

4th Session

RADICALISM AND EDUCATION IN THE ISLAMIC COUNTRIES

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The State of Education Opportunities in Pakistan

Dr. Fatema Hassan

Islamic Education in Nigeria: Some Issues in Modernity and Tradition

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التعليم العربي الإسلامي في النيجر، النشأة والتطور العقبات والحلول

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The State of Education Opportunities in Pakistan

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Introduction

Learned Scholars, colleagues and worthy organizers of this conference

I feel honored to be invited to the International Conference on Education in Islamic Countries organized by Turkish Asian Center for Strategic Studies (TASAM).

The Islamic world and its people today are facing challenges of a degree never seen before in our collective history. Political turmoil, wars, lack of democracy, suppression of human rights and inequality of opportunity are common issues faced by a number of Islamic countries. In my talk today I shall share with you some salient features of the educational system and society in Pakistan. I shall also discuss at some length the issues and problems relating to what the Western press simplistically terms as “fundamentalism” and “terrorism”, but which is a more complex problem in South Asia. .

Pakistan is the [sixth most populous country](#) in the world and the [second most populous country with a Muslim majority](#). Its territory was a part of the [pre-partitioned British India](#) and has a long history of settlement and civilization including the [Indus Valley Civilization](#). The territory was incorporated into [British India](#) in the nineteenth century. Since its independence, the country has experienced both periods of significant military and economic growth and has also experienced times of significant instability. Before I go further let's take a look on geography of Pakistan.

Geography

Pakistan covers 800,000 (eight hundred thousand) square kilometers approximately the combined land areas of France and the United Kingdom. Pakistan borders Iran on the South West, Afghanistan on the North West, China on the North East and India on the East.

The different types of natural features range from the sandy beaches, lagoons, and mangrove swamps of the southern coast to preserved beautiful moist temperate forests and the icy peaks of the Himalaya, Karakoram and Hindu Kush mountains in the north. The northern parts of Pakistan attract a large number of foreign tourists. To the west of the Indus river are the dry, hilly platos of Balochistan; to the east are the rolling sand dunes of the Thar Desert. The Tharparkar desert in the southern part of Sindh, is the only fertile desert in the region. Most areas of Punjab and parts of Sindh are fertile plains which makes Pakistan primarily an agricultural country.

Demographics

Pakistan is one of the most densely populated countries in the world. A large percentage of the population is semi-nomadic, engaged in cattle and sheep farming and moving whenever there is a drought. Pakistan has an estimated population of 164.7 million as of 2007. Pakistan is expected to surpass Brazil in population by the year 2020 because of the high growth rate of approximately 2.4%. The country has a high fertility rate of 34 per thousand, a death rate of 10 per thousand. Due to lack of proper medical facilities the infant mortality rate is high at 70 per thousand births.

The demographics of religion in Pakistan were significantly influenced in 1947 by the movement of Muslims to Pakistan, and Hindus and Sikhs to India. Census data indicates that 96% of the population are Muslims, (nearly 77% are Sunni Muslims and 20% are Shi'a Muslims. Minority religions include Hinduism (1.85%), Christianity (1.6%), as well as much smaller numbers of Sikhs, Parsis, Ahmadis, Buddhists, Jews, and Animists (mainly the Kalasha people of Chitral).

The major ethnic groups are - Punjabis (44.68)% of the population, Pashtuns (15.42%), Sindhis (14.1%), Seraikis (10.53%), Muhajirs (7.57%), Balochis (3.57%) and others (4.66%). As of 2007, about 2 million registered

Afghan refugees — approximately 81.5% being ethnic Pashtuns — remain in Pakistan as a result of the wars in Afghanistan. Urdu is the national language and *lingua franca* of Pakistan while English is the official language, used in the Constitution and widely used by corporate businesses, the educated urban elite, and most universities.

Administrative divisions

Provinces and territories of Pakistan

Pakistan is a Federal Republic and is headed by a President. Pakistan is divided into four provinces. A capital territory and federally administered tribal areas. Pakistan exercises *de facto* jurisdiction over the western parts of the Kashmir region, organized as two separate political entities (Azad Kashmir and Northern Areas), which are also claimed by India. Pakistan also claims Jammu and Kashmir, which is a portion of Kashmir that is administered by India.

In 2001 the federal government abolished the administrative entities called "Divisions", which used to be the third tier of government. The entities called "Districts", which used to be the fourth tier, became the new third tier. The provinces and the capital territory are subdivided into a total of 107 districts which contain numerous tehsils and local governments. The tribal areas comprise seven tribal agencies and six small frontier regions detached from neighbouring districts whilst Azad Kashmir comprises seven districts and Northern Areas comprises six districts.

Provinces: Balochistan, North-West Frontier Province (NWFP), Punjab, Sindh. Balochistan and NWFP also have Provincially Administered Tribal Areas (PATA) which are being developed into regular districts.

Territories: Islamabad Capital Territory and Federally Administered Tribal Areas .

Pakistani-administered portions of Kashmir: Azad Kashmir, Northern Areas.

Economy

Pakistan is a rapidly developing country which has faced a number of challenges on both political and economic fronts. Pakistan's present policy challenge is to achieve a level and structure of economic growth that can rapidly reduce poverty. Due to limited natural resources and large development needs the country had no option but to accumulate large national and foreign debt- amounting to approximately \$40 billion in 2005. .

Pakistan's gross domestic product, as measured by purchasing power parity (PPP), is estimated to be US\$439.7 billion while its per capita income stands at \$2,803. Despite economic progress in recent years the Asian Development Bank, the World Bank and the UN Development Program place the poverty rate in Pakistan between 25.7 % – 28.3 %.

The growth of non-agricultural sectors has changed the structure of the economy, and agriculture now only accounts for roughly 20% of the GDP. The service sector accounts for 53% of the country's GDP with wholesale and retail trade forming 30% of this sector. In recent times, the Karachi Stock Exchange has soared, along with most of the world's emerging markets. Large amounts of foreign investments have been made into several industries. The top industries in Pakistan are telecom, software, automotives, textiles, cement, fertilizer, steel, ship building, and more recently, aerospace. In late March 2007, the Asian Development Bank "Outlook 2007" report predicted that strong growth would continue in 2007 and 2008 with growth rates of 6.5 to 7 percent, with manufacturing, exports and consumer expenditure leading the way. Further progress was highlighted by news that the FDI for FY 2006/7 would touch \$7 billion, eclipsing the targeted \$4 billion. Telecoms, real estate and energy are major industries for FDI.

Education System in Pakistan

Pakistan inherited an unjust and class oriented educational system from British India which remains essentially unchanged to this day. The government schools teach through the medium of Urdu language controlled by Provincial and Federal Governments. The private sector schools teach through the medium of English language. This system is the main cause of socioeconomic inequalities they cater to the different socioeconomic classes in the country. Moreover, the students of these three systems of education have

widely divergent views about the militancy, tolerance and gender equality with the Madarassa and the elitist English school students being at opposite end of the spectrum. Education in Pakistan is divided into five levels: primary (grades one through five); middle (grades six through eight); high (grades nine and ten, culminating in matriculation); intermediate (grades eleven and twelve, leading to an F.A. diploma in arts or F.Sc. in science) and university programs leading to undergraduate and advanced degrees. Academic and technical education institutions are the responsibility of the federal Ministry of Education, which coordinates instruction through the intermediate level. However, education is still largely a provincial matter with each province having its own board of education. Above that level, a designated university in each province is responsible for coordination of instruction and examinations. In certain cases, a different ministry may oversee specialized programs. Universities enjoy limited autonomy; their finances are overseen by a Higher Education Commission, as in Britain.

Educational oversight and policies	Ministry of Education
National education budget	Rs.9556.4 million (<u>2007</u>) Approx. 2.% of GDP
Primary language(s)	Urdu and English.
Mainly public system	
Literacy (2007) •Men • Women	56% 63% 36%
Enrollment •Primary •Secondary • Post-secondary	87.3% 44% 4.6%

Historical Background of Education

When Pakistan was founded in 1947 as a result of the partition with India, the country had only one institution of higher education, the University of the Punjab. Over the next 20 years, many private and public schools and higher education institutions were established to help fuel the country's socio-economic development.

In the early 1970s, all of Pakistan's educational institutions were nationalized under the government of Zulfikar Ali Bhutto, who was committed to the idea of Islamic Socialism.

For the next decade, Pakistan's entire system of education was state-run. However, the growing demand for higher education fast outpaced the establishment of new public universities. During that period, the system could accommodate only 25 percent of the high school graduates who applied to higher education institutions. The overcrowding prompted many wealthy Pakistanis to seek university degrees abroad in the United States, Great Britain and Australia, while others sought out private tutors at home or entered the job market without a degree.

In 1979 a government commission reviewed the consequences of nationalization and concluded that in view of the poor participation rates at all levels of education, the public sector could no longer be the country's sole provider of education. By the mid-1980s, private educational institutions were allowed to operate on the condition that they comply with government-recognized standards.

Until 1991, there were only two recognized private universities in Pakistan: Aga Khan University established in 1983; and Lahore University of Management Sciences established in 1985. By 1997, however, there were 10 private universities and in 2001-2002, this number had doubled to 20. In 2003-2004 Pakistan had a total of 53 private degree granting institutions.

The rapid expansion of private higher education is even more remarkable if we look at the number of institutions established on a year-by-year basis. In 1997, for instance, three private institutions were established; in 2001 eleven new private institutions were opened; and in 2002 a total of 29 private sector institutions sprung up

Pre-school

A child may begin his/her schooling at a pre-school at the age of 3. Over the last few years, many new kindergarten (sometimes called Montessori) schools have sprung up in Pakistan.

Primary Education

Formal education in Pakistan starts from around age 5. The first 5 years of school are referred to as Primary. Thereafter, the next 3 are referred to as Middle and the 2 as High School.

Secondary Education

At the completion of High School or 10 years of schooling, students are required to sit for board examinations referred to as Secondary School Certificate examinations or more commonly as 'Matric'. These are administered by area boards. Those that receive passing marks (normally 33%) on this examination are awarded a Secondary School Certificate or SSC.

Post-Secondary

Students may then enter a college to complete two more years of schooling after which they sit for the Higher Secondary School Certificate or more commonly called 'Intermediate' exams. There is a wide choice of subjects that students can choose from during their 'intermediate' college years many of which are technical subjects. Students normally study 5 subjects in a chosen stream such as pre-medical, pre-engineering science and humanities etc. and then sit for the Higher Secondary School Certificate exam in those subjects which are also administered by area boards. Those that receive passing marks (normally 33%) of all subjects cumulative are awarded a Higher Secondary School Certificate or HSSC.

Degrees Offered

Students can then proceed to a College or University for Bachelor of Arts (BA) or Science (BSc) or Commerce/Business Administration (BCom/BBA) degree courses. There are two types of Bachelor courses in Pakistan namely Pass or Honours. Pass constitutes two years of study and

students normally read three optional subjects (such as Chemistry, Mathematics, Economics, Statistics) in addition to almost equal number of compulsory subjects (such as English, Pakistan Studies and Islamic Studies) whereas Honours are three or four years and students normally specialize in a chosen field of study such as Biochemistry or Microbiology(BSc Hons. Biochemistry, Microbiology). It is important to note that Pass Bachelors is now slowly being phased out for Honours throughout the country. Students may also after earning their HSSC may study for professional Bachelor degree courses such as engineering (B Engg), Technology (B tech) medicine (MBBS), veterinary medicine(DVM) law (LLB), agriculture (B Agri), architecture (B Arch), nursing (B Nurs) etc. which are of four or five years duration depending on the degree

Some Masters Degrees also consist of 1.5 years. Then there is PhD Education as well in selected subjects. One has to choose a specific field and a suitable university doing research work in that field. PhD in Pakistan consists of minimum 3-5 years. Pakistani universities churn out almost 1.2 million skilled graduates annually. The government has announced a \$1 billion spending plan over the next decade to build 6 state-of-the-art science and engineering universities. The scheme would be overseen by the Higher Education Commission.

History of Religious (Islamic) Education in Pakistan

Though Islamic rule was introduced in the Indian sub-continent in the early 8th century, the earliest known madressahs in the region were not recorded until the 13th century under the Turks. By the 14th century, Delhi alone had a thousand madressahs and in the 18th century where a curriculum known as the Dars-i-Nizami, devised by Mullah Nizamuddin, became the standard syllabus. This curriculum did not focus on violent jihad.

There are now five broad types of madressahs in Pakistan, four of them belonging to the majority Sunni sect and one belonging to the Shi"ite minority. Among the Sunnis, the majority is of Barelvis, a moderate group who seek to be inclusive of local rituals and customs. Then there are seminaries run by Jamaat-e-Islami, which is non-sectarian but tends to be very politically active.

The remaining two streams of madressahs are considered the most important. The first is the Deobandi school of thought, originating in the Indian town of Deoband, near New Delhi. The Deobandi movement has long sought to purify Islam by rejecting "un-Islamic" accretions to the faith and returning to the models established in the Quran. Then there are the Ahl-e-Hadith (followers of the way of the Prophet (PBUH)) who have a similar emphasis on "purifying" the faith, but follow the Salafi religious jurisprudence (fiqh) as opposed to the Hanafi fiqh used by the Deobandis. Going back down the policy lane, on August 18, 2001 the government issued an ordinance to establish the Pakistan Madressah Education Board (PMEB) which was set up on September 8, 2001. The PMEB's mandate was to establish Model Madressahs and to regulate existing seminaries on the recommendations of its Academic Council. It was also to grant affiliations to existing madressahs in the private sector in an effort to encourage madressahs to provide both religious and secular education. than a mechanism to regulate their functioning.

On June 20, 2002, the cabinet approved a draft law for the registration and financial regulation of Islamic schools. However, the Deeni Madaris (Voluntary Registration and Regulation) Ordinance called for voluntary, not mandatory, registration. It also proposed mechanisms to monitor the funding of registered madressahs. However, the step backtracked when the madressah wafaqs (boards) banded together as the Ittehad Tanzeematul Madaris-i-Deenia (Alliance of the Organisations of the Religious Schools) While the promised presidential ordinance on registration and regulation has yet to materialise, the government formulated a new strategy for the madressah sector, which included a "unified syllabus" for students of all religious sects, pending approval by the cabinet. In January 2004, the government announced a package of Rs 5.7 billion (US\$ 100 million) .

Education Policy 1998-2010

Salient Features of National Education Policy 1998-2010

The government of Pakistan has worked in conjunction with the World Bank and UNESCO to understand the deficiencies in Pakistan's education system and is currently implementing a new educational policy with the following salient features.

Aims and objectives of Education and Islamic Education

Education and training should enable the citizens of Pakistan to lead their lives according to the teachings of Islam as laid down in the Qur'an and Sunnah and to educate and train them as a true practicing Muslim. To evolve an integrated system of national education by bringing Deeni Madaris and modern schools closer to each stream in curriculum and the contents of education. Nazira Qur'an will be introduced as a compulsory component from grade I-VIII while at secondary level translation of the selected verses from the Holy Qur'an will be offered.

Literacy and Non-Formal Education

Eradication of illiteracy through formal and informal means for expansion of basic education through involvement of community. The current literacy rate of about 39% will be raised to 55% during the first five years of the policy and 70% by the year 2010 Functional literacy and income generation skills will be provided to rural women of 15 to 25 age group and basic educational facilities will be provided to working children. Functional literacy will be imparted to adolescents (10-14) who missed out the chance of primary education. The existing disparities in basic education will be reduced to half by year 2010.

Elementary Education

About 90% of the children in the age group (5-9) will be enrolled in schools by year 2002-03. Gross enrolment ratio at primary level will be increased to 105% by year 2010 and Compulsory Primary Education Act will be promulgated and enforced in a phased manner. Full utilization of existing capacity at the basic level has been ensured by providing for introduction of double shift in existing school of basics education. Quality of primary education will be improved through revising curricula, imparting in-service training to the teachers, raising entry qualifications for teachers from matriculation to intermediate, revising teacher training curricula, improving management and supervision system and reforming the existing examination and assessment system.

Integration of primary and middle level education in to elementary education (I-VIII). Increasing participation rate from 46% to 65% by 2002-3 and 85% 2010 at middle level. At the elementary level, a system of continuous

evaluation will be adopted to ensure attainment of minimum learning competencies for improving quality of education.

Secondary Education

One model secondary school will be set up at each district level. A definite vocation or a career will be introduced at secondary level. It would be ensured that all the boys and girls, desirous of entering secondary education, become enrolled in secondary schools. Curriculum for secondary and higher secondary will be revised and multiple textbooks will be introduced. The participation rate will be increased from 31% to 48% by 2002-03. The base for technical and vocational education shall be broadened through introduction of a stream of matriculation (Technical) on pilot basis and establishment of vocational high schools. Multiple textbooks shall be introduced at secondary school level.

Teacher Education

To increase the effectiveness of the system by institutionalizing in-service training of teachers, teacher trainers and educational administrators through school clustering and other techniques. To upgrade the quality of pre-service teacher training programmes by introducing parallel programmes of longer duration at post-secondary and post-degree levels i.e. introduction of programs of FA/FSc education and BA/BSc education . The contents and methodology parts of teacher education curricula will be revised. Both formal and non-formal means shall be used to provide increased opportunities of in-service training to the working teachers, preferably at least once in five years. A special package of incentives package shall be provided to rural females to join the teaching profession. A new cadre of teacher educators shall be created.

Technical and Vocational Education

To develop opportunities for technical and vocational education in the country for producing trained manpower, commensurate with the needs of industry and economic development goals. To improve the quality of technical education so as to enhance the chances of employment of Technical and vocational Education (TVE) graduates by moving from a static, supply-based system to a demand-driven system. Revision and updating of curricula shall be made a continuing activity to keep pace with changing needs of the job market and for accommodating the new developments. Development of

technical competence, communication skills, safety and health measures and entrepreneurial skills etc. shall be reflected in the curricula. Institution-industry linkages shall be strengthened to enhance the relevance of training to the requirements of the job market. Emerging technologies e.g. telecommunication, computer, electronics, automation, petroleum, garments, food preservation, printing and graphics, textile, mining, sugar technology, etc. greatly in demand in the job market shall be introduced in selected polytechnics. A National Council for Technical Education shall be established to regulate technical education.

Higher Education

Access to higher education shall be expanded to at least 5% of the age group 17-23 by the year 2010. Merit shall be the only criterion for entry into higher education. Access to higher education, therefore, shall be based on entrance tests. Reputed degree colleges shall be given autonomy and degree awarding status. Degree colleges shall have the option to affiliate with any recognized Pakistani university or degree awarding institution for examination and award of degrees. The Higher Education Commission (HEC) has introduced the performance based Tenure Track System to attract highly talented qualified teachers, which offers high salaries for PhD faculty members of public sector universities of the country. Local M.Phil. and Ph.D programs shall be launched and laboratory and library facilities will be strengthened. Split Ph.D programs shall be launched in collaboration with reputed foreign universities and at the minimum, 100 scholars shall be annually trained under this arrangement. All quota/reserve seats shall be eliminated. Students from backward areas, who clear entry tests, would compete amongst themselves. In order to eliminate violence, all political activities on the campus shall be banned.

Information Technology

Computers shall be introduced in secondary schools in a phased manner. School curricula shall be revised to include recent developments in information technology, such as software development, the Information Super Highway designing Web Pages, etc

Library and Documentation Services

School, college and university libraries shall be equipped with the latest reading materials/services. Internet connection with computer shall be

given to each library. Mobile library services for semi-urban and remote rural areas shall be introduced.

Private Sector in Education

Encouraging private investment in education. There shall be regulatory bodies at the national and provincial levels to regulate activities and smooth functioning of privately-managed schools and institutions of higher education through proper rules and regulations. A reasonable tax rebate shall be granted on the expenditure incurred on the setting-up of educational facilities by the private sector. Matching grants shall be provided for establishing educational institutions by the private sector in the rural areas or poor urban areas through Education Foundations. Existing institutions of higher learning shall be allowed to negotiate for financial assistance with donor agencies in collaboration with the Ministry of Education. Educational institutions to be set up in the private sector shall be provided (a) plots in residential schemes on reserve prices, and (b) rebate on income tax, like industry. Schools running on non-profit basis shall be exempted from all taxes. Curricula of private institutions must conform to the principles laid down in the Federal Supervision of curricula, Textbooks and Maintenance of Standards of Education Act, 1976. The fee structure of the privately managed educational institutions shall be developed in consultation with the government.

Innovative Programmes

The National Education Testing Service will be established to design and administer standardized tests for admission to professional institutions. Qualifying these tests will become a compulsory requirement for entry to professional education. This mechanism is expected to check the incidence of malpractice in examinations. Likewise, standardized tests shall be introduced for admission to general education in universities.

Implementation Monitoring And Evaluation

A comprehensive monitoring and evaluation system has been envisaged from grass-roots to the highest level. The District Education Authority will be established in each district to ensure public participation in monitoring and implementation. The education Ministers at the Federal and Provincial levels will oversee monitoring committees, responsible for implementation at their levels. The Prime Minister and Provincial Chief

Ministers will be the Chief of National and Provincial Education Councils respectively which will ensure achievements of targets. Existing EMIS at Federal and Provincial levels shall be strengthened to make them responsive to the need of Monitoring and Evaluation System (MES). The Academy of Educational Planning and Management (AEPAM) shall be strengthened and tuned up to meet the emerging demands of MES and its obligations at national and provincial levels. Data collected through Provincial EMISs and collated by AEPAM through National Education Management Information System (NEMIS) shall be recognized as one source for planning, management, monitoring, and evaluation purposes to avoid disparities and confusion. Databases of critical indicators on qualitative aspects of educational growth shall be developed and maintained by AEPAM for developing sustainable indicators of progress, based on more reliable and valid data to facilitate planning, implementation and follow-up. A School Census Day shall be fixed for collecting data from all over the country.

The total expenditure of the government on education will be raised from its present level of 2.2% to 4% of GNP by the year **2002-03 (p.132). ??**

State of Religious Education

PAKISTAN EDUCATION STATISTICS 2005-06 Pakistan

DEENI MADARIS (2005-06)

TABLE - 1

Name of Wafaq/ Tanzeem/ Rabita	Institutions	Enrolment	Teachers
Rabita-tul-Madaris Islamia	903	127,800	4,885
Wafaq-ul-Madaris	3,431	545,825	21,106
Tanzeem-ul-Madaris	2,633	338,097	12,157
Others	927	101,241	3,742
Not Affiliated	3,507	344,473	11,086
Not Reported	752	55,009	1,933
Total	12,153	1,512,445	54,909

Table 2 Summary Pakistan (2005-06)

Institutions Type		Institutions	Enrolment by Stage	
			Enrolment by Stage	Teachers
Pre- Primary	Public	-	4,296,378	-
	Other Public	-	94,766	-
	Private	794	2,744,303	3,405
	Total	794	7,135,447	3,405
Primary	Public	137,751	11,572,634	348,290

	Other Public	2,070	268,085	5,827
	Private	16,911	4,993,698	86,451
	Total	156,732	16,834,417	440,568
Middle	Public	14,982	3,545,836	114,076
	Other Public	273	96,857	2,433
	Private	24,115	1,619,630	194,244
	Total	39,370	5,262,323	310,753
High	Public	9,110	1,452,035	161,225
	Other Public	315	48,714	6,691
	Private	13,484	632,259	194,272
	Total	22,909	2,133,008	362,188
Higher. Sec/ Inter Colleges (XI-XII)	Public	1,075	679,317	27,359
	Other Public	96	20,146	2,777
	Private	1,825	154,072	39,289
	Total	2,996	853,535	69,425
Degree Colleges (XI-XIV)	Public	753	282,199	14,599
	Other Public	24	14,633	857
	Private	358	29,161	5,112
	Total	1,135	325,993	20,568
Non-Formal Basic Education	Public	10,185	361,747	10,185
	Total	10,185	361,747	10,185
Technical & Vocational Institutions	Public	692	82,134	5,907
	Other Public	224	21,618	1,418

	Private	2,143	134,935	7,240
	Total	3,059	238,687	14,565
Teachers Training Institutions	Public	146	592,371	3,219
	Other Public	-	-	-
	Private	23	4,221	266
	Total	169	596,592	3,485
Universities	Public	59	362,906	31,312
	Private	57	61,106	6,197
	Total	116	424,012	37,509
Professional Institutions*	Public	488	202,451	6,438
	Other Public	71	36,794	929
	Private	957	179,986	10,770
	Total	1,516	419,231	18,137
Deeni Madaris	Public	313	37,896	1,518
	Other Public	41	4,909	150
	Private	11,799	1,469,640	53,241
	Total	12,153	1,512,445	54,909
Total	Public	175,554	23,467,904	724,128
	Other Public	3,114	606,522	21,082
	Private	72,466	12,023,011	600,487
	Total	251,134	36,097,437	1,345,697

*Professional institutions includes Accountancy institutes, Business Management, Commerce College, Distance Education Centre, Education College/ University, Fine Art Colleges, Home Economics, Homeopathic Colleges, IT College/ University, Law College/ University, Medical Colleges, School/ College of Medical Technology, School/ College of Nursing, Special Education, Tibbia College and Veterinary/ Animal Sciences

Disturbing Social and Cultural Caveats of Education in Pakistan

Feudal and Tribal System

Unlike other Islamic countries Pakistan has a strongly rooted tribal and feudal system of governance. The feudals and tribal leaders are generally large land holders wielding strong economic and social power. The power is so strong that they have acted as impediments to impose ignorance and lack of education in their areas of influence. Women education has suffered the most resulting in great gender disparity and lack of opportunities for the female gender in general. Schools opened by the government are misused by the local influentials for other purposes and there are many instances of feudals preventing the opening of schools in their areas or harassment of teachers and doctors.

They also use the religious leads for preaching ignorance to the already illiterate population such as not allowing family planning; confinement of female [population, forced marriages or pre-puberty marriages. Also the ignorant population is fertile breeding grounds for terrorist acts against the state as well as the innocent people. All of these tactics are used by the local feudal and tribal leaders to black mail the government and to prevent the writ of the state in their areas.

Their acts of highhandedness have now also been witnessed in urban areas- most recently in the Lal Masjid (Red Mosque in the capital city of Islamabad) The government of General Pervez Musharraf is however credited with granting 33% participation for women at all levels of governance. Also, there has been progressive legislation for rape laws and women rights in the country. A Higher Education Commission was

established in Pakistan to improve education standards and enhance quality in instruction and research. Madrasas are also being streamlined in terms of their curriculum so that rural education can be improved. Since the conference deals with OIC so I think it is worth to give brief introduction to Organization of Islamic Conference (OIC) and some statistics on OIC member states.

The Organization of Islamic Conference was established in Rabat, Kingdom of Morocco, on 12 Rajab 1389H (25 September 1969) when the First meeting of the leaders of the Islamic world was held in this city in the wake of the criminal arson perpetrated on 21 August 1969 by Zionist elements against Al-Aqsa Mosque, in occupied Jerusalem. It was indeed in order to defend the honour, dignity and faith of the Muslims, to face this bitter challenge launched in the holy city of Al-Quds so dear to them and against the Mosque of Al-Aqsa, the first Qibla and third holiest Shrine of Islam. Headquarter of OIC is based in Jeddah and currently 57 countries are member of this organization. OIC has established many specialized organs to work for the socio-economic uplift of the Muslim nations as well as Muslim communities living in other non-Muslim countries. Following are some statistics on OIC member states.

OIC Member Countries	57
OIC Total Population	1319.1 million
OIC Total GDP	4795.4 million US\$
OIC Total Universities	1428

For more information on OIC please visit following website:
<http://www.oic-oci.org>

Conclusion

In the end I would like to conclude this talk. In general, education seems to have been a neglected subject by previous governments in Pakistan. This led to a low literacy rate and low rates of enrollment at various levels of education. In this day and age where human capital has taken center stage in the development of nations, education cannot be ignored or under funded. Pakistan must follow the example of China, Malaysia and other economies of South East Asia which have invested generously in education and achieved

economic and social progress. There are three suggestions to improve education in Islamic perspective.

- The moral and spiritual values of Islam combined with the freedom, integrity, and strength of Pakistan should be the ideology which inspires our educational system'.
- 'We must strive to create a sense of unity and of nationhood among the people of Pakistan'
- Imparting the 'skills and training necessary in a complex modern society'.

It is high time that we should educate our simple and innocent people to look through the dirty game of the vested interests and the unscrupulous elements. Pakistan is to serve as a nation. Finally I would like to add my wish that if I would have a power to make every individual in my country to be literate in true sense, if not atleast I would have eliminated the disparity between have & have not. May be I m idealistic, but we are gathered here to find an ideal system of education suited to Islamic world.

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Islamic Education in Nigeria: Some Issues in Modernity and Tradition

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Prelude

It is necessary for me to offer a caveat from the outset. This presentation will not, strictly speaking, be an academic disquisition on the history of education, or more precisely, Islamic education in Nigeria. Academic expositions are often characterized by such details and nuances that are not readily interpretable as working tools for the resolution of pressing problems. The fundamental objective of this seminar, as enunciated by the organisers is “to determine common targets in the field of education”, such targets that should elicit solidarity and harness possibilities for co-operation among Islamic countries and societies. In line with this declared objective, the focus should therefore be on the formulation of concrete plans of action and the mechanism for achieving set objectives in the context of specific deficiencies from which Islamic countries are suffering vis-a-vis other civilisations, especially European. Modernity, which has often been understood in terms of European ideals of democracy, liberalized education, secularism, deregulated freedoms and rights for women among others, has become a crucial issue to Muslim societies. Among them, it is seen as a challenge to the Islamic tradition of values that derived from the Qur’ān and *sunna*.

The discourse on Islamic education in regard to new challenges that are being faced in Nigeria in the last few years will be the major focus of my presentation. Since the 9/11/2001 cataclysm in the USA following on the heels of which was the sack of the Taliban government in Afghanistan and later the invasion of Iraq, there has emerged a new educated public among the Nigerian youth, a group that fits into what is characterized as the “Talibanization of Nigeria”, to borrow from Marshall. (Marshall 2002). A group calling itself the “Taliban of Nigeria”, active in the Northeast and

made up largely of graduates of some Nigerian institutions of higher learning, have given the most eloquent illustration of radicalisation of Islamic education, or more appropriately, Muslim education. In this presentation, I intend to highlight the factors and circumstances that led to this development. Also, a short review of major works on Islamic education will be given and a history of Islamic education will serve as a prefatory note to my analysis of those challenges of Modernity. This will be concluded with some specific suggestions on how to achieve the common targets that we may eventually set for ourselves at this conference.

Introduction

Interest in the history of education in Islam has a deep root in Western scholarship, and this has not waned up till now. In support may be cited the recent efforts by Doorn-Harder (2005), and Günther (2005) in which a remarkable attention is given to certain aspects of Islamic education over the ages.¹ In the Nigerian context, Fafunwa's seminal study, in spite of its age, remains a monumental point of reference on the history of education in Nigeria (Fafunwa 1980). About a decade ago, Reichmuth published what can rightly be described as a classic on all aspects of Islamic education in Yorubaland (southwest Nigeria). As invaluable as the work is, the fact that it is written in German has so far precluded it from use by many of those interested in the subject of education in south-western Nigeria. (Reichmuth 1998). My estimation of this work as a *fin de siecle* scholarship on Islamic education informed my suggestion some years ago that it be translated into English (Sanni 2000). Recently, Muhammad Sani Umar published an updated version of his 1993 PhD thesis in which he gives a bird's eye view of the dynamics of Islamic education in Northern Nigeria in the context of his analysis of the various responses by the northern Nigerian intelligentsia and the political class to colonialism. (Umar 2006). His assessment of the consequences of the emergence of female 'ulama in Nigeria in a separate study illustrates the dynamics of the riposte of Nigerian Muslims to liberalization of education in a new globalized world. (Umar 2004). There are of course several studies by researchers, graduate and undergraduate students of Nigerian institutions of higher learning and educational establishments dealing with various aspects of Islamic education, and one of the most recent

¹Many of the references cited by Doorn-Harder and Günther in their respective studies are quite enlightening. We may single out or add Makdisi 1990, 1981; Tibawi 1972; Berkey 1992; and Minault 1998.

of such efforts is by Adetona (Adetona 2007).¹ Regrettably, however, the lack of co-ordination or a database for such studies at local or national level does not give any purchase for any methodical evaluation of those efforts, and I think this shortcoming is an area into which our congress should look in a more comprehensive fashion. This is because the situation in Nigeria may not be radically different from other Islamic countries, as there are “family resemblances”, to borrow from Casanova, in regard to Islamic education; from Indonesia to India (Cf Sikand 2005), from Senegal to South Africa. Issues relating to curricula of Islamic or Muslim education, its distinctive features, teacher student relations, goals and objectives, state and communal policies, attempts at reform, socio-political and economic realities among others are discussed exhaustively in some of the sources quoted in this presentation and in the list of references, for which reason I would not allow any of these issues to detain me here.

My main interest here is to highlight how Islamic education, in terms of content, patrons and clients got radicalized from the last quarter of the 20th century. The Western response to the 1979 Iranian Islamic Revolution, and the fallout from the cataclysm of September 11, 2001 in the USA have had a tremendous effect on how Muslim educationists see themselves and how they are seen by others. Islamism or fundamentalism is associated with the kind of training Muslims receive, and *madrassa*, the basic institution of Islamic education, is being portrayed as the training ground for terrorists or “fascists”, a stereotype established by the current US political leadership. But the fact of the case is that most, if not all, of those so far suspected or implicated in terror cases have been those who trained in systems other the traditional Islamic *madrassa* system. If at the end of this presentation I am able to stimulate an enduring interest in the formulation and execution of specific actions that will involve all stakeholders in the education industry throughout the Islamic world, I would have achieved my aim.

Islamic Education: Early History

The introduction of Islam is often accompanied by the introduction of Islamic education, and this has always been the tradition in all societies which came in contact with the religion. Adherents of the faith consider the knowledge of the Qur’ān in Arabic and basic religious precepts as mandatory (Semana 1966). In sub-Saharan Africa, this contact dates back to the 11th

¹ See, for example, the various contributions by Jibril Aminu, S. A. S. Galadanci, and Nurudeen Alao in Alkali, Nura , et al (1993: 87-116).

century.¹ Timbuktu had emerged as a notable centre of Islamic education since the 13th-century, and by the 15th century, it had some 25000 students drawn from the various parts of the sub-region. We also possess evidence of a sustained interest in Islamic education within and outside the region by the middle of the 13th century, as there was a residential quarter (*riwāq*) at Azhar-Cairo for students from Kanem. Moreover, intellectual contacts arising from continuous trade and migrations encouraged scholars and students to settle at both sides of the Sahara. Ibn Battūta (d. 770AH/1368CE) related how, during his travels on the West African coast, saw at a court in Mali some children who were chained until they could memorize some portions of the Qurʾān (Hiskett 1984: 31). As extreme as this anecdote might look, it was by no means peculiar to Mali; other communities in West Africa, including Nigeria, demonstrated a remarkable commitment to Islamic education right from the medieval time. So Qurʾānic “schools” provided the first form of formal education. It may be said in passing that the same tradition obtained in the Indian sub-continent. (Minault 1998). In the Yoruba country (southwest Nigeria), the advent of Islam here was not earlier than the 16th-century, thus Islamic education was later here than in the North. In these schools, parents, communities, or individual philanthropists offered material or moral supports, or even services to teachers as remuneration for their work, and this was considered consistent with the tradition of Islam.²

The underlying objective in Islamic education was to “shape the believer’s attitude to God, the cosmos and time” (Reichmuth 2000). Children from an early age are sent to Qurʾānic “schools” which could be the house of the teacher, the courtyard of the mosque, or an open space. Wooden slate was the basic learning tool, and it was from this object that this level of learning derived its name as *makaranta allo* among the people of Northern Nigeria. Passages from the Qurʾān are studied here by rote and this level was available to both sexes. The second stage, which is one of advanced learning in Arabic and Islamic sciences, often excluded females; religious and cultural reasons are to be held accountable for this. It is known as *makaranta ilmi* in Northern Nigeria. (Fafunwa 1980). Subjects studied at this level include *tafsīr*, *hadīth*, *fiqh*, grammar among others. This could be under a single teacher or under numerous experts in various subjects. This same division into elementary and advanced stages was also upheld among the Yoruba; although a formal delineation in specific terms was not too fashionable. All those who attend classes in Qurʾānic and Islamic sciences, whatever their

¹ *The Encyclopaedia of Islam*, New edition, 12 vols (Leiden: Brill 1960-2004), Vol 9 (1997) pp. 752-61 s.v. ‘Sudan, bilad al-.’

² For more on education in colonial Northern Nigeria, see Umar 2006: 55-63.

level, are said to be attendees of *ile kewu*, the aetiology of which is *akehewu-kehewu-kewu* that is, something that is learnt till one grows hoary. It was this system of education that prevailed until the contact, first with Christianity by mid 19th-century, and with colonialism, sometime later.

Islamic Education under Colonialism

On January 1, 1900, the British Colonel Fredrick Lugard proclaimed himself the High Commissioner for the Protectorate of Northern Nigeria, although the decisive sack of the Sokoto caliphate did not come until July 1903 when Sultan Muhammadu Addahiru was killed. In 1914, the Northern Protectorate and the Southern Protectorate were merged to form what is now known as Nigeria. The advent of the Church Missionary Society (CMS) in 1842 constituted the first challenge to Islamic education, as the Church considered the establishment of schools as part of missionary activities. The coming of the Roman Catholic Mission (RCM) in 1860 heralded the explosion of educational institutions as long as education was considered as the “sole means of proselytization” (Ejiogun 1986:2). The colonial administration, though not overtly committed to the elimination of Islamic education, was by no means interested in promoting it and would rather wish it to die a natural death or wither away. But this was not possible as the Islamic tradition was deeply entrenched, especially in the North. Circumstances and exigencies of the time therefore forced it to adopt a more eirenic and pragmatic attitude towards its accommodation along with the Western model of education in line with the official and unofficial colonial policy on education, which has been admirably adumbrated by Umar (Umar 2006: 55ff). Although the educational policies of the colonial administration and the Christian missionaries were underlied by different philosophies and objectives, the ultimate effects of both had far-reaching implications on the future operation, scope, objectives, curricula, and personnel training in Islamic education until Nigeria’s independence in 1960. As highlighted above, all these issues have been treated in some detail by some of the sources and studies quoted in this presentation, but to give an overview of some sort may not be out of place here.

Undermining Islamic Education: the Undeclared War

Arabic language had been the language of education and administration in northern Nigeria until the advent of Christianity and Colonialism. Indigenous Nigerian languages, for example, Fulfulde, Hausa, Kanuri, Nupe, and Yoruba had, in their written forms, been using the Arabic script long before the advent of either. This is known as *ajami*. The British explorer Richard Lander who visited some Yoruba towns between 1825 and 1826 confirmed seeing some natives being taught the Islamic faith and the art of reading and writing in Arabic (Lander 1830: I, 277). Perhaps the most intriguing evidence about the early diffusion of Arabic among the Yoruba is the observation by Professor Ade Ajayi that what is probably the oldest history of the Yoruba nation written in the 17th century, though now lost, was written in Yoruba language using the Arabic script (Ade Ajayi 2006). All these confirm the significance of Arabic both as the language of Islamic education and the first language of literacy in the Nigerian cultural reality.

But in 1842, the colonial administration, for economic reasons, and the CMS, for ecumenical reasons wanted to have a written form of Yoruba language. Both discovered that Arabic had been in use for this purpose. (Cf Johnson 2001; Ade Ajayi 1960; Hair, 1967). The Church initially considered standardizing this script for its purpose but had to drop the idea out of fear of promoting “Islamic” Arabic, the *ajami*, and so decided to adopt the Latin script. Lugard on his part argued that he preferred ‘national’ development using Hausa written in Roman character to ‘Arabic Mohammadan progress’, using *ajami*, which he called a ‘spurious Arabic’.¹ He stated that his real objective was to produce a class of people who “can read and write Hausa in the Roman character though unable to speak English” (Philips 2004: 65). And here, the implicit crusade against Islamic education in Arabic which had assured the native communities some progress over the ages was systematically undermined. So Romanization of the Arabic bequest was the

¹ Undermining the Arabic language had been the consistent policy of colonialism in Africa and in the Arab and Islamic world. In this regard may be mentioned the sustained campaign against the use of the Classical Arabic in favour of local dialects, which campaign found strong proponents amongst some penumbra of Arab thinkers and writers in the last century, especially in Egypt. During the first half of the 20th century, precisely in the 30s spanning the reign of the last Shah of Iran, Reza, there was a movement whose object was, linguistic cleansing, that is, “to purify” the Persian language from all foreign, that is, Arabic items. The movement operated with the name “*Mu’ayyidī Tanzīf al-Lughah al-Fārisiyyah min al-Kalimāt al-Dakhīla*” (The Supporters of Cleansing the Persian Language from Foreign Words). This project was supported by the Iranian Language Academy. The Kemalist project of De-Arabization and De-Islamization during the first quarter of the last century may also be noted here.

first chapter in the project of ensuring retrogress for Islamic education in Nigeria.

The missionaries and the colonial authorities saw to the establishment of schools modelled on the Western model, especially in the non-Muslim areas of the North among the so called minority of the Middle Belt. Lugard realized the offence he would have caused the sensibilities of the Muslims were Western education to be introduced through the curia network, so he proposed to the Colonial Office that his administration be allowed to start its own secular education in the Muslim North as an alternative to the missionaries'. The resultant bifurcation of the educational system into Western and Islamic naturally led to an uneven development in both, in addition to socio-economic disparity among the clients and patrons of either system. The large enrolments in traditional Muslim educational institutions and the abysmal low enrolment in mission and state schools constituted a major worry for the Church and the colonial administration, the overt and covert attempts by both aimed at undermining the Islamic tradition notwithstanding. Two key figures stand out in the conspiracy against Islamic education during the colonial period; Hanns Vischer (1876-1945) and the missionary Dr W. R. S. Miller. Both were the ideologues of Lugard's education policy. A familiar Western perception about Islam in general and its educational system in particular was that it is anti-modernity, anti-development; development and modernity being defined in purely Western terms and standards. It is therefore not surprising that Miller's avowed educational policy was "to replace Islamic civilisation", while Vischer's vision was to give Africans, in this context he meant Nigerians, such an education that was 'fit only for slaves' (Philips 2004: 74).

According to Lugard's own information, there were about 250,000 students in about 25,000 Qur'ānic schools at the beginning of the colonial rule. His policy was to ensure that products of these schools who were already literate Islamic scholars would still have to be taught Hausa and Nupe in Roman script before they could be employed by his government. In his 1912 report, Vischer noted that there were over 10,000 Qur'ānic schools in the city of Kano alone, with a student enrolment of some 75,000, whereas the total enrolment in the 29 missionary schools was a mere 604 (Philips 2004:77-78). So the numerical strength of the Qur'ānic schools in Northern Nigeria, as was often the case elsewhere in Muslim West Africa, for example, Guinea (Bray et al 1986), during the early 20th century, constituted a major source of concern for the colonialists and their Christian education ideologues. This could not have been otherwise; the *madrassa* system was

discovered to have been offering “a comprehensive Islamic education” (Doorn-Harder 2005: 211).

In the South, specifically in Yorubaland, the colonial administration tried, albeit unsuccessfully, to convince the Muslims that missionary activities were by no means related to Western education. In order to demonstrate this and overcome the reservations of the Muslims, the government sponsored some schools for Muslims where Western subjects were taught along with Islamic subjects. According to Fafunwa, Lawal Basil Augusto (1886-1971) the first Nigerian Muslim lawyer attempted to establish a Muslim school in 1916 at his house, as there was only one government-run Muslim school in the south until 1912. (Fafunwa 1994; Cf Fafunwa 1980: 95). The initiative by Augusto was significant in another respect; it illustrated the beginning of the involvement of individuals, and later of Muslim organisations, for example, the Ansar-ud-deen, the Ahmadiyya, among others, in the education industry in which both the Western and Islamic subjects would be given an equitable attention of some sort. This new orientation also engendered a greater interest in the establishment of separate schools for girls in which Western education would be offered together with core Islamic subjects.¹

The issue of female education has always been crucial before and after colonialism. In keeping with the Islamic tradition, a considerable attention was given to women education in religion from the inception of the Sokoto caliphate. Usman dan Fodio’s daughters, Khadija and Nana Asmā served as models in this regard. (Fafunwa 1980: 56-57). As long as the caliphate lasted the kind of education given to women related more to doctrinal correctness, orthopraxy, and social ethics as sanctioned by Islam. By and large, the general colonial policy on education vis-à-vis Islamic education among other socio-cultural indices was one of appropriation, containment, and surveillance. (Umar 2006: 56). One significant aspect of this policy which Umar may have ignored or treated in genteel sidestepping was, first, the emasculation of the Islamic bequest through the infusion of incompatible additives, and, secondly, of the Islamic person, who was made to feel some inferiority complex regardless of the competency he may have acquired in Islamic traditional scholarship.

¹ For some basic insights into this, see Afsaruddin 2002; Shalaby 1954: 113-57.

Islamic Education 1960-

The convergence of Western and Islamic education under colonialism ensured the development of both, although at a different pace and in different directions. In the mid-60s, there were 27,600 Qur'ānic schools and 2,800 *ilmi* schools in Northern Nigeria. Some of the latter had acquired such a remarkable reputation that they attracted students from every part of the North, for example, the Gwarrío Fara Ilm School in Zaria. (Bray et al. 1986: 90). Under the civilian and military regimes that ruled the country since independence to-date, several reforms have been undertaken, and Islamic education is not known to have come out stronger or better under any of them. Starting with the first National Curriculum Conference held in Lagos in 1969, it was obvious that Islamic education had become exceedingly marginalized, if not set to death by instalment, as it was excluded from its set objectives, although the Conclusion of the Conference seems to suggest an implicit recognition of Islamic education to the extent that Nigerian education is envisioned to “reflect the culture of the Nigerian people”. ((Fafunwa 1980: 211). In reality, this was never to be, as can be gleaned from the various studies on educational reform and implementation in Nigeria. In 1976, the Federal government introduced the free Universal Primary Education (UPE) that was to ensure that every child had the opportunity of a six year primary education. This continued as long as the 6-3-3-4 system lasted. From 2000, a new national education programme of nine year basic education came into force with the launch of Universal Basic Education (UBE). This is the first phase of a new 9-3-4 system of education. Under either of the system, Islamic education, or more appropriately now, learning about the basic teachings of Islamic doctrine, practice, and history was feebly provided in public schools where personnel and other factors permitted. Arabic language fared worse as a curriculum subject; its pre-eminence was not only eroded but got supplanted by French language. This development, among others, may explain the low enrolment for the two subjects, and consequently the disappointing performance in statutory examinations.¹ This has been the fate of Islamic education so far.

¹ On the contribution of Muslim societies to education in Yorubaland, see the various studies by Reichmuth listed in the References, especially Reichmuth 1998. See also Fafunwa 1980: 69ff.

Local versus Foreign Training: Cohabitation and Confrontation

Contact between Nigeria and the main centres of learning in the Islamic world obviously predated colonialism as already noted. Some of the natives who settled in Islamic lands either after pilgrimage or on other occasions became great scholars in their own right. One outstanding example of such people was Muhammad al-Kashnāwī al-Fulānī (d. 1153AH/1741CE) who was at various times in Hijāz and Egypt as a scholar.¹ Since after independence however, many Nigerian Muslim youth started to study in the Gulf States, especially Saudi Arabia, and in Egypt among other North African countries. The tide of reformism and *salafism* that has been raging in the heartland of Islam since the first half of the twentieth-century inevitably left some impact on those who had trained at those centres and redefined their character, orientation, and world view. They are usually distinguished by their strong aversion to *sūfī* practices from which the locally trained students of Islam not rarely derived their identity and strength, hence confrontation between the two groups became inevitable, and this was understandable. This new generation of graduates from “foreign” land came to introduce new types of schools, ranging from those that focused solely on traditional Islamic education to those in which Western, professional, and vocational subjects are also taught. Moreover, some Da‘wah and charity organisations with strong affiliation to religious and philanthropic institutions in the Islamic world have also added some new dimensions into the character and philosophy of contemporary Islamic education, leading to what I have characterized the “NGOnization of education”. This I have treated in some detail in my study on *salafism* (Sanni 2007). However, the stark reality that both groups could not but live together and provide the necessary services in the education sector made cohabitation, however uneasy it might be, inescapable.

Post-Modernity and Its Challenges

The first World Conference on Muslim Education organized by the King Abdul Aziz University Jeddah held at Mecca between 12 and 20 Rabī‘ al-Thānī, 1397 AH/31 March 8-April 1977. This was some three decades

¹ About him, see Brockelmann, *GAL* II, 366, Supplementband II, 494. His unpleasant experience with Arabs, as the Hijāzī scholar Duḥaidīḥ made friendly advances to him, is documented in his *al-Durr al-manẓūm wa-khulāṣat al-sirr al-maktūm fi ‘l-siḥr wa-‘l-talāsim wa-‘l-nujūm*, 2 vols (Cairo, 1961) I, 4-5.

ago. It was intended to examine the challenges posed by “modern Western methodology and Western secular concepts dominating all branches of knowledge” and to find ways of evolving Islamic responses and solutions to those challenges. (Husain and Ashraf 1979). The quality of the various academic papers presented at this conference (Attas 1979) and indeed in other conferences thereafter further confirms the view that the Muslim salon of educationists is neither short on ideas nor of articulate intellectuals. The unpleasant truth is that a robust sense of vision and mission which could help translate brilliant ideas into reality is all but lacking in the Muslim world; most of the problems and challenges identified since 1977 still exist, perhaps with added complexity.

A new wave of religious activism and militancy which was inspired by the success and challenge of the 1979 Iranian Islamic Revolution started to emerge from the early 80s. A remarkable yearning for a return to the “Golden Age” of Islam became popular in many Islamic societies across the world. The old-fashioned *salafism* was to give way to sustainable militancy, as the new generation of students and products of institutions of higher learning, having been exposed to new thoughts, circumstances, imbibed a new concept of Islamic education. It was this new concept which was infused by the currents of events in the Islamic world, namely, the Iranian Revolution, the seizure of the Holy Mosque in Mecca, the Arab-Israeli debacle, the assassination of Anwar Sadat, among others that gave a new meaning and interpretation to Modernity as understood by the new crop of the Muslim youth. Ibrāhīm El-Zak Zaky (b. 1963) in the North, and Ishaq Kunle Sanni (b. 1954) from the South, precisely Yorubaland, became the most noteworthy representatives of this tendency. In the thinking of this new movement the type of education offered in the context of Modernity as expounded by the West was the antithesis of Islam. Besides, whatever values or advantages which may be presumed to accrue from the embrace of Modernity are in fact found more abundantly and lastingly in the Islamic tradition that can only be properly grasped through education according to the Islamic model. So emerged a new generation of religious thinkers whom Olivier Roy has aptly characterized as the “new intellectuals”, (Roy 1994: 90), who are distinct from the traditional ‘ulamā, the erstwhile custodians of Islamic education, and different from the Western-styled Muslim intelligentsia. In their new definition of Modernity, hence of education, all knowledge is divine and religious. In other words, the chemists, the engineer, the economist, the jurist, are all ‘ulamā. The shortcomings in this kind of thinking which gave rise to the newly fangled “Islamization of Knowledge” are quite remarkable and would require an independent study. However, it

should be said that it has caused some distortion in the philosophy and goals of Islamic education in the same way as it enhanced the negative, Western stereotypes about the true character of Islamic education.

According to Roy, this new movement which aimed at creating a new kind of school, a hybrid of *madrassa* and university began to emerge in various parts of the Muslim world, including Nigeria. Its proponents are the state, interest groups and individuals, and find its most illustrious example in Iran. The main goal of this new education project is to produce *homo Islamicus*, an educated modern Muslim who, whatever his field of expertise, thinks according to the Islamic ideology through the lens of which he sees and assesses all forms of knowledge. It is the products of this new movement that would emerge as professionals in *da'wah* and in the proclamation of *fatwas* (juridical responsa) on whatever issue that might catch their fancy or brought to their attention. Arabic language is studied along with the natural sciences in order to show the excellence of Islam, its capability and aptitude to respond to the challenges of Modernity as perceived by the West. By the virility of its network and trans-nationalism, the intellectual elite of this movement is able to secure moral and financial support for any programme of Islamization, any re-reading of science or history (Roy 1994: 104-106).

The radicalization of the concept and content of Islamic education is doubtless a new phenomenon in post-Modernity and represents a serious challenge to the professional Muslim educationists, the State, and the religious and social publics in the Muslim world. If intellectual authority on Islamic matters would not derive from the scriptural bequests of the faith as held in trust by those specifically trained for them, if any educated Muslim will be qualified to be a professional, an expert that is qualified to give "informed" opinions on all matters, regardless of his training or lack of it, then the Islamic world, and indeed legislators and policy makers on Islamic education would need to fashion out a deliberate line of action or response to this challenge. But the challenges of post-Modernity are not all negative. The liberalization of education such that Muslim girls now have access to mass religious and secular education is a positive development that must be sustained; its attendant cultural and economic consequences notwithstanding. (Umar 2004). One remarkable benefit of religious and secular mass education for Muslim females is the prospect of upward social mobility, political empowerment, better marriage prospects, and above all, the accumulation of spiritual merits, the ultimate object in Islamic education. (Cf. Winkelmann 2005).

Suggested Plan of Actions

In the foregoing, I have attempted to give both a synchronic and diachronic account of Islamic education, or rather, Muslim education in Nigeria. I have endeavoured to avoid any grandiose presentation of details in respect of some of the educational matters highlighted; this is more suited for academic essays which this presentation was not intended to be. I have decided to preface my conclusion with another proclamation of subtle despondency. Implementation of beautiful ideas or the sustenance of such implementation has traditionally been a major, if not the major, problem of the Muslim world. Experts are sometimes frustrated by the lack of resolve, will, and commitment by political leaders when it comes to the implementation of specific policies the key to which lies with the political establishment. This is why we must endeavour to ensure that this seminar does not turn out to be another talking shop. In light of this, I would like to offer the following suggestions:

- The establishment of an Islamic Academy which may be called by a neutral name, for example, Crescent Council/Academy, with regional outposts. It should be modelled on the British Council, the French Alliance Française, and the German Goethe Institute. The assault on Arabic, the original language of Islamic education, will be one of the issues to be addressed by this body. Retraditionalization of the Islamic bequest through Arabic must be a goal.
- Database for works and studies on educational subjects by Muslim academics and researchers with a view to creating a world-wide accessible network.
- Refresher courses for professional educationists at all levels. Sponsorship of joint research projects involving Muslim educationists and researchers across the Islamic world and the creation of avenues for the publication of the results of such projects.
- The setting up of an implementation, monitoring, co-ordinating, and other relevant committees which will be mandated to produce periodic reports to the general assembly of this body.

- Special attention to be given to the production of Islamic novels and mass media programmes. Muslim playwrights should be encouraged to write for Muslims of all ages, especially children and women. Efforts should also be made to exploit the potentials of modern information technology, especially satellite and cable networks.
- Professional organisations on matters relating to education, for example, those of teachers, librarians, archivists, museum curators, multi-media experts should be taken on board in all activities.
- The Arab League, the Muslim World League, the OIC and all their cultural and educational affiliates, including the Turkish ISMEK should be fully involved in our plan of actions for effective economic and political results.

It is to be hoped that if the suggestions above are given the attention they deserve along with others from respectable fellow participants, it should be possible for us to come together in no distant future to assess our achievement in the task of forging greater and more effective collaboration among Islamic countries and societies in the education sector.

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الحلول المقترحة: وبعد تشخيص الداء فلا بد من وصف الدواء,
لعلاج الداء, فمن ذلك:

- أن تولي الحكومة النيجرية اهتماما خاصا بالتعليم الإسلامي,
عن طريق طلب الدعم من الدول العربية والإسلامية, والمؤسسات
الإسلامية الدولية مثل: الإيسيسكو ورابطة العالم الإسلامي, وغيرهما, ولا
ننس دور البنك الإسلامي للتنمية في دعم التعليم العربي المزدوج حيث
بني عدة فصول, مع تكوين عدد كبير جدا من المدرسين, واكتتاب أكثر
من خمسين معلما, وكذلك جمعية الدعوة الإسلامية الليبية التي وظفت
أكثر من 300 أستاذا في جميع المراحل الدراسية من الابتدائية إلى
الجامعية .

- بناء مدارس خاصة لتكوين معلمي اللغة العربية في كل
المناطق, مع فتح شعبة للغة العربية في مدرسة المعلمين العليا في جامعة
نيامي, لتكوين معلمي الثانوية .

- فتح كلية التربية في الجامعة الإسلامية بالنيجر, لاستيعاب أكبر
عدد ممكن من الطلاب الراغبين في الدراسة التربوية.

- تكثيف الدورات التكوينية للمعلمين الذين في الميدان ولم يتكونوا
تكوينا تربويا قبل ممارسة مهنة التدريس.

- بناء فصول دراسية ثابتة للتلاميذ, وبخاصة للمرحلة الابتدائية
التي تعاني أكثر من غيرها.

- توفير المنهج الجديد للمعلمين, وإلزامهم بالتقيد به

- تزويد المدارس العربية بالأجهزة والكتب والمعدات التربوية
الضرورية لتحسين أداء المدرسة.

المعلمين يضطرون إلي استعمال المناهج القديمة لعدم توفر المنهج الجديد.

- ومن العقبات التي تواجه التعليم العربي الإسلامي في النيجر عقبة الوسائل التعليمية, ففي المدارس العربية النيجرية لا تتوفر الوسائل التعليمية السمعية والبصرية الحديثة التي تساعد علي تقدم وتطور تعليم اللغة العربية والتربية الإسلامية في هذا النوع من المدارس¹ ومن المعلوم تربويا أن للوسائل التعليمية دور مهم في العملية التعليمية, وبخاصة في مجال تعليم اللغة في غير بيئتها, فبا المعامل اللغوية يتغلب علي المشكلات الصوتية عند غير الناطقين باللغة المستهدفة.

- انعدام المكتبات العربية المد رسية في كل المراحل الدراسية, - ويبدل برنامج دعم التعليم العربي مجهود كبير في توفير المكتبات المدرسية لبعض المدارس العربية- وكذلك تنعدم المكتبات العامة العربية التي يمكن للتلاميذ, والمعلمين الرجوع إليها, وكذلك المكتبات التجارية شبه معدوما.

- اللا مبالاة عند بعض أساتذة التربية الإسلامية, واللغة العربية وذلك من حيث مظهرهم الخارجي, أو الهندام, فجلهم لايهتمون بمظهرهم الخارجي أناقة أجسامهم مما يجعل التلاميذ ينفرون من التربية الإسلامية, واللغة العربية, ويتمنون ألا يكونوا مثل معلمهم في المستقبل, وقد يفهمون أن الإسلام هوا لذي يأمرهم بذلك, أو بأن كل معلم للدين يجب أن يكون مظهره هكذا, بينما تجد زملائهم مدرسي اللغة الفرنسية أو المواد العلمية يهتمون بلباسهم ومظاهرهم الخارجية. - قلة إمكانيات الإشراف التربوي, لانعدام بعض الوسائل الضرورية التي تمكنه من القيام بعمله مثل: وسائل التنقل كالسيارات, والدراجات النارية.

فهذه مجمل العقبات التي تعترض التعليم العربي الإسلامي في النيجر.

11- زكريا مؤمن, وضعية التعليم العربي في النيجر ص130

البلد من معلمين لم يتلقوا تكوينا أكاديميا مناسباً, وإنما هم مزيج من حملة الإعدادية, وحملة الثانوية, وبعض حملة الشهادات الجامعية ممن لم يملوا بمدارس تكوين المعلمين, ويبلغ هذا النوع من المعلمين في المرحلة الابتدائية أكثر من 80% وهناك فئتان من المدرسين في قطاع العربي في النيجر, وهما: فئة المتطوعين أو المتعاقدين, وتصل نسبتهم حوالي 85% من مجموع مدرسي هذا القطاع من التعليم, والفئة الأخرى هي فئة الموظفين رسميين من الدولة وهم قلة أي 15%. ومما ينبغي الإشارة إليه هنا هو أن الجامعة الإسلامية بالنيجر قد فتحت في العام الدراسي 1995-1996م المعهد العالي للتربية وتكوين الأساتذة, وهو خاص بأساتذة المرحلة الإعدادية والثانوية, ويلتحق به حملي الشهادة الجامعية, ولكن وللأسف الشديد فإن طاقته الاستيعابية ضيق, ولا يستوعب في السنة الدراسية أكثر من ثلاثين طالبا, وهذا لا يلبي حاجة المدارس العربية في البلد حتى لو كان كل الطلاب الملتحقين به من النيجر, وقد لا يتجاوز عدد النيجريين في الدفعة عشرة طلاب.

- ندرة المنشآت المدرسية, ففي أغلب الأحيان, وأحسنها, تحصل المدارس العربية علي أخصاص (قش), وتتعرض للخراب مع كل موسم أمطار, وغالبا ما يجلس الأطفال في مثل هذه المدارس علي الأرض, وقد لا يجد المعلم نفسه لا مكتب ولا كرسي, مما يجعل بعض الآباء يشكون في جدوى الدراسة في مثل هذه المدارس.

- عدم توفر منهج وبرنامج دراسي دقيق, إلي فترة قريبة, حيث كان كل مدرس علي منهج يجتهد علي النحو الذي يراه, وباعتماد ما تيسر له من أشتات الكتب المدرسية العربية الواردة من دول عربية شتى, ولكن - والله الحمد- فهذه العقبة تكاد تزول حيث إنه قد تم تصميم مناهج دراسية للمرحلة الأساسية علي أيدي خبراء نيجريين سنة 2002م, وبدأ تطبيقه عام 2003م وذلك تمويل من البنك الإسلامي للتنمية.

لعل العقبة الباقية في قضية المناهج هي عدم توفر المناهج بكمية كافية التي تسمح لكل أستاذ الحصول علي نسخة للقيام بعمله, لأن بعض

-الوضع العام للبلد، وهو وضع اقتصادي حرج لا يتيح للدولة إمكانية الصرف المنتظم، وبالوجه المناسب علي التعليم، فرغم أن الدولة تخصص نحو 12% من ميزانيتها العمومية للتعليم، ورغم أن نحو نصف موظفي الدولة يعلمون في قطاع التعليم، فإن الإمكانيات المتاحة لا تحقق الحد الأدنى من إشباع الحاجات التربوية للبلد، وقد مرت سنوات والدولة محجمة عن توظيف المعلمين، بسبب الضائقة الاقتصادية التي تعاني منها، وتعتمد الدولة في تمويل مدارسها بالمعلمين الجدد علي العون الخارجي، ويصدر هذا العون من فرنسا وألمانيا وبلجيكا واليابان وغيرها من الدول، ومن هيئات دولية مثل: البنك الدولي للتنمية وصندوق الأمم المتحدة للسكان ومنظمة الأمم المتحدة لرعاية الطفولة والبنك الإفريقي للتنمية واليونسكو وغيرها، ولكن هذا العون، فيما عدا استثناءات قليلة، يتجه إلي المدارس الفرنسية دون نظيرها من المدارس العربية، المزدوجة الحكومية وبذلك تحرم المدارس المزدوجة من المؤن المدرسية وغيرها¹ ومن المعلوم، أن الدول الأوروبية المانحة تشترط عدم استخدام مساعداتها في التعليم العربي المزدوج، ولكن الحكومة النيجرية بدأت تعارض مثل هذا التصرف في الآونة الأخيرة مما جعل الدول الأوروبية تغير نظرها إلي هذه المدارس.

- الضعف الكمي والكيفي للخبرة البشرية، فالأعداد المتوفرة من المعلمين لا تسمح في المدارس العربية، وبعض المدارس تبقي لمدة سنة دراسية بلا معلمين وبخاصة في المناطق النائية.

-أغلب المعلمين لا يتمتعون بأي مؤهلات تربوية تمكنهم من أداء رسالتهم علي الوجه الملائم ويكفي أن نشير إلي أنه لا يوجد في النيجر مدرسة خاصة لتكوين المعلمين باللغة العربية وهناك قسمان للغة العربية في مدرستي (دوسو زندر) لتكوين معلمي اللغة الفرنسية ويستقبلان أعداد قليلة، لا تغطي حاجة المدارس العربية المزدوجة، في البلاد، زيادة علي أنهم لم يكونوا تكوينا مناسباً، وهكذا يتشكل معظم الطاقم التربوي في

العربية فيها كلغة ثانية مثل اللغة الإنجليزية والإسبانية, وهذا في الأقسام الأدبية, ولا تدرس في الأقسام العلمية.

وهذا مجمل وضع التعليم الديني في المدارس النيجرية .

المبحث الثاني:

العقبات التي تعترض التعليم العربي الإسلامي في النيجر:

تعتبر من أعرق البلدان الإفريقية إسلاما, ومن أكثرها تشبعا بالثقافة العربية الإسلامية , لأنها من الدول التي دخلها الإسلام في وقت مبكر جدا , وذلك في الأول الهجري , السابع الميلادي , علي التابعي الجليل عقبه بن نافع – رضي الله عنه- لما توغل في فتوحاته الإسلامية في منطقة فرّان,حي وصل إلي كوار الواقعة في الشمال الشرقي للنيجر, وفتحها وذلك في عام 46هـ الموافق 666م , ثم انتشر الإسلام فيها عن طريق التجار, والدعاة, ولما قامت الممالك الإسلامية في المنطقة كانت أراضي النيجر جزء منها مثل: مملكة مالي الإسلامية, ومملكة سنغي الإسلامية, ومملكة كانم برنو, ودولة سكتوا لإسلامية , وكان من آثار هذه العراقة تمسك الشعب النيجري بالتعليم الإسلامي, وإعراضه المستمر في عهد الاستعمار بل وفي عهد الاستقلال عن المدرسة النظامية الفرنسية, ولذلك سجلت أخفض مستوى في التعليم في العالم, مما جعل الحكومة النيجرية تولي عناية خاصة بهذا التعليم, من حيث بناء المدارس , وتشجيع المدارس الأهلية , وتكوين المدرسين, وإعداد مناهج دراسية ملائمة للبيئة النيجرية.

ولكن مع كل هذا ما زالت هناك عقبات تعترض تطور وتقدم التعليم العربي الإسلامي في النيجر, ومن أبرز العقبات:

خمس ساعات في الأسبوع, وكذلك الصف الثاني الابتدائي, وفي الصف الثالث والرابع أربع ساعات, وفي الخامس والسادس خمس ساعات. وأما اللغة العربية فتدرس بمعدل ثمان ساعات في كل صف من الصف الأول الابتدائي إلى السادس, وتشتمل علي القراءة, والإملاء والتعبير, والقراءة, والمحفوظات, والقواعد النحوية.

وفي المرحلة الإعدادية تدرس بمعدل ثلاث ساعات في الأسبوع في السنوات الإعدادية الأربع وتشتمل علي المواد المذكورة في المرحلة الابتدائية, وفي المرحلة الثانوية يختلف الأمر نوعا ما, فالسنة الأولى موحدة أي أن الدراسة فيها دراسة عامة, و السنة الثانية منقسمة إلي قسمين: أ- قسم الأدبي ب- قسم العلمي.

وعد دا لساعات المخصصة للتربية الإسلامية في السنة الأولى الثانوية ساعتان في الأسبوع وتشتمل علي القرآن الكريم وتفسيره, والتوحيد, والفقه, والحديث, مقابل ست ساعات للغة العربية.

وفي السنة الثانية الأدبي, للتربية الإسلامية ثلاث ساعات, مقابل سبع ساعات للغة العربية, وساعتان للفلسفة.

وفي السنة الثالثة الأدبي لها ساعتان, وللغة العربية ست ساعات, والفلسفة ثمان ساعات! وأما القسم العلمي فخصص لها ساعتين في السنة الثانية والثالثة.¹

ومما يجدر الإشارة إليه أن مادة التربية الإسلامية في القسمين معا لا تتدرج ضمن المواد التي يمتحن فيها التلاميذ لنيل الشهادة الثانوية.

وأما لو رجعنا إلي المدارس الفرنسية أي التي تدرس باللغة الفرنسية فقط لا نجد فيها التعليم الديني, أو التربية الإسلامية, وتدرس اللغة

- وفي عام 1984م فتح مدرسة ثانوية مزدوجة في نيامي حتى يتمكن التلاميذ الذين يتخرجون من الإعداديتين المزدوجتين في البلاد من متابعة دراستهم الثانوية العربية في الداخل بدلا من السفر إلي الدول العربية، إن وفقوا لذلك، أو يتحولون إلي الدراسة الفرنسية، ثم فتحت ثانوية عربية أخرى عام 1994م في مريا- زندر .

وفي عام 1986م فتح الجامعة الإسلامية بالنيجر لاستقبال أبناء غرب أفريقيا الذين يدرسون اللغة العربية والدراسات الإسلامية، وهي جامعة تابعة لمنظمة المؤتمر الإسلامي، وبهذا اكتمل حلقات التعليم العربي الإسلامي في النيجر من الابتدائية إلي الجامعة .

- وفي عام 1979م أنشئ مديرية خاصة للتعليم العربي في وزارة التربية الوطنية وهي المسؤولة عن كل ما يتعلق بالتعليم العربي الإسلامي في البلاد، وكانت المدارس العربية المزدوجة قبل ذلك تابعة للتعليم الفرنسي الذي لا يهتم بها كما ينبغي.

- وفي عام 1992م أنشئ مفتشيه خاصة للتعليم العربي وهي مكونة من قسمين، قسم الابتدائي، وقسم الإعدادي، والثانوي، وأصبح التعليم الإسلامي تعليما مستقلا تحت وزارة التربية الوطنية ويديره، خريجي الجامعات العربية والإسلامية، واستطاعت مديريةية التعليم العربي خلال سنوات أن تفتح مدارس ابتدائية عديدة في البلاد، وكذلك فتحت الإعداديات في كل المناطق، وبعض الثانويات.

وضع التعليم الديني في المدارس الأهلية والحكومية: ومما هو جدير بالتنبيه عليه هنا هو: أن مناهج التعليم العربي في النيجر موحدة في الأهلية والحكومية، فمدارس الأهلية ليس لها منهج مختلف عن المناهج الحكومية، ويعرف التعليم الديني في المدارس النيجرية العربية المزدوجة بالتربية الإسلامية، وتشمل كل العلوم الشرعية، مثل: القرآن الكريم وتفسيره والحديث والفقه والتوحيد والسيرة النبوية، والتهذيب، ولها وحدة خاصة بها، ويبدأ تدريسها في الصف الأول الابتدائي بمعدل

نظامية ابتدائية في مدينة ساي, ولكن بشرط أن تكون تحت إشراف الوزارة الداخلية! وفي عام 1960م خرج الاستعمار من النيجر, ولا يوجد في طول البلاد وعرضه إلا هذه المدرسة اليتيمة!

ج -التعليم العربي الإسلامي في النيجر بعد الاستقلال: بعد استقلال النيجر عام 1960م قام سكانها بمطالبة الحكام الجدد بفتح المدارس الإسلامية لأبنائها الذين حرّموا منها أثناء الاستعمار, فاستجابت لمطالباتهم, واتبعت عدة خطوات لتطوير التعليم العربي الإسلامي, فكانت كالآتي: إرسال بعثات دراسية إلى الدول العربية والإسلامية لدراسة اللغة العربية, والعلوم الشرعية, وتوفير مدرسين للغة العربية, والعلوم الدينية مستقبلاً.¹

- إلحاق مدرسة ساي بوزارة التربية الوطنية بدلاً من الداخلية كما كانت أيام الاستعمار, ثم قامت بافتتاح عدة مدارس عربية علي المستوى الابتدائي في المدن الكبيرة, مثل مدرسة أغاديس التي فتحت عام 1969م, ومما ينبغي التنبيه عليه هنا أن التعليم الإسلامي في النيجر يحمل رسمياً اسم: التعليم العربي الفرنسي (enseignement Franco- arabe) والدراسة فيها منقسمة إلى مواد تدرس باللغة العربية, وتشتمل على العلوم الشرعية واللغة العربية ومواد تدرس باللغة الفرنسية, وتشتمل اللغة الفرنسية والمواد العلمية.

- وفي عام 1974م فتح أول معهد إعدادي عربي في العاصمة نيامي, ويعرف بالإعدادية الخامسة (C.E.G.5), ولما رأت الحكومة الإقبال الشديد على هذه الإعدادية الوحيدة في الدولة اضطرت إلى فتح إعدادية أخرى في زندر - العاصمة الثانية- عام 1980م وذلك لاستقبال تلاميذ المناطق القريبة.

8- فبعثت البعثة الأولى عام 1961- 1962م إلى جمهورية تونس, ثم توالى البعثات إلى مصر, والعراق, وغيرهما.

صاحب المؤلفات المشهورة في العلوم الشرعية واللغوية مثل: تزيين الورقات، وضياء التأويل، وابنه الشيخ محمد بلو بن عثمان بن فوديو، والشيخ ألفا ممن جبو مؤسس مدينة ساي أحد مراكز العلم في النيجر في القرن التاسع عشر الميلادي¹ وتدل مؤلفاتهم علي مدي تعمق هؤلاء العلماء من لغة الضاد والعلوم الشرعية، وهذا كله بفضل المدارس الإسلامية المنتشرة في المنطقة، وقد زلت تؤدي دورها في مجتمعات السودان الغربي، حتى جاء الاستعمار الغربي إلي المنطقة في نهايات القرن التاسع عشر الميلادي، وبدايات العشرين.

أ-التعليم العربي الإسلامي في النيجر أيام الاستعمار: لقد بدأ الاستعمار الفرنسي لبلاد النيجر في نهايات القرن التاسع عشر الميلادي، وكان بداية ذلك البعثات الاستكشافية الأوروبية لمصب نهر النيجر، وبعثت الدول الأوروبية لذلك عدة بعثات، ولعل من أخطرها بعثة هنري بارث (henery barth) الألماني الذي تمكن من زيارة قسما كبيرا من البلاد، واستغرقت رحلته خمس سنوات (1850-1855م) وقد أدت نتائج هذه البعثات إلي إثارة أطماع فرنسا وغيرها للمنطقة، ثم ما لبثت أن نظمت حملات عسكرية لاحتلال البلاد، وبعثت ببعض معارك دامية، أصبحت النيجر مستعمرة فرنسية عام 1922م وقد استقلت عنها عام 1960م.

قد وجد الاستعمار أن اللغة العربية هي لغة الدراسة في المدارس، والمراسلات الرسمية، والمدارس الإسلامية في كل قرية ومدينة "وقد تري وأنت سائر في أي طريق مجموعة من الأطفال تتراوح أعمارهم بين ثمانية سنوات وأربع عشرة يجلسون أمام كوخ أو منزل يحيطون بشاب معلم يكتب لهم آيات في ألواح، وتسمعون يرددون معا آيات القرآن... والكبير من هؤلاء الأطفال ممن يريدون الاستزادة من الدراسة يتركون هذه الفصول القرآنية، ويتجهون إلي المدن الكبيرة حيث يلتسمون العلم في مساجد تلك المدن، والمدارس التي أنشئت في تلك

5- انظر اللغة العربية وآدابها في النيجر في عهد الاستعمار- أطروحة دكتوراه - علي يعقوب، عام 2005 م ص56

طلابهم فيها، حسب الأوقات التي يحددها الشيوخ، ويكون الدرس بالنوبات أي يخصص لكل طالب مدة لا تقل عن نصف ساعة، حيث يقرأ الشيخ النص العربي ويشرحه للطالب باللغة المحلية التي يفهمها، أو يقرأ الطالب، ويشرح الشيخ، وقد يدرس أكثر من كتاب إذا لم يكن مبتدئاً، وإن كان مبتدئاً يكتفي بكتاب واحد، ويتابع دروس زملائه.

وتختلف الكتب المقررة من منطقة لأخرى، فمثلاً مقررات الشمال ومناطق الصحراء، تختلف نوعاً ما عن مقررات الجنوب، وغالباً ما يبدأ المبتدأ ببعض متون فقه المالكي - المذهب السائد في المنطقة - مثل: متن الأخضري، ورسالة ابن أبي زيد القيرواني، ومختصر خليل، ثم يدرس بعض متون النحوية مثل: متن الأجرومية، وقطر الندي، ويدرس كذلك بعض منظومات اللغوية مثل: مقصورة ابن دريد، والعشرينات للفازاني، وبعض كتب الأدب مثل: مقامات الحريري، ودواوين الشعراء الجاهليين، ويدرس كذلك بعض كتب الحديث التي يبدؤونها بأربعين النووي، ثم بلوغ المرام لابن حجر، ورياض الصالحين للنووي، وموطأ إمام مالك ثم الكتب الستة.

وينال الطالب بعد تخرجه من الحلقات العلمية إجازة تخوله للتدريس، ويحمل لقب ألفا أو مودبو، أو مالم وذلك بحسب اللغات المحلية للطالب، أو المنطقة.

وقد خرّجت هذه المدارس علماء أجلاء للمنطقة، وكان مستواهم وإنتاجهم العلمي رفيعاً لا يكاد يقل عن المستوي الذي كان عليه علماء البلدان الإسلامية الأخرى في تلك الفترة، ومن أبرزهم: الشيخ أحمد بابا التمبكتي، صاحب المؤلفات المشهورة مثل نيل الابتهاج في تطريز الديباج، والشيخ جبريل عمر شيخ الإسلام السودان الغربي، وهو من شيوخ الشيخ عثمان بن فوديو الذي يعتبر من أشهر العلماء في غرب إفريقيا في القرن التاسع عشر الميلادي، وكان له مجهود كبير في نشر الإسلام الصحيح في شمال نيجيريا، وبعض البلدان المجاورة، وأسس دولة إسلامية تحكمها الشريعة الإسلامية، وأخوه الشيخ عبد الله بن فوديو علامة السودان

1- مرحلة ما قبل الاستعمار

2- مرحلة الاستعمار

3- مرحلة ما بعد الاستقلال

سنحاول تسليط الضوء علي كل مرحلة من هذه المراحل بشكل موجز- إن شاء الله-

ب- التعليم العربي الإسلامي في النيجر قبل الاستعمار: قد كانت المدارس العربية الإسلامية، منتشرة في جل مدن المنطقة قبل الاستعمار، وبخاصة في مدينة ساي (say) زندر (zender) وأغاديس، وتكيدا، وغاوغا، وتمبكتو، ولهذه المدارس مناهج ومقررات دراسية، وأنظمة وقوانين متبعة، ولا يمكن التساهل فيها بل يجب مراعاتها وتنفيذها، وهي مختلفة من مدرسة إلي أخرى، وتنقسم من حيث مراحلها الدراسية إلي مرحلتين دراسيتين 1- الكتابية أو المدارس القرآنية: وهي خاصة لتعليم وتحفيظ الصغار القرآن الكريم 2- الحلقات العلمية: وهي المرحلة العليا للكتابية، يلتحق بها الطلاب بعد التخرج من الكتابية، لدراسة العلوم الشرعية واللغوية.

ويحظي علمائها بمكانة كبيرة في المجتمع، وبخاصة عند الملوك والأمراء، وكانت طبقة العلماء تلي طبقة الملوك من حيث النفوذ السياسي، وكذلك كان هناك اعتناء بطلاب العلم، وكان الحكام والأمراء يتكفلون طلاب العلم ويفقون عليهم "فقد اشتهر أساكي سنغي بحبهم لطلاب العلم، والعلماء وكثرة الإنفاق عليهم"¹.

ومنهج الدراسة في هذه المدارس منهج تقليدي الذي يقوم علي التلقين سواء كان في مرحلة الكتابية أو في مرحلة الحلقات العلمية، وتقام هذه الحلقات في المساجد، أو في بيوت الشيوخ، حيث يلتقون مع

4- انظر تاريخ التعليم في غرب إفريقيا لدكتور مهدي رزق الله ص1303

وبانتشار الإسلام انتشر التعليم العربي الإسلامي فيها، وأصبحت بعض المراكز التجارية مراكزا لتعليم اللغة العربية، والدين الإسلامي، وكان العلماء من القاهرة وفاس وغيرهما يقدون إلى المنطقة للتدريس فيقيمون فيها مدة للإفادة ويتوافد عليهم طلاب العلم للدراسة، ويقوم بعض الطلاب برحلة لمواصلة طلبه للعلم إلى المغرب أو إلى القاهرة والحجاز، ولما يعود هؤلاء الطلاب إلى بلدانهم يبدؤون في تدريس وتعليم أبناء بلدانهم، وذلك بفتح مدرسة في دهليز بيته، أو في المسجد، وهكذا بدأ التعليم الإسلامي ينتشر في المنطقة.

ويرجع بعض المؤرخين تاريخ نشأة التعليم الإسلامي وتطورها في النيجر، وما جاورها من البلدان إلى زيارة الشيخ عبد الكريم المغيلي للمنطقة في القرن التاسع الميلادي حيث كان لزيارته أثر كبير، علي العلم وطلابه، وبخاصة أنه ارتبط بحكام البلدان المناضلين لرفع راية الإسلام والتعليم مثل: أسكيا محمد - سلطان سنغي - ورمفا - سلطان كانوا - حيث راسلهم، وكتب لهم فتاوى في أمور الدين، والسياسة وغيرهما، مما جعل هؤلاء السلاطين يهتمون بالعلم وطلابه أكثر من ذي قبل، وفتحوا مدارس في المدن الكبيرة، مثل: أغاديس، وكانو، وجني، وتمبكتو، وعاو، وقد فتح المغيلي نفسه حلقة علمية في مدينة تكيدا (tightedda) ¹ ومكث فيها فترة من الزمن وقد خلف بها عدد من الطلاب، الذين لعبوا دورا إيجابيا في نشر التعليم العربي الإسلامي في المنطقة، وذلك بتأسيس المدارس القرآنية للصغار، والحلقات العلمية للكبار، ومن أبرز تلاميذه الشيخ محمد بن أحمد التراخي، والشيخ شمس الدين بن محمد التكدراوي، وكان لشمس الدين تأثير كبير في التعليم الإسلامي بعد المغيلي في منطقة (آير) وذلك بمؤلفاته، وتدريسه للطلاب.

قد مرا لتعليم الإسلامي في النيجر، وغيرها من دول المنطقة بثلاث مراحل تاريخية ولكل مرحلة من هذه المراحل، مميزات وخصائص الخاصة بها، والمراحل هي:

3- وتقع في غرب مدينة أغاديس، وانظر الحضارة الإسلامية في النيجر ص 12-13

وفي النيجر محمية كبيرة ,تضم أنواع كثيرة من الحيوانات غير الأليفة مثل: الأسود والأفيال والغزلان ,وتعتبر من أغني حدائق العالم ,ويعيش فيها أكثر من أربعين نوعا من الحيوانات,وتقع بين النيجر,وبوركينا فاسو,وبنين¹

ج - المعادن: وتعتبر النيجر من الدول المصدرة للإرانيوم في العالم ,وقد اكتشف الإرانيوم في النيجر في أواخر الستينات القرن الماضي في محافظة أرليت(arlit)وأكوكان(akoukan) في الشمال , وكان عاملا مساعدا للدولة النيجرية علي النمو الاقتصادي في أواخر لسبعينات إلي أوسط الثمانينات القرن الماضي. ومن المعادن الموجودة في النيجر الذهب وقد بدأت في تصديرها إلي الخارج وكذلك الحديد و الفحم الحجري,وقد اكتشف بئر نفط في بعض المناطق في الشمال ولكن أعمال التنقيب لم تتم بعد.

الصناعات:وتعتبر النيجر من الدول المتخلفة صناعيا , وفيها بعض شركات صناعية مثل: شركات الألبان(صولاني وكسم) وشركة النسيج(sonitextil) وشركة الإسمنت , وأغلب صناعاتها للاستهلاك المحلي ويهتم بعض سكانها با لصناعات التقليدية كدبغ الجلود,وصناعة حقائب جلدية , وأحذية جلدية

ودخل الفرد الواحد لايتجاوز (200)دولار أمريكي في السنة

المبحث الأول:

نبذة عن التعليم العربي الإسلامي في النيجر:

يرجع تاريخ نشأة التعليم العربي الإسلامي في النيجر إلي تاريخ دخول الإسلام إليها وذلك في القرن الأول الهجري السابع الميلادي.

¹ - النيجر اليوم ص56

واللغات المحلية هي لغة الهوسا :ويشكلون أكثر من نصف السكان ,حيث يبلغون حوالي56% ويعيشون علي الزراعة والتجارة ,ويسكنون في شرق البلاد.

و لغة سنغي- رزما : وتسكن هاتان المجموعتان الجزء الغربي من البلاد ,وبخاصة علي نهر النيجر,ويشتغلون بالتجارة والزراعة. والفلانية : - لغة الفولانيين - وهم لا يشكلون أغلبية في إقليم بعينه ,ويشتغل أكثرهم بتربية المواشي والزراعة . والطارقية : - لغة الطوارق- ويقطنون في الشمال وبعض الأجزاء الغربية ,ويشتغلون بتربية المواشي وبخاصة الجمال .

و لغة الكنوري : (أو برابري) وتقطن القبائل الناطقة بهذه اللغة في أقصى الشرق ويشتغلون بالزراعة والتجارة .

ولغةالتوبو : في إقليم ديفا,وأغاديس, ولغةالغورما : في إقليم تيلايري , والعربية :في شمال إقليم طاوا زندر.

الموارد الطبيعية:

أ-الزراعة: تقوم الحياة الزراعية في النيجر علي آلات بدائية ,وتعتمد علي الأمطار الموسمية إلا المناطق التي علي النهر, فإنها تعتمد علي مياه النهر وبخاصة في الزراعة الأرز وبعض الخضروات ,ويعتبر الدخن من المحاصيل الرئيسية في النيجر و الأزر, والفسق, والبصل- الذي يصدر إلي بعض دول الجوار- والفول السوداني,والقطن, والبطاطا,وقصب السكر.

ب -الحيوانات :وتعتبر النيجر من الدول المصدرة للمواشي للدول المجاورة مثل: نيجريا وبنين,ويتوفر فيها مناطق رعوية شاسعة,وبخاصة في الشمال وتقتصر علي تربية الأنعام.

% وكذلك الشباب ,وتسجل النيجر أخفض نسبة تدرس في العالم حيث يبلغ نسبته(35%) وفي محيط تعليم البنات تنخفض النسبة أكثر,و تبذل الحكومة كلما في وسعها لتعليم البنات , بالتعاون مع بعض المنظمات الدولية التي تهتم بالتعليم, - ومن ذلك افتتاح كلية للبنات في الجامعة الإسلامية بالنيجر عام2002 م - و السبب الرئيسي في انخفاض نسبة التعليم في النيجر وبخاصة في محيط البنات هو استمرار السكان في النظر بعين الريبة إلي المدارس النظامية الفرنسية رغم مرور أكثر من أربعين سنة علي استقلالها,فما زال النيجريون يعتبرون في معظمهم أن هذه المدارس أجنبية عليهم,وأنها لاتستجيب لتطلعاتهم .

النظام الإداري:والنيجر منقسمة إداريا إلي ثمانية أقاليم ,وهي:

- 1- إقليم أغاديس (AGADEZ)
- 2- إقليم دوسو (DOSSO)
- 3- إقليم ديفا(DIFFA)
- 4- إقليم تيلابيري(TILLABERI)
- 5- إقليم زندر(ZENDER)
- 6- إقليم طاوا(TAHOUA)
- 7- إقليم مرادي(MARADI)
- 8- إقليم نيامي(NIAMEY) وهي العاصمة وتقع علي نهر النيجر في غرب البلاد.

وينقسم كل إقليم إلي محافظات عدة, ومراكز إدارية.

ونظام الحكم المتبع حاليا هو النظام الديمقراطي الرئاسي . واللغة الفرنسية هي اللغة الرسمية للدولة .

الحدود: ويحد جمهورية النيجر غربا جمهورية مالي، وبوركينا فاسو، وشرقا جمهورية تشاد، وشمالا الجماهيرية الليبية وجمهورية الجزائر، وجنوبا جمهورية بنين ونيجريا.

المساحة: وتبلغ مساحة النيجر (1,267,000) كيلومتر مربع، وهي دولة داخلية ليس لها منفذ علي البحار، أو المحيطات، ولهذا يعتبر نهر النيجر - الذي أخذ منه اسم الدولة- ذا أهمية كبيرة للبلاد، ويعد نهر النيجر من أطول الأنهار في غرب إفريقيا، ويبلغ طوله حوالي 4300 كيلو متر ويمر منه في النيجر حوالي 550 كيلو متر، وذلك في الجزء الجنوبي من البلاد.

المناخ: تشتمل النيجر علي منطقتين مناخيتين هما:

1- منطقة سافانا (savanna) في الجنوب، وتنمو في هذه المنطقة الحشائش القصيرة، والشجيرات القصيرة، وتكون درجة الحرارة فيها مرتفعة طيلة العام تقريبا - إلا في فصل الشتاء- وأشد الأشهر حرارة هي التي تسبق أشهر الفصل الماطر الذي يبدأ في شهر يونيو إلي بداية أكتوبر.

2- منطقة الصحراء في الشمال وهي منطقة قاحلة ينعدم أويندر فيها الأمطار، ويتخللها بعض الواحات الخصبة، مثل: واحة كوار (kawar) وواحة أغرم (agram)¹

السكان: ويبلغ عدد سكان النيجر حوالي احدي عشر مليون نسمة حسب إحصائيات عام 2001م ويتمركز معظمهم في المناطق الجنوبية التي تتوفر فيها الأراضي الزراعية، والمراعي بسبب الأمطار الموسمية. نسبة المسلمين : تربو علي 90% ومعدل النمو فيها 3,3% وهو من أهم معدلات النمو في الدول الإفريقية، ويبلغ نسبة النساء فيها حوالي 56

¹ - الحضارة الإسلامية في النيجر من منشورات الإيسيسكو 1994 ص17 وتاريخ العالم الإسلامي الحديث والمعاصر لمحمود شاكر ص212

التعليم العربي الإسلامي في النيجر، النشأة والتطور العقبات والحلول

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام علي أشرف الأنبياء والمرسلين، وعلى آله وأصحابه أجمعين ومن تبعهم بإحسان إلي يوم الدين. أما بعد.

فهذه ورقة بحثية بعنوان: التعليم العربي الإسلامي في النيجر، النشأة والتطور العقبات والحلول. وقد قسمت البحث إلى تمهيد ومبحثين ، وأما التمهيد فيشتمل على نبذة جغرافية عن النيجر، وأما المبحث الأول فيحمل عنوان: نشأة التعليم العربي الإسلامي في النيجر، ويشتمل علي نبذة من التعليم العربي الإسلامي في النيجر قبل الاستعمار وأثنائه، وبعد الاستقلال، ووضع التعليم الديني في النيجر، وأما المبحث الثاني فعنوانه : العقبات التي تعترض التعليم العربي الإسلامي في النيجر، وطرق حلولها

تمهيد : نبذة جغرافية عن النيجر، الموقع: تقع جمهورية النيجر بإفريقيا الغربية شرقي انعطاف مجري نهر النيجر بين خط العرض 12 شمالا، ومدار السرطان 23-27 درجة شمالا.