THE IMPACT OF MOSQUE IN DEVELOPMENT OF ISLAMIC EDUCATION IN NIGERIA (IMDIEN)

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ABSTRACT

This paper firstly, aims at examining the meaning of Islamic education by tracing the impact of the mosque in the development of Islamic education in Nigeria before independent or pre-independence and after independent. Secondly, this paper also further looks into the concepts of education in the Quran thirdly the research will look into the aim and objective of Islamic education in the human life. Fourthly, this research will discuss about the qualities of Islamic teacher. Lastly, this researcher will be concluded by mentioning the role or impact of Muslim teachers in the Islamic education and society.

Field of Research: The Impact of Mosque in Development of Islamic Education in Nigeria.

1. Introduction

Mosque is one of the most fundamental bodies in Islam that is known to play major roles in the development of Islamic education or in the distribution of knowledge, truth and justice. Furthermore, they are used as a place to worship Allah and this is a great role of mosque in Islam. Besides that it also serves as a place to hold meetings regarding significant matters. In the past and even these days, young children receive religious education from the mosques. Muslim rulers and caliphs of almost all the era paid special attention on the construction the mosques around the country keeping in mind the role of mosque in Islam. However, the mosque had contributed a lot to development of Islamic education in Nigeria before independence and after independence as they used it in the first mosque of the prophet Muhammad in the Qubah which serves as fundamental of all mosques on the hearth.

Definition of mosque

According to the oxford and British dictionary. Mosque: literally means a place of Muslim worship. The Arabic term for a place of Muslim worship is masjid, which literally means "place of prostration" (in prayer).

Meaning of Islamic education

The term ‘Islamic Education’ could mean of a number of things: It can refer to the religious education in which the person studies religious knowledge, starting with the Qur’ân and matters of worship like purification, prayer, Zakâh, fasting and Hajj. He may also learn other matters like the etiquettes of eating and drinking, Islamic dress, family relations, business transactions, criminal law, and inheritance.

According to the another scholar he defined the term ‘Islamic Education’ can have a broader meaning, embracing knowledge in general in a framework where the teacher, the student, the school, and the syllabus all comply with Islamic values and teachings.

The role of mosques in the development of Islamic education in Nigeria
The Mosque is one of the most important institutions in the Islamic community and plays major roles in the development of Islamic education in Nigeria before independence and after independence. In Nigeria there is no any mosque without building the Islamic school or without teaching the public the teaching of Islamic education inside of it, especially in the northern Nigeria which always based their own education or fixed the teaching of Islamic education in the mosque. The teaching of Islamic education in the mosque is not only for the public even it included adult, male or female which they we separate them into sub-division and this is also among the spread of Islam in Nigeria. Furthermore, according to the history of Islam in Nigeria the teaching of Islamic education in the mosque has been practice since Islam reached Nigeria.

This teaching includes, recitation of the Qur’an, Hadith, Ibadah, Moral, and so on. The teaching of Islamic education inside mosque is started during the life of the prophet Muhammad in Medina at masjid Qubah. However, The impact of mosque in the development of Islamic education in Nigeria is an uncountable development since Islam reached Nigeria and up till today.

**Concept of education in Islam**

Read! In the name of your Lord who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not. Quran 96v1-5.

This is First Revelation, the first words revealed by Allah SWT. Iqraa! Read! We marvel at the greatness of Allah’s Divine Wisdom. Of the infinite number of messages Allah could have given to Mankind (for we have so many needs and so many weaknesses), Allah Who knows all Man’s secrets, and his most intimate needs, chose learning, gaining knowledge or seeking and providing education as the First Message to mankind. It was revealed in the time of the Jaahiliyah and money or power in the hands of the Jaahil would be self-destructive. Hence Allah did not say in His First Message: "Go out and get rich!" or "Go out and destroy the enemies of Islam!" They could not handle power, or for that matter their own desires.

Another verse

"And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear verse) are from our Lord:” and none receive admonition except men of understanding.” (Q.3: 7)

The Qur’an is very clear on man's need for a broad-based education. Consider the following verses:

"And He taught Adam the nature of all things..." (Q. 2: 31)

Allah says:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَهَاتِكُمْ لا تَعْلَمُونَ شَيْئاً وَجَعَلَ لَكُمْ السهمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلهكُمْ تَْْكُرُونَ

Here the faculties mean the use of hearing (collecting info), seeing (observation), and thinking (deriving new results).

Whichever group excels in using it becomes the leader, especially when Muslims do not follow Islam.

The Difference between a Muslim and a non-Muslim and/or Kafir is in two areas:

- Knowledge; and
- Action
Allah has taught the Prophet PBUH, the supplication

وَقُلْ رَبِّ زَدْنِي عِلْماً

O my Lord! Increase me in knowledge

Not all knowledge comes from man. There are things which Allah places in our hearts if we sincerely strive in His Path. In the following verse Allah SWT directs our attention to creation and urges us to study the sense of harmony:

**Aim and Objective of Islamic education**

The purpose of Islamic education is not to cram the pupil’s head with facts but to prepare them for a life of purity and sincerity. This total commitment to character-building based on the ideals of Islamic ethics is the highest goal of Islamic education. (Al-Attas, 1979, p. 104).

According to Sharif, Islamic education is ‘the device for helping an individual to full stature’, (1976, p. 45).

Furthermore, the Muslim scholars from around the globe agreed on a definition for the aim of Islamic education as being, ‘The aim of education is the creation of the good and righteous man who worships Allah in the true sense of the term, builds up the structure of his earthly life according to the Sharia and employs it to sub serve his faith.

Ashraf and Husain delivered a similar and more detailed description of the aims and objectives, in that ‘Education should aim at the balanced growth of total personality of Man through the training of Man’s spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

What is being suggested here is a complete submission in all aspects of a Muslim, be it spiritual, intellectual, rational or physical etc in order to develop into a complete personality resulting in becoming a slave to the Almighty. This paradigm can also be witnessed in the Qur’an and the many sayings of the Prophet (peace be upon him) where a believing person is referred to as ‘abd (slave).

Education in Islam is regarded as a process that completely nurtures the individual as al-Attas confirms, ‘Education should aim at the balanced growth of the total personality of Man through the training of Man’s spirit, intellect, rational self, feelings and bodily senses...such that faith is infused into the whole of his personality.

In Islamic theology, knowledge is gained in order to actualize and perfect all the dimensions of the human. The paradigm of perfection is the Prophet (peace be upon him), and thus the goal of Islamic education is for Muslims to live as he (peace be upon him) lived and to imitate him. Muslims are sanctioned to do this: ‘Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much.’ This suggests that the Qur’an and the Sunnah are the perennial sources of rulings regarding both spiritual and temporal life.
Al-Saud also confirms this in his contribution to the 1977 Muslim educational conference that the Qur’an ‘...by consensus of Muslim opinion, in the past and present, the immutable source of the foundational tenets of Islam, of its principles, ethics and culture. ... All the other facets of the curricula of that Islamic education are based upon the acknowledgement of the Qur’an as the core, pivot and gateway of learning.

The qualities and impact of a Muslim teacher in society

According to Ismail (Ismail, 1997, p. 36). There are ‘four basic patterns of knowledge. Although they are not inclusive, they are the most important patterns needed for producing effective, creative and successful teachers:

- a. Causal Knowledge
- b. Normative Knowledge
- c. Experiential Knowledge
- d. General Knowledge

In addition to this, Ismail also gives four skill components, each of these having four sub-components (Ibid, pp. 36-7). These are said to ‘represent the very basic talents, qualifications and characteristics needed to develop a successful and effective teacher’. They are:

- a. Knowledge of the subject matter
- b. Wealth in internalized values and beliefs
- c. Ability of transferring knowledge
- d. Generating student’s cooperation and confidence

Essentially, the call is for a Muslim teacher to have moral values and professional knowledge and to be able to actualize these in daily life routines. They must be honest and sincere, and cultivate ‘faith in absolute values such as justice, mercy, truth, charity, love and righteousness, all of which are enshrined in the names of God’, (Ismail, 1997, p. 45). They must be familiar with classroom management, curriculum management, records management, to use a variety of teaching strategies and an understanding of learning modes. They must have an awareness of each pupil’s background and motivate students raising their self-esteem. They are also effective in home-school liaison and have a reciprocal relationship with the administrative body.

In order to attain this in the Muslim student, the teacher is charged with competency. This essentially requires the teacher employed, to be proficient, effective and skilled in primarily the teaching of values and secondly in the specific field that he is being asked to teach. Teachers must have sufficient experience and training in the subject and be aware of development in that field.

Along with this they must also be able to deliver the subject taking into account the different ability groups in the class and understanding the varied strategies of delivering the material. An understanding of a pupil’s learning style is also essential. A pupil must be given an environment that is positive for his or her personal development. By creating an atmosphere of approval the teacher sets the scene for success.

A Muslim teacher must therefore be one who follows this philosophy and tries to correlate the Islamic perspective with academic subjects that they teach.

The role of an Islamic school teacher can be best understood by firstly considering what the essential constituents of a competent Muslim teacher are. The Islamic Society of North America delivered a workshop on the qualities of an effective Muslim teacher. One of the accompanying handouts was...
entitled: ‘What a good Muslim teacher is all about’. The personal characteristics of a ‘good Muslim teacher’ as described in the ISNA handout were:

Love for children; love for the profession of education; humility without weakness; health and vitality of the body; psychological health and emotional balance; neatness, cleanliness and good appearance; eloquence and good pronunciation; intelligence and deep understanding; understanding students and their needs; strong command of the subject; broad and deep reading and knowledge; punctuality and respect for time; co-operation with the school system and policies; being courteous with students and fellow teachers; socialization with people and no isolation; knowledge and practice of Islam; to stay away from questionable sayings or deeds, even if it is lawful to do so; and sincerity. (ISNA handout, 1994)

Class control; respect for the student’s personality; involving the student in discussions and corrections; involving students in school activities; recognizing and dealing with individual differences; gradual reforming of student’s behavior depending on the situation; linking the lesson to lively practical applications; using fun and appropriate laughter; using the lecture style appropriately with the following considerations... using questions with the considerations to the following... (ISNA handout, 1994).

According to Baloch describes an Islamic teacher as one who educates a child ‘according to his level of maturity’. Such a teacher nurtures the child to have ‘faith in the One’ God, leading to the development of ‘a spirit of inquiry’ in order to procure an understanding of the universe and its operations. The pupil is then to ‘use his knowledge, skills, and understanding to improve himself and the society’, (Al-Afendi & Baloch, 1980, p.165).

The purpose of an Islamic school and the role of an Islamic school teacher can also be presented by drawing on the early models of Islamic education and the teachers who were called upon to dispense knowledge to students:

...because of the inseparable bond between ‘Islam’ and ‘education’, the teacher in a Muslim society has to be a ‘committed’ teacher, and consequently ‘accountable’ to the society... a teacher’s harsh treatment of a child was quick to attract attention and the great educators like Ghazzali ... and Ibn Miskawayh ... advocated the use of rewards, recognition, and recreation (play) by the teacher to motivate learning, rather than any form of punishment. Ibn Khaldun explained how physical punishment was psychologically harmful and distorted the normal growth and development of the child. (Al-Afendi & Baloch, 1980, p. 169)

A number of points are raised in this extract. Firstly, a teacher in a Muslim society is answerable to the people. His or her actions and words are the target of scrutiny. Moreover, he or she must be a dependable and responsible person, whose role does not end with the bell but continues even after school, implying that a teacher’s professional duty is one that extends to society. He or she must not be seen to engage in any questionable activities.

There is also a point made that a teacher should not be severe and resort to punishing the child but use strategies involving positive reinforcement and also appreciate the value of play as a means of learning and providing the student with a motivating learning environment.

Shami raises the point that Muslim teachers who are trained in colleges and other professional institutions based on models from the West are not equipped to deal effectively with delivering an Islamic education to a Muslim child. This, he says is because such an institution does not cater for the spiritual development of the child. He calls for a teacher who is ‘responsible for the development of the
soul ... the mind and body’, (Baloch & Afendi, 1980, p. 155). The implication may then be that teachers who are trained at the latter institutions should be given opportunities for

There is also the point that ‘the most important quality of a Muslim teacher is not what he knows but what he is’, (Baloch & Affendi, 1980, p. 157). The emphasis is placed on the character of the teacher. The teachers must be exposed to exemplary behaviour on which to fashion themselves. Presumably this would come from the teacher training institutions in the first instance and then the leadership body within a school.

A teacher in the Islamic tradition is also a guide to leading pupils to the righteous path. Consequently, the excellence of a teacher in Islam is not only measured by his or her faith, beliefs, character and conduct. This notion of a teacher in Islam is a very important consideration in the preparation of teachers for an Islamic school system. (Hashim, 1997, p. 58)

This can be used to further highlight the necessity for a Muslim teacher to put subjects in the context of Islam. If subjects are not Islamized, the indication is that the resulting pupil, through not viewing God to be the author and controller, assigns the latter to something other than God. He will therefore suffer a weakness in faith. Mawdudi also believes that students should consolidate their knowledge in Qur’anic Studies and thereafter ‘be offered a course in comparative religion so that they can assess for themselves how mankind went astray’. (Rauf, 1988, p. 67)

References


