

Impact of Tsangaya Education System on the Development of Arabic Language in Zamfara State: A Study of Some Selected Tsangaya Schools in Gusau Town¹

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Abstract: *Tsangaya* system of education is a programme designed to cater for the *Almajirai*/students who are out-of-school not only in Zamfara State, but also throughout northern Nigeria. The programme is aimed at integrating traditional Qur'anic Schools and western education under Universal Basic Education Commission. The establishment of *Tsangaya* or *almajiri* integrated education is one of the current issues that require special intervention from the governments at all levels to take measures to curtail the menace of street begging, drug abuse, child trafficking and youth in the name of pursuing Qur'anic Education. The *Tsangaya* or *almajiri* (Itinerant Qur'anic School Pupils) constitutes the largest group of out-of-school children in Nigeria numbering over nine (9) million children (Universal Basic Education Commission UBEC, 2010). This segment of Nigerian population poses tremendous challenges to the attainment of Education For All (EFA) and Millennium Development Goals (MDGs). The study examines five *Tsangaya* schools within Gusau town whose contributions to the Arabic language cannot be over emphasized. The study also adopts both qualitative and quantitative approach of data collection in order to be able gather more reliable information. It also uses both primary and secondary sources for information gathering.

I. INTRODUCTION

All over northern Nigeria, the system of learning was the traditional *tsangaya* or *zaure* method whereby students were taught to learn Qur'an or other Islamic aspects of knowledge. But, in 1903 after the fall of Sokoto Caliphate, the colonial masters introduced a new system of learning whereby students were taught in a class-room with desks and black-board. Prominent scholars at that time such as Alhaji Muhammad Marafa Dan Baba and others used the same method to establish *Nizzamiyyah*, *Islamiyyah* and *Zawuyya* Schools in the former Sokoto state. Arabic and Islamic studies were taught in those schools side by side with some western education subjects such as English Language, Mathematics and general Science, etc. Through this system of learning, Arabic language was disseminated to every nook and cranny of the state including Gusau Local Government Area. Furthermore, many students who graduated from those

schools further their education to junior and secondary schools with many proceeding to tertiary institutions. Therefore, one could say without fear of contradiction that the contributions of *tsangaya* schools to the development of Arabic Language in Gusau town cannot be overemphasized

Overview of the *Tsangaya* Curriculum

Since colonial period down to amalgamation up to independence in 1960 and even beyond, northern Nigeria remains sceptical about western education, most especially because at the initial stage it was taught in the Christian Churches. Because of the relationship which then existed between Christianity and western education, many people in the region preferred Islamic to western education. This is also because; Islamic religion came to the region during the Trans-Saharan trade between North and West Africa and subsequently the contacts with the Wangarawa traders from Mali who were said to have been responsible for the spread of Islam into the Nigerian area.¹

However, after independence, northern leaders such as Ahmad Bello *Sardaunan* Sokoto had made so much effort in integrating the Islamic and western education together in order to ensure that children from Northern Nigeria benefitted from western education side by side with Islamic education. Many influential personalities particularly in the former Sokoto were influenced by this idea of integration and they tried to adopt same at their own level. Among them were Ahmadu or Marafa Dan Baba who established the first *Nizamiyyah* and *Islamiyyah* School at Yar'Akija in Sokoto in the early 1960s. It is pertinent to note that, today many prominent people in Sokoto and Zamfara States who excelled in the areas of Arabic and Islamic Studies were beneficiaries of this system. At the same time, the *Jama'atu Nasarul* (JNI) also contributed to the establishment of some *Nizamiyya* and *Islamiyyah* schools in then Sokoto State. Some of these

¹. J.D. Fage, *A History of West Africa: An Introduction*, Cambridge University Press, London, 1969, Pp. 31 - 39

Schools were established at Gusau, Gwandu, Argungu and Yauri respectively. It was from this system of *Nizam* and *Islamiyyah* schools that the *tsangaya* schools emerged in Gusau towns.²

A *Zaure* system was added to the *tsangaya* school curriculum which was based on the traditional method of learning and teaching Islamic knowledge. This system takes place in a room, veranda or a hall where *almajiri* students gathered to receive their Qur'anic studies under one particular Islamic tutor with a unique method whereby student with their different books surround their teacher who in turn would teach them one after another.³

However, those that did not memorize the Holy Qur'an used to memorize some verses (*Harda*) under the care of their teacher known as *Malam*, when *Malam* is satisfied with their mastery of the particular portion of the Qur'an he will then instruct him to write other new verses for memorization. However, for those who memorized the Holy Qur'an and graduated from this level known as *al-Iftada'iyah* and become *Malams* they will proceed to the secondary level of this type of education known *Karatun sani*, where they will learn different books of different fields from their *Malam*. In *tsangaya* schools Gusau the system of *Zaure* programme began around 6:30am to 8:30am and the student gathered in one place or different rooms and reading or reciting the Qur'an, *hadith*, *Fiqhu*, *Tauhidu* etc. after two hours, the students left the place and went to beg for breakfast from one house to another after breakfast they would come back for another round of studies. After Zuhr prayer *Zaure* teachers will come back for the second time, to teach the students and continue with the teaching till 4:00pm.⁴

Historical Background of Some Selected Tsangaya Schools in Gusau Town

Tsangaya schools have been in existence in Gusau town for over one hundred years now and they have contributed immensely to the development of Islamic education with particular reference to Arabic language. The study investigates five *Tsangaya* schools within Gusau town whose contributions to the development of Arabic language cannot be over emphasized. These schools include: *Hisbul-Rahim Islamiyya* Gusau; *Tsangayan* Malam Sodangi Sabon Hegi Gusau; *Tsangayar* Malam Dango Kanwurin Sarki Gusau, *Tsangayan* Malam Lauwali Makaranta Anguwar Toka Gusau and *Tsangayan* Lungun Malammai ta Malam Shehu Salisu Gusau.⁵

Hisbul-Rahim Islamiyya Gusau

Hisbul-Rahim ta Malam Balarabe Gusau: The school started on 28th April, 1960. The name of the school was given by Malam Balarabe's close friend that is Shehu Abdul-fatahi Maiduguri. Shehu Abdul-fatahi's contribution to the school at the initial stage was immense, because he even participated in the teaching of its students as well as administrative activities and other financial support. Historically, it started after they returned from Kaulaha in Senegal. With the permission of Sheikh Ibrahim Inyas who said that when you return home, you should establish Qur'anic schools within your areas in order to disseminate knowledge among your people. The initial location of the school started at Jega in Kebbi under the leadership of Shehu Balarabe Jega with the assistance of teachers such as: Shehu Balarabe Gusau; Malam Mainasara Abdullahi Gusau; Malam Buhari Jega; Malam Rabi'u Jega; Malam Buhari Tsibiri; Malam Usman Muhammad Tambuwal and Malam Murtala Shu'aibu U. Sallah.⁶

However, after the death of Malam Shehu Balarabe Jega, the school moved to Gusau and continued till date. At Gusau it started at Kanwurin Sarki and Shehu Balarabe Gusau and others used to go to Ali Maikanti's school to perform *Ibadat* or worship. There were hitches here and there from the initial stage in Kanwurin Sarki, because many people complained about the noise and disturbances being caused as a result of persistent recitation by the adherents of this *Qarikhah* movement. Among the people who always complained were the Sarkin Katsinan Gusau and as a result of this, the school moved to its present location.⁷

Among its prominent students include the following: Dr. Atiku Balarabe Gusau, Special Adviser (S.A.) to the Governor of Zamfara State; Ashararu Badamasi, Chairman *Hisbah* Commission, Gusau; Lawal Balarabe PCMP; Sani Umar Shemari, S.A. to the Zamfara State Governor; Umar Sahabi, Secretary, Zamfara State Council of Ulama; Abdulsalam Sha'aban, Criminal Investigation Bureau (CIB), Nigeria Police Force; Dr. Salisu Ibrahim, College of Education (COE) Maru; Dr. Aliyu Jafar, Shehu Shagari College of Education (SSCOE), Sokoto; Dr. Nura Atiku Balarabe, Usmanu Danfodiyo University (UDUS), Sokoto; Dr. Arabi Atiku, Lecturer, Zamfara College of Arts and Science (ZACAS) and Professor Abdulkadir Sani, Department of Arabic Language, Usmanu Danfodiyo University (UDUS) Sokoto.⁸

However, apart from the successes and achievements mentioned above, there existed many other challenges which include the nonpayment of teachers, over population of students, lack of accommodation and lack of feeding of boarding students, etc. But, in terms of government supports to the school, during the administration of the former

². Malam Buhari Tsibiri, 55 years of age, a Teacher of *Hisbul-Rahim Islamiyya* Gusau, interviewed in the school, 07/11/2021.

³. Ibid

⁴. M. Adam, S. Muhammad, A. I. Usman., M. Sarkin-Kebbi., & A. A. Sifawa. The Contributions of *Islamiyya* Schools towards the Development of Arabic Language in Sokoto State. 2016. Pp. 17 – 22

⁵. Malam Usman Tambuwal, 50 years of age, Head-Master of *Hisbul-Rahim Islamiyya* Gusau, interviewed in the School, 07/11/2021.

⁶. Ibid

⁷. Malam Aminu Kano, 49 years of age, a Teacher of the *Hisbul-Rahim Islamiyya* Gusau, interviewed in the school, 07/11/2021.

⁸. Ibid

Governor of Zamfara state, Alhaji Abdul-aziz Yari, the school was expanded with additional blocks of classroom and a *juma'at* mosque. Another support was during annual *Maulud* when government gave them cows and money. Government also supported them financially during any particular occasion.⁹

Specific recommendations for the school to succeed include: payment of teachers; accommodation to both staff and students; feeding of students; the need for government to integrate the school with the Agency for Mass Education or Primary Education Board for financial support; camping of students in one place will help manage the security challenges in the state; it helps in reducing social vices such as stealing; adultery and fornication; alcoholism; idleness and banditry, etc. Economically, students were taught vocational activities such as weaving, tailoring, building, carpentry, welding, etc.¹⁰

Madarasatu Ta'alimil Qur'an Wa-Ulumiddeen

Another *Tsangaya* school which has also played important role in the dissemination of Islamic knowledge and Arabic language in Gusau town and beyond has been the *Madarasatu Ta'alimil Qur'an wa-ulumiddeen, Zawiyar Sheikh Aliyu Dango Kanwuri*, Gusau: The school being one of the oldest among the *tsangaya islamiyyah* schools was established in 1898. Since its establishment it has produced more than forty thousand students within Gusau, Zamfara state and all over the country. Some of its students became prominent in their chosen careers. Among them include: Galadima Mu'azu Gusau; Mai Martaba Sarkin Katsina Gusau Alh. Muhammad Kabir Dan Baba; Malam Muhammad Dan Musa Gusau; Dr. Malami Buwai; Liman Aliyu Sadada Kebbi State; Liman Muhammad; Liman Wadataau Jangeme; Hakimin Jangeme Alh. Muhamad Dan Amarya; Kogo Abdulkadir Wonaka, Zamfara; Malam Musa Talata Mafara; Malam Dan Lami Zariya, Kaduna; Malam Lawai Zariya, Kaduna; Malam Kamalu Dutsin ma, Katsina; Malam Ilyasu Musawa, Katsina; Malam Adamu Gombe; Alaramma Aliyu Gombe; Prof. Hussaini Muhammad Lawan Kano; Malam Hassan Muhammad Lawan Kano; Ibrahim Kasuwar Garba Niger; Adda'u Gwada Niger; Malam Abdurrahman Niger; Malam Isma'il Yanusa Yawuri, Kebbi and Malam Usman Sahabi Abuja.¹¹

Over the last century of its existence in Gusau metropolis the school has produced leaders and administrators who administered the school at various time and these include: Malam Ahmad Ya'u; Malam Musa Ya'u; Sheikh Aliyu Dango; Sheikh Muhammad Dan Musa; Malam Umar Dan Jatau; Malam Bello Aliyu Dango; Alh. Abdulkadir Na'a;

Malam Shehu; Malam Bala Addini; Malam Sani Ahmad; Malam Yusuf Ibrahim; Malam Umar Na Malam; Sheikh Muhammad Salisu Dango; Malam Rabi'u Shehu; Malam Isma'il Bello Dango; Alh. Dahiru Dan Hasiya; Alh. Garban Ila; Malam Kabiru Muhammad Sani; Malam Tukur Bello; Malam Jamilu Salisu Dango; Malam Nasiru Sani and Malam Mustapha Aliyu.

The school also has initiated a number of branches within Gusau town that have equally produced a number of students and made significant contributions to the development of Arabic language and Islamic studies. These include: Madrasatu Ta'alimuddinil Islamiy wal'adab, Kofar Jange; Makarantar Malam Ahmad Mungadi Kantin Ja'o; Ma'ahadu Sheikh Aliyu Dango Rijiyar Sarki; Ma'ahadu Sheikh Aliyu Dango Gandun Sarki, Gusau. Those students who graduated with B.A. Arabic Language include: Sulaiman Musa; Malami Buhari. However, Yusuf Musa is currently with Federal College of Education Technical (F.C.E.T) Gusau and he has M.A. in Arabic language and he is currently pursuing his PhD in Arabic Language. And one of its students who finished his PhD in Arabic Language is Professor Hussaini Muhammad Lawan who current serves with Department of Arabic Language Bayero University, Kano. Those in disciplined forces include: Kabir Lawali – Civil Defence (ASC II); Mustapha Sani – Flight Lieutenant (Captain), Nigeria Air Force Specialty-Transport Pilot; Abdullahi Umar – Brigadier General; Tukur Sanusi – Senior Personal Secretary, Usmanu Danfodiyo University, Sokoto; Usman Abdulkadir, the Administrative officer of the F.M.C, Gusau.¹²

Madarasatul Riyabiljann

Another *Tsangaya* school which has also played important role in the dissemination of Islamic knowledge and Arabic language in Gusau is *Madarasatul Riyabiljann Zawiyar Shehu Salisu Lungun Malamai, Gusau*. This school started in 1920 and since then it has produced administrators/head-masters such as Malam Muhammadu Ango Gusau; Malam Sani Na Malam Ango Gusau; Shehu Salisu Ango Gusau; Malam Ibrahim Dan Iya and Malam Adamu Maifalala, etc. Over the years the school has produced the following branches and leaders: *Madarasatu Riyaduljanna* under Mahdu S. Salim; *Madarasatu Riya Zawiyar* under M. Hassan Gadabu; *Madarasatu Nasharu dini wal-adabu* under Motogaji; *Ma'ahadu Alkali Sani* under Malam Muhammadu, *Madarasatu Tahzibu dullabi Tudun* Gusau Malam Shehu Sani.¹³

However, among its students who studied Arabic Language at the University level include: Kadi Yusha'u; Kadi Usman Sani; Alkali Ahmadu; Shehu Bello Gusau; Alhali Abubakar Labaran Gusau; Alkali Abdullahi Maikano; Malam Tijjani Isah Gusau; Malam Musbahu Mahmudu; Malam

⁹. Mala Dahiru Atta, 47 years of age, a Teacher of *Hisbul-Rahim Islamiyya* Gusau, interviewed in the School, 07/11/2021.

¹⁰. Kabiru Aliyu, 38 years of age, a Teacher of *Hisbul-Rahim Islamiyya* Gusau, interviewed in the School, 07/11/2021

¹¹. Malam Suleiman Musa, 51 years of age, Assistant Head-Master, *Madarasatu Ta'alimil Qur'an Wa-Ulumiddeen*, Gusau, interviewed in his school, 14/11/2021.

¹². Ibid

¹³. Maïam Usman Salisu, 53 years of age, Head-Master of the School, interviewed in the School, 15/11/2021

Murtala Aminu; Malam Bello Musa Zoma; Malam Hassan Abdullahi; Malam Tuhamu Lauwali Dada; Malam Sagiru Umar Marmaro; Malam Zubairu Musa Marmaro; Alkali AbdulKadir M. Sani and Ibrahim Wakkala Gusau. Specifically, Kadi Usman Muhammad Sani has B.A. Arabic Language; Alkali AbdulKadir M. Sani has B.A. Arabic Language; Shehu Bello Gusau has B.A. Arabic Language; Alkali Ahmad M. Sani has B.A. Arabic Language; Malam Misbahu Mahmudu has M.A. Arabic Language and Alkali Abubakar Labaran has Ph.D Arabic Language.¹⁴

In the same vein, some of its students who are working with state government and other organizations include: Halifa Dahiru, Secretary to the State Government (SSG) of Zamfara State, Nigeria; Halifa Nasiru C.R, Alkali or Court Judge; Halifa Hassan Imamu, a Director; Muhtari Yusha'u, a High Court Judge; Abubakar Sani, M.D; Muhammad Nasir Balarabe, D.S.P with Nigeria Police Force and Muhammadu Aliyu Alkali, P.S.¹⁵

Madarisatu Isdilahudini Gidan Makaranta

One of the *Tsangaya* schools in the Gusau metropolis which has also played important role in the dissemination of Islamic knowledge and Arabic language has been the *Madarisatu Isdilahudini gidan makaranta* Unguwar Toka. This school started in 1910. And since its establishment the school has produced administrators or head-masters that used their time and energy to develop the school include: Shehu M. Aliyu Abubakar; Malam Lauwali Abubakar; Malam Ustazu Abubakar and Malam Inuwa Makaranta.¹⁶

It has also produced many students who played and are still playing significant role in the development of Arabic Language, not only in Gusau town or Zamfara state, but also throughout northern Nigeria and Nigeria in general. These include: Malam Mainasara Gusau; Alhaji Yuguda Moto Gusau; Alhaji Lawan Dare Gusau; Alhaji Basiru Yuguda Gusau; Hajiya Sadiya Alh. Dayawa Minista Gusau; AbdulKarim Lauwali 'Yankara; Aliyu Harazimi Lauwali 'Yankara; Iliyasu Muhammad Sokoto; Musa Muhammad; Lauwali Rabi'u Jibiya, Saketa; Shafi'u Rabi'u Jibiya; Sani Musdafa Naija; Mustafa Sule Kano; Habi'u Sule Kano; Abdullahi Isah Kaduna; Nura Sani Kaduna; Malam Mansur Ahmad; Malam Kabiru Musa; Malam Sadiyu Yusuf; Alkali Bature Ibrahim; Malam Burhama Sha'aban; Dr. Habibu Yalwa; Malam Habibu Makaranta; Aminu Shehu Gusau; Malam Salahu Maiduguri; Malam Muntaka Ibrahim; Malam Almustafa Sahim; Nasiru Aliyu Kaduna; Malam Sadiku Aminu; Malam Mustafa Sule Gambari; Sifiyanu Aliyu Gusau and Alhaji Nura Sule Labbo. However, those with Degrees and Masters include: Malam Mansur Ahmad; Malam Muntaka

Sahihi; Malam Usman Aliyu; Abdullahi Aliyu; Malam Yusuf Sha'aban; Arabi Sha'aban; Kadi Ibrahim Bature; Alkali Labaran Sule Faransi; Alkali Kabiru Muhammad; Malam Burhama Sha'aban and Alkali Murtala Sha'aban.¹⁷

The names of some of its prominent teachers include: Malam Aliyu Abubakar; Malam Lauwali Abubakar; Malam Ustazu Makaranta; Malam Inuwa; Malam Ahmad Aliyu Makaranta; Malam Habibu Aliyu; Malam Aminu Lauwali; Malam Nasiru Aliyu; Malam Aminu Balarabe; Malam Kabiru Musa; Malam Kabiru Lauwali; Malam Najibu Sani; Malam Halilu Sani; Malam Munziru Salisu; Malam Daiyabu Na Gusau; Malam Faruku Ya'u; Malam Hassan Shehu; Malam Mumini Ya'u; Malam Salahu Abubakar; Malam Zahraddin Na Gusau.

As a result of the development that school recorded over the years, it has produced many *tsangaya* branches since inception and these include: Madarisatu Ahlulbaiti Fonfo Ammau; Ma'ahadu Hudamu Kofar Jange; Madarisatu Nurul Huda Sabongari Gusau; Ma'ahadu Isdilahu dini Tudun Wada Gusau; Ma'ahadu Isdilahudini Ahmad Makaranta and Faru Isahlahu din Hayin Buba Gusau. However, some of its students who excelled in their chosen careers include: Kadi Bature Rufa'I, an *Imamu*; Bashiru Yuguda, former Minister of the Federal Republic of Nigeria; Sadiya Faruku, currently a Minister of the Federal Republic of Nigeria; Aminu Shehu, A.S.P with the Nigeria Police Force; Musa Abubakar, A.D.C to the Zamfara State Governor; Kabiru Musa, Ambassador and Alhaji Dauda Laundare, an I.D.D.¹⁸

Madarasatu Wadaniyatu Wa Tarbiyyatul Ilmi

Another *Tsangaya* school which has also played important role in the dissemination of Islamic knowledge and Arabic language in Gusau was the *Madarasatu Wadaniyatu wa tarbiyyatul ilmi*: This school since its establishment has produced head teachers such as Shehu Malam Aliyu Maikanti; Malam Usman Billashe; Malam Abdulaziz Kurya Kaura; Malam Abubakar Liman Marke; Malam Usman Maidabo Kalau-Kalau; Malam Abubakar Danda; Malam Yahaiya Cediya Tsafe; Malam Dauda Shadadi Kyabi; Malam Muhammad Riba Zuru; Malam Mamman Maradi Nijar; Malam Sahabi Rara; Malam Umbaru Mande and Malam Mahi Kurya Kaura. Also, Halifa Surunbai Aliyu Maikanti; Malam Shehu Mande; Malam Hadi Wanzam; Malam Hadi Aliyu Maikanti; Malam Yahaiya Maikanti; Malam Habibu HAdi; Malam Alawi Halifa Alaramma; Malam Usman Hadimi; Malam Abdulaziz Tunga and Malam Abdulaziz Mayasa.¹⁹

Among the prominent teachers of the school include: Mansur Kasimu; Malam Abubakar Jabbi; Abubakar Usman; Hafizu Idris; Malam Shehu; Aminu Yahaiya; Kabiru Usman; Bashiru Aminu; Adamu Aminu; Adamu Bashiru; Nura Nuhu;

¹⁴ Ibid

¹⁵ Sirajo Mainasara, 45 years of age, a Teacher of the School, interviewed in the School, 15/11/2021

¹⁶ Malam Abubakar, 48 years of age, Head-Master, *Madarisatu Isdilahudini Gidan Makaranta*, interviewed in the School, 17/11/2021.

¹⁷ Ibid

¹⁸ Ibid

¹⁹ Khalifa Surunbai, 55 years of age, Head-Master of *Madarasatu Wadaniyatu wa tarbiyyatul ilmi*, interviewed in the School, 21/11/2021.

Attahiru Hassan; Abdullahi Isma'ila; Ahmad Muhammad; Shamsu Abubakar; Tijjani Musa; Murtala Yahaiya; Gali Abubakar; Sani Balarabe; Hafizu Rilwanu; Lauwali Bello; Rabi'u Mukhtari and Shehu Umar.²⁰

Some of the students it has produced over years: Malam Shehu Mande; Malam Hadi; Malam Fatahi Gabake; Mustafa Shinkafi; Malam Shu'aibu Dandubo; Malam Yakuba Yamai; Malam Zamzam Danguro Nahuce; Malam Rabu Kalau-Kalau; Malam Maisuna Caranci; Malam Mausuna Aliyu Katsina; Malam Mika Bena; Malam Bashir Batsari Katsina; Malam Abubakar Jabbi Gusau; Malam Bello Hadimi Naija; Malam Hassan Sufi Taraba; Malam Lauwali Bakura, Zamfara; Malam Aminu Dingyadi, Sokoto; Malam Kabiru Kalau-Kalau Kono and Malam Umbaru Usman Kono. Also, students who studied Arabic Language up to the University level include: Falalu Namadi; Aminu Siddiku; Aminu Yahaiya; Kabiru Usman; Bashir Aminu; Abdulaziz Kadir; Hamisu Muhtari; Adamu Bashiru; Abdullahi Musa; Nura Umar; Nura Nuhu; Attahiru Hassan; Abdullahi Isma'il; Ahmad Muhammad; Shamsu Abubakar; Tijjan Musa; Murtala Yahaiya; Gali Abubakar; Sani Balarabe; Hafizi Rilwanu; Lauwali Bello; Rabi'u Mukhtar; Shamsu Umar; Mansur Abubakar; Mansur Saminu; Mudassiru Kasimu; Abubakar Usman and Hafizu Idris. And among its major branches include the following: Madarasatu Zawiyaya Hayin Malam Sani; Far'u Zawiyaya Unguwar Yarima; Madarasatu Zawiyaya A. Unguwar Dallatu, Gusau; Madarisatu Far'u Tsohuwar Kara and Madarisatu Z. Kantin Ja'u.²¹

II. CONCLUSION

In spite of the significant contributions of *tsangaya* or *almajiri* schools to the development of Arabic Language and Islamic knowledge in Gusau town, the need for intervention of the different stakeholders in order to improve it has been important. The recent move by the federal government to improve the system was commendable. The issue of integration of the system into modern and conventional education system is highly commendable. A remarkable achievement of the *tsangaya* system in terms of transforming moral behaviour, personal hygiene, life style of *almajiri* students thereby curbing socio-economic and security challenges in Sokoto State has been commendable. Therefore, in order to curb activities of street beggars, child labour, child trafficking, delinquency, and other security threats government should ensure that *tsangaya* schools are adequately funded and establish more of these schools to cater for the number of *almajiri* students in Zamfara state.

III. RECOMMENDATIONS

The study made the following recommendations for effective management and improvement of *tsangaya* schools

in Gusau town in particular and Zamfara state in general. These recommendations among others include:

1. More *tsanagay* schools should be established in Gusau town and Zamfara state in order to cater for the number of *almajiris* on the street in the state.
2. Only *almajiri* students should be admitted into *Tsangaya School*, because it has been established for them.
3. Effective and regular supervision and maintenance of *tsangaya* schools facilities should be made to ensure that they are in line with prescribed guidelines and actualization of goals and objectives of *almajiri* education system in Nigeria.
4. Government should ensure adequate funding for *Almajiri* Education Programme in the state.
5. Government should collaborate with Non-Governmental Organizations (NGOs) and other philanthropists to ensure adequate provision of facilities that would develop the *tsangaya* schools in the town.

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²⁰. Malam Lauwali, 44 years of age, a Teacher of *Madarasatu Wadaniyatu wa tarbiyyatul ilmi*, interviewed in the School, 21/11/2021.

²¹. Malam Aliyu, 47 years of age, Assistant Head-Master of *Madarasatu Wadaniyatu wa tarbiyyatul ilmi*, interviewed in the School, 21/11/2021

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