

# Innovations

## **Future of Almajiri Educational Programme in Mando, Kaduna State, Northern Nigeria**

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**Abstract:** The almajiri system of Islamic education (almajirinci) has received intense criticism and scrutiny to ascertain its usefulness to the individual Muslim and the society at large. The almajiri educational scheme focuses on obtaining Qur'anic knowledge with the help of a mentor typically called mallam. The almajiri system of education has been plagued by persistent problems and abuses, leading some scholars to call for its abolition, while others suggest reforming the system. The executive order issued by Nasir Ahmed el-Rufai, the governor of Kaduna state in Nigeria, prohibited the almajiri system within the state. The governor emphasized that the ban aims to encourage formal education while still allowing individuals to pursue Qur'anic education under the supervision of their parents rather than a stranger or a hired caretaker. This paper presents a phenomenological study of the future of almajiri educational system in Mando, Kaduna state, Northern Nigeria. The data were collected via recorded interviews. The researcher used descriptive analysis to interpret the data. The results show that the governor's decision to ban the practice of the almajiri system in Kaduna state has been met with dissatisfaction by the interviewees. Rather than advocating for the complete abolition of the almajiri system, they all proposed a reform of the system. The respondents admitted that there are a number of challenges facing the almajiri educational programme. These challenges include abuse by some mallams (teachers), lopsided curriculum, lack of adequate remuneration for mallams, lack of supervision of mallams, and the like. The future of almajiri educational initiative hinges on the willingness of Muslim religious leaders and the entire Muslim community to engage in youth empowerment schemes, train mallams, merge Islamic and Western education, and abolish the almajiri boarding system..

**Key words:** Almajiri, almajirinci, Qur'an, Mando

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## Introduction

In recent times, the almajiri system of Islamic education (almajirinci) has come under intense criticism and scrutiny to ascertain its usefulness to the individual Muslim and the society at large. The almajiri educational programme entails the acquisition of Qur'anic knowledge under the tutelage of an instructor often referred to as mallam. Some critics lament the limited and lopsided nature of its curriculum which does not equip the students well enough to be gainfully employed. The attention of critics is also drawn to the incessant exploitation of the students by their instructors. Critics also bemoan the fact that most of the students of almajiri schools end up in the street where they form and/or join bad gangs that commit various crimes and atrocities. Despite these observable anomalies, some Muslims and Islamic scholars make a case for the sustenance of the almajiri system because it makes it possible for Muslims from poor family backgrounds know about the Qur'an. It is believed that one has to be acquainted with the Qur'an to know what Allah expects of him or her. This necessitated the establishment of Qur'anic schools to ensure that this goal was achieved. During the pre-colonial era in Nigeria, these Qur'anic institutions were financially supported by the state and the Muslim communities (Umegboro, 2020). However, the advent of colonialism witnessed a rupture of state involvement in the running of the Qur'anic schools. Despite the suspension of financial assistance given by the state, some Muslim parents who wanted their male children to be versed in the Qur'an sent their male children to prominent mallams (religious teachers). In most instances, there are no adequate boarding facilities to cater for the basic needs of the students. Since most of these boys come from poor families, they are unable to pay their instructors. Hence, most of them resort to begging or doing menial jobs to fend for themselves and their teacher. Some of the boys join gangs and get involved in delinquent and criminal activities. Some of them even end up being physically and sexually abused by their teachers (Evwodere, 2019). In most cases, those instances of abuse are either not reported or not properly addressed.

Due to persistent problems and abuses that have characterized the almajiri system of education, some scholars advocate for its abolition while others opt for a reformation of the system. The governor of Kaduna state in Nigeria, Nasir Ahmed el-Rufai, issued an executive order outlawing the practice of almajiri system in Kaduna state. The governor said the reason for the ban was to promote formal education without hindering people from acquiring Qur'anic education. According to him, "they (the children) will continue their Qur'anic education but under the care of their parents and not under someone who does not know them or who was paid to look after them" (Daily Trust, 2020). The governor was heavily criticized by the Muslim community for his action. To ensure strict compliance with the ban, he constituted a task force to arrest and jail defaulters. The governor provided buses that were used to convey the almajirai (plural for almajiri) to their states of origin. This was the state which the researcher visited for fieldwork. At

the time of research, the impacts of the banwere still palpable in Mando situated in Igabi Local Government Area of Kaduna state. It is important to note that Mando community is home to Muslims and Christians. Some of the interviewees thought the researcher was sent by the government to fish out the mallams (teachers) who were non-compliant with the government policy on almajiri education. It was only after the researcher explained the goal of his research that they felt comfortable answering questions during the oral interviews.

Although the research is focused on Mando, a locality in Kaduna state, the almajiri system is the same in the states that make up northern Nigeria. It was clear from the research that despite all attempts to put an end to almajiri education, the practice continues either openly or secretly and the abuses still abound. The three mallams and one Imam interviewed expressed their dissatisfaction with the decision by the governor to ban the practice of almajiri system in Kaduna state. Instead of the abolition of almajiri system, they all suggested a reform of the system. Despite all the calls for a reformed almajiri system, there has not been any significant positive change in this regard. The truth of matter is that the future of almajiri education needs to be properly redefined and articulated. Most of the children who go through the almajiri school are from poor families (Purefoy, 2010). The boarding system has done more harm than good to the system. It is also evident that the mallams are not under strict supervision. It is the responsibility of Muslim clerics and the entire Muslim community to embark on a reformation of the almajiri program or create an alternative institution that is accessible to all Muslims notwithstanding their economic status.

### **Research Methodology**

The study adopted the phenomenological method of research. The German philosopher, Edmund Husserl, is considered the 'father' of phenomenology. The goal of the phenomenological method is to study actual human experiences. To facilitate this study of human experience, Husserl introduced concepts like phenomenological reduction and epoché to bracket out preconceptions, prejudices and biases to focus on the human experience of reality (Beyer, 2022). In using phenomenology as a method, one tells the story as it is. The researcher used the lived experience of the Muslims in Mando, Kaduna to investigate the future of almajiri system of education.

### **Data collection and analysis**

In the course of the phenomenological study, data were collected via recorded oral interviews. The researcher interviewed mallams, an Imam, a former almajiri, and Islamic scholars who expressed their feelings and thoughts on the future of the almajiri educational system. Most of the interviewees were more fluent in Hausa and Arabic languages. The researcher employed the services of Bunguls Ezekiel, an interpreter who is fluent in both English and

Hausa languages. He is a graduate of public administration. He is a Catholic and married in the Catholic Church. He lives in Farin Gida in Kaduna North local government area, which is a neighbouring town close to Mando. The interpreter translated into the Hausa language what the researcher said in the English language. He equally translated into the English language the responses given by the interviewees. The conversations were recorded and transcribed by the author. Through descriptive analysis, the data were interpreted to reveal the current situation, its underlying reasons, and recommendations moving forward..

An arrow pointing towards Bunguls Ezekiel (the interpreter)



Photograph taken by Isah Ibrahim

Date: February 13, 2023

### **The setting of the study**

The fieldwork for the research was done in Mando under Igabi Local Government Area in Kaduna state. The brief history of the location was given by Marshall Gowon (Personal communication, November 6, 2021), a Christian and resident of Farin Gida in Kaduna North Local Government Area. Although he lives in Farin Gida, he has a good knowledge of the history of Mando which he got from his father who owned a farmland in Mando. According to him, there are twenty-three Local Government Areas in Kaduna state, comprising twelve and eleven Local Government Areas in Kaduna south and Kaduna north respectively. Kaduna south is predominantly Christian whereas Kaduna north has a Muslim-dominated population.

Mando was formerly called 'mile uku' (three miles) because it represents the distance from Kawo (a neighbouring town). When development came, 'mile uku' was changed to Mando. It is under Igabi local government area situated in Kaduna North. Although there are many Muslims in Mando, it is difficult to tell whether or not they outnumber the Christians. The Muslims are mostly Yorubas, Hausas, and Gwaris (the real owners of Mando). Most of the Yoruba and Hausa people in Mando migrated to the area for business purposes. The Gwaris are nomadic people. They are Muslims from Zaria, Kano and Katsina states.

There has been a history of peaceful coexistence between Muslims and Christians in Mando. In 2000, the then-governor of Kaduna State, Ahmed Makarfi, rewarded the chief of Mando for his efforts at promoting peaceful relationships among residents of Mando. The Christians and Muslims have collaborated in many areas to resolve certain challenges facing the community. One such area was the committee set up to resolve the problem of the distribution of electricity in the area. The Christians and Muslims have their cemeteries located in the same location in the village called Engineer. In a public compound, one would find Yoruba Muslims and Christian tenants. The Hausa Muslims prefer to live alone with their wives restricted to the home. A sad incident happened during the Miss World crisis in 2002 whereby some youth burnt a Church in Mando. This crisis was said to have erupted due to the article written by Isioma Daniel, a columnist in Thisday Newspaper. In the article, the journalist suggested that the prophet Mohammed would have approved of the beauty contest and possibly wished to marry one of the contestants. This write-up infuriated most Muslims who considered it blasphemous. The violent actions against the Christians in Mando were condemned by the Muslim religious leaders and chiefs.

### **Conceptualization of almajiri**

The word almajiri (singular) is a Hausa word borrowed from the Arabic language which was derived from the Arabic word 'Al-Muhajir' meaning 'migrant' and a seeker of Islamic knowledge. (Kabiru, 2010; Adamu, 2003; Shehu, 2004; Yahaya, 2005). The almajirai (plural form of almajiri) are boys and young men from primary school age to their early twenties. They leave their homes – mostly located in rural areas – to live with a religious teacher, or mallam (plural: malamai), and to study the Qur'an (Hoechnet, 2018). The search for knowledge by the Muslims is likened to the migration (hijira) of Prophet Mohammed from Mecca to Medina due to persecution. Those who migrated with the Prophet to Medina were called 'Al-Muhajirun', meaning emigrants. The migrants depended on the generosity of the Muslims in Medina. It is said that the Prophet encouraged the local Muslim community in Medina to be charitable towards the Muslim migrants. This established a form of brotherhood between the migrants and the locals. The Qur'an referred to this relationship between the migrants and the local Muslim community. The Qur'an says: "The men who stayed in their own city (Medina) and embraced Islam before them loved those who have sought refuge

with them. They do not covet what they are given but rather prefer their brothers and sisters above themselves although they are in need” (59:9). If the idea of brotherhood that was envisaged by the Prophet is fully practised in every Muslim community, the needs of the poor in each Muslim community will be taken care of.

In the early phase of Islam, the Arabic word, *Al-Muhajir* had a special religious connotation since it described the seeker of knowledge who travelled in search of knowledge. It is said that Mohammed enjoined his followers to seek knowledge far and near. This injunction from the prophet Mohammed motivated many Muslims to travel to distant lands in search of knowledge. People travelled in search of prominent Islamic scholars to be taught by them. This explains the influx of almajiri into certain states in Northern Nigeria reputed to have renowned Islamic scholars. In the same vein, those who are knowledgeable are expected to be willing to travel in order to share their knowledge with others. From the etymology of the almajiri it is clear that the almajiri is the Muslim in search of Islamic education.

Due to a lack of means for sustenance, most of the almajirai resorted to begging. Hence, the term almajiri became associated with anyone who begs for alms. Although the Prophet Mohammed encouraged Muslims to seek knowledge, he did not in any way suggest or promote begging or roaming in the streets as a result of the quest for knowledge.

### **The Origin and spread of almajiri system of Islamic education (almajirinci)**

Different accounts trace the origins of the almajiri method of Islamic education to various sources. Ndulor (2022) suggests it started with the "tsangaya" system in Hausa, which refers to informal schools where Quranic and Islamic teachings take place. These early schools were attended during the day, allowing children to receive guidance from their families. Others trace the origins back to the establishment of Quranic schools in the Arab world, particularly in Medina during the lifetime of Prophet Mohammed. Islam emphasizes the acquisition of Quranic and Islamic knowledge, and it is the responsibility of every Muslim to seek and acquire this knowledge.

The almajiri system aims to provide accessible Islamic education to all children, including orphans, those from low-income families, and those from broken homes (Agile, 2018). It aims to provide intellectual and moral training, teaching not only the Quran but also good habits and manners. Some students also acquire practical skills like farming or carpentry. Despite the original goals of the almajiri system, many students who roam the streets do not display these virtues. However, some who went through the system have become successful businessmen and farmers.

The spread of Islamic education led to the establishment of various systems, such as kuttab in Arab, Pondok in Malaysia, Pesantren in Indonesia, and Tsangaya or Almajiri in Nigeria (Agile, 2018). These systems offer Quranic and

religious studies in different settings, such as homes or mosques (Asari, 1994). During the pre-colonial era, the almajiri system received funding from the state and support from the community. Students offered services in return, like laundry, farming, or construction (Darma, 2020). Many successful traders and merchants today started as students of the almajiri system. However, the system fell apart with the British or colonial invasion in 1904. The introduction of Western education by the colonialists led to the decline of the almajiri system, as it was seen as anti-Islamic. This ultimately led to its collapse, with students resorting to menial jobs and begging on the streets (Ndulor, 2022).

In summary, the almajiri method of Islamic education has different historical origins, but its practice dates back centuries. While it aims to provide Quranic and Islamic knowledge as well as practical skills, there have been challenges and discrepancies in achieving these goals. The system's decline can be attributed to the colonial introduction of Western education. A picture of Mallam Bashir Usman with his pupils

Name of school: Madarasatu Faidatil Islam  
Photograph taken by Bunguls Ezekiel

Date: February 13, 2023



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An arrow pointing towards

Alramma Ibrahim Mohammed



Name of school: MadarasatulQira'tul-Qur'an Fi-Faidatul Islam

Photograph taken by Bunguls Ezekiel

Date: February 13, 2023

### **Critical Assessment of Responses to Questionnaire**

#### **(a) Origin and meaning of almajiri system of education**

Salat defined almajiri school as a gathering of knowledge-seekers under a mallam who can teach such that students can memorize Qur'an. (Salat, Personal Communication, November 8, 2021). Furthermore, Salat traced the origin of almajiri system to the time of Mohammed who was said to have delivered sermons and sent enlightened students to different parts of the world to educate people. This practice continued during the era of Usman dan Fodio who used to gather students and teach them more about the Qur'an. After teaching them he sent them out to different places to teach others about Islam. As of then most Muslims did not know about their religion. As time went on, the teachers became chief judges and Emirs. The Emir is expected to pronounce judgment based on his knowledge of the Qur'an and Islamic jurisprudence. Due to politics, people without knowledge of the Qur'an became emirs (Salat, Personal Communication, November 8, 2021).

While some Islamic scholars try to give explanations as to the origin of almajiri education, others argue in the ordinance of Islam, there is no such thing as almajiri. Okolo (Personal communication, December 16, 2022) asserts that parental irresponsibility gives rise to almajiri. The parents must train their children in religion. Salat notes that it is hard to find almajiri in big and rich countries like Saudi Arabia, Iraq, Tunisia, and Morocco. Some philanthropists help in some of the countries where it is practised (Salat, Personal Communication, November 8, 2021).

#### **(b) Factors that encourage the practice of almajiri system**

The researcher asked an Imam whether he agreed with the argument that almajiri schools were established to help the poor acquire knowledge of the Holy Qur'an. This was his response: "No. It was aimed at educating Muslim children about Islam. However, many rich people employ private mallams to teach their children. Hence, the almajiri school is only attended by the average and poor people." (Mohammad, Personal Communication, January 30, 2023). From the explanation given by the Imam, one gets the impression that the almajiri school was open to all Muslims, but the well-to-do families choose to engage the services of mallams to teach their children privately. Thus, one hardly finds children from wealthy families in almajiri schools. Majority of the pupils come from poor families. It is very rare to find the children from affluent families in these schools (Mohammed, Personal Communication, November 7, 2021).

#### **(c) Curriculum of almajiri schools**

Isah (Personal communication, December 21, 2022), a former almajiri, reiterated that he was taught to read and write the Qur'anic verses. He said he was also taught good manners and behaviours. Salat (Personal Communication November 8, 2021) suggests that apart from memorization, the students are taught respect and other virtues of Islam. In addition to the moral virtues that are

taught, students need to be taught some vocational skills that will empower them to be self-reliant.

The picture below is a beneficiary of the almajiri system. He learnt upholstery while he was an almajiri. He accompanied the researcher during the visits to some almajiri schools.

Isah Ibrahim (former almajiri)



Photograph taken by Bunguls Ezekiel

Date: February 13, 2023

### **Challenges of almajiri system of education**

At its earliest beginnings, almajiri system enjoyed state funding; hence, it did not have financial challenges. The abuses were not so much talked about either because the cases were not reported or they were ironed out in an internal forum. However, the practice of almajiri system of education in contemporary

society where human rights are highly protected is bedevilled with various challenges which shall be discussed in the following paragraphs.

(i) Corrupt and ignorant mallams

Teachers in the almajiri schools are referred to as ‘mallams.’ In most cases, parents sent their children to these individuals because they are considered to be versed in the knowledge of the Qur’an. Some of these teachers did not receive formal training in Islamic studies and pedagogy. Moreover, the teaching method in most of the almajiri schools is teacher-focused and does not create a favourable space for fruitful teacher-student interaction wherein the student expresses himself in the presence of his teacher. An interviewee asserted that there are corrupt and unknowledgeable mallams who do not know Islamic jurisprudence (Salat, Personal Communication, November 8, 2021). The result of this is that their students are poorly instructed. Mohammad pointed out that the younger almajirai are sometimes grouped under the tutelage of senior almajirai who have advanced in their Qur’anic education (Personal Communication, January 30, 2023). Most of the mallams are not academically qualified to transmit knowledge or have students under their tutelage. Uninformed mallams could become agents of indoctrination and misinformation.

(ii) Lack of remuneration for almajiri school teachers

In its early beginnings, the almajiri schools were considered to be free of charge. During that era, the teachers were paid by the state and supported by the religious community. This practice gradually faded and some mallams started to ask the students to contribute some token for the upkeep of their teachers. Those who cannot afford to pay these fees resort to begging or doing menial jobs to earn some money to take care of their education.

Mohammad noted that the token was collected every Wednesday. He further stated that the weekly token is known in the Hausa language as ‘kudin Laraba’ meaning ‘Wednesday money.’ He said Wednesday was chosen because it was seen as the last day for normal class for the week. The evenings of Thursdays and Fridays were reserved for revision (Personal Communication, January 30, 2023).

Mohammed (Personal Communication, 9 November, 2021) admitted he was not paid in cash for his services. There is a monthly fee, but they are not able to pay. He has seven to eight teachers assisting him. Even when the students did not pay, he allowed them to continue their studies. He complained that financial assistance from the community was no longer forthcoming as it did in the past. He taught about eight hours each day. One interviewee said that some mallams did not want to be paid by the government to avoid overbearing control by the government (Salat, Personal Communication, November 8, 2021). This reason sounded personal and was not shared by the other mallams who were interviewed.

(iii) Lopsided curriculum

Some scholars critique the almajiri system due to its lopsided educational approach in that it seems to focus only on the knowledge of the Qur'an. Despite these arguments and counterarguments regarding the limitations of the educational scope of almajiri education, the reality remains that most almajiri schools exclude subjects that are not religious.

(iv) Abuses in almajiri schools

When it becomes too much for the mallam, on certain days the almajirai are asked to go and fend for themselves through some menial jobs like truck pushing, carrying loads, etc. (Mohammed, Personal Communication, November 7, 2021). Mohammad pointed out that the younger ones among the almajirai are sometimes abused by their elderly ones among them. He noted that the elderly ones sometimes subject the younger ones to begging and collecting the proceeds. They also engage them in forced labour. All these take place without the approval of the Mallam (Personal Communication, January 30, 2023).

Mohammed (Personal Communication on November 7, 2021) said that even in his house, he punished his children when they did the wrong thing. He asserts that the children of those days are different from those of this day. According to him, a stubborn student in those days was tied up with rope. When you do that today, you could be arrested. Even though the researcher does not agree with the parenting style expressed above, it is important to note that it was hardly questioned in that era.

(v) Absence of certification and adequate supervision of teachers: The almajiri system does not have any association that certifies and monitors the activities of the teachers. This means that each mallam runs the school according to the manner he deems fit. This is what gives rise to irregular practices in the system.

## Recommendations

If the almajiri system of Islamic education must be sustained, it must undergo some form of reformation. In the bid to reform the almajiri system, scholars have suggested certain measures which in most cases have not been fully implemented. A post-research inquiry revealed that the almajiri schools in Mando, Kaduna State, resumed their regular activities because the government discontinued its implementation of the ban on almajiri schools. As a result, the same problems keep cropping up. Thus the following recommendations are to be followed up to bring about the expected change.

(i) Practice of communal charity

Okolo (Personal communication, December 16, 2022) points out that during the time of Prophet Mohammed, communal charity was practiced to assist the poor, but this has diminished today, leading to a rise in the number of abandoned almajiri. Okolo suggests that governors in states with almajiri schools should take responsibility for the poor by providing jobs and support. He

believes Nigeria should learn from countries without the almajiri system, where other sources, including wealthy Muslims, create opportunities for education.

(ii) Adequate training of mallams

Mohammed (Personal communication, November 7, 2021), Abdullahi (Personal communication, January 3, 2023), and Salat (Personal communication, November 8, 2021) agree on the importance of well-trained mallams in Islamic education. Salat suggests registration and licensing for mallams, along with regular seminars for continuous learning. However, many mallams resist supervision and new ideas. To ensure effective knowledge transmission, a structured training program is needed to equip teachers with teaching tools and professional skills for better student interaction.

(iii) Integration of Western and Islamic education

Integration of Western and Islamic education is advocated by scholars such as Raymond Bogne, a Dominican catholic priest, who believes Islamic education should be integrated into conventional western education. Bogne references former Nigerian president Goodluck Jonathan, who built schools in the north to complement the almajiri system of Qur'anic education (Personal communication, November 3, 2023). However, some Muslims feel that this gesture denigrates them. There are differing opinions among Muslims regarding the existence of almajiri integrated schools built by Jonathan. Mohammed (Personal communication on November 9, 2021) praises Jonathan's efforts in building almajiri schools, while Isah suggests combining morning sessions of conventional school with afternoon sessions of almajiri school. Mohammed proposes that top scholars create a standard curriculum for Islamic education (Personal communication, November 7, 2021).

(iv) Discontinuing the almajiri boarding system

It is clear that the mallams do not possess sufficient boarding facilities for the almajiri program. The mallams in Mando have refrained from keeping pupils in their homes due to the fear of government punishment. According to some mallams, they only accept students under the condition that they return home after receiving instruction. Mohammed (Personal Communication, November 7, 2021) revealed that he used to have almajiri students, but he dismissed all of them in adherence to the governor's directives.

## Conclusion

The almajiri system of Islamic education has received criticism for various reasons, including abuse by some teachers and the perpetuation of poverty. Advocates have proposed either eradicating the program or restructuring it under strict supervision. The governor of Kaduna state chose to close all almajiri schools and formed a taskforce to implement this decision. As a result, many teachers stopped keeping students in their homes and instead instructed them temporarily. The future of the almajiri system seems uncertain due to the call for its banning. However, to prevent its abandonment, the system

should be redefined to meet societal needs. Malpractices and challenges such as limited curriculum, supervision, and qualified teachers must be addressed. The researchers suggest a modified system where students attend evening religious classes in a well-equipped and supervised structure, with a curriculum that focuses on academic, religious, social, emotional, and psychological development. Muslim religious leaders should consider these recommendations and implement them. Additionally, a combination of Western and Islamic education or religious instruction after regular schooling hours can be an alternative. By taking these actions, Islamic authorities can effectively tackle this persistent problem of almajiri.

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**Interview Questions**

- 1 What do you know about the almajiri system of education ?
2. How widespread is the practice of almajiri system?
3. What are some factors that encourage the practice of almajiri system?
4. What are the students taught in almajiri schools?
5. How does the system provide empowerment for the students?
6. How are the teachers remunerated for their services?
7. What do you have to say about children abused by some Mallams?
8. Do you think the almajiri system should be sustained or abolished? Give reasons for your answer.
9. What recommendations can you propose to address the challenges faced by almajiri educational system?
10. What is the fate of the almajiri integrated schools built by the former President, Goodluck Jonathan?

**Oral interviews**

Name	Occupation	Qualification	Nationality	Interview location	Date
Abdullahi Haruna	History teacher	Teacher	Nigerian	Mando- Kaduna	03/01/2023
Bogne Raymond	Catholic priest	Specialist in Islamic studies	Ghanaian	Lagos, Nigeria	3/11/2021
Bunguls Ezekiel	Public Administrator	Bachelor of Arts	Nigerian	Via phone call	16/2/2023
Gowon Marshall	Teacher	Social studies	Nigerian	FarinGida, Kaduna	6/11/2021
Isah Ibrahim	Carpenter	Ex- almajiri	Nigerian	Mando-Kaduna	21/12/2022
Mohammed Bashir Usman	Mallam	National diploma in Islamic studies	Nigerian	MandoMasallahi, Kaduna	7/11/2021
Mohammed Ibrahim Alramma	Mallam	Doctorate in Islamic studies	Nigerian	Main Neco, Kaduna	9/11/2021

Mohammad Saminu Umar	Imam	Masters Degree holder	Nigerian	Via WhatsApp	30/01/2023
Okolo Anthony	Catholic priest	Specialist in Islamic studies	Nigerian	Enugu, Nigeria	16/12/2022
Salat Ibrahim	Islamic teacher	Higher Diploma in Islamic studies	Nigerian	Mando-Neco, Kaduna	8/11/2021