

**APPRAISAL OF THE RIGHT OF A CHILD TO EDUCATION UNDER ISLAMIC
LAW: REFLECTION ON CHALLENGES OF ALMAJIRI SYSTEM OF
EDUCATION IN NORTHERN NIGERIA**

Mohammed Babakano Aliyu*

Ibrahim Muhammad Ahmad**

ABSTRACT

The paper presents an overview of rights of children from *Shari'ah* perspective with particular emphasis on children right to education based on the general principles of Islamic law. The Qur'an and Sunnah of the Prophet (S.A.W.), being the primary sources of *Shari'ah*, have provided for the right of a child to education. However, the Almajiri system of education and the way it is being practiced today in Nigeria is a subject of great concern to the government at all levels and has been a subject of debate among Muslims as to whether it is in conformity with Islamic principles. Human rights groups and civil liberty organizations vehemently opposed the system and criticized it. Thus, this paper examines the debate and the critics against the present Almajiri system of education in Northern Nigeria under Sharia.

1.0 INTRODUCTION

Preparing a child for the life of this world and the hereafter is achieved through education. This is a duty upon parents. The right to education should not be neglected under any pretext or circumstance because it leads to serious consequences on the future of a child. Equally, the importance attached to the right of a child to education under Islamic law cannot be over emphasized. Children are blessings from Allah (s.w.t); at the same time children are trust (*amanah*) entrusted by Allah upon parents. It is therefore, the responsibility of parents to preserve the trust by providing the children with the required basic education that will benefit them in this world and the hereafter. To this end the Qur'an provides in the following words

*LLB, BL, LLM, Ph.D. Faculty of Law, Department of Shariah, University of Maiduguri,,Borno State, accessible through mohammedjada@yahoo.com.

*LLB, BL, LLM, Ph. D. Faculty of Law, Department of Shariah, University of Maiduguri, Borno State, accessible through ibrahimahmad202@gmail.com.

“Say: Are those equal, those who know and those who do not. It is those who are endured with understanding that receive admonition”.¹

Seeking for knowledge in Islam generally is fundamental to the extent that, the Prophet (salla Allahu alaihi wasallam) makes it compulsory upon all Muslims. It was reported by Anas Ibn Malik that the Messenger of Allah said; "If someone travels to seek knowledge, then it is counted (as jihad) for the sake of Allah until he comes back."² In another tradition of the Prophet (salla Allahu alaihi wasallam) Muslims are encouraged to seek for knowledge (education) from the cradle to the grave,³ which indicate that the Muslims are required as a religious obligation to seek knowledge at all times. The scope of this paper is to examine the traditional in-formal system of education called the Al-Majiri or Tsangaya system.

Having given this background, the paper examines the right to education under *Shariah* with particular emphasis on the right of child to education as it is contained in the Qur'an and Sunnah of the Prophet (S.A.W.) and other sources of *Shariah*. The paper also discusses the origin of the Al-Majiri system and a critical appraisal of how the system is been practiced today in the contemporary northern Nigerian society. The paper concludes with observations and recommendations.

2.0 RIGHT TO EDUCATION UNDER SHARIAH

The right to Education under *Shariah* is not only a mere right for its ummah, but an obligatory duty upon the parents, community and the government to prepare and provide conducive learning environment for their children to earn a better education.⁴ Knowledge can be broadly divided into two types, the knowledge of religion, and the mundane knowledge required for worldly issues. Parents are duty bound to give their children both types of the knowledge for the betterment of humanity in general and the Muslim *ummah* (community) in particular.⁵ Knowledge is not only significant in Islam but is mandatory upon every Muslim to seek for and acquire it. The importance of education has been emphasized repeatedly in the Qur'an. The first verse⁶ revealed in the Quran started with 'Read! In the name of your Lord who created.' The first word revealed to the Prophet was "Iqra" which means Read! Seek for knowledge!

¹Qur'an: 39:9

² Al-Tirmithi, 2647(iii):400).

³Abdulkadir I.A. 'The Al- Majiri System of Education in Nigeria Today ' a paper presented at the 21st convocation lecture of Bayero University Kano, 2003, available at <www.gamji.com> accessed on 20/05/2018

⁴ Olowu, D. Protecting Children's Rights in Africa: A Critique of the African Charter on the Rights of the Child. *The International Journal of Children's Rights*, (2002) p.72

⁵Ibid

⁶Qur'an: 96 :1

Educate yourselves! Be Educated. This signifies that acquisition of knowledge is the starting point in every human activity. Allah created man and provided him with basic means of acquiring knowledge such as hearing, seeing and thinking mind. Allah says:⁷

It is Allah who brought you out of your mothers' wombs knowing nothing, and gave you hearing and sight and minds, so that you might be thankful.

Islam has placed a high premium on education. It enjoys a long and rich intellectual tradition in which knowledge (*'ilm*) occupies a significant position. Thus, Allah said "Say, 'How can those who know be equal to those who do not know?' Only those who have understanding will take heed."⁸

Al-Qur'an provides⁹ "My Lord! Increase me in knowledge." This indicates that the knowledge given to man is limited and therefore he needs to keep asking Allah to increase him in knowledge. Muslim should therefore constantly be seeking for more knowledge (*ilm*). The Qur'an treats knowledge as a means to reaching Iman (faith) and a ladder to reach the status of true believers. This is demonstrated in the following verses; "Allah grants wisdom to whom He pleases and to whom wisdom is granted indeed he receives an overflowing benefit."¹⁰ In another related verse of the Qur'an provides "Those who truly fear God, among His servants, who have knowledge: for God is exalted in Might, Oft-Forgiving."¹¹

The duty of seeking knowledge and learning is obligatory for every Muslim. Islam affirms the right to education for all without gender discrimination, the Qur'an addresses all people and indicates that people are judged by their knowledge and understanding.

The importance of seeking knowledge under Shariah cannot be over emphasised. This can be construed from the *hadith* of the Prophet (salla Allahu alaihi wasallam) that provides "Seeking knowledge is an obligatory duty on every Muslim (male or female)."¹² Furthermore, Islam considers seeking education as a type of Islamic strife or jihad that the Almighty Allah rewards; the Prophet stated, "He who travels to seek any knowledge is considered as a person who is

⁷Qur'an: 18 :78

⁸Qur'an: 39 : 9

⁹Qur'an: 20:114

¹⁰Qur'an: 2:269

¹¹Qur'an: 35:28

¹² Hadith collections compiled by Tirmidhi No. 2785, Hadith No. 1365 available at <www.fiqh.org> accessed on 20/05/2018

struggling in jihad for the cause of Allah until he returns (home)".¹³ Ali (Radiya Allahu anhu) was reported to have said that knowledge is wide, but we have very little time to learn it. That is to say there is no time at which Muslim should relax in effort to acquire the desired knowledge.¹⁴

Muslim scholars have stated that knowledge is classified into religious and non-religious knowledge. According to the consensus of Muslim scholars, pursuit of knowledge of the religion is obligatory upon every Muslim in order to worship Allah in accordance with His commands. Whereas acquisition of non-religious knowledge can be obligatory (*wajib*), recommended (*mustahab*), permissible (*mubah*), disliked (*makruh*) or forbidden (*haram*). Any knowledge that is critical for the survival needs of a just society are considered essential and its acquisition a collective religious obligation (*fard kifayah*) on Muslims.¹⁵

In fact, Islam considers it unlawful to withhold any useful knowledge that one possesses but do not share with others to benefit them. The Prophet (salla Allahu alaihi wasallam) says, "Whosoever withholds the dissemination of (a beneficial) knowledge (to others who may need or benefit from it) will be tortured with a harness of fire on the Day of Judgment".¹⁶

From the above it is clear that, it is the right of every child to get qualitative education be it religious or worldly. Therefore, it is the duty of parents to educate their wards. It is also the responsibility of the community and the government to cater for the welfare and education need of the parentless or neglected children.

2.1 CHILD'S RIGHTS TO EDUCATION UNDER SHARIAH

Children have the right to education under *Shariah*.¹⁷ It is the responsibility upon parents to make sure that they teach their children the religion of Islam and its virtues that are recommended in *Shariah*. The children must also be taught the worldly matters that they need in order to live a decent life in this world.¹⁸ Parents should start by teaching their children the correct Creed (*Aqeedah*) free from Polytheism (*Shirk*) and Innovation (*Bid'ah*) together with

¹³ Ahmed, Bin Hambal (nd). Mosnand Ahmad, no: 24 available at <www.fiqh.org> accessed on 15/04/2018

¹⁴ Al-Mawardi, A.M.H. Adab al-Dunya wa al-Deen (Cairo, Al-Qudus, 2012) Pp.27-36.

¹⁵ This was put forward by Imam al-Nawawi when he said; whatever that is not a religious knowledge but Muslims need it for their worldly subsistence, such as medicine and mathematics, are considered as collective obligations (*fard kifayah*).

¹⁶ Muslim, Imam (nd). Muslim, Hadith No. 29 available at <www.fiqh.org> accessed on 20/02/2018

¹⁷ Hussein, A., Islam and Children in Sumayyah Bint Joan (2012) available at <www.gulf-times.com> accessed on 10/02/2018.

¹⁸ Wani, M.A. *The Islamic law on Maintenance of Women, Children, Parents and other Relatives* (Kashmir: Upright Study Home, 1995) Pp.227-228

the acts of worship, especially prayers. It is also the responsibility of the parents to teach and train their children good manners and interaction with one another. To this end the Qur'an provides: ¹⁹

And (remember) when Luqmaan said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed"

It was narrated from the authority of Abd-Allah (R.A) that the Messenger of Allah (salla Allahu alaihi wasallam) said:

Each of you is a shepherd and is responsible for his flock. The ruler who is in charge of people is a shepherd and is responsible for them. The man is the shepherd of his household and is responsible for them. The woman is the shepherd of her husband's house and child and is responsible for them. The slave is the shepherd of his master's wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock. ²⁰

In another related tradition of the Messenger of Allah (salla Allahu alaihi wasallam) Abd al-Malik ibn al-Rabee' ibn Sabrah narrated from his father that his grandfather said: The Messenger of Allah (salla Allahu alaihi wasallam) said: "Teach the child to pray when he is seven years old, and smack him (lightly) if he does not pray when he is ten." ²¹ Another saying attributed to Prophet Muhammad (salla Allahu alaihi wasallam) relates: "Education is the best thing father can give to his child".²²

The foregoing provisions of the Qur'an and the Traditions of the Prophet Muhammad (salla Allahu alaihi wasallam) invoke responsibility on parents in teaching their children what they need to know of religious duties and well-mannered upbringing. This responsibility is an obligation upon the parents, then on all those in charge of children before the child reaches the age of majority.

¹⁹Qur'an: 31:13

²⁰ Narrated by Al-Bukhaari, hadith no. 2416 and Muslim, hadith no. 1829

²¹ Narrated by Al-Tirmidhi, hadith no. 407 and Abu Dawood, hadith no. 494. Classified as saheeh by Shaykh al-Albaani in *Saheeh al-Jaami'* 4025

²² Al-Mawardy, A.M.H. *Adab al-Dunya wa al-Deen* (Cairo, Al-Qudus, 2012) Pp.27.

3.0 THE HISTORY OF AL-MAJIRI SYSTEM OF EDUCATION IN NORTHERN NIGERIA

The word Al-majiri is derived from the Arabic *Almuhajirun*, meaning emigrants. It usually refers to a person who migrates from the luxury of his home to other places or to a popular teacher in the quest for knowledge.²³ It is hinged on the Islamic concept of migration which was widely practiced especially when acquisition of knowledge at home is either inconvenient or insufficient. The Al-majiri system of education in Northern Nigeria started centuries ago when the quest to acquire knowledge was prevalent, especially the knowledge of Qur'an, at that time, for instance in Kanem Borno and Sokoto Caliphate. Education is a state institution that was sponsored by the state through the provisions of *bait al-maal*, *waqf*, *hubs*, charity and even *mahram*.²⁴ Ulama in northern Nigeria were encouraged to establish educational centres, which are referred to as *Sangaya*²⁵, to promote literacy in both urban and rural areas.²⁶

It was through this system of *sangaya* education that children were taught the religious scriptures, ways of life and how to become righteous and exemplary in their future lives. This system of learning was well organized and rewarding then, because the products of the system were relevant to the society and were thus, usually employed as judges, scribes, treasurers, and so on. They also manned government and statecraft as well as social organizations and economic transactions to the extent that the aspirations of the community were met through this system of education.²⁷ The Al-majiri system of education was flourishing and developing in its own terms and pace, thus creating a cultured and highly civilized community even before colonisation.²⁸

²³Kalimatullah, H. History of Qur'anic Schools: Origin and Development, 2016 available at <www.injil.com> accessed on 20/03/2018.

²⁴ The provision of mahram is a concession given to Islamic scholars and students exempting them from some state obligations, such as payment of tax. The concession includes payment of salaries, allowances and scholarships to *ulama* (scholars) and their students. See Gazali, K.A.Y. The Kanuri in Diaspora: the Contribution of Kanem-Borno Ulama to Islamic Education in Nupe and Yorubalands (CSS Bookshops Ltd, Lagos, 2005) Pp.87-94

²⁵ The formal name of *almajiri* school. See Gazali, The Kanuri in Diaspora: the Contribution of Kanem-Borno Ulama to Islamic Education in Nupe and Yorubalands, Ibid.

²⁶ Ibid.

²⁷ Ibid

²⁸Okugbeni, R.E 'Basic Education and the Right of the Al-Majiri Child: the Rhetoric of Universalism in Nigeria' Unpublished thesis submitted to the International Institute of Social Studies for Master Degree, 2013, Hague, Netherlands.

The al-Majiri system, which was formally referred to as Sangaya, was established under the Kanem-Borno Empire, one of the oldest ruling empires in the world extending from the frontiers of northern Nigeria across the Chadian region up to the borders of Libya.²⁹ It was established as an organized and comprehensive system of education for learning Islamic principles, values, jurisprudence and theology. It was a replica of Islamic learning centres in many Muslim countries such as the *madrasah* in Pakistan, Malaysia, Egypt and Indonesia.³⁰

The Al-majiri system of education was funded by the state treasury (*bait al-maal*) and the state *zaka* funds, and was under the control of the emirs of the Islamic government system that existed before the coming of the British.³¹ Since Islam encourages charity and welfare to students of learning, the community supported this informal system of education and their student (*sangaya*) most of whom came from faraway places to enroll in the *sangaya* schools through *waqf*, *sadaqah*, *hubus* etc.³² In return, the teachers (*malamai* and *malamwa*, in hausa and kanuri respectively) and their pupils freely provide the community with Islamic Education and literacy, in addition to the development in reading and writing Arabic and its calligraphy.³³

Even though *sangaya* was funded by the community and the state at that time, the system was not fully dependent on the state. Students of *sangaya* were at liberty to acquire a vocational and occupational skill in between their Islamic lessons and so were involved in farming, fishing, well construction, masonry, production, trade, tailoring, small businesses etc.³⁴ Many of them were the farmers and traders in the commercial city of Kano as well as leather tanners and leather shoe and bags makers in the old Sokoto Empire. Students of the Al-Majiri system were also cap weavers and Taylors in both Zaria city and Maiduguri, the Borno state capital. Thus, they formed the largest percentage of the community workforce and made significant contribution to the economy of the society before the introduction of white collar jobs.³⁵

²⁹Odumusu, O, Odekunle, S.O, et al, Manifestation of Almajirai in Nigeria: Causes and Consequences (Ibadan, Ibadan University Press, 2013) Pp 21 -28.

³⁰ Muhammad I.,& Hashim C.I., Relationship between Memorization Technique, Mastery of the Arabic Language and Understanding the Qur'an (2014) Vol.2 (2) IIUM Journal of Educational Studies. Pp 84 -89

³¹Kalimatullah, H. Op.Cit p. 10

³² Ibid

³³ Gazali, Op. Cit.

³⁴Hoechner, H. Striving for knowledge & dignity: How Qur'anic Students in Kano, Nigeria, Learn to Live with Rejection and Educational Disadvantage. (2011) vol. 23 European Journal of Development Research, pp. 712-728.

³⁵Ibid

The system also produced judges, clerks, teachers etc. and laid an elaborate system of administration in Northern Nigeria.³⁶ It provided the colonial administration with the needed staff. The first set of colonial staff in Northern Nigeria was provided by the sangaya schools and this went on for years. In fact, sangaya system was a civilizing agent before they were gradually replaced, phased out & indeed abandoned.³⁷

In 1904, the British invaded and colonized the northern Nigeria territories and took control of the state treasury.³⁸ They killed and disposed the emirs that resisted the foreign rule, while those who were subjugated lost control of their territories and accepted new roles as mere traditional rulers that were used as stooges of the indirect rule. The British also refused to recognize the Sangaya system of education as an important education system and deliberately abolished its state funding arguing that, they were mere religious schools. However, western education was instead introduced and funded.³⁹ The official patronage of sangaya education system ceased, and its products were gradually made to be redundant. Subsequently, the sangaya system of education was gradually relegated to the background and rendered impotent through systematic methods of marginalization and suppression because it no longer enjoy government patronage and support to the extent that, the entire Muslim community was declared illiterate.⁴⁰ Islamic Education epitomized in the Al-Majiri system of education was thus forced out of the orbit of social, political and economic influence and the new system continued to be encouraged to the detriment of the sangaya system for several decades by employing graduates of the formal conventional education system and paid lucratively in government positions.⁴¹ This was the beginning of the setback and actual retrogression of the Al-Majiri system of education in northern Nigeria.

With loss of support from the government and the helpless Emirs, the Al-Majiri system thus collapsed like a pile of cards. The responsibility of the Al-MAJIRI as then was, were taken over by some *ulama* who deemed it a moral and religious duty to educate the pupils for the

³⁶Abdulkadir, The Al- Majiri System of Education in Nigeria Today Op.Cit

³⁷ Ibid

³⁸Bako, A. and Sule, K.A., 'The Impact of Early Colonial Policies on Islamic Scholarship in Nigeria', Paper presented at the National Seminar on Islamic Scholarship in Nigeria' 1994, Centre for Islamic Studies, Usmanu Dan fodiyo University, Sokoto.

³⁹ Ibid

⁴⁰ Ibid

⁴¹Shehu, S, 'Improving the Qur'anicTsangaya Education in Nigeria: Trends,Issues, Challenges and the Way Forward' Being a paper presented at a 3 days' workshop organized by Borno State Agency for Mass Education, 2003..

sake of Allah.⁴² Although there was scarcity of funds and overwhelming number of pupils to cater for, the system continued to flourish with the support of the immediate community and begging was still not a norm instead they resorted to odd menial jobs to make ends meet.

3.1 THE CURRENT PRACTICE OF ALMAJIRI SYSTEM OF EDUCATION IN NORTHERN NIGERIA.

The colonialists specifically came up with policies aimed at destroying the traditional Qur'anic Schools and replacing them with the western style schools. As a result, some people in protest gave their children in trust to the Qur'anic schools Ulama to go to the village or its outskirts for Qur'anic education. This is one factor that explains why Qur'anic school teachers travel with young children in search of conducive place for settlement and learning far away from European schools.

The Al-Majiri (sangaya) system of education as practiced today in northern Nigeria is unprolific compared to the form and conditions under which the system was operating and its output during the pre-colonial period. The system was forced, especially with the coming of the British, to its present pitiful state. Before the advent of the colonial era, begging was never involved and certainly the pupils were not reduced to doing menial jobs before they could eat.⁴³

The National Council for the Welfare of Destitute (NCWD) puts the current population of the Almajiri at over 7 million. One can imagine 7 million potential judges, accountants, engineers and the likes being wasted away.⁴⁴ The system as it is presently being practiced has outlived its usefulness. The system lacks good teachers and a fairly healthy environment. The standards are very low. The pupils struggle to cater for themselves and to support their teachers in most of the schools; which take most of the time rather than engage in learning. The society and the parents have abdicated their obligations of properly caring for and educating their children. These bowl-carrying children have now become so

⁴²Hamza, M. "Problems and prospects of Almajiri system in Nigeria" (2009) J. Art. Soci. Sci, 1(2) C.O.E. Jalingo, Taraba, pp 142-157.

⁴³Abdulkadir, The Al- Majiri System of Education in Nigeria Today ' Op.Cit

⁴⁴National Council for the Welfare of Destitute (NCWD), Almajiri and Qur'anic Education.Kaduna, (Kaduna, Rishab Printing Press, 2001) p.32

ubiquitous in almost all nooks and corners of the Northern states.⁴⁵ Allah has given us these children in trust, and guides us on how to bring them up and will surely ask us on the Day of Judgment of what we have done in the discharge of that responsibility that He entrusted upon us. There seems to be a conspiracy of silence between the parents, authorities and the society at large. For the parents, the system provides an outlet, and a drainage for the excess children at home, for the authorities, it is a relief that they do not have to budget for about 7 million *Almajiri* children's education and welfare. As for the elites, they care less as long as their own children are not involved.⁴⁶

However, large percentage of the almajiris roaming and begging in the streets of northern Nigeria are not really almajiris. The nonchalant attitude of the state and the abdication of the parents and the community collective social responsibility towards the system make street boys, orphans, single mothers' babies and all other children that could not have parental care and roaming in the streets to be tagged as almajiris. This is either a disguise on the part of the children as a security or were tagged as such because of their condition.

Regrettably, as the system is currently being practiced today, the Al-majiri system has since outlived its purpose and has become a breeding ground for child begging and in some cases, potential materials for recruitment into terrorist groups.⁴⁷ The children who were meant to be trained to become Islamic scholars have now had to struggle to cater for themselves, begging rather than learning under the watch and supervision of their teachers who themselves lacked the requisite financial and moral support. Hence, the system runs more as a means of survival rather than a way of life.⁴⁸ Some Al-Majiri grows up in the streets without love, care and guidance of parents. Some in their struggle for survival were even exposed to abuse (homosexuality and pedophilia), brainwashed and recruited for anti-social activities and used for destructive and violent activities. This is the picture of the pitiful plight of an Al-Majiri child in Northern Nigeria.

The Qur'an teacher was left as the sole proprietor of the school; to establish, manage, and run, with the responsibilities of feeding, accommodating and clothing of the children. The responsibility which became overwhelmingly burdensome for the Mallams who were left with

⁴⁵Alkali, A., 'Rescuing child beggars by reforming the Qur'anic education system' (New Nigerian Newspaper, Abuja, 4th October, 2001) Pp. 14-15.

⁴⁶Abdulkadir, 'The Al- Majiri System of Education in Nigeria Today ' 2003 Op. Cit

⁴⁷Sule, A.K., 'The Almajiri Phenomenon Study of the Youth in Traditional Qur'anic Scholarship in Northern , (2002), vol. 1(1), The humanities Journal Pp 27 – 47

⁴⁸ Ibid

no choice but to send these little boys out to beg from the good will of the society and the students were made to do menial jobs in markets and other public places. As a result of that, lots of the children never make it. Some are lost through violence in the streets, some through child stealing, while others are lost through diseases and hunger. The students thus neither got their educational requirement satisfied nor their material needs. They often grow up into illiterates (even in Islamic education). Thus, the question that was raised as to whether the Al-Majiri system of education as practiced today in Nigeria is in conformity with *Shariah* tenets should be answered in the negative.

4.0 CONCLUSION

The phenomenon of Al-Majiri begging has been observed with serious concern which represents a scar on the face of the Northern Nigeria. Islam enjoins man to work, use his brain and hands in order to make a living for himself. Begging is resorted to as a last option. It is only when all the available options fail, that, one could resort to begging. For any person, who is healthy and hearty, it is Forbidden '*Haram*' to beg. But Almajiri, whose parents probably abandon him, may roam the street begging for crumbs to survive. It is clear that begging took away all iota of dignity. This confirms the words of Prophet (SAW) who said "Begging is a distortion that disfigures a person's face"⁴⁹ The Al-Majiri students roam about the streets in search for a livelihood dirty contradicts the teaching of the Prophet where he clearly said "Purity is half of faith".⁵⁰

4.1 OBSERVATIONS

It has been observed that the complete neglect of the Al-Majiri system of education by the government resulted in the downfall of the Al-Majiri system of education in northern Nigeria by recognizing only certificates obtainable through conventional schools established and funded by the state in employment.

It was also observed that, a child neglected by his parents is vulnerable to diseases and social crimes. Victims of neglect are also victims of exploit. Many give them a stipend or leftovers out of sympathy or after exploiting them for menial jobs amongst others.

⁴⁹ Abu Dawood

⁵⁰ Muslim, hadith no.223

4.2 RECOMMENDATIONS

Based on the above, this paper makes the following recommendations;

1. The northern states should come together, through the Northern Governors Forum, to tackle this phenomenon.
2. The private sector should be encouraged to set up remodeled Al-Majiri primary and secondary schools to complement the efforts of the various tiers of governments.
3. There is an urgent need for government to adequately reform Almajiri system of education to meet the modern day demands and save these innocent little ones from perpetual abuse by remodeling and integrating the system into mainstream educational system. The level of child abuse is worrisome; the deliberate breach of the fundamental rights of the young ones calls for urgent concern. The neglect and lack of commitment to the plight of these minors is unfortunate.
4. Zakah provision can be used to tackle the menace of Al-Majiri. The Zakah provision, if properly implemented as is the case in Sudan; can provide a permanent solution as it is the best welfare system in the world. This can be exploited by the Northern states that adopted the Shariah legal system.