



Received: 18-09-2022

Accepted: 28-10-2022

International Journal of Advanced Multidisciplinary Research and Studies

ISSN: 2583-049X

Almajiri, the role of Parents and the Society

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Abstract

This research titled "Almajiri, the role of Parents and the Society," has attempted to ascertain and identify some of the problems and suggest some potential solutions for Almajiri as an Islamic institution in Nigeria. During the course of this investigation, we discovered that this Almajiri School is divided into two categories: structured and unstructured practice. The building contains Islamiyya, the Islamic day or boarding school. The unstructured language is the Makarrata allo. The structured program is more organized than the unstructured program, which allows children to beg for food on the streets.

Through this research, the researcher was able to trace the origin of Almajiri in Bwari to between 2006 and 2008. The researcher was also able to link the problems of the Almajiri to the arrival of colonial rulers and the spread of western education. Prior to colonization, the system was better organized because the Sultan of Sokoto funded it with zakat (community charity). This research identifies five major problems with Almajiri in Nigeria: Firstly, one of the problems of Almajiri is the aspect of street begging, moving from one place to another or from one house to another in search of their daily bread. Instead of devoting time to their studies, Secondly, violence and insecurity, the practice of moving about in search of food, has exposed these children to a number of risks and abuses. This abuse makes the children extremely vulnerable, most especially to do-or-die politicians, desperate business people, and clerics preaching religious intolerance who promise better life opportunities.

Thirdly, accommodation; the Almajiri system of education lacks facilities such as well-ventilated hostels, beds, or even toilets. They sleep in an overcrowded and congested place. Most of the time, they sleep in the mosque if the school is close to the mosque or in an uncompleted building. Fourthly, feeding, Most Almajiri did not know where their next meal was coming from in a day. One major aspect of these Almajiri problems is their eating habits. They consume all kinds of food, fresh or stale, which makes them very vulnerable to a number of illnesses and diseases. Finally, lack of parental care and personal hygiene. The problem the Almajiri face as soon as they get to Qur'anic school is the deprivation of parental care. They have been denied that motherly love and care. Aside from this, whenever they are sick, no one is to take care of them. The condition these Almajiri are living in exposes them to many communicable diseases.

The research also identified possible challenges in the Almajiri practice; challenges to the individual, Islam and the community. For example, these children lack many social amenities; they lack parental care; they go through a lot of psychological traumas; abuse and hunger; and Islam, due to the division among them, has allowed the problem to linger. This system also poses challenges to the community. The present government, the parents, and the community are indifferent towards tackling the problems associated with the Almajiri system of education.

Keywords: Almajiri Practice, Social Amenities, Challenges, Psychological and Government

1. Introduction

Nigeria, owing to its size and resource endowments, appears to play a key role in shaping Africa's destiny at both the global and regional levels. Despite these advantages and a somewhat good census figure, no statistics on Almajiri are available in the country. According to the 2006 census, roughly 47 percent of Almajiri's population is under the age of 15. Almajiri is a Nigerian issue caused mostly by family disintegration, polygamy marriages, and a lack of parental guidance. Less privileged people learn to survive on their own in an increasingly democratic society, and they are exploited as a result of child labour and human trafficking. Many of them seek refuge on the streets. The phenomenon of Almajiri is becoming a distressing predicament and it is scary to watch underage youngsters walking the streets without parental guidance and care as their population continues to grow in Bwari Area Council. They annoy people on major roadways and in public locations. They hinder traffic and free movement of people, as well as produce filthy things as rubbish or as part of their personal possessions

on their regular routes and stations. This threat and its harmful consequences are significant because these youngsters require competent guidance and a main socialization process before being integrated into society.

Many scholars have tried to address these issues in Almajiri in several ways; solving our Almajiri problems. Human rights commission wants permanent solution for Almajiri challenge by ^[1]; A comparative study of the prevalence and correlates of psychiatric disorders in Almajiri and public primary school pupils in Zaria by ^[1]; Factors Perpetuating the Almajiri System of Education in Northern Nigeria_ A Case Study of Zaria and Environs, Kaduna State by ^[2]; investigation of personal hygiene among Almajiri children in Sokoto State, Nigeria by ^[2]; A treatise on the Almajiri educational published online Media Exposure and HIV/AIDS awareness among adolescent Almajiri pupils in North-Eastern Nigeria: Knowledge, Attitude, and Practice. But no study so far has been able to give a more detailed account of the problems of Almajiri in Bwari, Abuja. So, the research will look into the problems and prospects of the Almajiri system in the Bwari area of Abuja.

2. Origin of Almajiri

The Almajiri system of education is not peculiar to Nigeria. Due to the great importance Islam attaches to the pursuit of knowledge, we find the system linked to the spread of Islam and commonly practiced in several countries, especially those with large or predominant Muslim populations, where it is called and operated under different names and settings. Almajiri is from the Arabic root word *Almuhajirun*, which means "immigrants," and that it refers to the time when the people of Mecca migrated to Medina during the time of Prophet Muhammad (saw).

The Almajiri system of education cannot be discussed without mentioning the spread of Islam and Islamic scholarship in Nigeria. Islam arrived in West Africa's savannah region in the eighteenth-century A.D. The spread of Islam to the savannah region can also be connected to the establishment of commercial operations in North Africa ^[3], as cited in Musa, 2008. Trade and commerce were responsible for the introduction of literacy, which would make portions of the Sudan famous for generations to come. Islam was first acknowledged by the Monarchs of Kanem, who made pilgrimages to Mecca and corresponded with intellectuals through Tunisia in the Maghreb. This interaction generated a lot of commercial and intellectual or educational progress among the population. As a result, Kanem Borno became a learning hub, attracting eminent professors from all over the world. Islamic scholars were inspired by those in other Muslim countries. According to ^[3], Islam arrived in Hausa land in the early eleventh century through traders from North Africa. This Hausa land became strongly rooted in Islam. One of the prominent professors who came to Kano and Katsina in particular was *Almaghili*, whose effect was overstated. Islam spread throughout Nigeria and the surrounding states, where learning and scholarship flourished. Various modifications arose as a result of the introduction of Islam, which altered the Qur'anic system of study known as *tsangaya* ^[4], pointed out, however, that this *tsangaya* system was based on the Hijrah ideology and that the students or pupils of such institutions were known in Hausa as *Al-Muhajir-Immigrants* or *Almajiri*. And it was as a result of the Prophet Muhammad's (S.A.W) popular Hijrah, when he left Makkah for Madinah

in pursuit of convenience for the spread of Islam. As a result, the term "Hijrah" was coined to describe the religious migration. It was because of the Hijrah that *tsangaya* students or learners were termed *Al-muhajir*, and in Hausa *Almajiri* (plural) or *Almajiri* (singular).

The system of education under this *tsangaya* is referred to as the Almajiri system of education, which is believed to have dated back to the 11th century, since the students or pupils came from different parts of the Northern states of Nigeria to live together in different localities or places to learn the Qur'an. On the other hand, claims that the name Almajiri derives from a corrupted spelling of the Arabic word *Almuhajir*, which refers to someone who migrates for the purpose of studying or advocating Islamic knowledge. *Aluaigba* goes on to say that the ancient culture of migration is linked to a system in which people in a giving neighborhood gather their male children of school age, usually after harvest, and hand them over to a teacher (mallam) who will teach them the basics of Islam through Qur'anic schools where they are tutored to read the Qur'an and write the Arabic alphabet.

This is usually accomplished through strict discipline and a frugal lifestyle. According to many authors, the students, and the Mallam (teacher) frequently relocates to a distant area such as a city and camps to avoid domestic distractions. The Almajiri acquire self-reliance and discipline, as well as the substance of life, at this type of camp.

3. Aims of Almajiri Education

Almajiri education is linked to Qur'anic education, which predates western education in Northern Nigeria. In fact, Qur'anic education predates even the *Usmanu Dan Fodiyo Jihad* in most parts of Northern Nigeria ^[5]. The goals and objectives of the Qur'anic educational system are to produce a trustworthy and moral person who will benefit society as a whole. Depending on the type of enrolment in the school, there are two sorts of intellectual aims. As a result, the intellectual goal for pupils enrolled in the domestic type is primarily limited to exposing them to the Glorious Qur'an only through reading and writing. The boarding schools' enrollment is primarily aimed at developing future teachers and professionals in a variety of subjects, including *Fiqh* (Islamic Jurisprudence), *Sirah* (Prophets' biographical lives), and *Hadith* (sayings and practices of the Prophet (S.A.W.)). The Almajiri system's second goal is to provide for the moral growth of the pupils, which can be accomplished in a variety of ways. This includes teaching appropriate habits and manners such as eating, drinking, greetings, respect for the elderly, relatives, and neighbors, and proper dressing. Through admonition and preaching, pupils are also taught to avoid forbidden acts such as lying, deception, alcoholic beverages, adultery, gambling, and dishonesty, among others. Since the goals of Qur'anic schools are infused, As a result, he listed the following as specific Qur'anic education goals:

- Ensure that the children read and recite the Qur'an.
- Ensure that the children are thoroughly integrated into Islamic moral principles in all behaviors.
- Ensure that the children are well-versed in Arabic and basic Islamic sciences as a foundation for further study.

Education in Islam is defined as a self-disciplined process that includes physical, mental, and spiritual training. Its goal is to produce well-behaved, highly skilled, and responsible human beings who are aware of their obligations to the

Almighty Allah and their commitments to society's service. According to ^[5], the major goal and objective of Almajiri education is to enable one to live a good Muslim life that benefits himself and his society.

The concept of Almajiri is so dynamic that it varies from one country to another, with different interpretations and perspectives in literature. The issues of Almajiri in Nigeria have led to various public misinterpretation of the concept and practices of Almajiri in Nigeria. Some scholars have tagged the Almajiri as beggars or street rascals by some scholars, while some scholars even see them as part of the millions of out-of-school children in Nigeria.

The concept of Almajiri as beggars or street beggars is not totally true. Though the economic or political situation of the country might have caused them to engage in begging, they are different from career beggars because many of the street children are orphans, and some of them are street children because they are born into the street and have no other home. But in the case of the Almajiri, he is supposed to be a migrant in search of Islamic knowledge. They are not orphans because they are sent forth by their parents to the Qur'anic schools under the supervision of a mallam.

We cannot talk about the origin of these Almajiri without mentioning the *Almuhajirun*, which means "immigrants," and that it refers to the time when the people of Mecca migrated to Medina during the time of Prophet Muhammad (saw). This means the term Almajiri is closely linked with the idea of migration.

The main aim of the Almajiri system is to inculcate young people with Islamic education. It enables one to live a good Muslim life, which will benefit himself and his society. It also produces people who are God-fearing, trustworthy, and moral people who will benefit society as a whole. The Almajiri as a system helps children to learn how to read, write, and memorize portions of the Qur'an. In spite of the merits of this system, many pupils have shown the system's deficiencies and advocated its removal. The major problem with this system is its connection to violence and terrorism.

Similarly, the Almajiri are not essentially out of school children, they are students of Qur'anic schools. The inability of the Muslim faithful to perform their religious obligation through alms giving (Zakat) so as to meet the needs of these children has turned them into beggars and political thugs. They are being used by politicians during an election to help them carry out their evil plans and ambitions. They are also used to promote religious violence or extremism. Some of them are even recruited into Boko Haram groups, while some of them have become engaged in criminal and other illegal activities in society. Only a handful of them survive the street life and become real Islamic scholars, imams, clerics, or even jurists.

The study adopted two theories to better explain this topic: the Marxist perspective, which explains how the Almajiri system has become a school only for poor people, and the Western perspective, which explains how the Almajiri system has become a school for the rich. Postcolonial theory is used to explain how the colonial system has changed the way the Almajiri system should be set up.

4. Forms of Problem of the Almajiri system

This research has been able to identify five major problems facing the Almajiri in Bwari. These problems include; street begging, violence and insecurity, accommodation, feeding, and lack of parental care and personal hygiene.

5. Street Begging

The almajiri system was originally intended to instill Islamic principles in young people, but in most parts of Bwari, the almajiri system has evolved into a practice characterized by unpleasant and brutal behaviors. When almajiri education first began, it was not predicted that Quranic students would have to do some menial jobs or permanently beg for charity in order to survive, as it is now the norm. A typical almajiri today can be identified by his ugly look, including his diseased condition, torn clothing, and plastic plate. He roams the streets begging for help. The Almajiri are frequently driven away by respectable people because they are regarded as nuisances. They loiter near cafes, marketplaces, businesses, gas stations, and homes, frequently dozing off on discarded cardboard or bare floorboards. As they observe other fortunate children enjoying life with their parents, the Almajiri grieve over their misfortune ^[6]. Due to these social and economic hardships, some Almajiri end up working as commercial messengers, wood cutters, or water fetchers (referred to locally as "mai rua"). However, many turn to petty theft, violence, and the sale of dangerous substances. Some people commit suicide because they believe life is too nasty and painful to be meaningful. This was the situation for a young almajiri who hanged himself in 2011 in the Minna, Niger State, neighborhood of Ungwar Maihauta ^[7].

Even the mallams, who are supposed to act as their substitute parents, abuse the Almajiri. Usually, it is a directive to return the money they earn from the kinds of degrading work they conduct. A ritualist mallam was recently discovered sucking an almajiri's private parts. The mallam admitted that the sperm would be utilized in rituals involving money ^[8]. The problem of child abuse in Nigeria is widespread, despite the fact that the Almajiri are more vulnerable to it than other children. Children are enrolled in dangerous artisanal gold mining as well as street hawking, domestic work, and commercial sexual exploitation. The country is also known as a source, transit point, and destination for international human trafficking ^[9]. This means that people from other countries come to the country to be trafficked.

According to A. Adamu, (personal communication, May 25, 2022).

Some of those teachers that are taking the children down somewhere to go and teach them, there will be problem because there is nothing to feed them, they don't have anything to take care of these children. Some of these children their parents have enough but they patronize this kind of system as if it is their culture that they must send their children to Almajiri schools. I saw a family, like that, which is very, very wrong. Islam did not teach anything like that. Islam want us to take care of our children and not to live them to wonder from one place to another. What I notice in this system is lack of true training how can you teach a child Qur'an and after some minute you ask the child to go and look for what to eat. Where he got the food, or how he got the food you don't know. Sometime it may be through stealing or other illegal means.

6. Violence and Insecurity

The abuse of the almajiri has a lot of consequences for society, the states, Nigeria and her neighboring communities. As earlier said, because of the abuse, the children are particularly vulnerable to do-or-die politicians,

desperate business people, and clergy who preach religious intolerance and promise better life possibilities^[9]. These kids are occasionally used by politicians as thugs to cause trouble, start a riot, disturb public peace, and achieve selfish political agenda. In fact, it has been claimed that the majority of terrorist attacks involving suicide bombs, torching houses of worship, killing innocent people, and causing property damages were planned by unemployed students of the Almajiri schools^[10]. The system has evolved over time into a haven for criminals and insecurity, giving rise to young people who have a strong propensity for using violence to either survive or make their views heard^[11].

Almajiri training is one of the most basic routes to extremism and indoctrination. Almajiri are forced to chant songs like "makarantan boko" and "makarantan addini or makarantan allo," which are about how bad "makarantan boko" schools are and how great "makarantan addini or makarantan allo" schools are.

Yan makarantan book

Ba karatu, ba shallah

Sai yawan zagin mallam

The song translates as:

Pupils of Western schools,

You do not learn or pray

But only abuse your teacher^[12].

According to I. Abdulrahman (personal communication, May 26, 2022)

When the children are not given proper upbringing at the initial stage, they will engage themselves in Boko-Haram, Banditries, Kidnappers, and any other forms of criminal activities, without even knowing the implications and consequences attach to it.

He when on to say:

Sometime, some follow bad ideology for example Shi-ites. Islamically Shi-ites are not consider as Muslim, although they are connecting themselves to Islam, but they are not because their actions is contrary to Islam. So, if an Almajiri is not guided properly, the may join the Shi-ites and instill in them bad ideologies.

7. Accommodation

The issue of accommodation is one of the characteristics of any boarding school. All contemporary boarding schools have amenities such as beds, bedsheets, toilets, play areas, and well-ventilated hostels. The boarding school of the almajiri type, however, lacks all of these in the true sense. Three different types of accommodations are present in the almajiri educational system.

The use of zaure, either belonging to the instructor or to a host who might also permit the Almajiri to occupy his extra rooms.

The Almajiri may look for housing in unfinished or abandoned structures in the area around the school. The owners of these structures sometimes instruct the Mallams to send their almajirii to sleep there. This structure also provides protection for certain areas.

The senior almajiri may additionally use the school's mosque, if one is there, as a place to sleep.

Almajiri's sleeping conditions frequently include crowding. Gumi (1999) claims that it was discovered that the Almajiri were sleeping in tight conditions with no or little ventilation and an average of more than 20 pupils per room. There are

no beds or linens present. According to^[12] the Almajiri used mats to sleep on the ground, some of which were frequently worn out. As a result, overcrowding-related health issues are widespread.

8. Feeding

According to^[13], the Almajiri typically receive the majority of their food through bara (begging). Some schools, nevertheless, forbid Almajiri from begging for meals. These Mallams provide food for their Almajiri in exchange for the Almajiri's labor on their farms, preventing their students from begging. To support themselves, such Almajiri perform menial tasks such as carrying loads and getting their nails done locally.

Despite the fact that the schools let the Almajiri beg, not all of them actually do so. Adult *gardawa*, for example, are not permitted to enter homes to sleep for food. This is due to the Muslim norm that prohibits adult males from entering the homes of other married men. This is due to the Muslim norm that prohibits adult males from entering the homes of other married men. They are also viewed as being too large to ply their trade on the streets. As a result, they are fed in one of two ways. One of these is the expectation that the younger Almajiri will return from *bara* rounds with food for their more senior colleagues.

This group of Almajiri also engages in income-generating activities, which provides them with the funds necessary to purchase food. These include doing laundry, making hats,^[12] further noted that the *titibirai*, who stand in between the *gardawa* and *kolawa*, engage in *bara* because they are more well-tolerated in homes or on the streets than the *gardawa*. However, they also get money by carrying loads for tourists and shoppers in marketplaces or car parks in addition to their begging. Many of them also frequently visit eateries where they wash dishes and perform other menial tasks in exchange for leftover food from food vendors, clip nails, and other menial tasks.

The very young Almajiri, known as "kolawa," are too young to participate in any income-generating activities. Therefore, *bara* is the only way for them to obtain food. In cases when the teachers do not live with their families or are not yet married, they must also scavenge for food to bring back to the *gardawa* and occasionally to their mallams. Punishment is common when this is not done. According to studies on the Almajiri, they occasionally get hungry.

9. Lack of Parental Care and Personal Hygiene

The lack of parental supervision is the Almajiri's first issue whenever these children are enrolled in the Quranic School. The psychological growth of the young Almajiri is affected by their prolonged separation from their parents. According to^[13] Kano's observations, these kids start school at the tender age of four. The first step of socialization takes place in the family, and parents are the ones who direct this process. Many cultural standards and values are instilled in a child at a young age by their parents through emotional support. Parental neglect has an impact on a child's psychological development, which has an impact on them as adults. Most young children who leave their parents' care grow up to be nasty and emotionally cold-hearted or lack parental care.

Aside from parental neglect, the Almajiri's under nutrition and overcrowding conditions make them particularly vulnerable to various diseases. Consuming contaminated

food is very dangerous to their health. The food is occasionally leftover or collected from trash cans. As was already established, overcrowding encourages the spread of contagious illnesses, including cholera, tuberculosis, and different skin conditions. Skin conditions like lice and ringworm are illnesses of overcrowding and poor hygiene, which are problems more pronounced among the Almajiri.

The same author also noted that certain diseases, like scabies, can be compounded by other conditions, like pyoderma, which can subsequently cause glomerulonephritis and rheumatic heart disease. Other illnesses are thought to be the most prevalent among the Almajiri, including malaria and digestive issues. Going barefoot can lead to worms in the gut and foot infections, which are second and third most important causes of stomach problems after malaria.

According to A. Adamu, (personal communication, May 25, 2022),

They are always a problem whenever these children are sick, no one to take care of them. That is why when they grow up like that, they don't have anything feeling for a parent. If the parents are doing their duties or do what they are supposed to do. Rise these children properly anything they become in future they will never forget their parents. That is why you will see some fathers, they have reached the age of seventy instead of him to seat down at home relaxing, you see him going around still hustling and he has a child somewhere even if the child is in somewhere enjoying, he may not mind because the feeling is not there.

Their healthcare system is far worse and riskier than their poor living and sleeping environments. First off, the Almajiri are mostly cut off from modern healthcare and medical services. According to ^[13], more than 80% of Almajiri had never visited a modern hospital. According to ^[13], more than 80% of Almajiri had never visited a modern hospital. The majority of them may not be aware of contemporary medical services because they are from rural or peasant backgrounds. In addition, the way they move from place to place can make it difficult for them to stay long enough to build the trust and confidence necessary to visit any hospital when ill.

The current commercialization of healthcare services in both public and private hospitals, which has pushed medical treatment beyond the reach of the Almajiri, may be another compelling explanation. The Almajiri continue to use the services of the long-established traditional healthcare system for these and the other reasons mentioned above. The three available forms of treatment for the Almajiri are as follows:

"Rubutu": Mallam writes a section of the Quran on a slate tablet and then washes it in a bowl of water. Then, the dark liquid is consumed as medicine.

Prayer: If an almajiri is ill, his Mallam or the Mallam's aide may say a few prayers for the kid.

Roots and other conventional remedies are accessible and reasonably priced. As kids mature, the Almajiri frequently learn how to make some of these conventional medications for the common sicknesses.

Charms (laya) are frequently added to these types of drugs as an additional level of security. Only if the illness worsened would the Mallam seek modern medical attention or send the almajiri to his parents or other family members. If the almajiri does not survive the illness, the Mallam simply notifies the worried parents, relatives, or guardians that their child has passed away. No inquiries are raised

concerning the illness or treatment before the death; the parents simply accept this as God's decision. On the other hand, because they have some money and are more vulnerable, the gardawa occasionally purchase drugs from pharmacies. They face all the consequences because the medications they purchased were not doctor-prescribed.

10. Challenges of Almajiri System

The Almajiri in Bwari are faced with many challenges. These challenges can be to the individual, like lack of parental care, psychological trauma, abuse, and hunger. This system also poses challenges to Islam and to the community. The Almajiri in Bwari are faced with many challenges. These challenges can be to the individual, like lack of parental care, psychological trauma, abuse, and hunger. This system also poses challenges to Islam and to the community.

11. Challenges to the Individual, Islam and the Community

The Almajiri roam the streets begging for food, and considering this feature, one may want to give them a job, even though it is unlawful. But as long as they can eat, they will work hard, and this might lead to them doing anything they want in society. ^[14]. "One of the issues of Almajiri practice to the person is the exploitation of fundamental human rights."

According to Aminu (Focus Group Discussion, May 11, 2022), "One of the challenges of Almajiri practice to the individual is the abuse of fundamental human rights." They are often downgraded in society, making them feel inferior. "Ibrahim (Focus Group Discussion, May 11, 2022) They put forward that the Almajiri lack parental care and compassion. They are taught to be adults while they are young.

A. Adamu, asserted that (personal communication, May 25, 2022)

Some of the parents of Almajiri handed the children over at a tender age and most time when they grow up they may not see their parents again. When some return home they may not find their parent at home again, some their parents have long relocated to another state, doing business. For example some of the Almajiri I knew in 2006, have grown up and they can now feed for themselves, while some they will end up not getting that education in process some have become Okada riders, some even engaged in smoking and other forms of criminal activities or engaging in violence without any reasons which is against the teachings of Islam. Some of them from Okada, began petty business and some of them lost their lives as a result of hardship in the society.

On the challenges post to Islam by Almajiri, A. Adamu, asserted that (personal communication, May 25, 2022)

Islam have divided themselves into different groups. Which when we look at it all our movement is one way but it depends on the way the different groups understand it. If the scholars can join hands together. As part of what we are saying, there I was not there but I had about it, there was a time they we talking about these issues of Almajiri how to reduce the classes and so on. Different scholar has come together to think of how to reduce the training. But some did not really understand, some of them thought that the government wanted to bring in something else to stop Islamic practices, so that is how some understand it. But for me if they can have a proper way or come together and find a way to put things in order it will be good. Even though you want to teach part of the Sunni that Sunni, should have

their own Mallam and they must follow the rules and regulation of the sunni. So that any parent who want the child to grow up in the Sunni way should take the child to the Sunni class. But some of the teachers don't even belong to any of the group and they call themselves teachers in Islam.

On the challenges post to community, Abdulrahman asserted that (personal communication, May 26, 2022) The Almajiri issues is a collective responsibility on the whole community. If you ask the Almajiri about their parent, some of them will tell you that they are orphan. They cannot cater for their needs so the responsibilities rest on the communities' shoulders to carry them along, work hand in hand to provide good education, morals, etc. for these children so that when they grow up they will have the love of their community and also, if they are nominated to become president of their country, the won't forget their community because they are aware of what the community has down for them. They will take the community as their father and mother. And this is a problem as the community is not taking responsibilities. And if these children are not given proper care, they will become liabilities to the communities.

12. Contributions of Parents and Families

Almajiri child education is a crucial issue since some parents simply send their children to school without any parenting or upbringing, which is one of the fundamental causes of Almajiri problems. The family is the first socialization agent. The family is the first stage at which children learn what is good or bad, right or wrong in society. In contrast, parents send their children to Almajiri child education at a young age without contemplating the difficulties the children may experience. Because the children lack parental upbringing in their early years, they are vulnerable to peer pressure^[15].

The Almajiri children are supposed to be role models for other children who have not gone through religious formation in society, but their parents failed to train them to be role models in society because they abandoned them and don't care what activities the children engage in, whether good or bad. Parents should avoid vices when interacting with their children because they are the leaders of tomorrow, and we have faith in them to make this country great through the grace of God. However, we can only do this by providing adequate parental upbringing to children from the first agent of socialization, which is the family^[15].

13. Roles of Religious Leaders and Nongovernmental Organizations

For Almajiri as an Islamic institution to be better managed, the Muslim community must wake up to their responsibility. They have to re-organize this system from what it is now to what it is meant to be. They have to go back to the ideal practice, like the way it was during the Prophet Muhammad's time. During his time, the first set of people who followed him from Mecca to Medina were hosted by the people of Medina. The community of Medina provided their needs and took care of them. They never beg to eat. According to Abdulrahman (personal communication, May 26, 2022) .

The history of Almajiri has been blackmailed, the name has been tarnished, if you mention Almajiri people think they are beggars, no. The real meaning of Almajiri is a person

who is seeking for Quran knowledge nothing more but now with the advancement, the society has metamorphosed to given the Almajiri bad names and this problem start from the parent of the Almajiri.

The Islamic community should wake from their slumber and take up their religious obligation towards the Almajiri. The idea of zakat should be revived. That idea of charity should be promoted among Muslims.

Nongovernmental organizations should come to the aid of the Almajiri. The government has not done anything to tackle the problems of Almajiri in Bwari, Abuja. According to A. Yusuf (personal communication, May 27, 2022), "Philanthropists in society should come to their aid."

The National orientation agency (NOA) and NGOs should enlighten the general public, especially in the rural areas, about the problems associated with the system as well as the needs which necessitated the remodel or integration, or if necessary, put a halt to the system right from its roots. Nongovernmental organizations can help this system by funding the system, giving out scholarships to these children, providing a health care system, building hospitals, schools, and other social amenities.

14. Prospects of Almajiri System in Bwari, Abuja

Makarantun allo should be included in the National Home-Grown School Feeding Programme. However, the normal one meal a day needs to be increased to three meals a day so that Almajiri will have no reason to beg, provided the quality and quantity are checked. Yet, this solution is at best temporary because it is not sustainable. When Buhari leaves office in 2023, will the next administration continue with the programme?

The idea of Zakat should be revived. For The system to be re-organized the way it was before the coming of the colonial masters (white), they should set up an organization that will be responsible for the welfare of the Almajiri in Bwari. If these organizations are set up, the problems of the Almajiri, like feeding, accommodation, clothes, and so on, will be sorted out.

The lasting solution is not just to give the Almajiri fish but to teach them how to fish. Make them economically viable, empower them by teaching them skills and giving them start-up grants. Watch their progress and provide mentoring. If possible, skill acquisition should be part of their formation. Almajiri should be able to boast of at least one skill on list one.

In addition to skill acquisition, a large expanse of farmland should be allocated to a teacher and his Almajiri where they can cultivate food crops and vegetables they will eat. In the event of any excess, they may sell and generate income to take care of other needs. If there is enough food in the house, the children will not have to go and beg on the street in order to eat. They will also have more time for their studies^[16].

There should be training for these mallams. If possible, they should be certified (there should be proof that they have undergone this training) before they can be allowed to teach these children. They should also think about how to handle children. Because many of the Mallams bully the pupils a lot. Which causes some of the children to not complete their studies.

There should be a curriculum in place to guide them on what to teach and how to teach it, rather than simply teaching the children whatever they want. There should be a limit to what

they can teach the pupils because, if they are taught what is above them, when they are introduced to society, they tend to misbehave^[17].

15. Conclusion

According to the publication, the Almajiri in Bwari face a number of serious issues, including street begging, violent insecurity, housing, nutrition, a lack of parental supervision, and poor personal cleanliness. Identifying the roles that the community, Islam, and non-governmental organizations must play to help better manage and fix the Almajiri system. Finally, according to this research, the practice of begging on the streets and wandering around in search of food should be outlawed because it violates both basic human rights and it against Islamic principles.

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