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HISTORY OF ISLAM AND ISLAMIC EDUCATION IN NORTHERN NIGERIA UP TO 1909

BY

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Abstract
This paper examines the historical development of Islam in Nigeria, highlighting the significant roles played by Islamic scholars, traders, and merchants in its spread, particularly in Northern Nigeria up to 1909. Through their sustained efforts, Islam became deeply rooted in the social, cultural, and intellectual life of the region, with scholars serving as key agents in the transmission of religious knowledge and values. Given that Islam places strong emphasis on education, the study also explores the concept and dimensions of Islamic education. It provides a critical analysis of its underlying principles, including its aims, purpose, and nature. Islamic education is presented not only as a means of acquiring knowledge but also as a system for moral and spiritual development, aimed at shaping individuals who can contribute meaningfully to society. Furthermore, the paper investigates the major factors that influenced the development of Islamic education in Northern Nigeria prior to 1909. Particular attention is given to the challenges and transformations that occurred with the introduction of Western education by Christian missionaries and colonial authorities. This period marked a significant shift in the educational landscape, creating tensions as well as interactions between the two systems of education. Despite its importance, this area of study has received limited attention in existing scholarship. Therefore, this paper seeks to fill this gap by drawing on both primary and secondary sources to present a comprehensive account of the evolution of Islam and Islamic education in Northern Nigeria. In doing so, it contributes to a better understanding of the historical foundations and development of education in the region.
Keywords: Northern Nigeria, Islam, Islamic Scholars, Christian Missions and Western Education

Introduction

Islam and Islamic education go hand in hand. But Islam mentions specifically the acquisition of knowledge by Muslims, male and female, old or young. It has special regard for and benefits to the learned above the unlearned because both of them cannot be placed on the same pedestal in the hereafter. (Hossain, 1979:91). Thus, the spread of Islam and its attendant literacy in West Africa came about as a result of the activities of Muslim clerics and traders. The Sanhaja Berbers of North Africa took opportunity by the Trans-Saharan trade routes to spread Islamic teaching/learning in West Africa. The Trans-Saharan trade routes between the North African countries and the Western Sudanese Empires contributed tremendously to the spread of Islam and Islamic teaching among the Sudanese people. In particular, the Berbers propagated Islam and taught Arabic in Ghana, Mali and Songhai empires. (Jawondo, 2022).

The planting of Islam in Nigeria was put at the time when Islam was adopted by Kanem ruler, Ummel Jilmi who reigned between 1085 and 1097 through the agency of the famous Muslim scholar, Hamed Muhammed Mani. Mai Dunama 1097 – 1150 went ahead to promote Islamic learning and the performance of pilgrimage to Mecca. (Fafunwa, 1974). Islam came into Hausaland in the early fourteenth century through the efforts and activities of traders and Muslim clerics. Forty Wangarawa were reported to be responsible for introducing Islam into Kano during period of Sarki Ali Yaji between 1349 – 1385. A Mosque was commissioned, an *Imam, Muezzin* and *Qadi* were employed. Also. During the time of Sarki Yaqub between 1452 – 63, some Fulani scholars went to Kano, having with them books on theology and Islamic jurisprudence. Islam became well established during the time of

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Sarki Muhammad Rumfa. Islamic scholars from Timbuktu flocked to Kano to teach and propagate Islam. For instance, Rumfa entrusted the writing of a book entitle, *The Obligation of the Princes* to that famous Islamic cleric called Al-Maghili. (Fafunwa, 1974).

But the introduction of Islam by the Wangarawa into the Hausa states of Kano, Katsina and Zazzau (Zaria) has been refuted by scholars. However, the Wangarawa only tried to convert the people of the areas who were traditional believers to Islam. In addition, the Fulani clerics also complemented the effort of the Wangarawa to spread Islam in Hausaland and beyond. For instance, in Kano, literary activity was promoted and nurtured by scholars such as Ahmed B. Umar B. Godala, Makhluf al-Bibali, Shaykh Aqit and Abdul Rahman Sugain. Literary and training of Islamic schorlars in Katsina was led by Gadala, Makhluf al-Bibali Ahmad al-Tazakhti was not only an erudite scholar but was also appointed a Qadi in Katsina. Those who benefited from their wealth of knowledge were Muhammad al-Katshinawi, Muhammad Dan Masani who authored *Shifa' al-ruba fita'rif fuqaha' Yoruba*, Shaykh Jibril B. Umar was reputed for Islamic teaching and travelled to Agades and Hausaland. He in turn produced famous students such as Shaykh Usman Danfodiyo, Shaykh Abdullahi Fodiyo and Shaykh Alimi of Ilorin. (Jawondo, 2002:148).

Johnson posits that Islam go to Yorubaland towards the end of 18th century Southern Nigeria had deep Islamic presence before the Jihad of 1804 led by Shaykh Danfodiyo. That Islam reached Oyo Empire through the efforts of Baba Yigi who was of Arab descent during the period of Alafin Ajagbo. (Gbadamosi, 1978:5). Baba Yigi a Muslim Nupe envoy was asked by another important Muslim teacher called Baba Kewu to urge Alafin Ajiboyede to stop his excesses. This perhaps, marked the beginning of Islam in Oyo. Apart from the planting of Islam in Yorubaland by the Nupe, Islam got to Yorubaland through Borno. (Balogun, 1984). The exact date of the in-road of Islam into Yorubaland cannot be fixed with precision. This was as a result of the fact that it was not mentioned nor planned for. More importantly, the first Yoruba Muslim had to pray secretly on their own. What is understandable is that in the seventeenth century, Muslim were mentioned in Yorubaland. By the end of the eighteenth century, the position of Islam in Yorubaland was such that the Yoruba Muslims started to Islamise towns such as Porto-Novo and Dahomey. (Gbadamosi, 1978:4). For instance, Owu, before its demise in 1825, had many Muslims. Islam got to Ketu by the end of the eighteenth century. In Lagos, King Adele I 1775-80 was reported to have favoured Islam in1870. (Gbadamosi, 1978:5) Igboho, a town in the north-east of the Yorubaland had the presence of Islam through Muslims who settled there called the Molaba or Molawa. (Gbadamosi, 1978). In Ibadan, there was such a phenomenal growth and development of Islam that by 1850, a Muslim known as Opeagbe, emerged from the ranks and consequently became the *Baale*, the most senior political figure. Islam enjoyed such a patronage and influence in such a way that free hands were given to Muslim community to construct Mosques and develop *Madrasas.* (Gbadamosi, 1983).

Islam got to Iboland around the Ibo-Eze division very close to Nsukka, and the first place where a great number of Muslims occupied and assumed their Islamic teachings and constructed Mosques, was Ibagwa-Nkwo, five miles away from Nsukka. The Igala Muslims were found in this area because Igala division extends southward between the Niger and Anambra rivers. The Hausa-Fulani and Nupe Muslims had earlier made their commercial and trade contact in these areas. But the Fulani Jihad of Shaykh Usmanu Danfodiyo gave them the impetus to spread Islam. Therefore, Islam manifested in Iboland in the 19th century but just very small number accepted the Islamic faith. (Doi, 1974). It must be stressed that the history of the teaching of Arabic in the whole Islamic world with particular reference to the non-Arab world, has always been the history of the spread and entrenchment of Islam. That is why the rudimentary Arabic schools in Nigeria were known as Quranic schools because both Arabic and Islam were taught together. Arabic alphabet cannot be read in isolation with the reading of the Quran. There are two kinds of

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Quranic schools in Hausaland. The *Makarantar Allo* or Tablet schools and *Makarantar 'Ilmi* or the higher schools. The system of teaching and learning the Quran and the Arabic began in Northern Nigeria where the *Muallims* in earliest time were dependent on charity or *Sadaqah* for their survival. (Fafunwa, 1974). Admission into the Quranic school is not confined by age but most the pupils begin it around the ages of 4 and 6. Some pupils are introduced to Quranic school much earlier. Children who wish to continue with their learning after completing the Quranic school do so in higher learning school called *Makarantar 'Ilmi.* No specific academic prerequisite is requested for admission (Ozigi & Ocho, 1981). M. A. Zaki Badawi has made the following comparisons between the Traditional Islamic education and the Modern Islamic education. According to him traditional education was part and parcel of the whole society. The education institutions were unique in their outlook because they were responsive to the needs and yearnings of the society. On the other hand, modern education is borne out of a school established by the government, which pupils are forced to attend. The Muslim schools placed much emphasis on moral and religious training. But the modern type schools have embraced the secular type putting behind them the most important part of their educational needs in accordance with their societal needs. (Badawi, 1979).

Geographical Location of Northern Nigerian

Northern Nigeria covers a large land mass. It has an intersection, longitude 7^0 50E and below latitude 7^0. The region is predominated by the Hausa tribes who are largely Muslims. The present-day Northern Nigeria is a reflection of the amalgamated Northern protectorates of 1914. The region comprises of three geo-political zones which include North Central, North West and North East. The larger proportion of the North falls within tropical climate with little sign of desert encroachment at the Borno and Sokoto axis. (Olukoju, 1991).

Concept of Islamic Education

Several efforts have been made by scholars to define Islamic education. Among such scholars were *Ashraf* and *Hussain,* who posit that Islamic education involved giving out instruction exclusively on theological matter in such a way that the learner would be able to understand and practice the five pillars of Islam. In a similar manner, Mohammed opined that Islamic education can be defined as a process of self-discipline which promotes spiritual, intellectual and of course the intellectual growth and development of the individual. But the definitions may not be enough to stand the test of time because we need to understand that Islamic education is not limited to the compliance and practice of the five daily prayers of Islam only. In addition, the spiritual and intellectual development are two out of the three very important and essential aspects of personality development. Therefore, Islamic education can be defined thus:

> Islamic education is a system of education which entails ideological concept expounding the very nature of life (here and after) and prescribing the position of man and his role on earth. (Ajidagba, 1998:9-12).

This definition was generally influenced by the opinion of Qutus who mentioned that Islamic-education involves the doctrine and pragmatic set-up which come from and premised on ideological framework. This particular framework involves ethics and its sustaining power, politics and its characteristics, social order and its values, economic precepts and its philosophy and internationalism in all its facets. Islamic education has been confused with Islamic studies. Whereas Islamic studies can be regarded as an academic subject which takes place in a formal classroom situation. Islamic education means the totality of the scrubbing of an individual within the confine and context of Islamic faith. Thus, it may be further stated that this goes beyond the classroom situation as it may be learnt formally,

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non-formally and informally. (Ajidagba, 1998:9). In addition, an Islamic educationist defined the aims of education as, "to initiate the people into worthwhile activities, but these worthwhile activities are defined by the Islamic judgments". In another perspective, Islamic education "aims at producing responsible citizens, well aware of their rights and how to claim them without affecting other people's rights: citizens who are conscious of their duties and their commitments to the service of their society. It investigates all aspects of life, spiritual, material and intellectual, with one objective, that is to improve it". (Galandaci, 1993).

Aims of Islamic Education

The first conference on Islamic education held in Makkah from 31st March to 8th April, 1977 under the aegis of King Abdul Aziz University, highlighted the basic ideas and goals of Islamic education. In its resolutions at the meeting, conference defined the aims of Islamic education as follows:

> The aims of Islamic education is to form persons who will be good, and worship God as He deserves to be worshipped, who will use the knowledge to enjoin people (Ya'mur) on earth and utilize it in accordance with God's law in the service of belief and accordance to it scheme. (Galandaci, 1993).

Therefore, the system of Islamic education must achieve three things:

> A Muslim must acquire religious knowledge so as to know his Creator, obey His laws as revealed to Prophet Muhammad, worship Him and fulful all the religious obligations as stipulated. He must also learn how to cultivate the earth and benefit from what God has created. He must learn to be a responsible and useful citizen capable of performing his duties in the best interest of the community he lives in.

In addition, Islam has clearly mentioned the philosophy of education, it has also given Muslims various chances to make good use of their intelligence and discover for themselves those things which God has left for the learned and the wiser ones to reflect their minds upon in so far as they are within the Islamic doctrine. (Galandaci, 1993). The aim of Muslim education is mainly for the creation of the "good and righteous man" who worships and obeys God in the real sense of the term, develops up his structure of his wordly life in accordance with the Shariah (Islamic law) and uses it to sub serve his inner faith. But the meaning of worship in Islam is very extensive and very comprehensive; it is not limited to the physical performance or religious ritual alone but encompasses different aspects of activity: namely, faith, thought, feeling, and work and line with the injunction of God.

Purposes of Islamic Education

The role of Islamic education to an individual is to liberate, create a path to independence and for self-reliance. This is a kind of paradox on which successful living depends. Man has been made noble before Allah, yet his greatness looms through self and also through surrendering of self to the Lord. Thus, only those who are believers equipped to develop spiritually make themselves submissive to Allah. The second purpose of Islamic education is to create a society that is universally free from hatred, free of discrimination but one that is very compassionate and very benevolent towards each other. It must be the one that would contribute to the welfare in line with his talents and strength of resources. Thirdly, Islamic education must be able to inculcate the discipline of hard work and utilizing the hands to change the gifts of nature for the benefit of man. (Alao, 1993). To this end the Almighty Allah says:

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> And say: work (righteousness), soon will Allah observe your work, and His Apostle, and the believers: soon will you be brought back to the knower of what is hidden, what is open, then will He show you the truth of all that you did. (See Suratul-Tawbah, Q. 9:105).

In the Islamic tradition, education was not compartmentalized, as such, there was no rigidity concerning attendance or age classification. There was no general examination in the traditional type of education. The student developed into the system as he intends while his teacher examines him accordingly. Traditional higher education gave student freedom to make his choice as he deemed fit. But the modern one is done through planning. The Muslim schools made the humanity and simplicity their watchwords. By comparison the modern school system portrays in some regards Western industrial setting. Deep sense of personal relationship between the teacher and pupils was built on Islamic traditional system of education. (See Surat al Taubat, Q. 110:111). The teacher is regarded as the spiritual as well as the professional source of guidance. The modern educational system is uniquely impersonal and the role of the teacher is more of the professional than moral one. In fact, modern teacher sees professional obligation as being separate from any moral, or ethical servitude. Muslim educational systems were the preservers of values of the society and its historical heritage. They protect the culture of the society and where need be appropriate changes are affected without being in a hurry to do so. The modern school is regarded as cosmetic, yet it can be used to effect a change radically. This can be as a result of the fact that the modern school is not working in concert with spiritual nor moral value and therefore has no consideration for the society. (Badawi, 1979).

One of the problems of Quranic school is its competition with the state types of education. For instance, in a predominantly Muslim areas many children go to Quranic school than the state type. The reason for this is not far fetched. It is the kind of school attended by the parents themselves. They know what it is all about. As such, they have emotional attachment to it because they were pupils at this school. Most parents prefer this school because they did not know the importance of Western education and nobody took the effort to educate them. The Quranic school seems to be better suited to the type of life in its informal form and sensitivity to local values. This is demonstrated in the policy in respect of attendance, admission, payment of fees and so on. The local Mallams are hostile to Western education because they perceived it as a threat to their wellbeing and prestige in the society. Change is inevitable but human beings are always afraid of change. The Western type of education means change with its attendant reformed economic and social development (Ozigi & Ocho, 1981).

Nature of Islamic Education in Northern Nigeria

The Islamic system of education in Northern Nigeria from its inception up till the present time in some areas comprised the study of the Holy Qur'an under Muslim Scholar (Malams) who are knowledgeable in varying degrees in the study and teaching of Kitab (Book). In that old system of education, pupils sat on mats or bare floors in a clustered way usually in Malam's house, Mosque, or under the shade of trees. There were no modern buildings, comprehensive syllabi or scheme of work. The teacher earned no salary whatsoever. Quranic verses were written in sequential manner usually on wooden slate which were washed off after the pupils had comprehended them. When the pupils get to advanced stage, he should be able to read the Quranic manuscripts available on loosed sheet until he completed the Qur'an. That marked his graduation from the Qur'anic school The more provident student whose parents were desirous or interested in giving them further education may stay or be attached to other Malams who were more learned and specialized in higher education generally or in a specific field of learning. Some of these teachers combine classroom work with open air preaching from which they collected Sadaqah (alms) for the

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maintenance of their families since students did not pay fees. Some of these teachers traveled from one place to another preaching, while students carried their teachers' belonging on their heads. The course had no definite duration, and usually a student's marriage marked his graduation. A student could have more than one teacher, this system was often referred to as the traditional Islamiyyah school. (Ansarul-Islam Society of Nigeria, 1998: 1).

Factors Retarding the Development of Islamic Education

There are some factors militating against the development of Islamic education. These factors can be grouped as those factors relating to government, the proprietors, parents, the society and the media:

a. **Government** - Many successive governments have played various inhibitive roles on Islamic education. On funding, Western education has been funded by government, that is what started in form f grant-in-aid to full take-over and total control of Western schools. This had a negative set back on the development of Islamic education, particularly in Northern Nigeria. In addition, it has been argued that no same person would attempt to condemn the Western education because it has been beneficial to Muslims. But the strong connection which Christianity had with Western education since its incursion into this region led to the development of Islamic order in traditional Muslim communities. Thus, it has been advocated that while Western education was being properly funded, Islamic education should also be given proper and dignified attention through funding. (Ajidagba, 1998:9).

b. **Muslim Proprietors** - The proprietors of Islamiyyah schools have been creating problem for Islamic education. This problem is multifarious. Many proprietors of these schools often travel to Arab countries to ask for financial assistance either through government or philanthropists. The same thing can be said of textbooks given to them free of charge. However, some proprietors did not have what they claimed to have. There were no students to show for the claimed schools no were there facilities to promote Islamic learning. Such proprietors would only call for launching one way or the other to deceive people in the name of higher institution. Lack of unity has also been retarding the progress of Islamic education particularly among the proprietors. Every proprietor is after his own pocket. This made it difficult for them to articulate their various opinions so as t move the system of Islamic education forward, (Ajidagba, 1998).

c. **Muslim Parents** - Muslim parents have their own share of the problems confronting Islamic education. Some of them have what can be called disdainful manner in which students who preferred to go to Islamic schools are handled and treated. It is true that the present situation calls for liberated minds through westernization but an average Muslim parents spent heavily on Western education than Islamic education. For instance, in some Muslim home, Islamic education has not been given proper attention it deserved. For instance, some parents send to Islamic schools, only children who in their own opinion would not be able to cope cognitively with Western education or those who have one form of disability or the other, (Ajidagba, 1998).

d. **The Society** - The event that is happening in our society is a true picture of what happens in the family. For example, the Nigerian society has not been able to appreciate the fact that there is something beneficial in Islamic system of education more than religious knowledge. There is this wrong notion that anybody studying Islamic education can only operate or function as a full time *Mallam* (teacher) with pedagogy of teaching, a profession that has been relegated to the background. In some communities, Islamic education has been perceived as been education for the *Al-Majiris* (corrupt word for Al-Muhajirin), which originally

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signifies the immigrants but misunderstood to be beggars. This phenomenon has been prevalent in the North because of lack of knowledge in some quarters. It is sad to note that it is a common sight to see students that are under the custody of some Mallams for Islamic teaching and upbringing moving around begging for alms. This is very shameful and it is high time this shameful attitude changed for better. There must be a collective responsibility to enlighten the Muslim *Ummah* that Islamic education is a utilitarian type of education and not for the nonentities. (Ajidagba, 1998).

e. **Mass Media** - The mass media is a major agent of socialization because it is educative, entertaining and informative but this agent has been under attack because some critics have seen it as been one sided, for instance, an Islamic scholar made his own submission on mass media thus:

> The most destructive and vociferous attacks on Islamic education or anything. Islamic is always championed by the mass media in Nigeria. A keen watcher of events may not be too astonished about this situation because, the Nigerian press can aptly be described as a Christian press; for the simple reason that Christians own or control over 90% of the media outfits (print or electronics) in the country, the comparative edge the Western educational system has over its Islamic counterpart can be credited to the ceaseless propaganda of the press. (Ajidagba, 1998).

This writer has a right to his own opinion but he may not be taken seriously because the press has the unique function to condemn ills in the society be they Christians or Muslims. The mass media is a strong agent of education and mobilization as far as Islam is concerned. It must be seen as an agent of education and mobilization. In Islam, learning is very essential to every Muslim, and it is not just a right or privilege incumbent on every Muslim. A famous tradition says: "Search for knowledge be it in China". The taught one has been mentioned by the Holy Qur'an and the tradition of the Holy Prophet Mohammed. There were also many references is both the Quran and Hadith where learning has been promoted and given rightful place and honour. This, searching for knowledge is seen as one of the most rewarding acts of worship that a Muslim must involve himself in.

The Introduction of Western Education in Northern Nigeria

Western education was brought into Nigeria by the Christian missionaries who arrived Nigeria in 1842. The first to arrive were the Wesleyan Methodists who settled at Badagry. They were followed immediately by the Church Missionary Society (CMS) in December, 1842, the American Baptist Mission in 1853 and lastly the Roman Catholic Mission (R.C.M) 1860. No sooner had hey arrived, that the missionaries especially the Methodist and the Church Missionary Society now called the Anglican, embarked upon the opening of a number of primary schools for general education of the converts. Instruction was rendered in the four R's: Reading, Writing, Arithmetic and Religion. (Ayandele, 1966:4). The purpose of this was to train teachers, catechists, interpreters, servants and cooks. Any education far and above primary school was not the aim of the missionaries. The year (1882 – 1925) witnessed the beginning of both the government and continued missionary efforts. More importantly, the ambivalent attitude of government in the provision of education changed when in 1882 the British Administration passed the first education ordinance. Without doubt, this ordinance was a giant stride in the history of education in Nigeria because it was during this time that the government became very much alive to its educational responsibilities by playing a major role in the provision and control of education at all level. (Ayandele, 1966:14).

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The period between 1921 – 1939 marked the beginning of active government involvement in education. The major theme in the discussion of government efforts in setting up the pace for the development of secondary grammar school education during the period under review was the Education Ordinance passed in 1926. In line with the development of grammar school education in Nigeria, the 1926 Ordinance provided *inter alia,* the constitution and strengthening of a Board of Education. It empowered the board's control of the opening of new schools and the closing of inefficient ones. The appointment of managers of non-government schools and compulsory inspection of schools was legislated. Finally, the need to register teachers, and the establishment of school committee and revision of the grants-in-aid system was made. During this period, the government commissioned a number of secondary schools. This included Queen's College, Lagos in (1921) and Government College, Ibadan (1929). These schools were so established to serve as models to other secondary schools in the country. (Ayandele, 1966). While the period of local community efforts since 1939 was also a unique one, the most important factor during this time was the role of various local communities in the development of education at the secondary school education in Nigeria, especially during this period, local demand and indigenous efforts were very important. However, the effort of works done on the development of grammar school education in Nigeria seemed to have exaggerated the efforts of the Christian missions while indigenous efforts have not been well appreciated. (Ayandele, 1966).

For instance, the mission schools were said to be community schools, although mission schools were so established and even maintained by the various communities who only used the names of the Christian missionary bodies to which they belonged. Therefore, despite the roles of local communities to the commissioning and maintenance of such schools as Molusi College, ijebu-Igbo, Oduduwa College, Ile-Ife and a host of others, these local communities have also contributed tremendously to the opening of different Christian missions and indeed Muslim secondary schools in their different communities. (Ayandele, 1966). Western education was unpopular with the people of the North as parents refused to send their children to school. They showed their reservations to the establishment of a secular school. Their reservations emanated from the suspicion that Western education could turn their wards against Qur'anic education. (Danmole, 198). Generally, suspicion often attended the introduction of Western education among Muslims during the colonial period. It was in line with this development that T.G.O. Gbadamosi observed that the Yoruba Muslims, especially in Lagos, were not hostile to Western education as such but were very skeptical and suspicious of the kind of education their children would receive from the Christian Missionary Schools. To some Muslims in the North, the introduction of Western education was an insult on the culture of Islam, while it may be pointed out that the colonial government might not have intended to use schools for the teaching of Christianity, many Muslims in Northern Nigeria perceived Western schools as institutions that would snatch away their children from the Qur'anic schools. (Danmole, 1980). In Northern Nigeria, Lord Lugard embarked on a policy as it related to government sponsored secular education in the emirates of Northern Nigeria. (Osoba and Fajana, 1980:573). As a result, there was a separate educational policy for emirates whereby the government established a rigid system closely allied to colonial system and which was intended to produce Western educated elite that would be relevant to the colonial system. The Quranic schools were allowed to thrive in the minority areas so that people became critical of the colonial system. Hence, two classes of educated elites emerged. Those who allied to the colonial system and the non-conformists. Lugard mentioned that his main concern in educational policy ad programme was not to tamper with the Islamic basis of the traditional emirate authority which was very important to his administrative strategy.

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Thus, he adopted a method of ruling the emirate institution and insulated the north from the alleged corrupt influences of the Western educated natives of Lagos in particular and Southern Nigeria in general. For instance, his aim at encouraging the emirates to develop their pre-existing educational system along secular line was not fully translated into reality. Even though, in the North for instance, Lugard mentioned that his government would not interfere with the people's religion and that their wellbeing would be respected. Earlier in 1901 he assured the Lamido of Adamawa that the colonial administration would not interfere with religion. (National Archives Kaduna, 1902:63). The Lugardian policy for education in Northern Nigeria created a gap between Muslim emirates and their non-Muslim counterparts from the South. Thus, the establishment of a school at Nassarawa in Kano in 1909 culminated into the expansion of secular types of education in Northern Nigeria Pupils were reported to have been enrolled into the school by force from all over the emirates. (Graham, 1966).

Conclusion

This paper has examined the place of Islam and Islamic Education in Northern Nigeria up to 1909. We have traced the inroad movement of Islam into Northern section with the vital roles played by the trans Saharan trade routes. We have also noted the significant roles played by the various Islamic scholars with particular reference with the Berbers particularly during the reign of Ummel Jilmi. In addition, various factors retarding the development of Islamic education have been identified and discuss. This paper was concluded with the introduction of Western Education through the instrumentality of the Christian Missions who were pacesetters of Western Education and the coming of the British Administration who opened the first secular school in Northern Nigeria in 1909.

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