

Northern Nigerian Colonial Enterprise as a Praxis of the Concept of Colonialism in the Qur'an**Dr. Yakubu Tahir Maigari**

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Abstract: The term colonialism although oriental in origin but upon deeper reflection it would be discovered that it has profound hermeneutic connotation. This may afford a researcher the opportunity of delving into the vast ocean of Qur'anic dictum with a view to obtaining the divine notion of this phenomenon. The Qur'an has declared that nothing has been neglected in the Qur'an and that mankind is being bestowed with only a very meagre amount of knowledge. Obviously, all knowledge resides with Allah Al-Mighty Who according to Qur'anic attestation is the One who encompasses everything in knowledge. He Al-Mighty has exquisitely depicted this matter in an abstract but remote sense. In the Qur'anic account the Al-Mighty wishes to inform His servants through the words of "Bilqees" the highest princes of Sheba who was having an altercation with the chiefs of her formidable army, she admitted that the convention of the earthly kings was that when they come across a thriving nation they would devastate it, suppress and trample upon the noble folk of that community, and then appoint the plebeians as leaders thereby creating a perennial consternation in that society. This is their grand scheme so that they would be reaping the benefit of disharmony, hence this would create a fertile ground for them to maintain that community as their colony, even though what is propagated to the world is that colonialism has for long been abolished.

Keywords: colonialism, Allah Al-Mighty, The Qur'an

INTRODUCTION

Allah Al-mighty has ordained that human kind would inevitably become a prey in the hands of his fellow humans except those whom He saved. Those would be protected from the inequities of their fellow human beings.

This is apparent from the response of the angels when the Lord Al-Mighty told them that He was about to place on earth a vicegerent they intrinsically projected that such a thing would be terrible but the lord Al-mighty had already ordained such a thing to happen due to His divine wisdom. Therefore, this has remained the activities of mankind to maim and oppress over his fellow humans. Allah sent prophets and messengers to guide and warn people to behave according to the dictates of the divine law. He decided to appoint messengers who would come to this earth as His representatives to administer the affairs of the inhabitants of the earth. Since man and Jinn are going to be accountable for their deeds and actions therefore they have to enjoy certain degree of freedom and liberty. This is what makes them liable to reward or punishment

The Qur'anic account of Queen Bilqees provides us with a sound insight regarding the issue of dominion of one community over another which springs from the desire of one person to dominate another or one society to subdue and control another society. The Queen has presented this as a natural phenomenon. Humankind is then driven by his instinct which is why this tradition of dominion is every so often repeated. Conversely, all prophets have come to teach the exact opposite of this behaviour. This piece intends to depict how this trend has been effectively implemented on the Northern part of Nigeria, an enclave which at the height of its sovereignty possesses all the prerequisites of a civilized nation. So the colonizers arrived on what is presently called Nigeria with the sole purpose of occupying it, ravaging it and plundering its human and material resources and this they had done excruciatingly. They have usurped the political authority, deformed the cultural identity, outlawed the usage of native language which is a divine gift and the most indispensable tool of development, they have as well uprooted the sense of patriotism in the minds of the native Nigerian rendering him more of a phony, they have as well done their utmost to see that the average native Nigerian idolize them in derogation of the real creator. Actually these are some the colonial master's ultimate aspirations. Therefore the import of verse thirty four of the twenty seventh Surah ("Naml" Ant) is very pertinent in this context, it could be said that the

Quran has in its characteristic way unveiled a significant principle of human coexistence on this earth which is a trend that is inevitable and unavoidable.

CONCEPTUAL FRAMEWORK

The paper projects a scenario that in the time of old there was a Queen named Bilqiys who wielded great power among her people and it coincided that it was during the time of Prophet Suleiman “Solomon” who was according to Qur’anic account unique among Prophets, because other prophets had been sent to guide humans but he was sent to humans as well as to Jinn and to all other living creatures inhabiting the earth. Apparently there was clash of powers between Prophet Suleiman and the Queen. He being an ultimate among the kings of the earth challenged the Queen with his overwhelming military power which was unmatched since he could summon all living things, the visible ones and the invisible ones. The Queen realizing the greatness of Suleiman’s power and military ability decided against risking the extermination of her army. She wittingly perceived the situation appropriately, so she devised a plan of sending gift to Prophet (King) Suleiman in order to determine his intentions and sincerity and by that she would have discovered his spiritual superiority which was the decisive factor in going to war with him. If he had inclined to the gift she would have attacked him because her commanders have assured her of their military ability at war and hence his army would have been no better than hers.

She said, “O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me. They said, “We are men of strength and of great military might, but the command is yours so see what you will command.” Q27:32&33

The Queen was obviously wise and intelligent and possessed a high level of perspicuity. She also had some reliable counselors whom she used to consult in the general conduct of the affairs of her Empire, especially when it pertains to military decisions. Therefore, she quickly recapitulated over the content of Sulaiman’s letter and then disclosed it to her people, thus addressing them as follows: “She said: “O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me.

Then, in the next verse the Queen made the fundamental proclamation thus:

She said, “Indeed Kings when they enter a city, they ruin it and render the honoured of its people humbled. And thus they do.

This means that kings when they want to take over a community they embark on rampage spreading terror so that no one would have the slightest charisma to stand against them. In their resolve to quell resistance they do not mind casualties or the amount of destruction.

*Then for the sake of some further emphasis, she said:
“....And thus they do”.*

In fact, Queen Bilqiys, been a king herself, was quite abreast with some of the kingly propensities in kings and also of their vehement aversions to intrusions. She probably knew if she were to be the one to assault another enclave she would do the same, hence the emphasis: ‘ruin’, and ‘rendering the honoured of its people humbled’, because kings are generally jealous of having a peer who have a will and a desire to accomplish what he wants at the same footing with them, so their main aspiration is that the lowly remain lowly unless whom they desire to elevate. These two things always contrast to each other.

Al-Tabari, [1] in his commentary on this particular verse (Q27:34) says: Allah Al-mighty says through the declaration of the Queen of Bilqiys to her veterans when they availed themselves to her service of fighting Prophet Suleiman at the behest of her command “ Indeed kings when they enter a city” meaning by force, “ they ruin it” he said that it means they rundown over it “ And they render the honoured of its people humiliated” this is by reducing the ennobled among the citizenry in to servitude and turning their status into indigence, this gist ended here. “And so they used to do”. Then the Al-mighty corroborated the submission of the Queen that kings do as she has said when they subdue a township.

Actually there must be a genuine cause for the declaration of Queen Bilqiys because she and her people had risen to a position of prominence and buoyancy. (Ali, 2006, P. 257) had the following commentary to make on this verse: “The character of Queen Bilqis, as disclosed here, is that of a ruler enjoying great wealth and dignity” and that was obviously why she had been very conscious of security matters and from the look of things they had a formidable army

ever ready to defend their community. It is therefore inevitable that this statement of Queen Bilqiys have profound political implication, hence it has formed a quintessential part of Qur'anic message and guidance.

The political dimension of the statement of Queen Bilqiys has been expounded by (Abul Ala Al-Maududi) in his commentary thus:

In this one sentence a thorough criticism has been made of imperialism. The kings' invasion of the other countries and the victorious nations' violence against the oppressed nations has never been for the sake of reform and goodwill. 'Higher object has been to control and exploit the means and resources of sustenance granted to the other nation by God, and make it so helpless that it should never be able to rise in resistance and demand its share. For this purpose they block up all its means of prosperity, power and honor, crush down all self-respecting elements, instill in its members attitudes of slavery, flattery, treachery and spying against one another, imitation of the conqueror and respect for his civilization, contempt of their own civilization and other such mean qualities of character. Thus, gradually they bring them down to such a low level of character where they may not hesitate even to sell off any of their most sacred objects of heritage and be ready to perform any wretched service on payment.

NORTHERN NIGERIA BEFORE COLONIALIZATION

Northern Nigeria is a region in the vast land which could best be referred to as Hausa land. This vast expanse of land had been inhabited by a variety of tribal and ethnic entities, principal among them was the Hausa and Fulani ethnic entity. (Balogun O, I, 2016, P. 75) submits:

Northern Nigeria is home to numerous ethnic groups and religious communities. They include historically important urban centres, like Kano, Sokoto, Zaria, and Maiduguri, despite the majority rural landscape. These cities have been famous centres of learning in the Islamic world for centuries, with the predominance of groups, such as the Hausas, Fulani and Kanuri among other roughly 160 smaller groups; majority of them Muslims and the smaller number animist and, later, Christians. Since the British colonisation in the early 1900s, these groups have crystallised into both "majority groups" and "minorities". Specifically, the Sokoto Caliphate traces its pre-eminence to the efforts of ShehuUthman Dan Fodiow whose Jihad, aimed at purifying the Islamic practice in the region, ultimately led to the installation of a new righteous leadership. Deriving cohesion from Islam and consisting of autonomous emirates, each with its own emir and system of administration, the new state had at its head the Caliph, based in Sokoto, who doubled as both the political and spiritual leader. Under his leadership, the caliphs and emirates witnessed the flourishing of trade, secured transport routes and attainment of considerable wealth. The caliphate encompassed "the vast territories of the United Islamic states of West Africa, which extended from Gao on the River Niger in the west to Garoua near the source of River Benue in the East, and from the fringes of the rainforest south. Global crises have been blamed on the colonial encounter, which not only created a near eternal fracture of social cohesion in countries that once enjoyed relative peaceful coexistence despite their minimal level of development,

According to (Paden, 1986, P. 37) The Sokoto Caliphate was established in the early nineteenth century in much of what becomes Northern Nigeria. The Caliphate replaced city-state system which had been officially Muslim for several hundred years, but which had become highly syncretistic, blending several religious and cultural practices.

So, the Caliphate had existed for several hundred years and the people have been Muslim for all this while, this declaration debunks the claim of (Lenshie, Nsemba Edward & Ayokhai, 2013, P.2) who proclaim that:

The Jihad was not only motivated by the need for religious purification but also as much by the quest for power to make binding decision and authoritative allocation of values in the society and also determine who gets what when and how.

These writers went on to say:

The Jihadists' interception of the evolution of the Hausa states had two significant implication. Firstly, it ended the possibility of the transformation of the Hausa under the Habe rulers in to an empire and aborted the Habe dynasties while enthroning the rule of the Fulani over states in Hausa land.

To these scholars we say yes they have certainly usurped power from the ruling class but all this accusation they had leveled against the Jihadist could be leveled against the European imperial power. Moreover, they had not assaulted

but were assaulted upon unlike the Colonial powers which had come to subdue every sovereign entity which had resisted its hegemony.

In describing the orchestrated values which the reformation of Shehu Usman's jihad sought to establish [2] further informs us:

The reformers are concerned primarily with the establishment of a just society as defined in the classical Islamic state, and are fearless in criticizing and later attacking the entrenched establishment. They are concerned with issues of personal integrity, and the transformation of society through the process of establishing internal standards within ordinary people. They lead lives of austerity and scholarship. By all standards, they are courageous, hardworking and although they debate issues among themselves, do not resort to personal attacks.

Paden has further enumerated the core values upon which the entity known as the Islamic Caliphate had used to conserve the then Northern Nigeria in the following words:

A summary of early caliphate values, regarding community and authority, might include the following: 1) the community should consist of good Muslims, with provisions for fair treatment of non-Muslims minorities; 2) the purpose of the community is to ensure justice, and follow the Qur'an and Sunnah; 3) the leadership of the community should be vested in someone who has the qualities of honesty, learning, courage, humility....and who is respected for his learning; 4) succession to leadership should be decided by council of learned people, who would, hopefully choose the most qualified person (regardless of dynastic linkage); 5) leaders should serve as examples to the people in terms of their actions, as well as their words; 6) leaders are personally responsible to God for their actions.

Boyd, [3] declared that the overwhelming majority of the Hausa also identified themselves with Islam, a process that took hundreds of years.

The long standing presence of Islam in the midst of the Hausa people meant that the Shehu, when he commenced his work was renewing and purifying an integral part of the culture, not starting anew.

Boyd, [3] had attested to the diligent pursuance of scholarship by the early clerics of Northern Nigeria who were the heirs to the intellectual legacy of Shehu Uthman (Ulama') and their student. He gave a concise description of what he refers to as the "Colleges" that they ran thus:

The colleges they ran were away from the main thoroughfares, behind the high walls and were not open for inspection. The students went to the college to study such subjects as Hadith, Law, Grammar, Philosophy, poetry and Mathematics. They read books as fundamental to Islam as Shakespeare is to English Literature and were familiar with all the major commentaries. Some colleges had a rolling programme of activity, which started at dawn and continued until about 11.00 pm. The students travel hundreds of kilometers to study with a teacher who would meet their needs.

One is left with no alternative than succumb to the fact that before the coming of the colonial powers there existed a civilization that had blossomed in its own way. This civilization had been an epitome of good conduct, justice and fair play. Unfortunately, it has as envisioned by Queen Bilqiyas met with contemporary kings, who's fashion is to destroy anything that stand on their way.

COLONIAL SCHEMATA

There certainly has to be a reason whether justifiable or unjustifiable which led the occurrence of what is called as the scramble for Africa which according to historians was caused by some kind of an inordinate desire of looking for wealth by the Europeans.

The Scramble for Africa, also known as the Race for Africa or Partition of Africa was a process of invasion, occupation, colonization and annexation of African territory by European powers during the New Imperialism period, between 1881 and World War I in 1914

(Iweriebor E. G) made the following assertion:

The European imperialist push into Africa was motivated by three main factors, economic, political, and social. It developed in the nineteenth century following the collapse of the profitability of the slave trade, its abolition

and suppression, as well as the expansion of the European capitalist Industrial Revolution. The imperatives of capitalist industrialization—including the demand for assured sources of raw materials, the search for guaranteed markets and profitable investment outlets—spurred the European scramble and the partition and eventual conquest of Africa. Thus the primary motivation for European intrusion was economic.

Queen Bilqiys had portended the threat of an eminent danger of superior emperors devastating her empire and conclusively exterminating it by turning things upside down and thereby causing confusion and stalemate and she said it emphatically. We are now in our journey of discovery of the strategies employed by the colonial imperial power in the task of usurping the land from its owners, for its own use but of course under the pretext of finding partners among the African native indigenes. However, a real partner cannot be subjected to slavery.

The imperial power sought to put forward a claim over their right to occupy and control Africa so they after the failure of the Berlin conference forged ahead with their plan of occupation and partitioning the land of the Africans among themselves. First by engaging the native leadership in a kind truce to which they must succumb. Otherwise they face gun fire to which most of them dreaded. A similitude here could be discerned in the case of Queen Bilqiys because Prophet Suleiman had sent her a message the only difference being that Prophet Suleiman had requested her to abandon idolatry and adhere to divinely religion but the request of the Colonialist was either to surrender and relinquish their wealth both human and material or face devastation. In fact that was why she tested Prophet Suleiman's sincerity by sending him a gift to see whether that was what he desired, but nay! He only desired guidance for her and her people and when she found out that that was not his intention she gave in. Levy, [4] had described daunting spirit of the Imperialist.

Imperial orders can construct political possibilities, fix the terms of economic exchange produce hierarchies of Knowledge, and redraw the boundaries between the sacred and the profane. They have the capacity to re-inscribe religion into the sign of the primitive; they order the sense of time and history and produce new forms of subjectivity. Imperial orders bring with them a conception of existence and order that attempts to incarnate itself in the visible dominion of the earth.

Thus can be seen the real impetus of the expedition of the colonial powers, they have arrogated to themselves the prerogative of controlling the earth. Not only that they placed themselves as the lords of the earth as a result they accommodated no religion, no polity, no legislation and no advocacy of any kind except what they themselves prescribed. Levy continues:

The place of other civilizations is already marked: they can be anything from "vacant land" to "barbarians" waiting to be civilized; they may have excellences of their own, but those excellences have normative standing at the mercy and behest of the imperial order itself.

This actually is akin to Pharaoh's claim as declared in the Qur'an when he was threatening Prophet Musa (Moses): Pharaoh said, "If you take a god other than me, I will surely place you among those imprisoned." Q26:29 the like of this threat was actually meted out and executed according to the submission of [5].

While the Imperial position was being consolidated in the South, virtually without large scale punitive actions, efforts to penetrate the North through religious routes were rebuffed. Being overwhelmingly Mohammedan, at least as far as the ruling elements were concerned the north did not give an inch to Christianity. Hence the occupation of the North met with stronger resistance and more punitive actions were taken. The first was taken by The Royal Niger Company. In 1897 the Company attacked the Emirates of Ilorin and Bida, who were hindering their trade routes from South to North and up to the Niger. The Emirs were deposed and new ones were installed in their places. This pattern of action was repeated throughout most of the Northern Emirates.

(Balogun, O.I.) in, Literature, History and Identity in Northern Nigeria, puts it succinctly and bluntly:

Whenever there are colonisers and colonised face to face, I see force, brutality, cruelty, sadism, conflict, and in a parody of education, the hasty manufacture of a few thousand subordinate functionaries, "boys", artisans, office clerks and interpreters necessary for the smooth operation of business.

Ikejiani O [6] has further corroborated this submission candidly as delineated in the following submission:

It would be unrealistic, contrary to human Motives and the seventeenth and eighteenth-century spirit of Mercantilism and nationalism to suggest that Nigerians were ruled by England because the ruling power deliberately intended to bring progress, order and high civilization to the African masses. This does not mean

that the association of the Nigerians with the British was a total evil. It means, however, that the association was coloured by the self-interest of the ruler who gives to the ruled only those life necessities needed for effective exploitation of material resources by the ruling power.

The colonisers had come with the strong resolve of conquering, overwhelming, and confiscating the wealth of Africa. In order to do that they need to completely collapse the whole superstructure of the African society and make it attuned to their wishes and desires. Therefore, every slight vestiges of the culture of the host community must have to be swept and burnt to ashes. They have retained the political structure for expediency considering the size of the caliphate and how difficult it would have been to directly get involved in the ruling of the community. Moreover, they had found in place a fully factional polity, so they introduced what they call indirect rule which simply connotes the imperial power ruling the rulers while the rulers rule the people for them. As for the social, cultural, economic and educational spheres of societal life, a plan was initiated to tactically and systematically replace them with foreign models thus creating a stalemate in the process of an all-round development of such society.

According to (Qutb M.) "Culture occupies a very prominent position in human life. It permeates all human endeavours and this is what makes life smooth and easy. Therefore, every effort made under the auspices of culture opens new horizons of beneficial toil, productivity, and innovation. If it had not been for this great divine endowment human kind would have spent his life learning only to walk, talk, and probably count. However, despite the importance of culture in human life it may turn to be a dysfunctional element when it loses its value and is transformed into a manipulative tool. In this case the mind is dulled hence it is mutilated or disfigured". Here he tells about a situation where the identity and personality is lost. A situation where a society becomes vulnerable to disgrace and shame because it has lost its identity.

Ikejiani, P.M [6] again eloquently discussed the gruesome picture of how the western culture has disfigured the Nigerian youth who has been a victim of Europe's virulent quest for power, riches and permanent hegemony in her conquered colonies, he says:

The British Education in Nigeria has tended to be a superficial imitation of western methods. However, it has succeeded in uprooting the young Nigerian from his way of life without actually giving him a satisfactory tool of living. As a result, the educated Nigerian is left confused without root either in his African culture, or in the culture of the west of which he is trying hard to be a part. Having been encouraged to rebel from his culture and people, he remains a fugitive in his way of life, for the educated Nigerian has not yet found a place either in the culture of Africa nor in that of the west in which to reintegrate his personality and make an effective contribution to his people and humanity.

FINISHING THE UNFINISHED TASK

The tragedy of colonialism occurred in this part of the world causing tremendous loss of lives, with the sole aim of having a firm grip over the land of Nigeria and other neighbouring environs. However, Northern Nigerian colonial fiasco was quite unique from the rest. The colonial intruders have done the best of their effort and the worst they could do to undermine the sovereignty of the Northern Nigeria but they only achieved a grim success because it is difficult to uproot and expunge a complete culture that has been ingrained and possesses all the elements of a civilized society. Over the years since the dawn of mankind societies have been trampling over others so it had just become a passing moment to have it done to a people as envisaged by Queen Bilqiyis. She had certainly known that it is a penchant in kings to colonise.

As Alexander was nearing the end of his northern campaign, he was delivered the news that Thebes, a Greek city-state, had forced out the Macedonian troops that were garrisoned there. Fearing a revolt among the other city-states, Alexander leapt into action, marching his massive army—consisting of 3,000 cavalry and 30,000 infantry—southward all the way to the tip of the Greek peninsula. Alexander and his forces arrived in Thebes so quickly that the city-state didn't have a chance to pull together allies for its defense. Three days after his arrival, Alexander led the massacre of Thebes. It was Alexander's hope that the destruction of Thebes would serve as a warning to city-states contemplating revolt. His intimidation tactic proved effective; the other Greek city-states, including Athens, chose to pledge their alliance to the Macedonian Empire or opted to remain neutral. Next up on Alexander's agenda was his campaign to conquer Egypt. After besieging Gaza on his way to Egypt, Alexander easily achieved his conquest; Egypt fell without resistance. In 331, he created the city of Alexandria, designed as a hub for Greek culture and commerce. Later that year, Alexander defeated the Persians at the Battle of Gaugamela. With the collapse of the Persian army, Alexander became "King of Babylon, King of Asia, and King of the Four Quarters of the World."

The colonial masters had wished to do exactly what Alexander of Macedonia had done which was to pillage the country and rule it by force of arms. However, that could not be done even though they had achieved the conquest. Because, this time around they were dealing with Muslims, who have given their lives to their creator and who could not for any worldly reason abandon their religion, which is also their culture and a way of life. The white man has defeated them in the battle field, rule them but he could not be able to filch out the faith they have for their religion from their heart. Actually, that is the main frustration of the imperial powers. Therefore, the battle trudges on and possibly it is unending. It has also changed its form, for, it has become an all-out war to reverse the educational tide that had risen since the establishment of the Sokoto dynasty. Although as indicated earlier by Boyd there had existed somewhat comprehensive system of education in the North run by the Ulama'. But the educational enterprise launched by colonial masters as attested by Ikejiani was more of Christian evangelism he says:

It is clearly shown that the real history of School education in Nigeria began with the Missionaries in 1842. At first, the kind of education brought by the mission aimed primarily at religions education, and Nigerian education in its early stages was interwoven with Christian evangelism

In the colonial report of 1909 the policy of the early colonial masters seemed to be sound and soothing because it had taken care of the cultural requirement of Northern Nigerian populace. It had as well eschewed the inculcation of Christian religion in the syllabi of the Government schools which was quite impressive.

There will be observed throughout the provincial reports the desire expressed by Mohammedan Chiefs for some advance in secular education. This has been met very imperfectly by the establishment of Government schools in Sokoto and Kontagora. The attempt was made to try a Mission school in Zaria, but has proved to be a failure. In the Mohammedan States, following Lord Cromer's policy for the Sudan, it appears advisable to educate Mohammedans along their own lines, and compulsory attendance at a Christian school is inconceivable, and might prove disastrous. It is, moreover, in opposition to the promises of my predecessor.

The same report had also allowed the continuation and perfection of Hausa language which was a very favourable decision and commendable policy.

The encouragement of intelligent scholars or sons of leading inhabitants to acquire higher education, when English might be taught, but Hausa continued and perfected

From the colonial report it could be seen clearly that a promise was made earlier on over non-interference with the Mohammedans' way of life, way of learning, and obviously way of worshipping, but do they honour covenants? The most decisive onslaught on the culture of the Northerner was perpetrated at a talk during a dinner between a prominent Christian cleric who had been eagerly waiting for an opportunity to destroy the Muslim Northerners so that the devastation stage could be completed. Boyd, [3] succinctly described the discussion between Dr. Walter Miller (a Christian evangelist) and Lord Lugard, which Miller wrote in his autobiography:

The talk after dinner (at Jebba) turned upon what might seem to many a very trivial matter, but which to me was vital. It was this: in the educational programme which H.E. [Lugard] was already thinking out, what was to be the authography? Should we retain the Arabic script already in use throughout the whole of the Northern provinces, the script for Muslim literature, the Koran and the traditions, or the roman character, which would one day make the youth of Northern Nigeria heirs to the literature of Greece and Rome and Judeo and the whole of the civilized world? Among the senior men, the administrators whom Lugard had brought out with him, the almost unanimous verdict was for Arabic. I fought hard and brought up an array of arguments in favour of the Roman alphabet and writing. I thought I could see indications even then that the Governor was with me but would wait. He was a great educationist and when he went to Hong Kong as Governor worked hard and succeeded in establishing a University in that colony. [Lugard returned to Nigeria]... And before long my keen desire was fulfilled and to my great joy the roman character was adopted.

The significance of this switch was not felt for decades, but what it meant was this: the Arabic script for official usage was discarded, which meant in turn that when books were prepared for school use they were printed in roman script. The elementary School children in "western" schools were then deemed literate for statistical purposes, and the tens of thousands of scholars and students of the Arabic tradition of the Shehu were not. So Lady Sherwood-smith, wife of the Governor, was able to write in 1948 of places like Borno, Kano, katsina and Sokoto, where literacy was highly valued and Scholars were venerated, that 'compared with

other regions, the North was extremely backward'. From being the most literate territory in the nineteenth century it had become the most 'illiterate' as a result of the spectacular cultural upheaval which had taken place.

Dr. Miller, who as we have seen, had some influence over Lugard's thinking, wrote scathingly about the history of the North saying he was 'convinced that the past of these people had really little to commend itself except in the imagination of armchair dilettantes' with vigour he set about providing the North with an alternative literature. so one of the earliest books in Hausa roman characters was a translation of Pilgrim's Progress by John Bunyan al-Hajjin Al masihu) with eight illustration showing The major characters in the costumes of the time the book was written.

Going by this submission of Boyd the ruin was complete the people of Northern Nigeria have been rendered useless deprived of their culture, of their identity, and of education. When wealthy have his wealth confiscated he becomes much more pathetic than an abjectly impoverish person. Ikejiani [6] bears witness to this fact: "Except for the Koranic schools of the north, which cannot actually be called Schools in the real sense of the word, Nigeria society has not organized formal schools where one could learn to read or write". Even if it could not be considered as school in the context of a westernly oriented writer but there was scholarship when none existed elsewhere in the country.

WAY OUT

The battle between colonialist and the Muslim North seems to be perennial probably because the neocolonial powers are determined on completing their task of eradicating the vestiges of Islamic culture. Obviously since it is a civilization that had existed when all other communities were animist as attested by Lugard himself as quoted by Nduka, [7]. "Islam carries with it its own religious sanctions, while the Animism and fetish of the pagan represents no system of ethics, and no principle of conduct". So they know that Islam has its system but they tried hard to see that the school syllabus does not represent the Muslims. Because as (Nduka) again asserted "thus British books, curriculum, songs and games, &c., were adopted. Although the vernacular was taught, not much was made of it. It was proficiency in English that was the goal. The three R's as well as history, geography, hygiene, and nature study were taught. The curriculum had a commercial and literary bias". However, Nduka has consented to the fact that "The North ... was a little more fortunate in this respect, for attempts were made in some of the schools to preserve native language, customs, and character. In the south the emphasis was on learning new habits, customs, tastes, &c. Bits of information were crammed with a view to passing examination." So this is the brisk picture of the colonial endeavour towards providing education to its colonies. We have earlier on quoted the insinuation rendered by Boyd when describing the College system of the Muslim North. The educational system which was comprehensive and chronological, only needs an uplift and modification where necessary. In the earlier quoted colonial report the following statement have been included. "There will be observed throughout the provincial reports the desire expressed by Mohammedan Chiefs for some advance in secular education." Advancement in secular subjects could be reckoned to be inclusion of higher level science and commercial subjects. These few lines, tells a lot about the predicament of Northern Nigeria which avails up till now. Therefore, Educational system which emphasizes Proficiency in English as the peak of achievement in the intellectual industry is nothing but deception. Indeed one cannot imbibe knowledge, own it, and then add value to it, unless he learns it in his mother tongue, because it is intrinsically his own, a person no matter how proficient he is in a foreign language cannot have a dream except in his mother tongue, unless if he has been acculturated in the language. These are people in their own natural habitat having to use the language of someone living in an entirely different world, having an entirely different perception of life. The most amazing thing about this matter is that even the "Phelps-stokes reports on education in Africa" expresses its denigration over the discard of native language in the school curriculum. "The appeal to the Native mind cannot be effectively made without the adequate use of the Native language, nor can the essentials of sound character be taught nor interest in agriculture or industry be developed without its use". This is sufficient a reason for complete reverse of the current quagmire of over-indulgence in the learning of foreign language. A gigantic programme of translation must be put in place where elementary level reading materials in schools should be provided. The present system ought to be modified in such a way that the whole of primary level would be taught in the vernacular, it is only then that the pupils would be given basic education. Communities all over the world offer their little ones the basic education, which is a basic human right in their own mother tongue, except for the vanquished, the forever to remain colonized people of Nigeria.

Another very serious colonial clampdown on Northern Nigeria which has to be decisively dealt with, is the virulent fight against the religion of the people under the guise of secularism. A secular person is an irreligious person and an irreligious person care less about humanity. This is what makes such a person ruinous as unveiled by Queen Bilqiyis, and since Prophet Suleiman was not the ruinous type he only demanded of them to stop idolatry, and when they did, he became a very good friend. However, the imperial colonial power had come to destroy religion and establish idolatry, because as the Qur'an states: "And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelieve] and dies while he is unbeliever- for those,

their deeds have become worthless in this world and the hereafter, and those are the companions of the fire; they will abide therein eternally". In another sense they claiming sovereignty and therefore entitled to be worshiped just like the pharaoh who said: "If you take a god other than me, I will surely place you among those imprisoned" Q26:29. Bernard C, [8] tells us why the modern imperialist are anti true Muslims whom they brand as fundamentalist even though they are the worst of fundamentalist "fundamentalist have as their goal an ascetic, highly regimented, hierarchical society in which all members follow the requirements of Islamic ritual strictly, in which immorality is prevented by separating the sexes, which in turn is achieved by banishing women from the public domain, and in which life is visibly and constantly infused by religion". The Northern Nigerian people have to take this submission seriously, because obviously it is the life style of Northern Nigerian people that distances them from being in the good books of the imperial power. Therefore, People must be made to know their religion thoroughly otherwise youth of Northern Nigeria would in the shortest possible time lose touch with the religion and therefore life would not be "constantly infused by religion", and thus the wish of the colonial power is fulfilled. The colonialist dread that people should come to know about the beauty of Islam because the outcome would be devastating to him. This is why the all kinds of strategy to defame Islam and to disdain Muslim. They employ all kinds of derogatory and defamatory as well as instigatory epithets in order to drive people away from Islam.

Islamic Studies as a course in the school curriculum must gain back its original status and not as an optional subject paired with computer education, so that Muslims would have no choice but to abandon it. This is a deliberate attempt to satisfy the wishes of the colonial entity so that in the long run life will seize to be "constantly infused by religion". Subjects like civic education and Social Studies in its present form need not to be taught to a Muslim child because Prophet Muhammad had been sent by his lord to perfect moral character. This is what the contending powers do not want to happen.

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