Publishers, London.
5. Dangana M. (2009) Islamic education, Ahmadu Bello University Press, Zaria.

CHAPTER TWO: HISTORICAL BACKGROUND OF SIDI MAMMAN ASARAKKAWA INSTITUTE FOR QUR`AN AND GENERAL STUDIES

2.1 ESTABLISHMENT OF THE INSTITUTE

Sidi Mamman Asarakawa Institute for Qur'an and General Studies was initially known as "Madarasatul Nurul Islam". The school was established in the year 1986 when its activities began in the two (2) Garages of the house of some Philanthropist such as, Late Alh. Modi Yabo and Malam Muhammadu Tukur Alkammu at Nagwamatse Road in Sokoto South Local Government Area. It started with one teacher and about fifteen students of some families living at Nagwamatse Road.

The school got its permanent site when the Parent/ Teacher's Association Committee met Alh. Sidi Mamman Asarakawa and made a request to him to give or rent them a House and a plot of land adjacent to the school so as to provide enough space for the school activities. Alh. Sidi Mamman agreed to the request and gave his house and the land to build additional classes. In addition to the house donated, he also contributed in building many class rooms. Alh. Sidi who had in mind to use the place for school was delighted and happy, this made him to meet the then governor of Sokoto state and lobbied for the expansion of the school to a

more standard one. His (Sidi Mamman) effort in hiring the governor to assist was unsuccessful. However, Alh. Sidi Mamman confirmed to expand the school.

The real aim of Alh. Sidi Mamman in giving the site was to educate the young generation and it has become (Sadaqatul Jarija) to him and his families in general. The contribution of Alh. Sidi Mamman to the development of the institute was his way of thanking Alh. (SWT) for the blessing He gave Him. The institute has become the contribution of Alh. Sidi Mamman to the religion of Islam. His contribution also serve as an example to other wealthy Muslim to emulate him in promoting the work of Allah. (SWT).¹

The school is staffed by 48 teachers spread out between the five sections of the school. They include the nursery, primary and secondary sections:

The nursery school has three classes consisting of nursery one, two and three. Nursery one has 40 pupils, nursery two has 39 pupils and nursery three has 35 pupils. All classes being taking in a single building with three class rooms. The subject in the nursery curriculum include Arabic, Writing, Rhyme, PHE, Civil Education, Arithmetic, English, Qur'an.²

The primary section offers primary one to six educations with each level having two classes. Example primary one A and B, Primary Two A and B etc. 10

teachers take a wide range of courses including English, Mathematics, Computer, Agricultural Science, health Education, Qur'an, Arabic, *Tajweed* and I.R.K.³

The junior Secondary school offers more advance subjects for the students which include Arabic, Social Studies, English, Mathematics, Islamic Studies, Qur'an, Civic Education, business Studies, Intro Tech, Science and are taken by 9 teachers, from JSS 1 through 3.⁴

The *Tahfeez* section of the school employs 10 numbers of teachers and this section focuses on teaching student to memorize the glorious Qur'an. In terms of population this section of the school takes in the more students.⁵

The *Islamiyya* section of the school is at its name implies, teaches a wide range of subject covering, *Fiqh*, *tawheed* and Qur'an it employs 7 teachers, qualified to teach the above subject.⁶

The next section to be discussed is to the married women section which is dedicated to delivering adult Islamic Education to married women it offers the same courses offered in the *Islamiyya* section through to a smaller number of student i.e if only offers a group of one class.⁷

The table 1.1 below shows the details of the number of students per class in each section of the school.

Table 1.1 Nursery Section

Classes	1	2	3
No of pupils	40	39	35

Table 1.2 Primary Section

Classes	1A 1B	2A 2B	3A 3B	4A 4B	5A 5B	6A 6B
No of students	33 30	31 25	28 37	33 31	27 28	23 37

Table 1.3 Junior Secondary School

Classes	JSS1	JSS2	JSS3
No of Students	28	27	30

Table 1.4 Tahfeez

Classes	Imam Asim A	Imam Asim B	Imam Ibn Khathir	Imam Abu Amr
No of students	22	27	35	30

Imam Hisham	Imam Qalun	Imam Khalaf	Imam khalal	Imam Abu Am
32	22	34	20	38

Imam Qunbul	Imam Abijafar	Imam ibn Amir
22	28	37

Table 1.5 Islamiyyah

Classes	Boys	Girls
No of students	12	32

Table 1.6 Married Women

Classes	1
No of students	83

2.2 AIM AND OBJECTIVES OF THE INSTITUTE

The establishment of Sidi Mamman Asarakawa for Qur'an and General Studies is meant to give Muslim children the opportunity to acquire sound Islamic education and at the same time acquire good knowledge on science and Arts that will help them in achieving their dreams and competing favourably with other children who attend western schools. More also the *Islamiyya* like other *Islamiyya* schools is built to encourage Muslim parents to allow their children to acquire not only the Qur'an but also other courses.

The primary aims of the institute are to promote Islamic education along with western education. The school operates in line with Islamic injunctions and that of western education. Upon expanding of the school to include secondary level, the school has designed to serve as a science based. This its dual nature is Qur'an and science, in realizing that Qur'anic knowledge is a promoter of understanding the modern science as said by most scholars. The objectives of the school are:-

- i. Providing students with the best abilities to read, recite and memorize the holy Qur'an.
- ii. Building students who have sound knowledge of sciences in his with Islamic teaching.
- iii. Providing atmosphere for students to further their studies.

- iv. Installing the etiquettes of Islam into the minds of youths.
- v. Providing some incentives that can promote self-esteem among youth and enable them to further improve their horizon of Islamic and Scientific knowledge.
- vi. Developing a strong God conscious mind among youth.

2.3 CURRICULUM OF THE INSTITUTE

The institute is made up of three sections namely: *Tahfeez*, *Islamiyya* and Primary /Nursery. These sections have different curriculum.

In *Tahfeez* section which is mainly memorizing of the Qur'an the following constitute the sections curriculum.

1. Qur'an
2. *Tajweed*
3. *Hadith*
4. *Fiqh*
5. *Tawheed*
6. Arabiyya
7. *Huruf*
8. *Sirah*
9. *Mu'amalat*

10. *Ulu-mul Qur'an*

In the Islamiyya section which deals with married women and usually operates in during the weekends that is Saturday and Sunday. The following subjects are taught,

1. *Qur'an*
2. *Tajweed*
3. *Hadith*
4. *Fiqh*
5. *Tauheed*
6. *Luggah*
7. *Huruf*
8. *Sirah*

The primary and nursery section is broken into two. The primary curriculum and the nursery curriculum. The primary curriculum includes:

1. English
2. Mathematics
3. Computer
4. Agricultural science
5. Social studies

6. Health education
7. Qur'an
8. Arabic
9. *Tajweed*
10. I. R. K.

The nursery curriculum includes:

1. English
2. Arithmetic
3. Rhymes
4. Writing
5. Qur'an
6. *Huruf*
7. Arabic
8. Physical education (P.E)
9. Arts.⁸

2.4 ADMINISTRATIVE STRUCTURE OF THE INSTITUTE

The school administration is structured as follows:-

The principal:- He over the day-to-day running of the school. He issues out directives on what to be done and delegate function to the vice principals.

Vice-principal *Tahfeez*:- the vice principal *Tahfeez* is in charge of Qur'anic memorization programme of the school. He has under him the head of department of *Tahfeez* and assistant H.O.D.

Vice-principal Islamiyya:- He is responsible for the section of married women who come to study in the institute. Also he is in charge of over seeing the young children section. He has under him the head of department of Islamiyya, and the assistant HOD Islamiyya.

Vice-principal primary and nursery:- the officer is responsible for primary and nursery education in the institute, under this section include the H.O.D primary and nursery education and the assistant H.O.D primary and nursery section all matters concerning primary and nursery education are handle by the vice-principal primary and nursery.

There are three Heads of Departments:- HOD *Tahfeez*, HOD Islamiyya and HOD primary and nursery section and also secondary section. These Head of

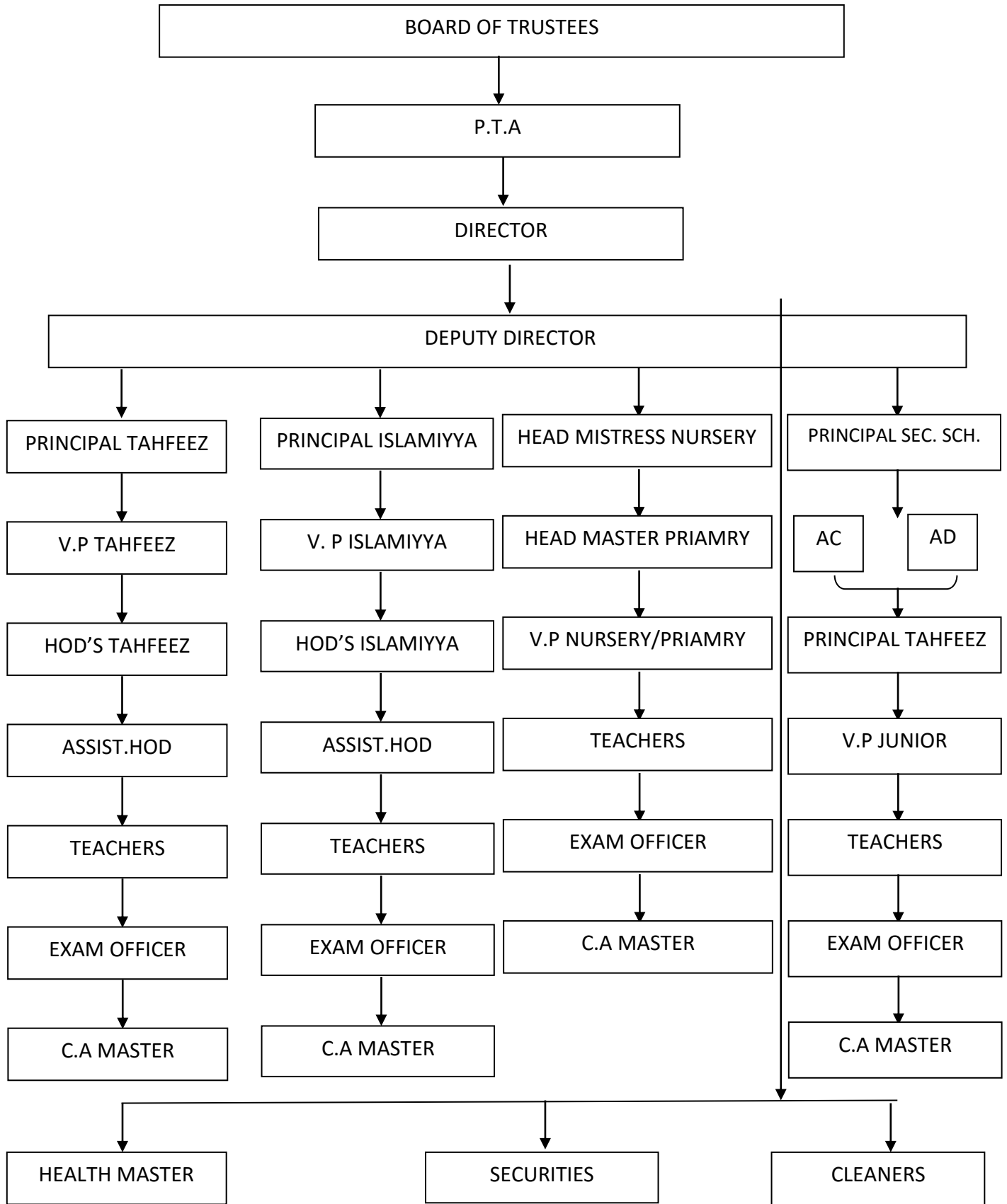
Departments along with their assistants carryout the directives of the vice-principals.

Also there is the examination officer who is responsible for arranging the various examinations in the institute as well as keep records of student academic performance. All examination matters are directing under his office.

Continuous assessment officer: this office is responsible for determining what the continuous assessment is all continuous assessment such as home work and periodic classroom tests are organized and supervised by him.

Chief security officer: this is a staff that is responsible for co-ordinating the security of the school. All security men and under his officer.⁹

ADMINISTRATIVE STRUCTURE OF THE INSTITUTE



2.5 TEACHERS AND STUDENTS OF THE INSTITUTE

Sidi Mamman Asarakkawa Institute for Qur'an and General Studies has a total number of 48 teachers for all sections of the school. Tahfeez, Islamiyya, married women, nursery, primary and secondary sections. Tahfiz section has a total number of 337 students, Islamiya section has a total number of 58 students. Married women section in the school has 83 students.

For general studies, nursery section has a total number of 114 pupils. Primary section, that is primary 1-6 has a total 316 pupils and secondary section has only JSS 1-3 with a total number of 84 students.

The teachers are qualified Muslims scholars and also qualified teachers in other disciplines such as sciences. There are many teachers in the school with the expansion more class rooms have been constructed, more subjects introduced. In each section introduced. In each section, there are different teachers who handle the students or pupils.

The Tahfeez section which has the highest number of students also has the highest number of teachers. The students in this section are of different age group.

In the Islamiyya section, the teachers are qualified Islamic scholars and they are few, only women constitute the students in this section.

The primary/nursery section has teachers who belong to different discipline, the teachers are many and children between the age of 3 and 13 are found in this section¹⁰

2.6 TIME AND STUDY

The school usually opens at 7:30 am in the morning for general studies from Monday to Thursday and closes at 1:30 pm for primary school. Secondary school from 7:30 to 2 am. The school closes at 12:00pm on Fridays. First period begins at 8:30 am to 10:30am for break fast time. The pupils go back to their classes for lessons to continue at 11:am, the short break time is 12:20 to 12:35. The school then closes by 1:30 pm.¹¹

The Islamiyya school opens by 9:am and closes at 11:00pm on Saturday and Sundays the school session starts at 4:00 pm to 6:00pm. The evening session of the school usually hold on Saturday to Wednesday with only one session 4-6 in the evening.¹²

The school also have Tahfeez section it holds from 9am to 5pm on Saturday and Sunday, while Monday to Wednesday it begins from 4:00pm-6:00pm. Married women session starts from 8:00am to 10:00 on Saturday and Sunday.¹³

During the Ramadan fasting period, the women in the morning session which so as listen to Tafseer (traditions of the Holy Qur`an).¹⁴

Chapter two end notes

1. U.A. Imam A short history of Sidi Mamman Asarakkawa Instutute. Iqra`a publishing house Kaduna. (ND)
2. Interview with AISHA Nuhu at the school premises age 37
3. Interview with Hafsat Bashir, Head mistress, age 33
4. Interview with Murtala Sani Bello, principal age 41
5. Interview with Umar A.Sani principal age 38
6. Interview with Abdulsalam Sani Murtala Zakariyya principal
7. Interview with Abdullahi Umar principal age 49
8. U.A. Imam, A short history of Sidi Mamman Asarakkawa Institute, Iqra`a publishing house, Kaduna (ND)
9. Ibid P15
10. Ibid P11
11. Ibid P23
12. Ibid P18
13. Ibid P21
14. Ibid P15

CHAPTER THREE: ACTIVITIES OF SIDI MAMMAN ASARAKKAWA INSTITUTE

This chapter discusses the activities of Sidi Mamman Asarakawa Institute for Qur'an and general Studies. It is identified that the institute have different kinds of activities which includes: Teaching Session, Preaching Session, recreational activities and extra-moral activities. These activities would be discussed independently to see how they are being managed by the institute as follows:-

3.1 Teaching Session

Sidi Mamman Asarakawa Institute for Qur'an and General Studies play a vital role in the preservation, dissemination and spread of both Islamic and western education not only here in Sokoto but Nigeria as a whole.

The general philosophy underlying this effort by the *Islamiyyah* school in the metropolis is to inculcate and strengthen Islamic teachings ethics in the minds of children who are potential leaders of tomorrow.

The central themes of the teaching in the school revolve around the following:

1. To teach the children the concept of Allah and His existence.
2. To teach the students the names and attribute of Allah (S.W.T.) and their meanings.
3. To teach the children the basic knowledge of Islamic rituals.
4. To also inculcate moral discipline in their mind.

5. To prepare the students for the challenges of life in this world and the hereafter.

The teaching sessions in Sidi Mamman Asarakawa Institute for Qur'an and General Studies is carried out in four different levels and at different times. These include the nursery teaching session, primary teaching Session, Secondary teaching session and women teaching session. These could be explained further as follows:-

- i. Nursery Teaching Session:- Teaching at nursery section commences from 8:00 am, and closes at 12:pm daily. In the nursery section the pupils are taught how to speak and read alphabets, they are also taught songs (Muslim Songs) by their teachers as well as some simple prayer supplications. The teaching of these young children is very demanding hence, dedicated and patient teachers were assigned there this is to ensure that the impartation of knowledge to these children.
- ii. Primary Teaching Session: - Primary Teaching session in the Institute is in two stages. Stage one is between 8:00 am to 12:00 pm for primary one, two and three. The second stage starts from 8:00 am to 1:00pm and involves primary four, five and six. In lower level primary teaching session classes (1-3). The pupils are taught how to write, draw, read simple sentences and also learn simple Arabic and Islamic lessons. In primary 4-6, teaching involves the learning of primary subjects and

computer. The pupils here learn Arithmetic, English, Arabic and some Primary Sciences as well as Islamic studies.

- iii. Secondary Teaching Session: - The secondary Teaching Session is carried out between 8:00 am to 1:45 p.m. At this level of teaching 45 minutes are given per each lesson, unlike the 30 minutes for nursery and primary levels. Students are taught Arabic text, Islamic studies, Qur'anic recitation, computer and other science subjects. Teaching at this level is more advanced and it involves trained Arabic, Islamic studies, English and Science teachers.
- iv. Women session: - Teaching session in women section begins at 8:00pm and ends at 10:00pm from Saturdays to Wednesdays. The women are taught Arabic and Islamic studies with emphasis on recitation of the Glorious Qur'an. Since these women are mostly adult and married. The technique use in teaching at this level is different from the one use in the other sessions. The teachers guide women the ability of reading and writing in addition to the recitation of Qur'an.¹
- v. *Tahfeez* Session:- This session takes place from morning to the evening hours i.e 9:00am to 5:00pm. The Participants take their session with different kind of Books according to the timetable. 'Harda' is the most attracting subject that take place and is followed by Ahadith of the Prophet (S.A.W).

Below is the timetable for Tahfeez Attendants

TAHFEEZ SESSION

DAY	SUBJECTS							
S	S							
TIME	9:-10:AM	10-11	11-12PM	12-1PM	1:-1:40	1:40-3:30	4:-5:PM	5-6PM
SAT	QURAN TILAWA	HURUF	BREAK	QURAN TILAWA	HADITH	SHORT BREAK	QURAN	
SUN	QURAN TILAWA	HURUF	BREAK	QURAN TILAWA	HADITH	SHORT BREAK	QURAN	
MON							QURAN	HURUF
TUES							QURAN	FIQH
WED							FIQH	HADITH

- vi. Islamiyyah Session:- This is usually take place both in the morning and evening time. The subjects been taught are *Huruf Qur'an* studies, Hadith, *Fiqh*, and *Tauhid* . Most of the Students who attend this session areThis Section of the Institute come up with its Timetable

ISLAMIYYA SESSION

DAY	SUBJECT			
S				
TIME	9-10:00AM	10:-11:AM	4:00-5:00PM	5:00-6:00PM
SAT	QURAN	HADITH		
SUN	QURAN	FIQHU		
MON			QURAN	FIQHU
TUE			TAUHID	HURUF
S				
WED			QURAN	HURUF

SUBJECTS FOR JUNIOR SECONDARY SCHOOL

1. Arabic Studies (Arabic language)
2. Islamic Religious Studies.
3. General Mathematics
4. English language
5. Business studies
6. Social studies
7. Integrated science
8. Home economics

9. Agric

10.Hausa language

3.3 Preaching Session

Tafsir session in Sidi Mamman Asarakawa institute for Qur'an and General Studies is carried out in different ways and at different time. *Tafsir* is being conducted daily in the evening hours between 3:30pm to 6:00pm. These are other forms of preaching that teachers carried out during the class room session.

Similarly, *Tafsir* activity is carried out for women during Ramadan fasting where men and women attend to listen the interpretation and commentary of Qur'anic verses.

Tafsir session is conducted by well knowledgeable Muslim scholars who ensure that part from the normal school activities where some preaching are done, they serve the people by ensuring that they preach the words of Allah as it exist in the Glorious Qur'an. It is arranged usually in the evening to enable workers to be part of it. Preaching is usually conducted in Hausa language.²

Below are the timetable of both Nursery, primary, secondary and Women sections of the institute.³

3.4 RECREATIONAL ACTIVITIES

Sidi Mamman Asarakkawa Institute for Quran and General studies conduct some recreational activities such as Qur'anic recitation competition, Quiz Competition

- i. Qura'nic Recitation Competition:- The institute conduct Qur'anic recitation competition among the student of the institute. The main aim of this is to identify students who can represent the institute in Qur'anic recitation competition in the state and at national level. Usually the secondary school students are the target group.
- ii. Islamic quiz is usually conducted by the school where students are given a topic to discuss among themselves. The quiz competition is aimed at testing the knowledge of the students and pupils alike to ascertain if they are catching up with what they are been taught.
- iii. There is children play ground where they are made to enjoy a ride on some of the merry go round equipment in the institution. The children have many things for fun and they are usually occupied having fun in the recreational facilities provided in the institute.

There is also shopping Centre and food canteen where students and pupils buy different things and delicious meals.⁴

3.5 EXTRA MORAL ACTIVITIES

Sidi mamman Asarakawa Institute for Qur'an and General Studies like any other institution has some extra moral activities that encourage students to attend school regularly. Some of these activities are:-

1. Football: - The students of the school partake in football. Although sporting activities are not compulsory for the students, however many of them engage in sporting activities.
2. Athletes: - Different kind of athletes are been conducted in the institution such as running and jumping. Both pupils and students of the other part of the institution usually combine together to conduct some athletics activities normally during short break period.
3. Singing: - students' particularly female students sometimes engage in group singing. Some Muslim songs which glorify Allah and praise the Prophets of Allah and the norms of a Muslim society. Singing session is not regular but occational.⁵

Chapter three End notes

1. An interview with Head of the School (The Principal) Mal Murtala Sani Bello (2015).
2. An interview with Hafsat Bashir (Head Mistress of the Primary Section) 26/09/2015 at the school.
3. Sidi Mamman Asarakawa Institute for Quran and general studies philosophy and Administrative structure (2001): A publication of the Institute.
4. An interview with Abdul-salam Sani (Tahfeez Section) Oct 11, 2015
5. School Curriculum 2015 Academic Calender (1437AH)

CHAPTER FOUR: IMPACT OF THE ACTIVITIES OF THE INSTITUTION IN THE LIFE OF MUSLIMS

Islam as a divine religion from Allah (saw) gives seeking for knowledge more priority than all the other Ibadat (worship) this is because without knowledge a Muslim would never know how and manner of worshiping Allah (saw). That is the reason why the Qur'an as the true revealed book of Allah, emphasizes much on urging Muslims to concentrate more on quest for knowledge therefore the quest for knowledge has already have its bases in the glorious Qur'an and in the Sunnah of the prophet (peace and blessing of Allah be upon him), the verses in the glorious Qur'an concerning seeking for knowledge were among the earlier revealed verses, as in the first verse Allah (SWA) revealed to the Prophet Muhammad (peace ne upon him) to read (seek for knowledge) while in advance referring to all Muslims in any generation to engage in search for knowledge in the following verse:

Read! In the name of your lord (cherisher and sustainer) who created-created man, from a clinging substance: Read! And your lord is most bountiful who has taught (the use) of pen. He has taught man that which he knew not¹

It is as a result of numerous verses and Ahadith on the importance of education that many Islamiyyah schools were established. Sidi Mamman Institute is one of such schools which provide Islamic training to both adults and children particularly the womenfolk. This chapter identifies the extent of impact which the activities of this

institute had on both women and children. The impact is seen in different aspects of life such as religion, social, moral and educational. These explained as follows:

4.1 RELIGIOUS IMPACT

The aim and objective of the any Islamic institute like that of Sidi Mamman Asarakkawa is to provide Islamic religious education to its students so, that they will grow up with or having knowing much values of Islam as a true religion of Allah so that they will know the unity of Allah (SWA) His names and attributes. They will also know the modes of Qur'anic recitation. It is also part of the religious impact that the fear of Allah is instilled in the minds of the students.

In addition, the students know how to perform their religious duties such as prayer. One will find out that the students of the school know the obligatory aspects of *wudu* and *salat*. Similarly, they know how each of the five daily prayers is been performed. Not only in *salat*, but the other pillars of Islam, one will find that most of the students know them and all the essential aspects of these rituals.

This is because in another saying, children are described to be like a white cloth, therefore any thing which drops on the cloth first, would reflect much on the cloth. Here it means that the children should be carefully maintain as anything that affair to them first would be what will prevail over others in their life, therefore, they need to have knowledge of their religion first and foremost before any thing,

because by having the knowledge of their religion likewise they would have much emphasis on their religion.

The institute over the last twenty (20) years of its existence has graduated over the thousand students, more than half of which learnt or acquired religious knowledge and good Islamic characters.

Today, there re many of graduants who are excelling in higher institutions in their various chosen careers. Most if not all out students have mastered knowledge of *Ibadat*. In other words apart from knowing how to read the Holy Qur'an and the prophetic hadiths, issues of prayers, fasting, respect for parents and leaders among others have all been taught to them. Some of the graduants even before graduating are the ones teaching their parents and family members religious knowledge in various Islamic fields as Qur'an, hadith, *tajweed*, *fiqh* among others.

However, there is no better way to train a child to be a good follower of Islam than through giving them knowledge. The institute has contributed its own quota in training many youth to be good ambassadors of Islam. Apart from the youth, the school also trains married women many Islamic practices that include worship practices, fasting and other Islamic teachings.

4.2 EDUCATIONAL IMPACT

Educationally, the school made great impact as it graduated many students whom are now university. It is also part of the great impact made by the institution that many students memorize the entire Qur'an by heart. This is addition to the knowledge they acquired in various Islamic sciences such as Hadith, *fiqh*, *sirah* and Arabic language.

Education is the basic necessity in life because, without knowledge, some one will loses his sense of direction that is the reason why the religion of Islam gives much emphasis on the quest for knowledge. Because in another Hadith the prophet (P.B.U.H) was asked about the time for seeking of or which time is more appropriate for the seek for knowledge? The prophet (P.B.U.H) replied to the questioner that the time for seeking knowledge is right when the child is in cradle (infant) to when he is in the grave yard. Therefore by considering this statement it would be considered that every time for the Muslim is the time for seeking knowledge. Therefore the impact of the institution more especially the Sidi Mamman Asarakawa is imparting the knowledge of Islam to student more especially the Qur'an and Hadith and other sciences (Islamic sciences) and some subjects from western education.

In another verses, Allah (S.W.T.) says;

Those who listen to the word and follow the best of it; those are the ones who Allah has guided and those are the ones endowed with understanding².

Also in another versus Allah (SWA) regarding knowledge says:

Say; are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition³.

Meanwhile even in so many Ahadith of the prophet (peace and blessing of Allah be upon him) had says; on recommending Muslims to concentrate in quest for knowledge as seeking for knowledge is an important aspect in practicing the Islamic religious obligations, such as:

Anas Ibu Malik may Allah be pleased with him) reported that Allah's messenger (peace be upon him) said,

Seeking of knowledge is incumbent upon every Muslim⁴.

Also in another Hadith, the prophet (peace be upon him) says; as reported by Abd-Allah bin Amr (may Allah be pleased with him).

Abdullahi Bn Amr (may Allah be pleased with him) reported that according to Jabir Bn Abdullahi (may Allah be please with him) said:

I have left among you the book of Allah and if you hold fast to it you would never go astray⁵.

4.3 MORAL IMPACT

Morally, the school contributed a lot in shaping the moral aspect of the students disciplined students in the area where the school is located. It is also observed that many students that are strong headed are now been seen changing from bad to good behavior. Some of the parents interviewed testified to the writer that many of their stubborn children are now changing morally, the change which they attributed to the school.⁶

The Sidi Mamman Asarakawa also apart from producing the students with effective knowledge, they also produce student with all other aspect of life, such as the students with proper morality which include good behavior, discipline etc.

They train students on how they would obey Allah (SWA) and how they would relate with other peoples. As the Islamic religion is the religion that teaches morality and discipline. Therefore, institute is at every time proud of its students. This is because it teaches both learning and character to its students.

4.4 SOCIAL IMPACT

Islam is the Muslim social life since is the complete way of life. It teaches the Muslim, the way and manner, he should interact with other human being and other things around him, by critically following the Islamic path properly. The Institute

of Sidi Mamman Asarakawa is playing vital role in this respect, since it is serving as the center for imparting Islamic knowledge which comprises moral discipline.

The prime aim and objective of the institute is to train students that would have the fear of Allah (S.W.T) and have discipline which they would be applying in all their dealing in life as such the student of the institution are known for their good social behaviors in the area. it is known to all that the issue of morality among the children is seriously disturbed as many are seen in many social evils such as alcoholism and political thugery /areaboism but as a result at the institution, many at its student are not found in such evils which is a great impact made by the school.

CONCLUSION

In this study we have been able to identify the historical background of Sidi Mamman Asarakkawa institute, institute of Qur'anic and general studies Sokoto, the date it was established, the aim and objective behind it establishment, its administrative structure, it teachers and its student and the time that the institute is operating.

We also examine the contribution of the institute concerning Islam and Muslims Ummah, the pattern and system of the institute and the impact to be derived as a result of its activities on the Islam and on the life of the Muslim;

religiously, educationally morality, socially and other ways so determine as part of it impact.

In Islam guiding and counseling of children to acquire good character and behaving rightly is highly recommended. We have seen for the course of our desertation how the Qur'an and Ahadith of the (P.B.U.H) categorically explained the role of knowledge and enjoining the Muslim to keep on ready stage of acquiring knowledge. These every Muslim man or woman, young or adult in so many Ahadith of the prophet (P.B.U.H) had show or told Muslim of the necessity of seeking for knowledge.

The Sidi Mamman Asarakkawa is one of the private institution for Qur'an and general studies that is playing a very vital role in educating the Muslim's children and training them with proper morale so that they can be fit into their societies, this institute right from its establishment is engage in admitting students from all angle which include the student within and outside the Sokoto metropolis and since when it was established, its students are among the better student in terms of knowledge and discipline more especially they are well accomplish interms of recitation and memorization of the glorious Qur'an and they are very good in the field of Hadith and other Islamic sciences including Fiqh (jurisprudence).

The institute of Sidi Mamman Asarakawa is situated along Nagwamatse Road, off Sultan Ibrahim Dasuki Road, Sokoto. The institute is willing the parent and the children who are interesting to our chase the admission form, and follow all the admission process, they are assured qualitative education, the form are available at the institute and all other designated areas. The institutes provide essential knowledge on Islam and other fields.

Chapter four end notes

1. Al-alaq 96:1-5
2. Qur'an 39:18
3. Qur'an 39:9
4. Ibn Majah Vol. 1 Chapter 224
5. Muslim 2803:1
6. Hajiya Amina Alhaji Bello, interview with her in her residence on
18/11/2015

BIBLIOGRAPHY

Ghali M.M. (2008), "Towards Understanding the ever Glorious Qur'an" fifth edition. Faculty of Languages and Translation, Al-Azhar University.

Dangana M.M. (2009) Islamic Education, Ahmadu Bello University Press, Zaria.

Dangana M.M. (2004), Islam and Morality, a handout on Moral Philosophy of Islam (318), Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto

Sidi Mamman Sarakkawa Institute for Qur'an and General Studies, Philosophy and Administrative Structure (2001). A Publication of the Institute.

Simpson, G.T (1973), Yoruba Education Poetry and Medicine. Longman Publishers, London.

U.A. Imam, (N.D), A Short History of Sidi Mamman Institute. Iqra'a Publishing House Kaduna

English Translation of Sahih Muslim, Compiled by Imam Abdul Hussain Muslim

Ibn Hajjaj , Volume 1. Translated by Nasiruddin al-Khattab (Canada) Final

Review by Abu Khaillyl (U.S.A).

LIST OF INFORMANTS

1. Abdul-Salam Sani, a teacher, Sidi Mamman Asarakkawa Tahfeez section (age 40).
2. Hafsat Bashir, Head Mistress of the primary section (age 32).
3. Aisha Nuhu, a teacher, Sidi Mamman Asarakkawa (age 33).
4. Hafsat Bashir, Head Mistress of the primary section (age 32).
5. Murtala Sani Bello, Principal (age 41).
6. A. Sani, Principal (age 38).
7. Abulsalam Sani Murtala, Principal (age 40).
8. Abdullahi Umar, Principal (age 49).
9. Hajiya Amina Alhaji Bello (age 50).