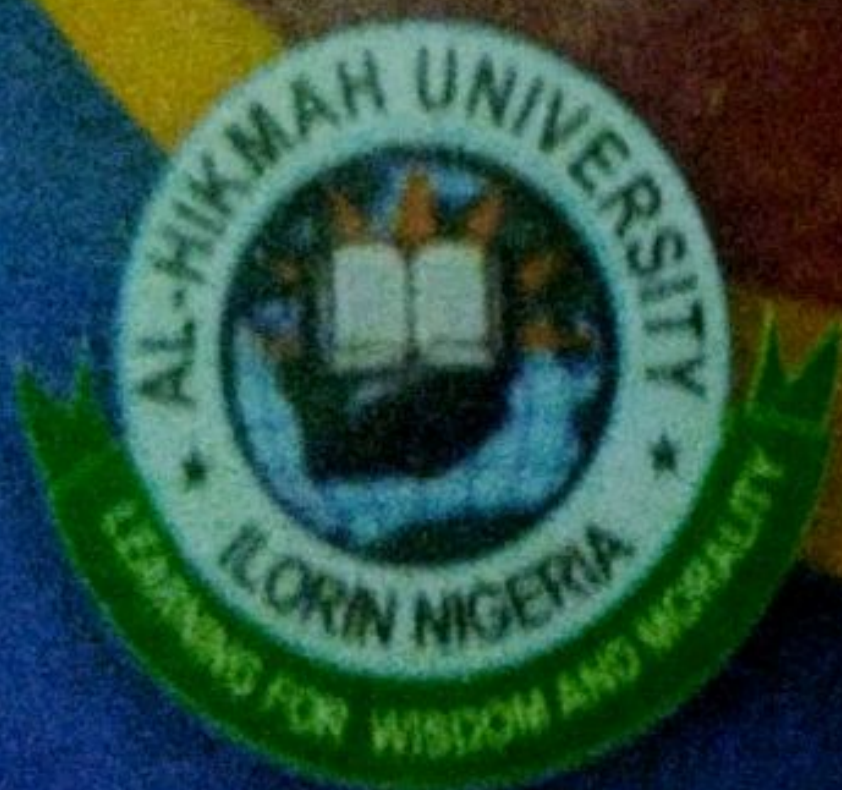


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تصدر عن

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بجامعة الحكمة ، إلورن - نيجيريا

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EDITORIAL REMARK

All praises, adoration and thanks are due to Allah, the source of all knowledge. He taught man what he knows not. May the peace and His blessings be upon the noblest of Prophet (Muhammad SAW) his households and his companions as well as the generality of Muslims all over the world.

Al-Asaalah International Journal which is jointly published by the Department of Islamic Studies and the Arabic Unit is one of the official journals of Al-Hikmah University. It is a broad-based journal on the twin-discipline. Our major principle is to publish high quality, well researched and exciting articles within the broad subjects of Arabic and Islamic Studies to provide a rapid turn-around time possible for reviewing and publishing and to pass on the output of the research to the academics, policy makers as well as practitioners for maximum impact. We are happy this principle is being fulfilled. *Alhamdu lillahi.*

This edition which comes in two volumes is an indication of the increased interest of scholars and researchers who subscribe to this journal from the twin discipline of Arabic and Islamic Studies. The articles are both empirical and analytical in nature and the reach is intercontinental. For the first volume, there are 15 chapters of which 5 articles are in English and 10 in Arabic medium ranging from topics such as *dawah*, dignity and nobility of female sex and problems of Arabic and Islamic Education. Others include topics on issues such as *Jumu'ah* Sermon, corruption in governance as well as Book Review. The volume also contained various topics in Arabic language and literature.

The second Volume contain 20 chapters of which 4 are in English and 16 in Arabic medium with topics ranging from *Waqf*, prospects of Islamic Private School, Literary Criticism, Orientalism as well as Biography of Renowned Scholars in the field of Arabic and Islamic Studies. The Editorial Board hereby invites contribution to this journal with exciting, well researched articles to break new grounds and extend the frontiers of Arabic and Islamic Studies not only in Nigeria, but even beyond.

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Abstract

It has been observed by the researchers that there is proliferation of Muslim schools in the contemporary societies. Thus, there is need to alert the founders and the stakeholders involved in the establishment of those schools about the roles expected of them to perform and kind of training the students should receive in a Muslim school. This study therefore, was geared towards analyzing the contemporary challenges to be tackled by the Islamic schools. The researchers relied on secondary materials and electronic resources as sources of data gathering. The study revealed that a school plays significant roles in providing students with scientific, religious and socio-cultural training that would make them live functionally in the society. It was also revealed that the prime aim of Muslim education is to realize complete submission to Allah at the individual level, community and humanity at large. Some features of Muslim schools were itemized in the study. In addition, analysis of some of the ways and manners Muslim students should be trained and nurtured was presented in the study. It was therefore, concluded that the products of Muslim model schools should be exposed to all sort of education that facilitates easy survival of man on earth through their adoption of a balanced curricular.

Introduction

Education is a set of activities which entails handing down the ideas, value and norms of the society across the generations. Education does not end at the acquisition of knowledge, it transcend to the ability to apply the acquired knowledge¹ Education is a process by which the value of a society are transmitted through a well-defined method. In Islamic realm, education denotes the process by which the values spelt out in the Holy Qur'an and the traditions of prophet Muhammad (SAW) are handed over down from generation to generation².

Purpose of Education

The purpose of education is to produce a useful citizen. A useful citizen is useful both to himself and the society in which he lives, and generally, to the world community. Fafunwa noted that the guiding principles of African traditional education is 'functionalism'. This is also in line with the focus of early Greek education which also emphasized functionalism³. Jekayinfa⁴ noted that the purpose of education in ancient Greece was focused on physical and intellectual development. In ancient Rome, it was on social development, while in the modern times, the emphasis of living of useful life begun with the awakening of knowledge (renaissance) in Europe. This was

followed by how to live a useful life in the industrial economy of England, France and United States. In recent times, the campaign of the day is nationalism and internationalism and the purpose of education was on development of science and its application to industry and technology for better living.

In Islam, education aims at all round development of man. Islam perceives man as the *khalifah*- the representative of Allah on earth who is endowed by the Almighty Allah with the ability to distinguish between right and wrong options. Thus, the ultimate goal of education right from inception is to build up the individual who will act as Allah's *khalifah* or at least put him on the path leading to such an end⁵.

Importantly, Amaele⁶ also noted that education is an integral part of Islamic culture. Learning is put on the same level with worship in Islam. The basic aim of education from Islamic philosophy is to maintain individual self-conscious within the Islamic community⁷. The basic concept of education in this case is the religion leading to moral conduct and practical living. Islam strongly advocates for educational development of man. Muslims are encouraged to read and always seek for more and more knowledge as contained in Suratul Alaq 1-5⁸

"Proclaim! (or Read!) in the name of thy Lord and Cherisher, Who created; Created man, out of leech-like clot; Proclaim! And thy Lord is Most Bountiful; He Who taught (the use of) the pen; Taught man that which he knew not"

. Suratul Taha verse 114⁹

"High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, " O my Lord! Increase me in knowledge"

and Suratul 55:1-4¹⁰

"The Most Gracious! It is He Who has taught the Qur'an; He has created man; He has taught him an intelligent speech"

What distinguishes Islam from other system of faith is the special emphasis its places on seeking for knowledge in the name of Allah who has not only created a man but also taught him what he knew not¹¹

The fact that education transforms the helpless infant into a matured adult makes education to be significant and remarkable. This transformation is achieved through the contributions of various institutions and bodies which are referred to as agencies of education. They include the home, school, religious institutions, peer group, mass media and the community¹².

Role of School as an Agency of Education

Olajide and Yusuf¹³ described school as the factory where the child is processed into a refined personality that can cope with increasing the complexity in labour market and initialization. School is an institution where the culture of the society is transmitted. It also helps the child to develop skills necessary for survival in the society. In addition, the school also develops the child's civic consciousness for effective citizenship. A school is a suitable ground where talents are discovered and good motives are nurtured.¹⁴ A school is a place where people developed in the right fields and have good intents strengthened in them so that they can meaningfully and constructively contribute to the development of their society after being properly acquainted with and exposed to scientific and cultural knowledge and training.¹⁵

Muslim Schools

Islamic schools could be perceived as '*Madarisul Islamiyyah*' which are modern schools for teaching Arabic and Islamic studies in Nigeria¹⁶. In another context, Islamic schools are referred to as schools established by Muslim organizations or private individuals to afford Muslim children opportunity of acquiring western or secular education alongside with Islamic morals. In Nigeria, these schools operate the same curriculum with other public and conventional schools. The present researchers are however of the opinion that those schools could be properly called 'Muslim schools' instead of 'Islamic schools'. This is because those schools established by Muslims came to being purposely to prevent Muslims from enrolling their wards in Christian or Missionary schools. For instance, when Adebayo¹⁷ was adducing reasons for proliferation of Muslim Nursery schools, he submitted thus:

that the reaction of some conscious Muslim organizations and individuals to the evangelization plot of the Christians via nursery education culminated in the establishment of Muslim nursery schools where Muslim working parents could leave their children to be exposed to western education without losing their religious identity.

Nasir¹⁸ submitted that by the late 1980s when concerns over the quality of public schools became widespread, the penetration of the *Ulama* in the delivery mechanisms of public education had, therefore, produced two tracks of Islamic schools that became popular, particularly among urban Muslims in Northern Nigeria¹⁹. The two types that emerged were those operating the *Madrassa* curriculum and those providing the modified national curricula of public schools. In addition to incorporating elements of western education in their programmes, both also adopted modern organisational and management styles of public schools. However, they differ from the latter in their conscious projection of distinct Islamic cultural identity and orientation in the physical outlay of the school, dress and discipline.

Features of Muslim Schools

In Muslims established schools in Nigeria, opportunity is created for Muslim children to learn and practise some Islamic cultural heritages like *Salah* and *Dua'*. The salient point that distinguishes some of these schools from other schools is mostly noticed in the area of dressing (school uniform). While in term of curriculum, is still the same with what is obtainable in the public schools

Islamic Institutions play an important role in the lives of individuals and societies. An Islamic school is important because it:

1. Provides Muslim children with an environment in which they can learn and live Islam.
2. The homogeneity of their culture and values creates social and emotional stability which facilitates and accelerates their learning in general areas of education (math, science, language arts, etc.).
3. They develop a strong sense of belonging to the Muslim *Ummah*. They not only preserve rich Islamic heritage, but contribute towards development and progress of the Muslim *Ummah* in general²⁰.

Contemporary Challenges Ahead of Muslim Schools

Challenge is what is posed to someone or group of people to stimulate progressive actions and competition which have not been originally planned for, and that what causes this stimulation (stimulant) is also referred to as a challenge²¹. So, in this work, challenge should not be misconceived as problem. In another word, the contemporary challenges as used in this study imply what should be the watch of Muslim schools.

However, to discuss the challenges ahead of any type of schools, reference will be made to the goals on which a school is established. Thus, the goals of Muslim schools could be taken from the general aims of Islamic education. Aims of Muslims Education should serve as a guideline for all Muslims²². In Muslim educational institutions, education should aim at the balanced growth of the total personality of man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore, cater for the growth of many in all the aspects; spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim and objective of Muslim/ Islamic Education is to realize complete submission to Allah at the individual level, the community and humanity at large²³.

In addition, the aims and objectives of Muslim schools include:

- i. To develop the intellectual, physical, moral, aesthetic and spiritual potentialities of the children for the purpose of Ibadah.
- ii. To provide such education as will develop mental, moral and physical aspects of a child's personality in the light of Islam.
- iii. To make learner realize that physical strength and energy is properly used only when it resists evil and upholds virtue in the society²⁴

However, as the name implies, Muslim schools are to focus on bringing up an individuals in accordance with the teaching of Islam. The type of training the products of Islamic/ Muslim schools be exposed to is to be directed towards meeting the challenges and standard set in Islam as emphasized in the Qur'an Suratul Qasas :77

﴿وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا
وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا
يُحِبُّ الْمُفْسِدِينَ﴾ "سورة القصص: ٧"

"But seek, with that which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and be generous as Allah has been generous to you, and seek not mischief in the land. Verily, Allah likes not the mischief-makers."²⁵

The implication of the above verse as regard the challenges and focus of Muslim schools on their products in Nigeria are as follow:

Message Dissemination

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ

"But seek, with that which Allah has bestowed on you, the home of the Hereafter..."²⁶

The proprietors and founders of Islamic/ Muslim schools should aim at disseminating the true message of Islam to their products. The schools established are Allah's favour bestowed on proprietors. The prime goal of founders of school should be to complement the efforts of home (parents) and masajid (mosques) in transmitting Allah's message to the young but growing generations. The essence of creation is Ibadah, this would be impossible without adequate knowledge.

فاعرفوني قبل أن تعبدني meaning "acquire the knowledge of my essence before an attempt to worship me"

An individual needs to be well-informed of his obligations and duties towards the Almighty Creator Allah (SWT). The knowledge of how to worship Allah and how to live as *Khalifah* – Allah's viceroy on this globe are essential needs of every man. But unfortunately, when we look inwardly into the situation in our society it could be observed that many people lack the knowledge and understanding of the essence of creation (*Ibadah*). Muslim schools should however, plan and design a curriculum that would meet the challenges of having products that would be well-informed of their responsibilities towards Allah and essence of creation (*Ibadah*). This is why the first verse revealed in the glorious Qur'an focuses seeking knowledge in the name of Allah. In other words, Muslim schools should focus getting their products acquainted and equipped with all ingredients that can make them qualify as *Khalifah* – viceroy of Allah on earth. Curricular, syllabi, modules and course works that would accelerate the attainment of the above points should be adopted in Muslim schools.

It is pertinent to note that the school functions to complement the efforts of home (parents) in raising and upbringing children. It is a consensus opinion of Islamic scholars that Islam compels parents to teach and preach Allah's words to their children²⁷. So, if Muslim schools are to assist the Muslim homes, the first and top – most challenge ahead of those schools is to get their wards acquainted with Islamic

fundamental doctrines. AbdulHafiz²⁸ has enumerated about nine dimensions of training needs of students of Muslim schools. The dimensions are:

- Religious/Convincing faith training needs
- Devotional training needs
- Social training needs
- Character training needs
- Emotional/ Psychological training needs
- Scientific training needs
- Physical training needs
- Health Habit training needs
- Moral, Cultural, Civic and Security training needs

Religious and Faith Training Needs: This implies that every student must be given a training that would aim at instilling the oneness of Allah in child. *Kalmatush-Shahadah* (declarative statement) must be enshrined in their principles of life. In addition, adoration of Allah must be inculcated in every student. This includes being conscious of Allah, seeking for His help in all ramifications and believing in pre-destination/pre-legislation. As such, students should be taught AlQur'an and be give a pattern of training that conform with the Islamic principles of faith. To stress the cruciality of the above point, a prophetic tradition is presented.

عن أبي العباس عبد الله بن عباس رضى الله عنهما قال: كنت خلف
النبي صلى الله عليه وسلم يوما فقال: يا غلام إني أعلمك كلمات:
احفظ الله يحفظك، احفظ الله تجده تجاهك، إذا سألت فاسأل الله،
وإذا استعنت فاستعن بالله، واعلم أن الأمة لو اجتمعت على أن
ينفعوك بشيء، لم ينفعوك إلا بشيء قد كتبه الله لك، وإن اجتمعوا
على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك،
رفعت الأقلام وجفت الصحف. رواه الترمذي وقال حديث حسن
صحيح.

ولى سواي غير العزلي: احفظ الله تجد أمالك تعرف إلى الله في
الرخاء يعرفك في الشدة، واعلم أن ما أعطاك لم يكن ليصيبك وما
أصابك لم يكن ليخطئك، واعلم أن النصر مع الصبر وأن الفرج مع
الكرب، أن مع العسر يسرا.

Abu al-'Abbas 'Abdullah bin 'Abbas, *radiyallahu anhuma*, reported: One day I was behind the Prophet, *sallallahu 'alayhi wasallam*, and he said to me:

"O young man, I shall teach you some words [of advice] : Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you (have need to) ask, ask of Allah; and if you seek help, seek help from Allah. Know that even if the Nation (or the whole community) were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allah has already recorded against you. The pens have been lifted and the pages have dried."

[Al-Tirmidhi relates this and says: It is a good, genuine Hadith]

In a version other than that of al-Tirmidhi it reads:

"...Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship."²⁹

Devotional Training Needs: this is also another dimension of kinds of knowledge that must be exposed to every Muslim child. It is next to faith training. It is a devotion that waters the flour of faith enshrined in the mind. With devotion, faith grows, develops and flourishes. The canonical devotion in Islam includes *Salah*, *Sawm*, *Zakat*, and *Hajj*. In Islamic school, students should be exposed to adequate training as regards

Islamic practical devotions. *Mayjid* should be erected in every Muslim school to provide adequate avenue and opportunity for Islamic devotion. They should be well acquainted with the theories and practices of Islamic devotion. So that by the time they will be graduating, they would have become habituated with *Salah* and other devotional practices.

Socio-cultural Training Needs: This implies that products of Muslim schools must be exposed to socio-cultural values of the society

وَلَا تَنْسَ نَصِيكَ مِنَ الدُّنْيَا

"...and forget not your portion of lawful enjoyment in this world;...."³⁰

The relevance of the above excerpt of the glorious Qur'an with the focus of Muslim schools on their wards is that the products must be trained and educated in accordance with the national goals of education. They must be firmly grounded in a kind of knowledge that will facilitate their civic education and boost their ability in the discharge of socio-cultural and national responsibilities

Character Training Needs: one remarkable responsibility of a formal academic institution is character training. In fact, this has been part and parcel of underlining principles of African traditional education. Products of Islamic/ Muslim schools therefore, must be given sound character training

Emotional / Psychological Training Needs: Islam has in so many ways and dimensions made a provision for emotional and psychological training. An instance is the prophetic tradition given below:

Abu Hurairah, *radiyallahu 'anhu*, reported that a man said to the Prophet, *sallallahu 'alayhi wasallam*:

"Advise me!" The Prophet said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet said in each case, "Do not become angry and furious."³¹

Also, a statement from Hadith 19 stated earlier reads'

"And know that victory comes with patience, relief with affliction, and ease with hardship."³²

The above buttresses the fact that products of Muslim schools should be given training that will equip them in managing their emotional and psychological phenomena.

Scientific /Intellectual Training Needs: This is based on provision of sound scientific, technological and entrepreneurship training

وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

"...and forget not your portion of lawful enjoyment in this world:...."³³

In Islam, education implies giving adequate and all- encompassing training that would lead to all round development of man. This world and its compositions are created for man's utmost and judicious utilization. This is evident in the qur'anic story of creation of the first man on earth.

And He taught Adam the names of all things; then He placed them before the the angels, and said: Tell me the names of these if ye are right."³⁴

Exposing the first man Adam by the Almighty Creator Allah to the names and uses of already discovered and yet to be discovered scientific and technological apparatus implies that those things Adam was exposed to are meant for usage on the earth so as to enjoy a comfortable, conducive and convenient living as the *khalifah*-Allah's viceroy on earth. This is because, the exposure to those apparatus was mentioned immediately after the creation. It also implies that the progenies should learn and research into the essence and uses of those apparatus their great progenitor was taught by Allah so as to enjoy a comfortable and promising life as Allah's *khalifah*-viceroy.

We are now in the technological and industrial ages with much emphasis on science, technology and entrepreneur. This implies that the big challenge which Muslim schools should champion its cause is to provide a kind of training that would make their products acquainted with functional scientific, technological and entrepreneurship knowledge.

Despite the proliferation of numerous Muslim schools in Nigeria, the present researchers noted through personal observations that the Muslim communities are still short of technocrats and human resources in various spheres of life. Therefore, all hands must be on deck to make sure that products of Muslim schools are prepared for scientific, technological, and entrepreneurship development.

Another challenge which Muslim schools should champion its cause is that of professionalism. This implies putting into practice the acquired skills, knowledge, wisdom and experience with highly acceptable standards. Muslim schools should pattern their schools and curricular in a way that would facilitate and enhance professionalism among its products in such a way that each of the products would live and conform with the normal standards and constitution of the society.

An inward look at

﴿وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ﴾

"..and be generous as Allah has been generous to you..."³⁵

It could be inferred that professionalism is also permeated in the concept of ihsan that the verse enjoins man to adopt. One is instructed to be orderly, generous, kind, competent and confident in his bid to put the knowledge acquired into practice. Muslim students need to be informed of the fact that knowledge, ideas, skills and experience acquired must be put in practice with adequate spirits of professionalism. Therefore, Muslim schools should aim at producing individuals who would not only be trained to be sound academically, but also professionally upright.

Physical Training Needs: Muslim children need to be given sound physical training viz-a-viz their academic training. For instance, it was reported from Umar bn AL-Khattab (MAY Allah be pleased with) said: exposed your children to training in swimming, archery and horse riding"

Health Habit Training Needs: Islam is concerned about human's health and hygiene. It shows keen interest in child's health. Thus, it advocates for the interest of people health habit. In Islam, human body is a material entrusted to him and as such, he must properly take its care. . Students in Islamic/ Muslim schools are to be exposed to functional health habit training

Moral, Cultural and Civic Training Needs

Another vital area of focus for Muslim schools is moral and cultural training. Security building and inculcation of cultural and national values should be embedded in the school curricular. Immorality, insecurity, indiscipline, corruption, cultism, gangsterism, alcoholism, adultery, fornication and examination malpractices are all mischievous acts which a Muslim should eschew.

﴿وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ﴾

".. and seek not mischief in the land.." ³⁶

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