



## Education Evolution of Islamic Schools during the Colonial Rule in Zaria Province 1921 – 1960

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### Abstract

The paper examines the evolution of Islamic schools in Zaria province 1921 – 1960. This in view of the fact that the history of the evolution and development of Islamic schools during the colonial period has not been exhausted. The paper argues that, there are various Islamic schools in Zazzau Emirate even before the coming of British colonialists. However, the conquest of Zazzau Emirate by the British imperialists and the subsequent establishment of colonial economic and political administration in Zazzau Emirate now Zaria province affected the smooth running of the Islamic school. This is because, the British colonialist officials not only adopted harsh socio-economic, political and administrative measures to undermine the smooth running of the Islamic schools by the Islamic teachers (Mallams), but introduced formal colonial system of education (Western Education) and encouraged the Emirs and their traditional council of chiefs (Hakimai) to send their children into various schools. This in turn affected the enrolment of pupils especially girls into the Islamic schools (Makarantan Allo) in Zaria province. The paper relies on oral information through oral interviews, archival materials, published and unpublished sources of information.

**Keywords:** Education Evolution, Islamic Schools, Colonial Period, Jihad Period, Zaria Province.

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### Introduction

The primary objective of this paper is an attempt to discuss the history and evolutionary process of the Islamic schools system of education in all parts of Zaria Province, which was initially referred to as Zazzau Emirate (1804-1906) during the colonial interregnum of the Islamic system of education (1906-1960). The study examined some of the available colonial records especially the *Mohammadan Schools – Zaria Province 1921-1955* during the period.<sup>1</sup> The paper explores the historical evolutions of Islamic schools in Zaria City, beginning with Kona, Jumah and Zage-Zagi wards on the eve of the Islamic revivalism of Usman Ibn Fodio in the early 19<sup>th</sup> century.<sup>2</sup> It also highlight the emergence of other notable Centre's of Islamic education in different wards in Zaria

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<sup>1</sup> NAK/ZARPROF/SCH32:N.A Mohammadan Schools Return (2) Arabic Mallam 1930-1958

<sup>2</sup> Y. Abubakar, A History of Islamic Education in Zaria City 1806-1960. An Unpublished M.A. History Dissertation at the Department of History, A.B.U. Zaria, 2017.



City, especially in Kofan Doka, Magajiya, Limancin Iya, Nufawa, Karfe, Albarkawa, Kusfa within the confined of the walled-city 1906-1960;<sup>3</sup> comparing it with other parts of Zaria province using the colonial source above. The paper discusses the British colonial conquest of Zazzau Emirate and the immediate imposition of a western-style colonial system of education. It also explores the colonial state's attempted policy against financing the Islamic Tablet Schools (Makarantan Allo) and advancing Islamic scholarship (Makarantan Ilimi) system. Additionally, it examines the support enjoyed by the missionary schools system of education in Zaria province and the introduction and integration of Religious Studies (R.S) for Muslim pupils and Bible Studies (B.S) for Christian pupils in Zaria province, aiming to teach and provide rudiments of the curriculum religious studies and history of both Islam and Christianity, the two major religions in Nigeria, in elementary and post-elementary schools in Zaria Province.<sup>4</sup>

### **Education in Zazzau Emirate before British Conquest**

The history and evolution of the Islamic system of education in Zaria can be traced back to the time of the Zazzau Kingdom (1492-1804) and continued through the Zazzau Emirate (1804-1906) until the establishment of Zaria province (1906-1960). Like other pre-colonial societies in Nigeria, Zazzau-Kingdom had two types of education: formal education centered around the Islamic system and informal education.

Formal education in Zazzau-Kingdom consisted of two branches: the tablet Islamic school (Makarantan Allo) and the higher advanced Islamic schools (Makarantan Ilmi). The tablet schools covered all aspects of Islamic studies, while informal education involved practical activities such as ceremonies, religious rituals, farming, fishing, weaving, cooking, wood carving, leather works, and knitting. This information is extensively discussed by B.A. Fafuwa in "A History of Education in Nigeria" (1974), which provides a detailed account beyond the scope of this paper.

The roots of the Islamic system of education in Zaria can be traced back to the early half of the 16th century when Fulani Islamic scholars began teaching and preaching Islam. These scholars settled in Kona and Jumah wards in Zaria city and played a crucial role in spreading Islam throughout the town and its surroundings. In the early 18th century, they were joined by another Fulani scholar, forming the nucleus of Zage-Zagi ward in Zaria city. The combined efforts of these Islamic scholars in the various wards contributed significantly to the rapid Islamization of the Zazzau court. Some members of Kona and Jumah wards even became advisers to the king, members of the traditional council of King makers, and leading members of the council of Islamic scholars in the state.<sup>5</sup>

There also emerged, immediately after the Usman Ibn Fodio Islamic revivalism in Hausa land in 1804. There were successive generations of Quranic Centers for Islamic education in Zaria City, recognized in various wards within the walled city. These centers included the houses of Shaykh Sani Ibn Rilwan in Kofan Doka ward, Shaykh Musa Ibn Ishaq in Magajiya ward, Shaykh Yahuza Ibn Sa'ad in Limancin Iya ward, Shayk Shitu Ibn Abdul-Rauf and Shaykh Haji in Kusfa ward,

<sup>3</sup> Abdullahi Mahadi, The Choice of Zaria as the seat of Higher learning in the North in the History of ABU, Zaria. 1962, A.B.U. Press, 1982.

<sup>4</sup> Reuben Goge Mai ture, Christian Religious Education f or Capacity Building and Sustainable Development: Current Issues and Trends. *Curriculum Review of Education* Volume 28.

<sup>5</sup> A. Smith, Some Notes on the History of Zazzau under Hausa King's Mot. M.J. (ed). *Zaria and its Region*, Department of Geography, A.B.U. Zaria, Occassional Paper No. 4. 1970



Shaykh Abubakar Ibn Ishaq, Sarkin Ladanen in Albarkawa ward, Shaykh Ma'aji Ibn Ishaq in Kakaki, Shaykh Sambo Ibn Abdul-Salami in Karfe ward, Shaykh Ibrahim (Chief Imam of Kona), and Shaykh Jibril Sani-Mallam-Na-Iya in Nufawa ward.

Additionally, there were numerous other Tablet-Islamic and higher advanced schools of Islamic education scattered across various wards in Zaria city. However, the history and scholarly activities of these schools have not been extensively explored or investigated by historians and scholars in Zaria city.<sup>6</sup> These centres survived the brutal colonial rule of state policy against Islamic education, it continues to provide pure Islamic education to the esteemed population of Zaria city, Zazzau emirate and its neighbouring environments. It also provides the generations of classical and the earliest Islamic judges, academician in our institution of higher learning, civil servant, administrators for both public sector and private enterprises, teachers, politicians, military, police and para-military personals to the colonial-state and Nigeria in general. The available colonial records indicate a consistent enrollment of pupils into Islamic schools, particularly in Tablet schools and higher advanced Islamic education for adults, in other districts and towns within Zaria province. This observation can be made based on the records mentioned at the end of the paper. One important feature of the Islamic schools during colonial period is the massive enrolment of girl-child for Islamic schools as can be seen in table 5 of Mohammedan Schools – Zaria Province, 25<sup>th</sup> October, 1932 with periodic increases and decline from 1<sup>st</sup> November 1921 to 1953 and 1955, respectively.<sup>7</sup>

#### **The British Conquest of Zazzau Emirate and the Introduction of Western Education Religious Studies**

The conquest of the Zazzau Emirate by the British colonialists in 1902 was one of the dramatic events and epochs in the history and historical development of Zaria city, one of the ancient towns in Northern Nigeria popularly called the centre of learning [*Birnin Ilmi*].<sup>8</sup> Zazzau Emirate did not in any measure of reference put any spirited resistance against the British colonial forces of occupation and subjugation. The reason is that, by 1900, the then reigning Emir of Zazzau Mallam Muhammad Lawal Kwasau as the result of the periodic attacks and raids by the Sarkin Sudan of Kontagora-Nagwamatse, had appealed to the British colonial Governor in Lagos for direct military assistance and consequently, two regiments of the Royal West African Frontier Forces (RWAFF) were dispatched to Zaria.<sup>9</sup> One of the company came from Wushishi under the command of Major Morland, and the second came from Benue axis under Colonel Lawrey Colel. It is reported that the two military regiments met at Girku outside the walled city before finally meeting the Emir of Zazzau for the continuous protection of the Emirate against attackers and raiders from neighbouring towns and villages from other Emirates in Northern Nigeria, culminating in the establishment of permanent Military-Garrison and subsequently military barrack in what is today Nigerian Army

<sup>6</sup> Y. Abubakar, A History of Islamic Education in Zaria City, 1806-1960, an unpublished M.A. Dissertation at the Department of History, A.B.U Zaria, 2017. See also Shehu Ibrahim, Islamic Scholarship and Scholars in Zazzau Emirate, An Analytical Study of its prominent Schools 1760-2018. An unpublished PhD Thesis at Department of Islamic Studies and Shariah, Bayero University Kano, 2019.

<sup>7</sup> NAK/ZAR/PROF/SCH 32: N.A. Mohammadan Schools Return (2) Arabic Mallam 1930-1958

<sup>8</sup> Usman Suleiman, A History of Birnin Zaria from 1350-1922, An unpublished M.A. Dissertation at Department of History, A.B.U Zaria, Nigeria, 2007.

<sup>9</sup> Usman Dalhatu, Mallam Ja'afaru Dan Isiyaku, the Greatest Emir of Zazzau, Wood Packer Communication Limited P.O. Box 730, Zaria, Nigeria. 2002



Depot in Sabon-Gari Local Government Area Council of Kaduna State. Even in the face of this friendly mood with the British, the Emir of Zazzau was reportedly hostile to and sometimes indifferent to the presence of the colonial forces in his domain.

What seems to fuel the crises between the Emir of Zazzau and the British colonial official in Northern Nigeria was the murder of Captain Moloney, the Resident of Abuja, on 3<sup>rd</sup> October 1902, by Magaji Dan Yamusa - Magajin Keffi, an influential traditional title holder and a representative - *wakili* of the Emir of Zazzau Mallam M. L. Kwasau. The British colonial officials falsely levelled allegations against the Emir of Zazzau of not only housing Magaji Dan Yamusa in Zaria City but facilitating his escape to Kano Emirate, where he was highly received, respected and welcomed as a great hero to the detriments of the British colonial officials. As a result, the British Higher Commissioner for Northern Nigeria F. Lord Lugard ordered the Resident of Zaria, Captain Abadie, in September 1902 to arrest and depose the emir of Zazzau to Wushishi,<sup>10</sup> marking not only the end of the Fulani theological Emirs of Zazzau Emirate, of Sokoto Caliphate but in order to scare the majority population in Zazzau especially Zaria-city to submission. They followed it up with the establishment of the first prison yard in 1903 in Kofan Doka ward Zaria city.

The introduction of the colonial system of education popularly known as Western education or *Makarantan Boko* in Zaria province by the British colonial officials coincided with the activities of and history of Christian missionary enterprises and the introduction of Bible knowledge (BK), especially in Southern Nigeria in the early 19<sup>th</sup> century. It was subsequently introduced into the Northern parts of the country at the beginning of the 20<sup>th</sup> century. In Northern Nigeria, unlike the southern parts of the country where Christian missionary activities were dominant, the British colonial officials initially employed the services of Christian-Missionary instructors on a temporary basis in the available elementary schools in Zaria province for the teaching of Bible Knowledge (B.K) and in the various curriculum schools established by the British colonial state in Northern Nigeria.<sup>11</sup> In history, the first colonial curriculum and western-styled schools system of education in Northern Nigeria date back to the early 20<sup>th</sup> century when the *Hausa Vocational Centre* was established in Nassarawa-Kano province, nicked named Makarantan Dan Hausa after the first principal and subsequently Director of Education of Northern Nigeria Sir Hanns Vischer because of his elaborate understanding and fluent commands of Hausa and Arabic languages. In 1911, Mallam Ja'afaru Dan Isyaku, who later became Emir of Zazzau 1937-1959, was the first student selected for and admitted into the school along with other sons and royalty in Northern Nigeria. The school curriculum consists of English language and Hausa language as the languages of instruction, Arithmetic, History, Geography, Arabic and Handcrafts.<sup>12</sup>

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<sup>10</sup> Usman Dalhatu, Mallam Ja'afaru Dan Isiyaku, the Greatest Emir of Zazzau, Wood Packer Communication Limited P.O. Box 730, Zaria, Nigeria. 2002

<sup>11</sup> Reuben Goje Maiture, Christian Religious Education for Capacity Building and Sustainable Development: Current Issues and Trends. *Curriculum Review of Education*, volume 28.

<sup>12</sup> Usman Dalhatu, Mallam Ja'afaru Dan Isiyaku, the Greatest Emir of Zazzau, Wood Packer Communication Limited P.O. Box 730, Zaria, Nigeria. 2002



### British Policy against the State Financing Islamic Education-Makarantan Allo in Zaria Province, 1921-1958

When the British colonialists ruled Northern Nigeria from 1903 – 1960, they refused to finance the Islamic schools along with colonial education. Instead, they kept the schools under tight administrative control through insidious monitoring of the enrolment and graduations of boys and girls attending the schools. The following tables provide the British colonial records on these schools, known as “Mohammadan Schools” in Zaria Province from 1921 to 1958 at the end of the paper.

**Table 1. Mohammedan Schools – Zaria Province, 1<sup>st</sup> November, 1921.**

S/N	District or Town	No. of schools	Makarantan Allo		Makarantan Littafi Pupils	TOTAL
			Male	Female		
1.	Giwa	31	415	28	59	502
2.	Soba	83	616	79	108	803
3.	Makarfi	141	762	82	142	986
4.	Lere	43	271	87	59	417
5.	Panhauya	48	364	44	61	469
6.	Kudan	42	347	24	66	335
7.	Kachia	7	71	26	16	113
8.	Zangon Aya	43	136	34	43	213
9.	Ikara	3	7	3	2	12
10.	Kudaru	31	1181	-	59	1276
11.	Igabe	63	312	54	54	420
12.	Paiki	63	216	181	306	703
13.	Jaji	30	164	31	31	226
14.	Jere	4	83	1	11s	95
15.	Turunku	37	230	66	93	389
16.	Girku	36	529	28	21	578
17.	Anchau	16	176	30	40	246
18.	Sabon Birni	21	105	17	25	147
19.	Kauru	33	141	-	51	192
20.	Kain-giwa	5	55	3	17	75
21.	Zangon Katab	18	185	38	69	292
22.	Kagarko	3	13	-	77	90
23.	Kujama	2	9	9	4	22
24.	Chawai	3	14	4	5	23
25.	Kajuru	4	26	-	11	37
26.	Zaria	97	1137	291	347	1775
27.	Tudun Wada	1	2	-	3	5
<b>Total</b>		<b>913</b>	<b>7467</b>	<b>1160</b>	<b>1814</b>	<b>10441</b>

Source: NAK/ZAR.PROF/SCH32: Mohammadan schools Return (2) Arabic Mallam 1930-1958

**Table 2. Mohammedan Schools – Zaria Province, 23<sup>rd</sup> January, 1923.**

S/N	District or Town	No. of schools	Youths	Children		TOTAL
				Boys	Girls	
1.	Giwa	37	154	524	26	704
2.	Soba	141	94	510	65	769
3.	Makarfi	169	153	862	187	1262
4.	Lere	38	37	243	87	367
5.	Panhauya	39	37	243	37	317
6.	Kudan	30	91	154	9	254
7.	Kachia	15	32	72	8	112
8.	Zangon Aya	51	31	181	49	261
9.	Ikara	37	32	113	2	147
10.	Kudaru	147	147	782	25	954
11.	Igabe	72	56	332	36	124
12.	Paiki	41	56	167	38	261
13.	Jaji	27	17	163	58	239
14.	Jere	17	32	8	33	73
15.	Turunku	57	64	320	49	433
16.	Girku	20	7	146	11	164
17.	Anchau	42	41	196	9	245
18.	Sabon Birni	34	14	100	14	123
19.	Kauru	18	45	155	-	200
20.	Kain-giwa	9	-	35	-	35
21.	Zangon Katab	11	19	94	4	117
22.	Kagarko	14	90	200	40	330
23.	Kujama	6	30	43	-	73
24.	Chawai	3	8	14	4	23
25.	Kajuru	6	30	43	-	78
26.	Zaria	128	549	1663	659	2771
27.	Tudun Wada	6	14	51	-	68
28.	Makera	34	14	100	14	123
<b>TOTAL</b>		<b>1249</b>	<b>1891</b>	<b>7624</b>	<b>1364</b>	<b>10879</b>

Source: NAK/ZAR.PROF/SCH32: Mohammadan schools Return (2) Arabic Mallam 1930-1958

**Table 3. Mohammedan Schools – Zaria Province, 1924**

S/N	District or Town	No. of schools	Youths	Children		TOTAL
				Boys	Girls	
1.	Giwa	25	220	525	65	807
2.	Makarfi	247	162	819	226	1207
3.	Soba	101	153	525	102	780
4.	Lere	47	16	266	182	484
5.	Panhauya	30	37	220	39	296
6.	Kudan	58	60	245	21	326
7.	Kachia	15	32	27	8	112
8.	Zangon Aya	54	35	217	65	317



9.	Ikara	160	84	290	97	471
10.	Anchau	49	65	196	5	266
11.	Kudaru	138	124	290	39	853
12.	Jaji	35	43	219	61	323
13.	Igabi	46	64	244	30	338
14.	Turunku	77	116	167	16	299
15.	Kauru	18	54	164	2	220
16.	Paiki	37	60	225	20	305
17.	Bikaratu	20	7	146	11	164
18.	Makera	3	7	38	19	64
19.	Sabon Birni	32	4	77	32	113
20.	Kaingiwa	8	17	43	13	73
21.	Kujama	6	30	48	-	78
22.	Zangon katab	8	19	70	6	95
23.	Chawai	3	5	14	4	23
24.	Kajuru	3	17	26	-	43
25.	Kagarko	14	90	220	40	350
26.	Zaria Town	110	344	970	234	1248
27.	Tudun Wada	6	24	19	4	47
28.	Jere	17	32	8	33	73
<b>TOTAL</b>		<b>1368</b>	<b>1921</b>	<b>6483</b>	<b>1371</b>	<b>9775</b>

Source: NAK/ZAR.PROF/SCH32: Mohammadan schools Return (2) Arabic Mallam 1930-1958

**Table 4. Mohammedan Schools – Zaria Province, 8<sup>th</sup> September, 1932**

S/N	District or Town	No. of Schools	Children		TOAL
			Boys	Girls	
1.	Anchau	65	338	15	418
2.	Bikaratu	46	254	23	323
3.	Chawai da Garu	1	2	2	5
4.	Chukum da kajuma	4	10	4	18
5.	Giwa	214	372	7	593
6.	Igabi	198	329	40	567
7.	Ikara	129	1026	307	1462
8.	Kachia	23	54	10	87
9.	Kagarko da jere	68	189	59	316
10.	Kajuru da Bishini	14	30	4	48
11.	Kataf	18	134	66	218
12.	Kauru	56	231	9	296
13.	Kudaru	147	556	57	760
14.	Lere	151	342	60	553
15.	Makarfi da kudan	417	1557	182	2156
16.	Faki	73	137	-	210
17.	Fan-Hauya	93	230	43	366
18.	Sabon-Birni	28	70	8	106
19.	Soba	181	466	119	766



20.	Zangon-Aya da Jaji	217	689	95	1001
21.	Zaria da kewaye	470	742	372	1584
<b>TOTAL</b>		<b>2613</b>	<b>7758</b>	<b>1482</b>	<b>11853</b>

Source: NAK/ZAR.PROF/SCH32: Mohammadan schools Return (2) Arabic Mallam 1930-1958

**Table 5. Mohammedan Schools – Zaria Province, 25<sup>th</sup> October, 1932**

S/N	District or Town	No. of Teachers	No. of schools	Children.		TOTAL
				Boys	Girls	
1.	Anchau	73	93	355	103	624
2.	Bikaratu	30	46	254	23	353
3.	Chawai da Garu	3	1	2	2	8
4.	Chukum da kajuma	15	36	100	63	214
5.	Giwa	80	256	425	17	778
6.	Igabi	74	125	352	71	622
7.	Ikara	128	121	1089	307	1645
8.	Kachia	19	47	65	32	163
9.	Kagarko da jere	31	71	249	74	425
10.	Kajuru da Bishini	5	22	60	6	63
11.	Kataf	13	24	135	36	208
12.	Kauru	15	56	231	9	311
13.	Kudaru	99	135	523	85	842
14.	Lere	71	88	317	119	595
15.	Makarfi da kudan	421	430	1462	200	2513
16.	Faki	30	72	265	92	459
17.	Fan-Hauya	43	80	269	49	441
18.	Sabon-Birni	11	23	76	5	115
19.	Soba	25	23	103	119	270
20.	Zangon-Aya	41	161	699	22	1123
21.	Zaria da kewaye	475	470	742	372	2059
<b>TOTAL</b>		<b>1702</b>	<b>2380</b>	<b>773</b>	<b>2006</b>	<b>13861</b>

Source: NAK/ZAR. PROF/SCH32: NA. Mohammadan schools Returns (2) Arabic Mallams 1930 – 1958

**Notes on Tables of the Mohammadan Schools [Makarantan Allo] in Zaria Province as recorded by the British Colonialists**

One notable feature of the colonial records of the “Mohammadan Schools” or Islamic schools (Makarantan Allo) as is known in Birnin Zaria City was in 1921 when Zangon Kataf district had about 18 Islamic schools, 85 male and 38 female students attending Islamic schools and 69 students attending higher Islamic education (Makarantan ilimi), a total of 292. While in Tudun Wada Town, close to Zaria City, had only 1 Islamic school with 2 male students, and 3 female students as can be seen in table 1 of Mohammedan Schools – Zaria Province, 1<sup>st</sup> November, 1921 attending higher Islamic school with no female student, a total of 5. This meant that by 1921, Zangon Kataf District in Zaria province had larger concentration of Muslim population compared to Tudun Wada Town, close to Birnin Zaria, which was probably occupied by immigrant merchants, trades, skilled and unskilled labourers, especially from other parts of Southern Nigeria. Birnin Zaria, on the other hand, seemed to record a higher percentage of Islamic schools, number of both male and female students





attending Quranic and higher Islamic schools, along with the Districts of Giwa, Soba, Makarfi, Lere, Anchau, Faki, Kudan, Kudu, Igabi, Turunku, Zangon Aya, Panhauya, Sabon Birnin, Jere, Jaji recording an appreciable number of Islamic schools and students in both Quranic and Islamic school throughout the period 1921 – 1958 in Zaria province.

**Giwa District:** One notable feature of the colonial records of the “Mohammadan School” in Giwa District was that, from 1921 to 1924 it had fewer schools from 25 to 31, but with a higher percentage of students attending Quranic schools and higher Islamic Education. In 1932 to 33, it recorded the highest number of schools, from 214 to 342, and the number of students has diminished drastically. While from 1935 to 55, the number of schools had steadily remained above hundred with students enrolment of above thousand.<sup>13</sup>

**Soba District:** In 1921, Soba District had 83 Quranic schools with 616 male and 19 female students. It also had 108 students attending higher Islamic studies. From 1923 to 1924, the number of schools increased to above one hundred, with student enrolment of 466 to 510 for Quranic schools and 94 to 153 for higher Islamic schools. In 1935, the number of schools has reduced to 44, while the student enrolment remained above 502 to 832 for boys and 114 to 181 for female students in Quranic Schools with no recorded figure for students in advanced Islamic schools. While from 1942 – 1955, the number of schools keeps fluctuating from 17 – 181 and students enrolment remains 783 – 984 respectively.<sup>14</sup>

**Makarfi District:** In Makarfi District, the colonial records of Quranic schools reveal that from 1921 to 1945, the number of schools keep increasing from 141 to 247, with 762 to 819 male/ 82 to 226 female students attending Quranic schools, 142 to 162 students from higher Islamic studies. In October – November 1932, the number of Quranic schools in Makarfi and Kudan were merged to become 417 to 430 with student enrolment of 1462 to 1557. While in 1933 to 55, the number of schools in Makarfi District alone remained at 207 to 366.

**Lere District:** In Lere District, the number of schools from 1921 to 1937 is 43 to 88, with 271 to 813 male and 20 to 33 female students from Quranic schools, and 16 – 59 students for higher Islamic education. In 1942 – 1955, the number of schools increased from 46 to 327, while the number of boys and girls enrolment was combined to 1127 to 2810, indicating an increased concentration of the Muslim population in the Lere District.

**Panhauya Town:** In Panhauya Town, the colonial records of Quranic schools are relatively scanty. The available figures for 1921 to 1932 showed the number of schools from 30 to 93, with 220 to 369 male and 37 to 49 female students for Quranic Schools and 37 to 61 for higher Islamic education. While from 1933 to 1958, there were no recorded figures in records indicating the number of schools and pupil enrolment in Quranic/higher Islamic schools.<sup>15</sup>

**Kachia District:** In Kachia District, the number of schools from 1921 to 1935 was 7 to 47, with 27 to 72 male and 8 to 32 female students for Quranic schools, and 16 to 32 students for advanced

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<sup>13</sup> (NAK/ZAR.PROF/SCH32: Mohammedan Schools Return (2) Arabic Mallam 1930 – 1958)

<sup>14</sup> (NAK/ZAR.PROF/SCH32: Mohammedan Schools Return (2) Arabic Mallam 1930 – 1958)

<sup>15</sup> (NAK/ZAR.PROF/SCH32: Mohammedan Schools Return (2) Arabic Mallam 1930 – 1958)



Islamic education. From 1936 to 1955, the number of schools is 8 to 29, with 122 to 322 male and female students for Quranic schools with no records of students in advanced studies.<sup>16</sup>

**Kudaru Town:** In Kudaru Town, the number of Quranic schools from 1921 to 1933 is 31 to 173, with 290 to 1181 male and 25 to 85 female students in Quranic schools, 59 to 147 students for advanced Islamic education. In 1935, the number of schools has reduced to 28, with 457 males and 37 females for Quranic studies, with no records figure of 1936 to 1955. Kudaru is particularly noted, for the number of schools, pupil enrolment for male and female students and students in advanced Islamic schools was high.

**Ikara Town:** In Ikara Town, the colonial record for Quranic schools shows that, by 1921, Ikara had 3 Quranic schools with 7 male and 3 female and 2 students in higher Islamic education. But from 1923 to 1932, the number of schools in Ikara Town increased from 37 to 121, with pupil enrolment of 113 to 1086 for males, 2 to 307 for female students, with no record figures for advanced Islamic education. The highest school enrolment in Ikara town for boys was in 1936 to 1937 with 124 to 127 schools, 1048 male and 217 to 271 female students for Quranic schools.<sup>17</sup>

**Zaria:** Zaria City is where the 12 famous centres of Islamic education are located, namely: Kona, Juma, Zage-Zagi, Kofan Doka, Limancin Iya, Magajiya, Kakaki, Karfe, Nupawa, Kusfa, Albarkawa and Limancin Kona. The colonial records of Quranic schools reveal that Zaria City has consistently recorded a higher number of Quranic schools from 97 in 1921 to 1263 in 1945. Pupil enrolment for boys is 412 to 1815 and 234 to 659 for female students, and 85 to 549 for higher Islamic education students. One distinctive feature of the colonial records of Quranic schools in Zaria city is the consistent enrolment of girls into Quranic schools so much that, in October – November 1933, the number of girls attending Quranic schools was 543, while for boys was 412. But from 1941 to 55, the figure for boys and girls was collectively recorded as 2994 to 5088 pupils in Quranic schools in Birnin Zaria.<sup>18</sup>

**Zangon Kataf:** One notable feature of the colonial records of the “Mohammadan Schools” was that in 1921 Zangon Kataf District had 18 Islamic schools with 85 male and 38 female students, and 69 students attending schools of higher Islamic education (Makarantan ilimi). In Tudun Wada Town, close to Zaria City, there was only 1 Islamic school with 2 male students, and 3 students attending higher Islamic schools with no female students. The explanation is that, by 1921, Zangon Kataf District had larger concentration of Muslim population than Tudun Wada Town close to Birnin Zaria, which was probably occupied by immigrant merchants, traders, skilled and unskilled laborers from other parts of Southern Nigeria. Birni Zaria, on the other hand, seemed to record a higher percentage of Islamic schools, with a larger number of male and female students attending Quranic and higher Islamic schools. Similarly, the districts of Kajuru, Chawai, Kagarko, Anchau, Faki, Kan-Giwa, Kujama, Kauru, Chukun, Garu, Bishini, Igabi, Turunku, Zangon Aya, Sabon Birni, Jere, Jaji recorded an appreciable number of Islamic schools and students in both Quranic and Islamic schools throughout the period 1921 – 1958 in Zaria province.<sup>19</sup>

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<sup>16</sup> (NAK/ZAR.PROF/SCH32: Mohammedan Schools Return (2) Arabic Mallam 1930 – 1958)

<sup>17</sup> (NAK/ZAR.PROF/SCH32: Mohammedan Schools Return (2) Arabic Mallam 1930 – 1958)

<sup>18</sup> (NAK/ZAR.PROF/SCH32: Mohammedan Schools Return (2) Arabic Mallam 1930 – 1958)

<sup>19</sup> (NAK/ZAR.PROF/SCH32: Mohammedan Schools Return (2) Arabic Mallam 1930 – 1958)



In the final analyses of the table, since there exist scanty source materials indicating the exact figure of Muslims and those termed as pagans in the 27 administrative districts 1904 – 1960 in Zaria Province,<sup>20</sup> what we have in the British colonial records is the list of the principal towns, their populations as well as the statistics of the Muslim and the so-called pagans.

### Conclusion

Many contemporary Islamic scholars have argued that the traditional Islamic schools in Nigeria today are gradually losing relevance in contemporary political, economic, social and cultural realities. The contributions of the old Centres of Islamic education to Islamic intellectual achievement, political organizations, economic activities, social formations and cultural re-orientations in Zaria have been thrown overboard in favour of the recent Islamiyya schools producing Islamic scholars in a Westernized system of education. The scholars in the old Islamic centres of learning are not only closer to the ordinary people in the Muslim communities, but they are also the unofficial and untitled leaders of their societies. They constitute the council of Islamic scholars in every emirate throughout Northern Nigeria. As scholars in the “palace”, they made sure that un-Islamic practices were dealt with severely. The fact is that the rewards of an Islamic scholar is in hereafter not worldly-materials benefits. Islamic intellectualism was not encouraged and maintained throughout the emirates, especially in different Islamic institutions and schools. They also contribute to the administration of the Islamic legal system, especially in matters such as marriage, inheritance, and obedience to constituted authority. They also preside over wedding/naming ceremonies in different homes in the locality where traditional ceremonies are still conducted at the house's main entrance (*zaure*). They are highly respected in ordinary Hausa-Fulani communities in Northern Nigeria, second only to the Emirs.

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<sup>20</sup> Arnett, E.J., Nigeria Northern Province, Gazetteer of Zaria Province, in A.H.M. Kirk-Greene, *Gazetteers of Northern Provinces of Nigeria*, Volume 1. The Hausa Emirates (Bauchi, Sokoto, Zaria, Kano), Frank Cass. London, 1972.



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#### Oral Interviews

S/N	Name	Age	Occupation	Place	Date
1.	Mallam Mustapha Shaykh Salisu ibn Yahuza	45 years	Islamic Scholar	Anguwan Limanci Iya Ward Zaria City	11/05/2015
2.	Dr. Abubakar Aliyu Abbas (Shamsuddeen)	59 years	Islamic Scholar and Senior Lecturer, Abu Zaria	Katukan Zage-Zagi Zaria City.	14/11/2015
3.	Professor Illiyasu Abbas	50 years	Professor of Arabic, ABU Zaria.	Katuka Zage-Zagi Ward, Zaria City	14/11/2015
4.	Mallam Ahmad Sukairaj Ibn Muhammadu Ghali	45 years	Principal	Limancin Iya	11/5/2015
5.	Mallam Buhari Shaykh Sirajo Ibn Yahuza Zaria	58 years	Islamic Scholar	Anguwan Rubu Zaria City	11/05/2015
6.	Mallama Fatima Shaykh Mukhtar Ibn Yahuza Zaria	45 years	Housewife	Anguwan Limana Iya ward Zaria City	11/05/2015
7.	Shaykh Muhammadu Ghali ibn Yahuza Zaria	82 years	Son and Khalifa of Shaykh Yahuza Ibn Sa'ad	Anguwan Limanci Iya Zaria City	11/05/2015
8.	Shaykh Muhammad Sani	76 years	Liman Kona	Limancin Kona Zaria City	21/04/2014