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# THE ESTABLISHEMENT OF TSANGAYA EDUCATION IN FIKA TO 1929

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**Abstract**

*Tsangaya system of Education had been in existence among Bole people of Fika since some two centuries before the colonial era. The system inculcated among the people Islamic Education, Culture and Ideology which gave Bole cultural prestige Among the Neighbouring tribes, but in the recent years the Tsangaya system has ruined completely among the Bole of Fika town. Using interview and documentary source finding have shown that the introduction of western Education in Fika and the relocation of Fika Emir's capital from Fika to Potiskum affected the development of Tsangaya Education in Fika town.*

**Keywords:**Tsangaya, education, school, people, Islamic, tribe, ideology, bolewa, fika

## INTRODUCTION

Qur'anic schools or Tsangaya schools can be described as a place of learning where both children and adults receive Educational, Moral, Intellectual and religious training. Such schools are Most often combine pupils of different ages being assemble together in an open air, under a tree or varenda or sometimes in a big room called Zaure (Kawu, 2007).

Initially, the teacher usually happens to be a stranger or someone who came from far distance place resides purposely to acquire and impart the knowledge of Qur'an. Upon settling there, the teacher looks for a relatively quiet place which is characterised by shadow-providing facilities (trees and building) to be used as the place for recitation. Such place is commonly termed as Kiskali. Logs of wood should be provided usually in a circular form which serves as chairs or benches for the pupils also fire sticks should be gathered at the center. Such kinds of Kiskali that serves both as hostel and also as class areas is commonly called Gargarischool. Such system mature into Tsangaya school. (Amuda, 2011: Ilorin, 1981).

It is in line with the significance given to the Qur'anic Education amongst the Bole community of Fika as number one guide to all affairs of people throughout their life. This made the seeking for the knowledge of Qur'an a mandatory aspect of Bolewa life. Therefore, people of the town usually sent their children to Tsangayaschool at the early age to pursue Qur'anic Education and it is also in accordance with the Islamic system of child upbringing, character building and ethical training begins by the time a child is weaned. The people based their reason for enrolling children into Tsangaya school on tradition of the prophet when he is reported to have said "Every child is born pure in nature (it is by the virture of the orientation he raised from his parents (that they) turn him into a Jew, a Christian or a Pagan." (Al-Bukhari, 2001). This makes shalaby (1954) asserts that Muslims were very eager to initially memorise the Qur'an and later to collection of the prophet's traditions.

Finally, the work is going to Examine the development of Tsangaya school system of Education among the Bole community of Fika town, find out the extend of cultural pride the Tsangaya schools given to the people of Fika town and interrogate by using interviews and written document the factors that affect the development of Tsangaya schools in fika.

### The Establishment of Tsangaya School in Fika

The Tsangaya school system began among the Bolewas during the reign of Moi Mama Kayi 1673-1678 when Bolewa were on the hilltop of Daniski before relocating the capital to Fika town, this Moi Mama on his way to Mecca visited Gazargamu the capital of Borno, he met the reigning Mai and asked for a learned Islamic scholar who would help him in straightening the religious affairs of his land, then the shehu granted his request, by given him a sheik from shuwa

tribe of whom migrated to Gazargamu from Kenem since early part of 14 century A.D.[Garba,1983].,

The sheik Muhammad IbnAbubakar who was later came to be called as sheik Mama Shuwa, landed in Daniski with his student (Almajiris) i.e. Dalaba shatima, warma and Mayusi with the help of his students he established the first Tsangaya school in Daniski. It is from this school that all the 19 Alkalis and 17 Tambal imams of Fika came [Sheakh Ibrahim, 1976]. Therefore, the Tsangayaschool at Daniski continued expanding through his Decendants. But, with the relocation of Bole Headquarters from Daniski to the new town of Fika by the Daniski ruler, Moi Ibrahim Dazara in 1805 marked the down fall of Daniski and rise of Fika.

Like, in Daniski, Fika also became a fountain of Islamic and Qur'anic knowledge, with the establishment of the first TsangayaQur'anicschool in Fika by the then Chief Imam MalamMuhammadu 1818-1826 (Mama).(Sadiq,2016).

**The List of Tsangaya Schools at Fika**

| S/No | NAME | WARD | YEAR OF EST |
|---|---|---|---|
| 1 | Chief Imam Mal. Muhammadu (Mama) | Bu GaaunaTinja | 1818-1826 |
| 2 | Goni Hassan | | 1890-1918 |
| 3 | Fuya | Bo garu | 1890-1900 |
| 4 | AamahGoni | Bo garu | 1918-1926 |
| 5 | Baade DallatuBabba | Mainari | 1924-1929 |
| 6 | Malam Musa Alfaki | Mainari | 1020-1958 |
| 7 | MalamDiddi& Baba Kasau | KusulAushi | 1930- |
| 8 | MalamMuhammaduBazangi (Baba Umma) | Fukumari | 1920-1940 |
| 9 | MalamYahaya son of Bazangi | | 1940-50$^{s}$ |
| 10 | MaluJokke (M. Babangida) | Bo Garu | 1932 |
| 11 | AlhajiAbdullahi | | 1949 |
| 12 | AlarammaMalamSaleh | | 1951 |
| 13 | MalamYahayaModu | | 1929 |
| 14 | Malam Ibrahim Bahmamro | Ba Lala | 1960 |
| 15 | Malam Ibrahim GaNguzum | GaGuzum | 1963 |
| 16 | AlarammaMallam Aba | | 1968 |
| 17 | GoniDanga | Fukumari | Late 90$^{s}$ |
| 18 | MalumMuti | | Late 90s |
| 19 | Goni Ahmad | | 1971 |
| 20 | Mallam Musa KalomaFika | | 1975 |
| 21 | Mallam Ibrahim | | 1982 |

| | | | |
|---|---|---|---|
| 22 | MallamKadiri | | 1994 |

Source; Mohammed(2016)

**Factors that Affect the Development of Tsangaya Schools at Fika Town.**

Fika Emirate system was based on Islamic principles of Government before the coming of colonial rule into Fika that is why, Moi Suleiman viewed the British as infidels (Archibong, 2006). This resulted in hostility between the Emirate and the British invaders, a situation that led to the battle at Bormi in which the British were victorious due to their superior fire-power. The British deposed the Emir Suleiman and installed his son Mai Idrissa who built a strong alliance with the British. This alliance enabled the British to consolidate their control at Fika leading to many revolutionany changes among the people. The introduction of western Education among the people become the social benefit of colonialism which the people enjoyed but it drastically influenced their culture and put an end or made Bole people of Fika to almost abandoned their Islamic culture which distinguished them from the other neighbouring tribes of Ngizim, Ngamo and Kare-kare.(Baaba, personal communication,17 november,2016) And also, the sons of those Mallams of Tsangaya schools whom to take over the control after their parent, became part of those children who were compulsorally sent to Western Education schools by the then Emir of Fika MoiMuhammadu Ibn Idrissa, like; AlhajiMamu, Alhaji MainaWaziri, Moh'd Dawame, Alhaji Maina Gimba, Malam Baba Gamari, MalamGimbaSarki, Malam Baba Bande, AlhajiBomoiWakili, GarbaSaidu, AdamuNgalda, MakkauAlhajiGarba, Maina Musa, Malam Ba Shaho, MalamBomoiBarda, MalamGamboAlhaji, Malam Mohammed Bashafa, MalamKauraShasha, Ahmad Alkali Yakubu, MainaBawa and MalamDanboa, all were sons of Tsangaya Teachers except few of them(Garba,1983). And all of them were taken to Potiskum town to Central Primary School established in1929, stayed with the Emir at Potiskum leaving their parents at Fika, as the Headquarter was transferred from Fika to Potiskum. Finally, those Tsangaya schools at Fika ruined down because of this colonial changes.

**Conclusion**

The study examined the Establishment of Tsangaya schools in Fika, the development of Tsangaya school system among the Bole people, and further, looked into the factors that finally affected the development of such schools at Fika town. And found that the introduction of Western Education and transfer of capital from Fika to Potiskum affected the Tsangaya schools and led to their collapse in Fika town.

It is observed, that Bole people of Fika and the Tsangaya schools were deeply affected by colonial domination leading them to lose their identity of Islamic culture and pride as unique people, but it turned to be for their good as the Emirate is the most Educated in this part of

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Nigeria, especially, in Yobe and Borno, because they boasts of great people in politics, Federal and state civil service etc. People like; LimanChiroma, the first archaeologist in Nigeria, Alh. Adamu Fika, the past Head of Service of the federation and secretary, and Malam Adamu Ciroma, one time minister of finance, and many others.

In conclusion, in order Bole not to lose all their former identity and culture, the emirate should encourage government not to abolish the system but, formalize it with affective supervision that would solve the problem as was attempted under President GoodluckJohnaton.

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