



THE ROLE OF ISLAMIYYAH SCHOOLS IN BALANCING RELIGIOUS AND SECULAR EDUCATION IN KATAGUM LGA, BAUCHI STATE

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ABSTRACT

This research examine the Role of Islamiyyah Schools in Harmonizing Religious and Secular Education in Katagum LGA, Bauchi State, Nigeria with the view of wiping people's misconception that relegated Islamiyyah schools as a place of masses while secular schools for the elites. This was achieved through discussion on the concepts and major subjects in Islamiyyah school system, tracing the historical background of Islamiyyah School, their development and role in harmonizing religious and secular education, as well as highlighting some problems faced by Islamiyyah schools in Katagum LGA. Survey design was adopted and questionnaire was used as the instrument for data collection. A sample size of 12 from 10 selected Islamiyyah schools under the study was drawn using simple random sampling technique. It was revealed that 47 Islamiyyah schools represented by about 20% with teaching subjects as Qur'an, Tajwid, Tafsir, Tauhid, Haddith, Fighu, Arabic, English, Maths, Social studies and language studies, operates in Katagum LGA. To a greater extent, certificates were usually issued at primary, secondary and Diploma/NCE level. As much Islamiyyah schools played a significance role in harmonizing religious and secular education system in terms of curriculum, methodology and gender equality in student's enrolment, having extra curriculum activities, integration of western and vocational subjects into Islamiyyah schools, as well as training pupils to adopt both spiritual and physical training. Moreover, it was discovered that Islamiyyah schools are lacking permanent sites, parent's concentration and qualified teachers. To overcome these problems, it was recommended among others that community and government should invest and assist Islamiyyah schools in Katagum LGA with fund, teaching materials and structure, infrastructure, man power and spiritual building.

Key Words: Harmonizing, Islamiyyah Schools, Katagum, Religious Education, Secular Education.

INTRODUCTION

Islamiyyah schools are distinctive entities in Nigeria. Unlike Qur'anic schools, which feature only religious education, Islamiyyah schools provide both religious and secular instruction to millions of Nigerian children. These schools enjoy support by parents, communities, government agencies, and non-governmental organizations that are increasingly seen as a legitimate means to strengthen the literacy and numeracy skills for children not attending government-sponsored schools. Islamiyyah curricula effectively integrate elements of basic education with Islamic studies. As a result of the



growth and success of these schools, the government of Nigeria (as well as others such as Ghana) in pursuit of EFA and Millennium Development goals is now working to define acceptable minimum standards for Qur'anic and other forms of Islamic schools, so as to offer the millions of children who attend this type of schools the opportunity to acquire basic literacy, numeracy and life skills which are the cardinal objectives of basic education in Nigeria.

In a study conducted by Education Quality Improvement Programme in Nigeria covering Lagos, Kano and Nassarawa states, it was found that the participants Islamiyyah schools did a good job of harmonizing religious and secular education in their programmes (EQUIP, 2006). To start with, the larger majority of schools in these three states addresses almost all curricular subjects and used assessments approaches about which the researchers inquired which are characteristics of public schools in Nigeria. What is more, being Islamic schools, religious education is taken to heart by school personnel, while the larger majority of school personnel realize the importance of schooling that prepares learners to engage in a variety of civic life contexts, and that allows them pursue further studies beyond the context of Islamic schools. Indeed, in Islamic educational traditions, religious and secular education are linked in that it is thought that knowledge of the physical world and human society helps one to know God and that knowledge of the Qur'an helps one to interpret and understand the physical world and human society. (cited in Abubakar A.L. 2014, p. 18).

Thus, teachers and Head Teachers of the Islamiyyah schools ensure that a focus on secular education is both present and healthy in Islamic schools. It should be noted, though, that most teachers teach more than one subject in these schools while some of them are not well prepared to teach other different subjects as a result of there are no evidences on the type of training they have before and there is no institution known to be responsible for their training. However, the population of the children involved in this type of schooling is too large to be left in the hand of the "untrained" teachers to prepare them for challenges of life. For instance, UNICEF (2002) estimates that in Morocco, approximately 80% of the children still attend some form of Islamic schools for a portion of their school year and 40% of students in Senegal attend Islamic schools. However, Islamic education has seen a steady resurgence in Nigeria, where many Islamic schools, especially in Bauchi state and Katagum LGA in particular, now compete with public schools, because they offer a full range of subjects in addition to the standard religious instruction (cited in Abubakar, A. L 2014, p. 29).

During the Literacy Enhancement Assistance Project (LEAP) project, a small study was conducted to ascertain the attitudes of parents who chose to send their children to Islamiyyah schools and interestingly enough, the study reveals that Muslim parents had very strong "secular" aspirations for their children. Most of them wanted their children to pursue further education especially high school education and many cited lofty career aspirations for their children. It is also evident in the information collected in Nigeria by (NDES, 2004) that (59.6% in North Central; 28.8 % in North East; 47.7 % in North West; and 60.2% in South West) Muslim parents prefer to send their children to both academic and Islamic schools. Therefore, it is very clear that parents placed a good deal of faith in the Islamiyyah schools to produce children who would be ready to pursue high school or college studies.



Islamiyyah schools in Nigeria, like their precursors tend to be resource lean institutions, the greatest lack seemed to be in the area of student learning materials. Traditional Islamic schools tended not to rely heavily on the availability of texts or papers. Students copied the Qur'an onto wooden slates that could then be washed clean at the end of the day. A first step in getting more learning resources into the Islamiyyah schools is to emphasize on the parents, Head Teachers and teachers to provide learning resources that students can work with and in some cases the community help the school's Head Teachers to coordinate with local government authorities to obtain the needed materials (cited in Abubakar, A. L (2014, p.37).

Therefore, looking critically at the situation, it seems that education in Nigeria requires more of social reorientation solution rather than political. For instance, there are some Muslims, even in the Northern part of Nigeria, that are highly educated (Western education). These groups of people not only highly placed but have been able to participate effectively in the leadership of Nigeria. The question is why are the majority of the population in these communities of these learned and powerful Muslims came from are still left to turn away from the western education? There are more questions on this issue. However, some people believe that the kind of education these types of leaders are providing to the common people is to help them maintain their political and economic dominance over the populace. For instance, the 2004 NDES data shows that for the class of people with highest economic status, 93.9% of their children attend formal academic school, 74.7% attend Qur'anic school, 70.8%; attend both academic and Qur'anic school and 2.3% attend neither type of school. On the other hand, for the people in class of lowest economic status, the data shows that 25.9% of the children attend formal academic school, 69.8% attend Qur'anic school, 19.1% attend both academic and Qur'anic school and 23.4% attend neither type of school (cited in Abubakar, A. L 2014, p. 36).

CONCEPT OF EDUCATION IN ISLAM

Islam attached great important to Islamic education in particular and education in general. Seeking knowledge is commanded by Allah in the Holy Qur'an and as supported by the Hadith of the Prophet Muhammad (SAW). Apparently, there are evidences from both the Holy Qur'an and Hadith that lay emphasis on seeking knowledge, acts of meaningful reading and writing as well as effective listening and speaking. It is therefore, not a sheer co-incidence that the first five verses ever revealed to the Noble Prophet of Islam dwells on Allah's command to be knowledgeable. The first Qur'anic revelation enjoined Muslim to read in the name of Allah, which in placing to seek for knowledge as a great task. Allah the almighty said:

Recite in the name of your lord who created. Created man from a clinging substance, Recite and your lord is the most Generous. Who taught by the pen, Taught man that which he knew not) (chapter 96 verse 1-5).

The above verses commended the prophet (PBUH) to read in the name of Allah. This doesn't restrict only the prophet (PBUH) but rather all Muslims. The above Qur'anic verses show the virtue of education and its significance to the society. In another verse Allah said:

Say is those who know equal to those who do not know? Only they will remember who are people of understanding) chapter 49-verse 9.



Moreover the prophetic Hadith shows the position of knowledge in Islam. Bukhari and Muslim reported that:

When Allah wishes someone with good he should make Him to understand the religion)
Imam an-Nawawi- Riyadussaliheen.

This indicates that the best thing for a person in his life is to seek for knowledge in order to understand the religion.

Historically the prophet (PBUH) was the first teacher who taught not only the Islamic education but rather all aspect of life like economic, politics, Military strategies, social life etc. This is usually indicated that since the begging of Islamic education there was a balancing between religion and the secular education. Indeed, even among the sahaba (companions) there are those learned not only the religion aspect of education but rather they went further to learn languages such as Hebru, for instance the prophet (SAW) encourage his companion Zaid bin Thabit who was good in hand writing and easy language acquisition to learn Hebru language and the captive of battle of Badr where given chance to free themselves by teaching the companions reading and writing (cited in Abubakar, A. L 2014, p. 31).

It is in keeping with this teaching that Muslims pursue the path of knowledge and scholarship in all its facets and ramifications. This is manifested in the establishment, development and spread of schools and scholars in all parts of the Muslim world throughout history and further engendered the generation and development of tremendous and overwhelming communication system in administration and economic transactions, and above all the establishment of great centres of learning throughout the Muslim world (Shehu, 2003).

HISTORY OF ISLAMIC EDUCATION IN NIGERIA

Islam means peace and total submission to the will of almighty God. Islam started as a religion in the early 7th Century in the Arabia. It is on record that in Nigeria, Islam was first accepted by a Kanem ruler, *Umme Jilmi* (1085-1097). Subsequent rulers, *Dunama I* (1097-1150) and *Dunama II* (1221-1259), continued the tradition of Islamic learning such that by the end of the 13th Century, Kanem had become a centre of Islamic learning (Fafunwa, 1974). In the early 14th Century, Islam was brought into Hausa land by traders and scholars who came through *Wangarawa* to Kano in the reign of *Ali Yaji* (1349-1385). The religion later spread to other parts of the country through the Jihad of Uthman Dan Fodyio in 1804 reviving and purifying Islam, to eliminate syncretic beliefs and rituals, to remove all innovations contrary to the Qur'an and Sharia, and to encourage less devout Muslims to return to orthodox and pure Islam (Robinson and Smith, 1979).

Islamic education involves reading and writing, and has grown to what the recipients specialise and professionalise. Islamic education therefore passed through phases of pure Qur'anic learning, Islamic learning and full modernisation (cited in Abubakar A. L 2014, p. 32). As education is generally taken to mean the transmission of culture from generation to generation, Therefore, the transmission of the culture (values, traditions, norms and customs) of Islam from generation to generation is Islamic education. It must also be stressed here that Islamic education is an example of formal education received by the Muslims in Nigeria. By means of the age-long trans-Saharan trade that linked the Bilad-as-Sudan (Sub-Saharan Africa) with North-Africa, Islam reached this region over a millennium ago, at least if reference was to be made to the old Ghana and Bornu empires. Of



the most prominent factors responsible for the spread of Islam especially in Bilad – as – Sudan and especially in Hausaland is the role of the Wangarawa traders and scholars. Over a stretch of centuries (13th – 18th) and across the life-spans of successive empires in the Bilad – as – Sudan (Ghana, Mali and Songhai; and Bornu) Islamic scholarship flourished producing great scholars and saints, great centres of learning, and numerous revivalist movements in later centuries, prominent of which was that of Sheikh Usmanu Danfodiyo in the Hausaland (Shehu 2006).

Some of the great Islamic cities and centres of learning in Bilad – as – Sudan were Gao, Djenne and Timbuktu in the defunct Songhai Empire, and Kano, Katsina and Zaria in the Hausaland. It is noteworthy to mention that Timbuktu was the most distinguished city of learning, scholarship and piety. Its Mosque – the Sankore Mosque where thousands of scholars teach a great multitude of students from all parts of the Bilad – as – Sudan has been likened to a University by a number of scholars of West – African history. There is therefore little wonder in the spread and domination of what is popularly called the ‘**Timbuktu tradition**’ of scholarship/education throughout the West-African sub-region. **Makarantar Allo** and Ilimi schools that have up to this day survived in Northern Nigeria are essential representations of the ‘**Timbuktu tradition**’ (Shehu 2006).

Therefore, Islamic education is one of the two foreign systems of education experienced in Nigeria and this education is peculiar to the Muslims.

ISLAMIYYAH SCHOOL SYSTEM IN KATAGUM LOCAL GOVERNMENT

As earlier mentioned, the Qur’an is the holy book of Muslims and on which their entire life undertakings are hinged, therefore, education to the Muslim from the beginning was the learning of the Holy Qur’an and Arabic language. In other words, this system of education was called Qur’anic education and in now days called Islamiyyah system of education. However, Qur’anic education is synonymous to the tradition of Islam, wherever Muslims found themselves or settled; they organized themselves as a community, built mosques and established Islamic learning centres. The traditional Islamic/Qur’anic teacher was called *Muallim*, this *Muallim* had only complete manuscript, but dictated to learners in piecemeal for memorization. Writing in the traditional Qur’anic situation involved using a pen called *al-kalam* with locally prepared ink called *tawadda* and on a wooden slate known as *allo*, and the places of learning this type of knowledge included the teacher’s parlour, verandah, courts yard, house frontage, under tree shades or inside the mosque (cited in Abubakar, A. L 2014, p. 35).

Islamic educational institutions (Islamiyyah schools) in Nigeria and Bauchi state as well as Katagum LGA have carved out new educational territory, filling their traditional role as purveyors of religious instruction. At the same time, the Islamic school sector in these areas has managed to expand its role and continue to be an educational force in the daily lives of millions of children in the country (cited in Abubakar, A. L 2014, p.47).

Data derived from the Classroom Observation might offer some reasons to be optimistic about the quality of teaching in Islamiyyah schools in Nigeria, the Classroom Interaction Record does not kept, the classroom observation data indicate that teachers’ performance stands at “average” or “above average” in terms of classroom management, instructional practice (i.e. use of student-centred instructional techniques), ensuring gender equality in the classroom, pupil evaluation, and

use of instructional materials. Indeed, the teachers observed, many of whom had participated in the USAID-funded LEAP initiative, did not display many elements of the form of student-centred instruction. However, the classroom interaction data indicated that the quality of teacher-student interactions did not generally meet the “spirit” of student centred instructional practices in that students were most frequently engaged in activities that involved the memorization or recall of information. More efforts still needs to be done to raise teacher’s quality and also to improve the quality of the Islamic education, since there is never a system of education that ever grown better than the qualities of its teachers. (Education Quality Improvement Programme (EQUIP, 2006).

According to Malam Bashari Mai Tafsir and Sayyadi Ali in Matsango ward of Nasarawa district in Katagum LGA of Bauchi state, they ascend that Islamic education in Katagum local Government has started since before the jihad of sheikh Usman bn Fodio. The first schools were that of Qur’anic schools where children learn Qur’anic recitation from the prayerful to the end. As early as when a Muslim child attained the age of 2 or 3 years, so the learning of the Qur’an began and was the first stage of learning that required learners to assembly at designated place known as Tsangaya or Makarantar Allo. Then Ilimi schools followed where knowledge of religious aspect of Ibadah are given from books of jurisprudence, eg Kawa’idi, Akhdari etc.

In the history of the study area those who have contributed a lot toward the development of Islamiyyah schools in Katagum LGA according to Malam Bashari are Shehi Malam Adamu Badamagare, Goni Alagoni, Malam Adamu mai tsangayar Gabas, and Malam Muhammadu Badamasi mai kaulasin, etc. In the early inception of the Islamiyyah schools in the area many subjects are being taught after Qur’an as a basic subject such as, Hadith, Fiqh, Seerah, and Tauhid, the children attend the schools early in the morning and early night of 4-5 days in a week where they were grouped under shade of trees as a result of absence of classrooms. By then no application forms nor school or tuition fees required for admission in to these schools. But in the later development, Islamiyyah schools have to integrate both religious and secular education in the system. In an attempt to do this, English, Mathematics, social studies, Hausa etc was added to Islamiyyah schools as a result of new policies on education by Federal Government of Nigerian (cited in Abubakar, A. L 2014, p. 64.).

Some Prominent Islamiyyah schools established in Katagum LGA are:-

- (1) Tsangayar Malam Badamagare Kofar fada Azare under Shehi Malam Adamu Badamagare.
- (2) Tsangayar Malam Umaru Bakin kasuwa Azare under Alaramma Malam Umaru.
- (3) Madarasatul Misbahul Islam at Tsakuwa under Mallam Umaru Bakabe.
- (4) Tsangayar Shehi at Unguwan Kofar Gabas under Alaramma Goni Alagoni.
- (5) Madrasatu Malam Isa Tsoma Kafin Kuka under Sheikh Alaramma IsaTsoma Azare.
- (6) Tsangayar Alaramma Na Zariya under Alaramma Sheikh Muhammadu Zaria.
- (7) Tsangayar Alaramma Malam Sanda under Alaramma Malam Sanda Matsango.
- (8) Tsangayar Malam Ibrahim mai almajirai under Alaramma Malam Ibrahim Dan Lafiya.
- (9) Tsangayar Alaramma Umaru Bakatsine under Alaramma Malam Umaru Bakatsine.
- (10) Tsangayar Alkali Musa layin Kampala Azare under Sheikh Alkali Musa. etc.

But now days we have more than three (3) Hundred (300) Islamiyyah schools in Katagum local government more over these schools have formed an organization that was clusters them under one umbrella in order to have uniform activities, the organization is called Islamiyyah schools Association (ISSA) Katagum LGA, and the subjects taught in early Islamiyyah Schools include all

subjects of Islamic studies like Qur'an and its sciences i.e. Tajwid, and Tafsir are Taught, Hadith and its sciences, Fighu and its sciences, Arabic language, Tauhid, and Sirah, etc (cited in Abubakar, A. L 2014, p. 68).

The methodology which most of the Islamiyyah schools adopt is a special methodological approach where a teacher will stand before his pupils or students and apply different methods of teaching them. In later development, an Islamiyyah school has reached to the level where there is an Integration of both Islamic and western education. For instance, here in Katagum local government some Islamiyyah schools have turned to Islamic primary schools, Islamic Secondary Schools, Institutes for Arabic and Islamic Studies, Colleges of Arabic and Islamic Studies, Institutes for Memorization of the Qur'an, etc where child will obtained primary School, Secondary School, Grade II, Diploma and NCE certificates in both religious and secular education. Another development in now a day's an attempt have being made by some Islamic organizations to establish Islamic Pre-nursery, Nursery, primary, secondary schools and even tertiary institutions in most part of northern Nigeria, for example here in Azare town of Katagum LGA we some organizations, foundations and prominent people that turned their Islamiyyah schools to Islamic pre-Nursery, Nursery and Primary schools, while others only run Primary and post primary schools and others run Grade II, Diploma and NCE programs. Examples of these Islamiyyah schools are:-

- (1) Sheikh Adam College of Arabic and Islamic Studies at Dabar Kifi Azare.
- (2) Abu Kilishi Alkhusri College of Arabic and Islamic studies at Filin Idi Azare.
- (3) Jibwis School for High Islamic studies at Nasarawa Azare.
- (4) Sheikh Adam Islamiyyah Primary School at Unguwar Bala Azare.
- (5) Sheikh Ibrahim Bawa mai shinkafa Tahfiz, Nursery, primary and secondary school at Kasuwar Kaji, Azare.
- (6) Asasul Islam Nursery and primary school (JIBWIS) at Kasuwar Kaji, Azare.
- (7) Bilal Academy Azare at Babban Gareji, Azare.
- (8) Hamida Academy Azare, opposite main Cemetery
- (9) Sayyidina Rasullahi SAW institute of Arabic and Islamic Studies Matsango.
- (10) Markazul Islam Institute of Arabic and Islamic Studies, Kano road Azare.

All these institutes mentioned are teaching both Islamic and secular education (cited in Abubakar, A. L 2014, 68.).

ROLE OF ISLAMIYYAH SCHOOLS IN HARMONIZING RELIGIOUS AND SECULAR EDUCATION IN KATAGUM LGA OF BAUCHI STATE

Islamiyyah schools play a vital role in balancing secular education in Katagum LGA despite the fact that its aims and objectives is to inculcate moral and spiritual training to younger generation. Islamically the following are the role of Islamiyyah schools in balancing religious and secular system of education:-

- (1) Integration of secular subjects in to Islamiyyah schools such as mathematics, English, Hausa, and social studies. This is for the benefit of some Islamiyyah school pupils who were not opportune to enrol in secular education. After graduation from their schools they can communicate, read and write in English and Hausa languages.
- (2) Extending Islamiyyah programme to secular education. Now day's most of the Islamiyyah Schools have started operating secular education independently in their schools and they performed very well, for instance Ummul Qura science Academy Azare, Sheikh Adam

College of Arabic and Islamic Studies Azare, Bilal Academy Azare e.t.c, initially they have started from Islamiyyah programme but now they have both primary and secondary schools which secular subjects are being taught in an Islamic orientation.

- (3) In the present days Higher Islamic schools level where a part from Islamic subject and Arabic, there are computer studies, vocational courses, government, health education, economics, etc. More over the certificate of this school which is NBAIS is equivalent to NECO and WAEC in term of seeking for admission in to tertiary institutions.

A lot of degree and masters holders have started from Islamiyyah schools and moved to higher Islamic studies without attending any secular schools at primary or secondary level.

- (4) Islamiyyah schools also contributed toward training pupils and making them physically, morally, and spiritually good in a society and using appropriate method of teaching as in the case of secular schools.

PROBLEMS FACED BY ISLAMIYYAH SCHOOLS IN KATAGUM LGA

The major problems of Islamiyyah schools in Katagum local government are as follows:-

(1) Lack of permanent schools buildings: Most of Islamiyyah schools in Katagum local government are operating in temporary side like public primary schools, rented buildings and shops, People houses and some garages which cannot accommodate the total enrolment of the pupils in various areas. This brings setback toward Islamic education, in some schools they use mosques and divided into number of classes, which brings confusion during learning.

(2) Lack of proper concern by the parents: In the urban areas some parents prepared to spent a lot of money on their children for secular education than Islamiyyah schools, while in the rural areas they prepared to send them to farms than to Islamiyyah schools, which reduces the population of Islamiyyah schools pupils in those areas.

(3) Lack of qualified teachers: In some Islamiyyah schools more especially in rural areas the teachers were not trained, that is they don't have teaching Qualification that will facilitate them to impact knowledge successfully and some they don't even obtain any certificate from any school.

CONCLUSION

Ultimately, in seeking to live successfully (relevant and recognised) in the modern world, with independence and according to Islamic principles, Muslim communities have been emphasizing a great significance of the role of education and the importance of mastering Western science and technology. The Katagum LGA case should not be different and as already reported, Muslim individuals and organisations have played and still playing remarkable roles in the promotion of modern education in the area through series of educational activities, not limited to schools establishment, but provision of other educational supports (scholarships, monetary and material donations) and other educational engagements like adult literacy classes and enlightenment programmes. All these are done to create human capacity building of the Muslims and the consequent societal development. Worthy of mention is that a larger number of Muslim schools in the area, even those having Arabic and Islamic education as integral to their goals are still combining/ integrating this into the western styled education which gives it a modern status. In other words, those who are yet to completely integrate are pursuing it side-by-side with pure Islamic education on one hand and the western styled education on the other. This is to say that remarkable achievements have been made in Katagum LGA in the struggle of putting Islamiyyah



schools as a tool in balancing religious and secular education system, but a lot more still needs to be done to re-engineer education of the Muslims in the face of modernity, for their faith (Islam) to remain impervious.

RECOMMENDATIONS

- Nigerian Muslims have no choice in the society they found themselves, the society that has been overtaken by the education brought to it as a result of her colonial experience. What the Muslims need to do is to see it as a means of promoting their religion and to live as informed and important members of the Nigerian society. In this regard, both the Muslim individuals and organizations should redouble their efforts to making the *Ummah* (Muslims) see the need to accepting modern education, through which Islam can even be developed or well propagated and be more relevant in this age of globalization, as well as competing favourably with people of other faiths in various aspects of modern educational opportunities. Finally, jettisoning the idea of violence, crisis and destruction is strongly advocated. Muslims should imbibe the pursuance of knowledge which will enable them regain their hijacked legacy of knowledge advancement by the west and make that knowledge their power to become great again.
- Islamiyyah Schools have several roles in many ways to which Islamic and secular education are balanced to go hand in hand without any segregation, lop siding, and controversy. This had been seen from the following recommendations raised in supplementation to the result obtained from the field.
 - ❖ Muslims are urged to give concentration to Islamiyyah schools because its serve two purposes simultaneously.
 - ❖ Government should assist the Islamiyyah schools through cash support with infrastructures, man power and spiritual building.
 - ❖ The Islamic religious is inseparable with education therefore; they were introduced together in Hausa land including Katagum Local Government.
 - ❖ The aim of Islamiyyah schools is both to world exploration to gain from it and who spiritually believed in the Islamic faith.
 - ❖ The Islamiyyah schools are formal schools with principles and curriculum, the same as secular schools.
 - ❖ Some Muslims organizations have assisted in the establishment of Islamic schools.
 - ❖ The Islamiyyah schools are both in combined of boys and girls.
 - ❖ Teachers of Islamiyyah schools should respect their service by restructuring it through observing principles, order and ethic of the works.
 - ❖ Teachers of Islamiyyah schools should be currently updated in the new glob system which does not contradict the religious teaching.
 - ❖ Religious leaders and rich should make religious investment through widening Islamiyyah schools system to be according to the modern day civilization.
 - ❖ Curriculum, syllabus and principles should be well design for Islamiyyah schools.

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