



# An Overview on the Phenomena of *Almājiranci* in Zamfara State, Nigeria

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## ABSTRACT

The process of *almājiranci* is mainly practiced among Muslims in Northern Nigeria which is being practiced without any regulatory body of the state. Therefore, it liaises between only the parents and the teachers known as the *Malams* who take charge of teaching the pupils (*almājir*). Therefore, consequently, many children are being released for *almājiranci* without being adequately provided with required items or proper means. Being the process a way of learning Islamic knowledge, this research aimed at giving an overview on the Phenomena of *Almājiranci* in in Zamfara State and making suggestions as remedy on Islamic perspective. To better address the issue, qualitative method was adopted and so, relevant materials were used and interview was conducted with relevant personals in the study area. It therefore, finally arrived at background and clarification on the concept of *almājiranci* and how it is being administered in many cases among the contemporary Muslims both urban and rural areas of Zamfara State and similarly, the overview highlighted the phenomena of *almājiranci* in Northern Nigeria. It further discussed an overview on the attitudes of parent with regards to *almājiranci* and also the attitudes of children to life in the state. The research finally concluded with proffered recommendation.

**Keyword:** Qur'an, Education, *Almājiranci*, Economy, Parent, Children.

## INTRODUCTION

*Almājiranci* as a schooling system was the first process adopted by Muslim parents specifically in the northern Nigeria. Traditional Islamic education has a long history of existence in Nigeria. It started in the northern parts of the country, long before the advent of western education. It operated through the Qur'anic schools, whose main objective was to familiarize pupils with the tenets of the Qur'an and probably become Islamic scholars. The Qur'an has been the core-curriculum of this system of education since its inception because it plays a central role in the life of a Muslim spiritually, politically, socially, economically and otherwise.<sup>1</sup>

Children as family members are expected to be acquainted with sufficient, sound and adequate religious guidance in addition to ethical and moral orientation to last them for their entire lives. Parents are urged in Islam to protect their families from fire. Children, who are expected to learn good character from their parents, require effort, commensurate to their ages and level of understanding. Thus, parents are expected to guide their children to the right path as a continuous process in which they were already created by

Allah (the Exalted) as it was recorded by Ibn Kathir<sup>2</sup> while interpreting the sayings of Allah (the Exalted), 'Allah's *Fitrah*, with which He has created mankind'<sup>3</sup>

Ibn Kathir elucidated that, these could be clearly understood in line with the tradition of the Prophet (May Peace and Blessings of Allah be Upon him) where Abu Hurairah (May Allah be Pleased with him) was reported to have said, 'Allah's Messenger (may peace be Upon him) said, No child is born but upon *Fitrah* (right path). It is his parents who make him a Jew or a Christian or a Polytheist.....'<sup>4</sup>

The above are clear indications that, every child is born on the right path (*Fitrah*), that comprises not only monotheism, but also comprehends good manner and character, only if the parents deviate the child from such state. Unfortunately, parenting is becoming unbearable for many children by some Muslim parents. Parents are responsible for ensuring all possible and necessary effort to have a better life for their children.

### Background and Concept of *Almājiranci* in Nigeria

The concept of *Almājiri* education in Nigeria started in the olden days when the quest to acquire knowledge was prevalent, especially the Qur'anic knowledge by the Muslims, in addition to the knowledge taught by the parents, there were no laid down procedures or channels to adopt in obtaining such, except the unconventional way of handing over wards to a supposedly teacher, known as Mallams.<sup>5</sup> *Almājiri* is therefore, a singular form derived from the Arabic word '*al muhājir*' which originally means a migrant. Its plural form is '*almājirai*'. The children sent away for Islamic Knowledge are addressed as '*almājirai*'. '*Almājiranci*' however, refers to a system of traditional Qur'anic education practiced in Northern Nigeria since 11th century where children are sent away to study Qur'anic knowledge.<sup>6</sup> Traditional Qur'anic scholarship was an integral part of the socio-economic, political and cultural way of life of the Muslim communities.<sup>7</sup> The traditional Qur'anic Education is now refers to as *Almājiranci*, and such pupils retain their title of immigrants as mostly their parents sent them out from their rural areas to urban areas. For most part of the day, the pupils are preoccupied with learning to read, write and memorize the Qur'an. In between lessons, they engage in a plethora of different activities to secure their livelihoods, notable among which is street begging.<sup>8</sup>

Many children who learn in the *Almājiranci* system resort to begging for alms to cater for their daily needs, such that the word '*almājiri*' became a synonym for beggar among the contemporary community.<sup>9</sup> Some children who are sent for *Almājiranci* from rural to urban areas in the state are observed helpless due to the fact that their parent care not to provide them with required food and shelter, and the teachers also cannot provide such to them, when interviewed, sources expressed that, '*Almājiri* is a slave of Allah, Their parents mostly care not to provide them with food and shelter, and the teachers are not being financially assisted. Majority of *Almājirai* are neither with their parent nor with the assistance of the teachers. The worth part of it is when *almājiri* child is sick.. '<sup>10</sup> 'Issue of *Almājiranci* nowadays is becoming very unfortunate, it is not being well administered in most cases. Many children sent for *Almājiranci* are not being provided with food. The teachers are not well paid by the parents. So, the children are indirectly forced to do whatever they could to survive.'<sup>11</sup>

Unfortunately, while some parents do send their children away to learn Qur'anic knowledge, it was found that some do send their children for *Almājiranci* when they divorced their mothers to enable them marry another wife. A source explained that, 'Even though, Magami is not a big town, but we have many *Almājiri* schools, and people from some other neighboring villages used to bring their children. I heard many cases that some men when they divorced their wives, they would just send the children for *Almājiranci* and marry a new wife to start another new life. We witnessed many cases, this is injustice.'<sup>12</sup>

The phenomena of *Almājiranci* is a cluster movement comprising both the parents, the teachers (*muallimuun*), the community and the *Almājiri* himself, and all of the parties have their respective duty for the system to be well organised. But unfortunately; the *muallimum* who administered the schooling system care not to prescribe what is expected from the parents; and some parents care not to provide what they are expected; also some of the community members have no interest in having the system well organised. When interviewed on challenges of the system, a source explained that, '*Almājiranci* among our contemporary ummah is not being well organised in most cases. Unlike western education where children are being provided with all they need. The system of *Almājiranci* is totally neglected; parents, traditional

rulers, politicians and the Ulama should join hands to bring solution. It is good to conduct a research on this issue.’<sup>13</sup>

Though, it was observed that there are some almājiri schools within Zamfara State that require parents to adequately provide all what a child needs throughout the stay before they offer admission or accept a child to study with them. These schools allowed pupils to be safe and prevented from begging for food, shelter or medication. Sources affirmed that, ‘There are schools like that of Zawiyya, school of Malam Jelani at Sabon-gari, Daru al-Tajweed, Madrasat Daru al-Arqam at Premier Road, Mallan Yusuf Quranic School at Gangaren Makabarta in Gusau. These schools do not allow their pupils to go out for begging. In fact, before admitting a child, parents do provide means or adequate food and money to their children.’<sup>14</sup> ‘We have student from different places, and some are from neighboring states. But we don’t allow begging. We admit, provided a child reached like ten years old. We operate day and boarding system.’<sup>15</sup>

When asked about feeding while in the process of *Almājiranci* (away from home), some children of beneath 12 years old, who were in the process of *almājiranchi* expressed that, ‘Yes, it was my parents that sent me to learn Quranic knowledge, and that is what brought me here in Gusau. We do work or beg before we could have food to eat. At times we easily get food and some time it would be difficult for us to get food.’<sup>16</sup> I am not a beggar, I am a student, I don’t go out for begging. We do cook and eat at school.’<sup>17</sup>

It was observed that, some schools adopted the system of avoiding street or house to house begging. As important as childhood stage, if a child did not have parental control and monitoring, would easily become troublesome to the society in which he belongs. However, parents can be represented on this aspect by someone who is capable. Sources expressed that, ‘Many almājirai have no courage in learning what they are sent to do by their parents. It is through the process of *Almājiranci* that many of them become intoxicants, thief, and be used for committing many atrocities, especially by politicians. Though, some of them are truly undergoing the right process of learning.’<sup>18</sup> ‘Politicians do use some youth as their body guard while on campaign, unfortunately, the youth are those who were not well brought up by their parents, and in many cases, through the process of *almājiranci*.’<sup>19</sup>

One of the *Almājirai* was asked about his source of getting food and some other basic needs while on the process of *Almājiranci*, he affirmed that, ‘Many of us do have specific houses where we work and get food. We call such houses as dan-gida na (my house). We do wash plates or clothes, fetch water, sweep, and other domestic works. None of us came with food from home.’<sup>20</sup>

A source was interviewed on the system of feeding and medication in the process of *Almājiranci*, he expressed that, ‘Some almājirai have ways of getting food. Like the school of Malam Abdulkadir (popularly known as Malam Kado here in K/Namoda). They have assistance on health issues with intervention of UNICEF that cares about food and medication’<sup>21</sup>

It was similarly observed that some parents do expect gift from the children sent away for *almājiranci* to urban areas when coming back home, while some voluntarily provide such gift to the parent. Some of the *almājirai* affirmed that, ‘I already bought cloth for my mother. It remains something for my father. I want my parents to bless my knowledge. Not only my malam.’<sup>22</sup> I just want to help my father with a bag of fertilizer; I know it will be helpful to him.’<sup>23</sup>

Many children who are sent for *Almājiranci* do have determination, amongst such; it was observed that, besides the learning for Islamic knowledge, they do help their parents with some pleasing gift while returning back to home. But the unpleasing point is that, many parents do not have much care about the activities their children would be doing in the urban area. A source affirmed that, ‘One of the major problems of the practice of *Almājiranci* is that some parents just sent their children without providing food or means of getting food, and as such, they would have to do whatsoever to get food. This is why we are suffering with many of *Almājiris*, today’s case is different from that of tomorrow.’<sup>24</sup>

Parenting is usually a welcomed event, but in some cases, parents’ lives are fraught with problems and uncertainty regarding their ability to ensure their child’s educational, physical, emotional or economic well-being.<sup>25</sup> The phenomena of *Almājiranci* is perceived by some parents as a way of providing sound Islamic education to their children, whereas, some parents lack the knowledge of their responsibilities in the process.

### Findings on the Attitudes of Parents in Zamfara State

Parenting was observed as a burden or just a nomenclature to some parents particularly in rural areas. Very few parents do rightly shoulder the status-quo, and therefore, many children in such areas are considered as tools for farming and other family or community activities. In some rural areas of the state, children work at family farm from morning to afternoon, while they are chanced at evening hours to have rest or proceed to work as labourers somewhere else (known as “*marece*” or “*tabe*.”<sup>26</sup>) When asked about parenting, some parents in rural areas responded that, ‘We do give our children time, particularly in the evening or any time after we are back from farm. Just for them to rest or go and source for pocket money. It is good for a child to know how to farm whether if he is not going to be a farmer in the future. We do teach our children Islamic knowledge at home.’<sup>27</sup> ‘That is our tradition. Our children are part of us, we both support each other in life, and we use whatever we harvest from farm together. Farming is our major profession.’<sup>28</sup>

The attitude of some parents in rural areas was observed to be with common instance of engaging their children in farming, much more than some other activities. Some parents care not to focus on physical and psychological development of their children. When asked about the concentration of parents on education of their children in rural areas, sources affirmed that, ‘Our children do go to school here in Take-Tsaba at morning and evening hours, only that we do engage them in farming when it is raining season. You know, nothing can be done without food.’<sup>29</sup> Parents do send children to Islamic and western schools, but even teachers of some of our schools are not punctual, why would someone waste his time for something that even government is not ready for it.’<sup>30</sup> ‘There is a specified bus for shuttling pupils from Birnin Tudu village of Bakura Local Government to our school (Alhashim Institute Talata Mafara). Some parents are willing to get their children educated.’<sup>31</sup>

Farming as a skill, was observed to be the significant skill uphold by many parents particularly in rural areas of Zamfara State. However, it was observed that some parents in the rural areas do care for sound upbringing of their children, while some other parents care not. When asked about child upbringing, sources affirmed that, ‘A child needs to be train and guided throughout his/her childhood but unfortunately, some parents do not know what they are expected to do regarding upbringing of their children.’<sup>32</sup> ‘Many children seem to be helpless, especially in rural areas. Their parents care not to give them proper care, only when it is time for farming that they use them as their farming tools.’<sup>33</sup>

It was observed that during raining season, some parents in the rural area prefer the work of their children at farm than going to school, claiming that it is from the farm they source food, clothes, and settle most of their financial needs. Though, some parents in some of the rural areas do not engage their children much in labour work. Unlike male child who in most cases participate in farming activities, some female children in rural areas used to process food for those at farm as their support in the farming process. When it is time for harvesting, both male and female children do involve. Sources affirmed that, ‘Both male and female children do contribute in family activity, for instance, while the male children are at farm, the female along with their mothers will process food and take it to farm. They also do some minor works especially when it is time for harvesting.’<sup>34</sup> ‘We do take both our male and female children to school, but very few do graduate secondary school among the female. They are mostly being married before graduation. Our perception is that, is better for a girl to be married than to be going to school provided she has one who is ready to marry her.’<sup>35</sup>

As children are expected to be provided with possible means to have sound education for their living, and to be well trained for Muslims are urged to train and educate their families in order to be protected from hell fire, it would be understood that a child needs not to be distanced from the parents who should be the immediate teachers and trainers. However, it was observed that some parents in the rural areas, due to ignorance or lack of Islamic knowledge, do send their children to urban areas to look for money. This activity is popularly known as *ci-rani*<sup>36</sup>, sources affirmed that, ‘Many people do send their children for *ci-rani* to places like Lagos and Ibadan, but majority of them are above fifteen years. It is only when you know the value of education that you would send your child to school. Our children do go to both western and Islamic schools, but still we have few people in this village who do not worry with Islamic education,

talk less of western education.<sup>37</sup> ‘They have less work to do at home when the rain is over. It is better they go to urban area where they could get money to solve some financial challenges.’<sup>38</sup>

When asked about *ci-rani* among the contemporary people in rural areas of the State, some sources affirmed that, ‘Some people take it for granted, if they observed that their children would be able to work and get money, they will just send them out for *ci-rani* together with someone who is an elderly person. Mostly children from ten years above are being sent. They do go to Kaduna, Kano and some other places.’<sup>39</sup> ‘Very unfortunate, a small boy who does not even reach fifteen years is being sent for *ci-rani* to places like Zaria and beyond. Some parents do not care about the educational background of their children.’<sup>40</sup> ‘Some parents from rural areas do not even know the situation of their children in the city. Instead of them to train their children at home, they decide to send them to urban areas to source for money.’<sup>41</sup>

It was observed that some parents in rural areas do not send their children for *ci-rani*, but due to their interest in Islamic Knowledge, they send them to seek for Islamic knowledge in name of *Almājiranci*. Sources affirmed that, ‘Parents do not send their children who are less than fifteen years to *ci-rani* but some parents do send their children for *Almājiranci* outside and within the state to places like Gusau and Tsafe.’<sup>42</sup> ‘Some parents do go for *ci-rani* but they left at home their children, while many young boys do go for *ci-rani* to places like Ibadan, Lagos, Kaduna, Kano and Zaria. You hardly see a small boy who is underage going for *ci-rani* from Kwatarkoshi, Children who attend Islamic schools at home in most cases are more decent and respectful.’<sup>43</sup> ‘This issue of young children going for *ci-rani* is almost all over in Hausa land. From Zauma, young children do leave their parents at home and go for *ci-rani* to places like Port Harcourt and Rivers, and some of them are below 15 years. Due to poor parenting, many a times, children of nowadays do not respect their parents.’<sup>44</sup>

It was observed that some children in Zamfara state are unnecessarily being provided with expensive phones; computers; cars; and allowed to watch all kind of movies and television stations without being controlled. Though, it was similarly observed that some parents do have sound care of their children. Sources affirmed that, ‘Parents in this contemporary time often assume that their children use the internet in the same way as they themselves do. But some children used it in different ways. Some were about seven or eight when they began to access. They watch and download videos, they also chat with friends.’<sup>45</sup> ‘Some parents who are wealthy do not care about sound upbringing of their children, they provide them with all they need, but have no concern in knowing their behaviour. It is uncalled-for.’<sup>47</sup>

It was similarly observed that in the urban areas, some children are left freely to friend with whomever they wish without being monitored, and to attend whatever event they decide to, some other sources affirmed that, ‘Almost every day, there would be night or evening party, and majority of the participants are children both male and female. After the party, the places would be full of bottles of syrups. How could an intoxicant child be sound? It is very unfortunate. And many of this are from rich family, only few are from poor family.’<sup>48</sup> ‘Many parents do leave their children uncared without knowing their friends, and it is very bad.’<sup>48</sup> ‘The parents who have good relationship with their children is because they have close control of their affairs, they monitor them so that they prevent them from being contaminated with negative behaviour.’<sup>49</sup>

It was also observed that some children below the age of puberty are used to different internet website at which they access different kind of videos, audios and books at which they spend lengthy time concentrating on the websites, and through such, they learn different moral and immoral attitudes. Sources also affirmed that, ‘Many children are being misnomer vide social media due to their acquaintance with smart phones and computers. Some parents do not know the implication of providing their children with such items.’<sup>50</sup> ‘If a child reaches like 15 years above, I think he/she can be provided with phone and or computer system but should be monitored by the parents.’<sup>51</sup>

It was equally observed that some parent in urban areas of the State do not control channels or movies for their children to watch. Through such means, a child can be guided or misguided. However, on the other part, it was observed that some parents do take necessary actions for proper parenting, sources affirmed that, ‘Some children do spent lengthy time playing TV Game or watching movies instead of reading their books, even though, children have to play, but the way some parents do neglect their children in terms of

proper upbringing is unforeseen.<sup>52</sup> ‘I can give my children whatever they need according to my capability, but I don’t tolerate rowdiness, they are always at home if not at school, they watch televisions but selected channels. One can only do his best and leave the rest for Allah.’<sup>53</sup>

### **Findings on the Attitudes of Children in Zamfara State**

With regards to religious rites and Islamic education, it was observed that some children who are beneath puberty age in the state do not have much concern in observance of religious rites particularly in the rural areas thinking that until when they reached age of puberty, whereas, it is urged that children should be instructed to observe prayers at the age of seven years, and be punished for denial when they reached ten years.<sup>54</sup> However, some children were found active in observance of religious rites. A source affirmed that, ‘I see it as village mentality or ignorance, many children especially female have the view that it is only when they are married that it becomes obligatory upon them to start observing religious rites like five daily prayers and fasting of Ramadan. Only few parents do care about this issue.’<sup>55</sup>

It was also observed that children who did not have sound care by their parent do not observe religious rites regularly. When asked about the observance of religious rites by children in both rural and urban areas, some sources stated that, ‘It is not everywhere, but to be realistic, in rural areas, very few children do observe religious rites; some like five daily prayers and fasting of Ramadan. In many instances, some female children who are not married, do not completely fast Ramadan or pray five times daily, and some parents care not to instruct them to do so.’<sup>56</sup> ‘Some children do not have courage to observe religious rites, and it is very much connected to the type of training they receive from their parents, particularly the father.’<sup>57</sup>

It was equally observed that in the urban areas, the concentration of many parents on western school over Islamic school inculcate to some children that the former is far better than the later, and therefore, the knowledge and skills taught at the former have priority over that of the later. Moreover, some parents do provide all what is required for their children to obtain western education, but when it comes to Islamic education, they care not to do the needful. A source, who is a teacher at one *Islamiyya* school, affirmed that, ‘Many parents, when they are requested to provide reading materials, they would not respond to it. And whenever our programme clashes with western education school, they would choose to send their children to that of western school. So how do you think their children would value the religious rites taught to observe at Islamic Schools?’<sup>58</sup>

Consequently, it can be argue that the carelessness of some parents towards Islamic education of their children do directly convey to the children that Islamic education is not necessary in their lives, and as such, they have less concern to it and its teachings.

Socially, children as family members are expected to relate with their parents and other relatives with feeling, hospitality, kindness and affection particularly as Muslim believers. However, it was observed that some parents in Zamfara State have a very cordial relationship with their children, while in some cases, the relationship is deteriorating.

In the development of a child’s social attitudes, the influence of parental attitudes is a meaningful factor. Parental attitudes constitute the main social influence that the child experiences. The attitudes they impose, the techniques of control, and the provocative they offer serve as originative forces on the child’s social behavior.<sup>59</sup> The nature of the relationship that exists between some parents and their children affects social attitudes of the children. Some sources stated that, ‘The unpleasant relationship of parents and their children is one of our major problems. The situation is becoming all over, almost everywhere you go. Children don’t respect their parents as they deserve, and Islam teaches Muslim believers to respect parents.’<sup>60</sup> ‘The security challenges we are facing in the state is clearly connected with our behavior. Parents care not to know much about their children, and so, some of those children who were not well brought-up joined the bandits and or be their informant.’<sup>61</sup>

If parent are critical, derogatory and dissatisfied with their children, their children are likely to become dissatisfied with themselves, and if parents are insensitive to the child’s point of view; the child will be less able to understand the point of others.<sup>62</sup> This is an indication of warm parents who are more understanding and accept points of view of their children likely raise children who are happy, friendly and

useful to their community. It was observed in some cases, the recklessness of some parent lead their children astray socially. The study area, which is predominated by Muslims, inculcates many children to be socially beneficial to the society. A source stated that, 'Well, children do have sound relationship with their parents; there is no much problems due to their Islamic orientation. But there are some cases where some children use to have disputes with not only their parents, but also the community members.'<sup>63</sup>

It was recorded that basic social skills include a range of pro-social attitudes, such as empathy and concern for the feelings of other, cooperation, and sharing, all of which are positively associated with children's success and can be fostered by parents and other caregivers<sup>64</sup> Provision of support by parents helps minimize the risk of internalizing behaviors, such as those associated with anxiety and depression, which can impair children's adjustment and ability to function well at home, at school, and in the community.<sup>65</sup>

Parents and other caregivers in the society are essential for children in managing emotional arousal, coping, and managing behaviors. They accordingly serve in these roles by providing positive affirmations, conveying love and respect and engendering a sense of security to the children.

Economically, many children in the State have the motivation of skills acquisition which varies from the location, community, and level of social status. It is observed that many children in rural areas of the state are trained to be self-reliant, and likewise their counterpart in the urban areas. However, as overviewed in the previous parts of the research, farming is the major economic activity of the people in the state. Many children particularly in the rural areas are skillful in farming, for their parent always include them in farming different types of crops. Sources further affirmed that, 'We are happy for the system of life we are! It cost us nothing to teach our children how to farm. Our children are used to farming so much so that when they grew up, they have their own ways.'<sup>66</sup> 'Many of the children have one thing or the other. Female among them have activity like tailoring and weaving. For Male children, they used to follow their parent to their farms or business places.'<sup>67</sup> 'I was trained by my parents; I alone can go to farm. Very soon I will get my own personal farm, so my father told me.'<sup>68</sup> After school hours, I do go to market to meet my father. I always like to be with my father in the market and also at farm.'<sup>69</sup>

Among many other economic activities, it was observed that children in Zamfara state have more priority in farming. The economic attitudes of children has merit the pride of the state "*farming is our pride*". It is similar to the previous discussion on *Almājiranci*, in many cases as observed, the *almājirai* used to return to home during raining season to support their parents in farming. It can therefore be argued that farming is the preferable occupation of majority of the people in Zamfara State particularly those in the rural areas, and also economically, the parenting has positive impact to the child's attitude in the state.

## CONCLUSION

At this point, it can be concluded that this research provides an understanding that the attitude of parents in parenting has direct impact on not only the life of the child, but also the religious, educational, economic and security of the community in which they live. Therefore the kind of training and orientation rendered to a child determines the future life of the child. Similarly, it can also be concluded that there is an indication of deficiency on the part of many parents in discharging respective duties in both rural and urban areas. Though, there are parents who render the expected responsibilities in accordance with Islamic teachings. Consequently, to enable a better situation, it is recommended that; Parent should consider it as an obligation upon them to render all that is required and necessary for parenting in accordance with the sayings of Allah (the Exalted) "O you who believed, protect your selves and your families from Hell Fire..."<sup>70</sup>; They should not limit their child to only western education, but most importantly, be exposed to Islamic knowledge. Noting that the future will depend on how well children are educated and to what extent parents have been successful in transferring the sacred vision of Islam to them; Parent should consider and relate with their children as family members, listen to them, give and seek for their advices particularly when they have attained the age of puberty. This is because consultation enables feeling of understanding, belonging, competency and personal development; While sending a child for *almājiranci*, or to a relative to stay, parent should provide or accord the child with adequate food, cloths, and other necessary items. Also, ensure that the *Mu'allim* (teacher) is able to take proper care and render all the responsibilities expected by the parents; they should keep their children committed to acquiring useful skills. This will enable a child to be self-reliant in life and avoid being totally dependent. It

will also promote the economy of the society in which the child lives, it will similarly boost the economy of the state and nation at large.

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- <sup>8</sup> K. Sulaiman, “State Encounter with Almājiranci in Northern Nigeria: Reforms, Integration and Proscription, paper presented at a Public Lecture organized by the University Muslim Community held at University Auditorium, Usmanu Danfodiyo University, Sokoto, 7<sup>th</sup> Jumada Thani, 1414 AH (2<sup>nd</sup> February, 2020).
- <sup>9</sup> I. O. Siddiq, “Al Majiri: An Overview of a Stale and Dangerous Islamic Education System”, 4th International Students Social Sciences Congress Proceedings – I, Istanbul, 2018, p.429
- <sup>10</sup> Interview with Hon. Hassan Kabiru, Student from Shinkafi Local Government, (Age: 27 Years), interviewed at Abdu Gusau Polytechnic, Talata Mafara on 6/2/2021
- <sup>11</sup> Interview with Pharm. Nasiru Muhammad Jabaka, Civil Servant, (Age: 26 Years), Interviewed at Jabaka Village of Maru Local Govt. on 11/2/2021
- <sup>12</sup> Interview with Mal. Jamilu Muhammad, Business Man (Age: 44 Years), interviewed at his Shop, along Market Road, Magami Village of Gusau Local Govt. on 9/03/2021
- <sup>13</sup> Interview with Hon Anas Kabiru, Student from Shinkafi Local Government, (Age: 30 Years), interviewed at Abdu Gusau Polytechnic, Talata Mafara on 6/2/2021
- <sup>14</sup> Interview with Mal. Bashar Rabi'u Gusau, Court Prosecutor, (Age: 34 Years) Interviewed at his Residence at Dabbakale, Gusau, on 28/08/2019, on 3/2/2021
- <sup>15</sup> Interview with Mal. Mahadi Aminu, Teacher, (Age: 27 Years), interviewed at Makarantar Malan Jamilu Na Gwadara, Tudun Wada. Talata Mafara on 5/2/2021
- <sup>16</sup> Interview with Garba Aliyu, *Almajiri*, (Age: 13 Years), interviewed on the street in Tudun Wada area, Gusau, on 23/9/2020
- <sup>17</sup> Interview with Hamza Maniru, *Almajiri*, (Age: 14 Years), interviewed on the street in Tudun Wada area, Gusau, on 23/9/2020
- <sup>18</sup> Interview with Mal. Surajo Bello, Business Man, (Age: 35 Years), interviewed at Gangaren Mai Gemu, Gusau, on 23/09/2020
- <sup>19</sup> Interview with Mal. Sani Haruna, Business Man, (Age: 47 years), Interviewed at Makarantar Mal. Haruna, Yelwa Sabon fegi, Talata Mafara, on 8/7/2020
- <sup>20</sup> Interview with Gambo Hassan, *Almajiri*, (Age:12 Years), Bawaddaji Village of Anka Local Govt. on 5/10/2019
- <sup>21</sup> Interview with Mal. Kabiru Bello, Business Man (Age: 39 Years), interviewed at his residence in Ungurki Village, Kaura Namoda, on 4/12/2019
- <sup>22</sup> Interview with Aliyu Halliru Kaza, *Almajiri* (Age: 16 Years), Interviewed at Makarantar Mal. Hassan, Talata Mafara on 28/10/2019
- <sup>23</sup> Interview with Lawwali Garba Bobo, *Almajiri* (Age: 17 Years), at Late Mal. Haruna, Talata Mafara on 28/10/2019
- <sup>24</sup> Interview with Mal. Ishaq Saleh, Medicine Seller (Age: 37 Years), Interviewed at Tudun-Wada, Gusau, on 3/4/2020
- <sup>25</sup> The National Academies Press, 2016, “Parenting Matters: Supporting parents of Children ages 0-8”, accessed at <https://www.nap.edu/read/21868/chapter/3#44> on 03/02/2021 p16
- <sup>26</sup> Means farming at a farm other than the family farm at evening hours after coming back from the family farm. Children usually do that to enable them get money for their minor spending.
- <sup>27</sup> Interview with Mal. Sufiya Muhammad, Farmer, (Age: 43 years), Interviewed at Jamboko Village, Maradun Local Govt. on 24/12/2019
- <sup>28</sup> Interview with Mal. Yakuba M. Haruna, Farmer, (Age: 36 Years), Interviewed at Kaza Village, Jangebe, T/Mafara Local Govt. on 24/12/2019
- <sup>29</sup> Interview with Mal. Mustapha Abdullahi, Teacher, (Age: 35 Years), interviewed at Take-Tsaba village of Talata Mafara on 29/12/2019
- <sup>30</sup> Interview with Mal. Isiya Salisu, Farmer, (Age: 45 years), Interviewed at Hayin Alhaji Village, Tsafe Local Govt. on 2/01/2020
- <sup>31</sup> Interview with Mal. Hashimu Noble-Man, Primary School Teacher (Age: 34years), interviewed at Alhashim Institute, Talata Mafara 3/01/2020
- <sup>32</sup> Interview with Mal. Muhammadu Idris, Yargeda, Farmer (Age: 40 Years), interviewed along Rini Yarkofoji Road, Yargeda Village, Bakura Local Govt. on 2/3/2020

- <sup>33</sup> Interview with Mal. Abubakar Ahmad (Emir), Civil Servant (Age: 40 Years), at his residence beside emirate palace, Kaura Namoda. on 5/3/2020
- <sup>34</sup> Interview with Mal. Kabiru Bello, Business Man (Age: 39 Years), interviewed at his residence in Ungurki Village, Kaura Namoda, on 6/4/2020
- <sup>35</sup> Interview with Mal. Ibrahim Musa, Farmer (Age: 45 Years), interviewed along Rini Yarkofoji Road, Yargeda Village, Bakura Local Govt. on 2/3/2020
- <sup>36</sup> to source for money at diaspora when it is dry season
- <sup>37</sup> Interview with Mal. Abubakar Ahmad (Emir), Civil Servant (Age: 40 Years), at his residence beside emirate palace, Kaura Namoda. on 5/3/2020
- <sup>38</sup> Interview with Mal. Muttaka Muhammad Liman, Farmer, (Age: 33 Years), Kagara Village, Talata Mafara. 7/3/2021
- <sup>39</sup> Interview with Mal. Nasiru Yunusa, Civil Servant, (Age: 37 Years), interviewed at his residence at Birnin Malam area in Bungudu Local Govt. on 14/2/2021
- <sup>40</sup> Interview with Mal. Sanusi Bello (*Me-Two*), Student (Age: 38 Years), Interviewed alongside in Rini Village of Bakura Local Govt. on 23/6/2021
- <sup>41</sup> Interviewed with Mal. Ishaq Saleh, Medicin Seller (Age: 37 Years), interviewed at his shop No. 30, Tudun-Wada way, Gusau, on 21/7/2020
- <sup>42</sup> Interview with Hon. Dahiru Muhammad, Politician, (Age: 40 Years), interviewed at Dan Hili, Gargam Village, Anka Local Govt. on 3/2/2021
- <sup>43</sup> Interview with Shafi'i Halliru, Civil Servant, (Age: 40 Years), Interviewed via phone call on: 07060892247, Kwatarkoshi, Bungudu Local Government. 20/2/2021
- <sup>44</sup> Interview with Mal. Ibrahim Bello Zauma, Civil Servant, (Age: 40 Years) Interviewed via phone call on: 08030735207, Zauma Village of Bukkuyum Local Government. on 2/1/2021
- <sup>45</sup> Interview with Hon Anas Kabiru, Student from Shinkafi Local Government, (Age: 30 Years), interviewed at Abdu Gusau Polytechnic, Talata Mafara on 6/4/2020
- <sup>46</sup> Interview with Abubakar Bala Yahaya, Civil Servant, (Age: 40 Years), interviewed at his residence in Yargeda Village,, Bakura Local Govt. on 8th June, 2020
- <sup>47</sup> Interview with Mal. Adamu Abubakar, Business Man/Student, (Age: 40 Years), interviewed at Shiyar Mai-Kwano, Dabbakali, Gusau Local Govt. on 3/5/2020
- <sup>48</sup> Interview with Barr. Bello Aliyu, Legal Practitioner, (Age: 40 Years), interviewed at Fonfon Mai Shanu, Gusau on 4/5/2019
- <sup>49</sup> Mal. Shafi'I Halliru, 41 Years, Civil Servant, Kwatarkwashi, 4/5/2019
- <sup>50</sup> Mal. Aliyu Hafizu, 45 years, Civil Servant, Zurmi Local Government, 10/5/2019
- <sup>51</sup> Hassan Musa Zubairu, 40 Years, Civil Servant, Talata Mafara, 15/7/2019
- <sup>52</sup> Sanusi Bello, Student, 30 Years, Gummi, Gummi Local Government, 3/7/2020
- <sup>53</sup> Muhammad Sani, Civil Servant, 45 years, Talata Mafara, 5/7/2020
- <sup>54</sup> Sunan Abi Dawud, Book 2, Hadith 105 & 495
- <sup>55</sup> Mal. Jamilu Muhammad, 44 years, Business Man, Magami, under Gusau Local Government, 20/5/2020
- <sup>56</sup> Interview with Mal. Abubakar Ahmad (Emir), Civil Servant (Age: 40 Years), at his residence beside emirate palace, Kaura Namoda. 3/3/2021
- <sup>57</sup> Interview with Barr. Bello Aliyu, Legal Practitioner, (Age: 40 Years), interviewed at Fonfon Mai Shanu, Gusau on 3/3/2021
- <sup>58</sup> Mal. Ukashatu Ibrahim, 35 years, Islamiyya Teacher, Behind CGC Yard, Talata Mafara, 2/12/2019
- <sup>59</sup> M. Zunic, 1966, *Child Behavior and Parental Attitudes*, The Journal of Psychology, Interdisciplinary and Applied Volume 62, p41
- <sup>60</sup> Mal. Ibrahim Bello Zauma, Civil Servant, 40 years, Zauma, Bukkuyum Local Government, 2/2/2021
- <sup>61</sup> Interview with Mal. Abubakar Ahmad (Emir), Civil Servant (Age: 40 Years), at his residence beside emirate palace, Kaura Namoda. 4/5/2020
- <sup>62</sup> Y. Sarki, "Psychological foundation of child development", Diamond Print, Lagos, 2008, p34-37
- <sup>63</sup> Interviewed with Mal. Abdulkadir Ango Maru, Civil Servant (Age: 42 Years), Interviewed at his residence No. 56, Nasarawa-Colony, Talata Mafara Local Govt. on 3/4/2020
- <sup>64</sup> The National Academies Press, 2016, "Parenting Matters: Supporting parents of Children ages 0-8", accessed at <https://www.nap.edu/read/21868/chapter/3#44> on 03/02/2021 p 47
- <sup>65</sup> The National Academies Press, 2016, "Parenting Matters: Supporting parents of Children ages 0-8", accessed at <https://www.nap.edu/read/21868/chapter/3#44> on 03/02/2021, p 46-7
- <sup>66</sup> Interview with Mal. Faruku Abdullahi, Farmer, (Age: 45 Years), interviewed at his residence behind Kwata, Gumi Local Govt. 2/2/2021
- <sup>67</sup> Interview with Mal. Nura Dauda, Business Man, (Age: 43 Years), Interviewed on the street, Bypass Road, Gusau Local Govt. on 4/1/2021
- <sup>68</sup> Interview with Mal Aliyu Umar, Farmer, (Age: 20 years), Interviewed at Lambar Bakuri Junction, Bakura Local Govt. on 5/1/2021
- <sup>69</sup> Interview with Yasir Aminu, Student (Age: 17 Years), interviewed at No. 8, Alh. Shaayau Plaza, Musa Jangebe Road, Yelwa Sabon Fegi, Talata Mafara on 2/1/2021
- <sup>70</sup> Qur'an, 66:6