

**AN APPRAISAL OF THE MDGs GOAL № 2 IN KWARA STATE: THE ISLAMIC
OPTION**

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Abstract

Millennium Development Goals (MDGs) as a whole has been and remains a major talking point since its inception. These goals are eight in number and cut across several fields with the quest for achieving Universal Primary Education (UPE) being the second on the list with each countries and states being at liberty to adopt modalities that will suit the achievement of the goal as the condition warrants. Kwara State of Nigeria just like other states embarked on the voyage of achieving this goal through construction of new classes, renovation of old buildings and establishment of Early Child Care Centres (ECCC) in public schools. As laudable as this may seem, it is really saddening to know that the effort has been blemished with fundamental flaws which had adverse effect and in turn jeopardized the effort put towards achieving Universal Primary Education in the State. The aim of this work is to juristically appraise the effort and achievement of Kwara State government concerning the goal two of the MDGs on education and propose viable Islamic options. The MDGs might have theoretically ended in 2015, but education remains a continuous process that should be pursued to a reasonable and valued completion. Therefore this work becomes pertinent while providing viable options that will pave way for future related programmes and the sustainability of Universal Primary Education. The combination of empirical research method and descriptive analysis technique was adopted for this work. It was found out that the goal has not been adequately achieved due to misplacement of priority of the education sector, project politicization, mismanagement of fund and poor maintenance culture. It is consequently suggested that integrating Islamic approach will aid the achievement of this goal by understanding that it is not a mere goal but a religious obligation. It is concluded that though staying within the confines of the Islamic Law would have helped in actualizing this goal and any similar goal in the nearest future, this goal must still be achieved not necessarily as a MDG but as a sacrosanct, unassailable and inviolable religious requirement.

Keywords: Universal Primary Education (UPE), Early Child Care Centres (ECCC), Kwara State Government, Islamic approach.

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Introduction

Development has been what all and sundry crave for since time immemorial. Everybody looks for a way to be developed economically, intellectually, physically, health wise or technologically among others according to their peculiar situation. In the quest to achieve universal development, scholars, professionals, writers, nations and many others came together in the year 2000 to design some widely beneficial universal goals to serve as a tunnel for development. The Millennium Summit held in September 2000 has been seen to be the largest gathering of world leaders in history where the United Nations Millennium Declaration was adopted, thereby committing their nations to a new global partnership to reduce extreme poverty and setting out a series of eight time-bound goals, eighteen targets and forty-eight indicators with ultimatum for achievement set at 2015.¹ These were called the Millennium Development Goals (MDGs) and eight in number aimed as a response to the world's main development challenges.

The MDGs were drawn from the actions and target contained in the Millennium declaration that was adopted by 189 nations and signed by 147 heads of state and governments during the United Nations Millennium Summit in September 2000. These goals focus on themes related to eradicating poverty, achieving Universal Primary Education, promoting gender equality and empowering women, reducing child mortality, improving maternal health, combating HIV/AIDs malaria and other diseases, ensuring environmental sustainability and creating global partnership for development.²

Ever since then, many countries, states and government have been working towards achieving these goals. Unsurprisingly, the levels of success of these goals vary from one location to another based on distinct and peculiar reasons that affect each area. Likewise, states within the country just as in the case of Nigeria have different success stories and challenges. For this reason, the major focus of this paper is to analyse the level of achievement of Kwara State on the

MDG goal number two which relates to achieving Universal Primary Education and proffer Islamic options which will help the course better so as to help in the nearest future when quest like this is being chased. It is noteworthy to state; MDGs may have set a deadline for 2015, in Islām the door is never closed in this world to remedy any anomaly.

Theoretical Overview of Goal Two of Millennium Development Goals (MDGs) and Education in Nigeria

Importantly, the word “Education” stem from the Latin words: “*educare, educere, educatum, educates*” or “education” which means to lead pupils or remove their dormant abilities.³ Education according to the Merian Webster Dictionary is the action or process of educating or of being educated; it is also said to be a process of acquiring knowledge.⁴ In a more alluring way according to Plato, Education stands for granting the souls and bodies as much as possible an amount of aesthetes and perfection.⁵ Similarly Simon says Education is the way of making the intellect a real intellect and the heart a real heart.⁶

Primary education which is the major focus of goal two of the MDGs can be said to be first compulsory stage of education in Nigeria followed by Secondary education and higher education. Primary Education aim at building the basic communication skills of children, reading and writing, numeracy and introduction to cultural values.⁷ It is a fact in Nigeria that the higher the cadre of the educational institution the lower the number of pupils enrolled in it which means that the population of primary school students is higher than that of the secondary school while the latter is also higher than that of Higher Institutions. This is evidenced by the report of UNDP in 1998 which is to the effect that 21% of family heads in Nigeria have primary education while 14% has secondary education and a solitary 5% has post secondary education. Furthermore, the

2005 report by UNICEF revealed that only 54% of people who had primary education transitioned to secondary education.⁸

Countries and states have been left to design ways of achieving these goals according to the specificity of their people and problem. Consequently in Nigeria, there have been quests to achieve this goal and three approaches have often been proffered which are finance, teacher training and curriculum review; and school management and supervision.⁹ Nigeria has considerably been able to improve on the state of education which is as a result of the bold step taken in this direction like the retention of 145,000 teachers and employment of 45,000 new teachers in 2006 among others.¹⁰ According to the Nigerian MDG report in 2012 more than 87% of the net ratio enrolment was achieved¹¹ but declined to 54% according to the end point report of 2015 triggered by the *Boko Haram* insurgency.¹² This achievement is at the national level, there exist as earlier said different stories at the state level which will be subsequently discussed with focus on Kwara State.

Goal two of Millennium Development Goals (MDGs) In Kwara State

Kwara State formed on 27 May, 1967 is a state located in the North Central of Nigeria, known as state of harmony with its capital, Ilorin.¹³ Kwara State has many ethnic groups but is vastly dominated by Yoruba, Nupe, Baruba and Fulani. These tribes were early settlers evidenced dominant in different places wherein they maintain their identity as evidenced by their locality names such as Baruba, Gambari and *Ile Tapa* (Nupe).¹⁴ The state has sixteen Local Government areas and by the report of National Population Census conducted in 2006, has 2.37 million population which was proportionally estimated as 1.69% of the Nation's total population in Nigeria¹⁵ and covers 36,825 square kilometres.

The second goal of the MDGs just like other goals has witnessed some level of accomplishment. Incidentally, the achievement of this goal has a great say in the achievement of goal three which is on gender equality and women empowerment. The targets of this goal slip into that of goal two under discussion. The targets include eliminating gender disparity in primary and secondary education preferably by 2005, and at all levels by 2015 increase in ratio of girls to boys in primary, secondary, and tertiary Education at least same ratio of literate women to men 15-24 years old, share of Women in Wage Employment in the Non-Agricultural Sector (ILO), proportion of seats held by women in National Parliaments (IPU). Obviously, all these are closely related to education and achieving goal two is a prerequisite to achieving it.

To achieve this developmental vision, Kwara State government built schools to cater for primary-age children in line with the Universal Basic Education objectives. By this goal, every child counts at the educational policy of Kwara State government will be realised. According to 2005 MDG report, the efficiency of primary education has improved over the years coupled with the implementation of the Universal Basic Education objectives. The efforts taken by the government are succinctly discussed below.

- i. Renovation of Classrooms: Though, year 2003 marked the beginning of Millennium Development Goals (MDGs) in Kwara State, having AbdulFatah Ahmed the incumbent Kwara State governor now as the first chairman of Millennium Development Goals (MDGs) in the State¹⁶ the development began during the reign of Governor Bukola Saraki who renovated 466 classrooms in 143 schools which spreads over the 3 senatorial districts of the state.¹⁷ This was done to ameliorate the pitiable state of many of the schools within the State. Furthermore, the Government of the

State was able to rehabilitate 9 classrooms in both primary and secondary sections of the State School of Handicapped to help improve education.¹⁸

- ii. Construction of New Classrooms: The poor enrolment rate of the children in primary schools is also greatly affected by the unavailability of classroom to cater for the population of the children most importantly in rural areas of the State. It is pathetic to state that some of the students have to be taught under shades of trees as gathered by the researcher during the course of his work as evidenced by the picture below.



Primary school pupils taking class under the tree in Mancha Village, Edu Local Government of Kwara State (2016)

- iii. Review of Teaching Material: In consonance to the way often proffered to solving education problem in Nigeria generally which relates to training and curriculum review,¹⁹ the teaching materials for primary and secondary school students were reviewed and amended to meet up with the ever changing world of education.²⁰
- iv. Establishment of Early Childhood Care Centres (ECCC): The government encouraged the establishment of ECCC in the State which resulted in 1,419 public primary schools and 582 private schools having functioning ECCC centers. In 2009,

SUBEB supported schools in improving delivery of ECCC Centres by providing sanitation facilities, learning materials and play items.²¹

Despite this seeming improvement, the efforts of the government according to research conducted have several maladies which have negatively hampered its effects. Some of these maladies are;

- i. Concentration of Resources on Municipal Areas: The investment of the government in Kwara State has been greatly criticized based on the uneven distribution of educational projects across the Local Government and concentration of these projects in the municipal areas despite being better in term of enrolment of children in school based on the fact that there are alternative private schools within the town for parents who can afford it. Civil servant of the state, expressed her dismay on the attitude of the State Government to the development of education in the rural areas which she believed required more attention.²² It was also gathered that most of the said concentration were politically motivated.
- ii. Defective Parental Care: Undoubtedly family and parents too have role to play in the state of development of their children academically but adversely in some quarters of the State the modality adopted in child upbringing is detrimental to the children themselves. The activities of the parents in this regard relate to misplacement of priority in terms of what to finance, when to engage the children in extracurricular activities and importance of education itself. It is a notorious fact within the state that children are often involved and encouraged to contribute to the economy of the family. The most common method being adopted is engaging them to hawk petty daily items such as pepper, soaps, and vegetables among other things. It is still not in extinction to see children on errand and

hawking during school hours. This will definitely build a wrong notion in the children by attaching greater value to money that can sustain instead of education which can sustain them longer. It is likewise not strange to see parents spending lavishly in ceremonies and yet they find it difficult to invest in their children education. Some even spend as high as what can sponsor their children throughout the course of Primary School in an average private school over a burial ceremony or birthday. This misplacement of priorities by parents has affected an arm which ought to augment the efforts of the government in achieving this goal.

- iii. **Poor Remuneration of Teachers:** This has been the order of the day in Kwara State since some years back. It comes in way of non-payment of salary, untimely payment, incomplete payment known *geri-gedi*, nonpayment of allowances, non implementation of increment in salary or even two or more of all these together. Unfortunately, the major victim of these poor treatments is the primary school teachers covered under the scheme of State Universal Basic Education Board (SUBEB). This is not to mean that other categories of teachers are free from this crisis. In an interview with a civil servant who is a teacher in the State Ministry of Education, she stressed while mentioning aforementioned problems associated with the welfare of the teachers that the poor situation has dampened the morale of the teachers, students and even the chances of prospective students whose parents are discouraged about the state of the educational sector in the State. She further submitted that the last promotion of staff took place in 2013.²³ In support of the assertion, a visit to one of the Government owned school; students were captured playing outside their classrooms during school hour. When

queried, they responded that their teachers went out for a ceremony which is not related to study. Below is the photograph capturing the scene



The pictures are typical scenario of students playing outside during class period as a result of teachers attending an occasion that is not part of the school curriculum at Olunlade

Secondary School Ilorin South Local Government of Kwara State which shows the level of indiscipline in the education system. This further shows that no matter the amount invested on infrastructure, if the teachers are not encouraged, the purpose of the sum invested will not be achieved.

- iv. **Poor Maintenance Culture:** one of the major issues that have blemished the efforts of the Government is poor management of the school and educational projects. There are numerous school buildings some in a precariously dilapidated state as a result of poor maintenance. Though this is not only peculiar to the education sector alone, but ordinarily and logically one assume that since over 20% of the State budget has consistently been dedicated to education since at least year 2002 the situation should be better. Conversely, the situation is same if not worse when compared to other sectors.²⁴ Apart from this, specifically in 2006, over 281 Million Naira was disbursed to the State by the Federal government's contribution to Universal Basic Education; 56.2 million Naira for State Universal Basic Education and 31.1 million from the Educational Trust Fund.²⁵ Despite all these it is still pitiable that old and new projects have not been maintained to such an extent that common environmental sanitation of the school environment is done by the students in some cases while in other circumstances it is left untidy. From a participatory interview conducted with some of the students of these schools who spoke under anonymity they claimed that there are no cleaners in the school to sweep classes, wash toilets and conduct sanitation activities as the students do all these. They went further to claim that the toilets constructed are usually locked up and teachers usually have access to it, and the ones that students have access to are not properly taken care of once messed

up. In this aspect, the state government has failed to employ sanitation officers in the schools whereby the responsibility was transferred to the students of the affected schools.

- v. Lack of Proper Data: Major menace that has made it more tasking to tackle the problem of education in Kwara State is that there is no proper record and where they exist there is always high level of disparity. This makes it difficult to be able to truly know the state of affairs. These problems associated with goal two in Kwara State likely prompted over 70% of the respondents of a survey conducted on whether the MDG goal two has been achieved in Kwara State to unequivocally state that the goal has not been met. (See Appendix 1, table 1).

Education in *Islām* and its Relevance in Achieving Universal Primary Education

Islām is the religion of knowledge and understanding that does not excuse ignorance for doing a wrongful act or committing sin. This is based on the fundamental prerequisite of knowledge before action under the Islamic law. From the Islamic perspective, there are three words jointly used for Education with each having its own significance. They are *Tarbiyah*, *Ta'adīb* and *Ta'alim*.²⁶ The word *Tarbiyah* on its own means the development of a person's ability, the act of grooming and directing a kid to a state of adulthood or maturity.²⁷ *Ta'adīb* from a like angle is from the root word *addaba* and it means to refine, discipline, reform or instil moral in a person.²⁸ It can be said to be the process of training a person morally to meet the requirement of the religion and that of the society. The word *Ta'alim* means

A branch of training related to the methodology of teaching students, the types of knowledge, and instilling knowledge in different spheres²⁹

Considering the above three terms, education in Islām can be said as put by an educational expert, Ashraf to be:

[That] which trains the sensibility of pupils in such a manner that in their approach to all kinds of knowledge they are governed by the deeply felt ethical values of Islām. They are trained and mentally so disciplined that they want to acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit but to grow up as rational, righteous beings and to bring about the spiritual, moral and physical welfare of their families, their people and mankind. Their attitude derives from a deep faith in God and a wholehearted acceptance of a God-given moral code.³⁰

Education is placed at very high esteem in Islām and has a very rich background as far back as over 1300 years. This is justified by the fact that the first university is the Islamic University of Al-Azhar which pioneered other western universities.

Status of Education in Islām: In Islām learning and seeking for education is a religious obligation that a person cannot do away with and yet claim to be a Muslim. This is premised on the fact the religion itself is built on Knowledge and that is why the first portion of the Qur’ān revealed to the Prophet (S.A.W) centres on knowledge. (Q96:1-5) Allāh also warns the Muslim in a popular *Hadith Qudsi*³¹ that Muslims should seek for knowledge about him before worshipping him as knowledge is a prerequisite to worship. It is thus obligatory on every Muslim irrespective of race, sex or status to seek for knowledge. The importance of acquisition of knowledge in Islām cannot be over emphasized. Allāh (SWT) rhetorically buttresses this by saying; “can the knowledgeable ones be compared with the ignorant ones?” (Q39:9). The Prophet via *Hadīth* in *Sahīh* Muslim is emphasising the importance of education to religion says:

.....And whoever follows a path to seek knowledge therein, Allāh will make easy for him a path to Paradise. No people gather together in one of the Houses of Allāh, reciting the Book of Allāh and studying it among themselves, except that *sakīnah* (tranquility) descends upon them, and mercy envelops them, and the angels surround them, and Allāh mentions them amongst those who are with Him.³²

The above *Hadīth* shows that the optimum reward of paradise awaits seekers of education without missing the tranquillity of this world either.

Education is acquired through intellect, acquaintances, visuals, sounds and written items and this is why Allāh gives sense organs. The *Qubā* Mosque and the Mosque of the Prophet preceded any other Islamic educational institutions, even though the setting was not formal as we have it today.³³ The question that one will be prompted to ask is what type of knowledge does Islām require a person to have? Many writers such as Salmi have distilled that there are two major approaches to education in this context; the Islamic education and the conventional education.³⁴ The major difference between the two can be drawn from the earlier definitions proffered to the effect that, Islamic education inculcates morality and faith necessary for worldly and heavenly success in its education while the conventional education detaches faith and religion totally from its approach to dissemination of knowledge.³⁵ While the conventional education works towards achieving happiness in this world, the Islamic education goes further by including happiness in the hereafter as one of its goals (Q3:185) that cannot be compromised. From a myopic view based on the evidence earlier adduced, one can say that the type of education Islām preaches is Islamic education as it will aid one in the worship of Allāh. But from a broader sense, it involves any knowledge that will be useful in this world considering the fact that everything one does in this world will either lead to reward or punishment with strong dependence on the attention attached (Q50:18). Hence, a person who studies Architecture for the purpose of gaining lawful livelihood is within the education Islām preaches. Education right from time of the Prophet (S.A.W) normally initiates from the family, and the *Jāhiliyah* known as the period of Ignorance before the coming of Islām was not based on ignorance of illiteracy but ignorance of religious morals and standard.

Islamic education should however be placed above all other forms of education but this is not to mean that no other forms of education should be pursued as ignorantly argued by some groups such as those tagged as *Boko Haram*. In support of this, Maimun and Abdulwahab posit that Islām does not distinguish between religious and general education as they are mutually complementary and are [to be] studied simultaneously in a system of education that aims to inculcate prosperity both in this world and the Hereafter.³⁶ From the foregoing, it is explicit that Islām attaches great value to education even before the agitation and resolution of the United Nations on the MDGs and the clamour that every child should have access to Primary Education without restriction of anybody.

In Kwara State of Nigeria, research conducted as earlier noted shows that the efforts taken by the past and current government are commendable but short of requirement for the achievement of this goal. Contrarily, Islām is a complete way of life that has rules for all that man will come across in this world with how he is to manoeuvre to achieve desired goal.

In analysing the efforts of the Government towards education juristically, it is worthy to say that construction and renovation of classes which is the germane achievement of the Government towards achieving Universal Primary Education is within the purview set by Islām with a distinction being the mode of implementation and motive of establishment. The beauty of Islamic options further lies in the fact that it majorly rests on individual discipline that is instilled by faith. A Muslim does not require a police to chase him out before he does his religious obligation. Based on the problems realized to have hampered the achievement of this goal, Islamic options shall be discussed to excellently remedy the situation.

Islamic Approach for the Achievement of the Educational Goal of MDGs

To achieve universal education using Islāmic options,³⁷ certain measures within the confines of the Islamic Law can be resorted to which will yield a positive effect. To achieve these, the Family, Government and the general public will work conjunctively according to the dictates of Allāh (SWT). The function of the Government can be likened to a car to be used to reach a destination while the whole public is the passengers. If they fail to get on board, the car is useless. The major coordinate of all the ways Islām sets down to help in achieving this goal is the understanding that education and everything that is attached to it is a religious obligation of which iSts observance will attract reward and its neglect attracting divine punishment. This background understanding is very fundamental as it will guide the intention of all and sundry and the importance attached to education. The approaches are discussed below.

Achieving Universal Primary Education through Efforts of the Government:

The Government plays a germane role in the implementation of a policy, they take the greatest share of blame for failure to achieve a set down goal. This is why they have been widely criticized for their failure to achieve the MDGs at the expected time. Under the teaching of Islām, the burden does not only rest on the government but on the general public. The leader of State is responsible to the citizens, he must see to their wellbeing. Thus, proper education is part of the wellbeing of man and this is why the major instrument of learning which the intellect is one of the purposes Islamic Law seeks to protect. The Prophet (S.A.W) said

Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges.³⁸

This *Hadīth* emphasizes the need for the government to be concerned about their wards, and one of the most important things they should invest on is education because education is the bedrock of the religion. It is pertinent to state further that, there are five sacrosanct things that Islamic Law jealously protect; they are often called the *al-daruriyyat al-khamsah*.³⁹ Hierarchically, they are the protection of Religion, life, Intellect, Progeny and Property.⁴⁰ The first which is protection of religion ranks above all others and the government in an Islamic setting must work in accordance with this. The protection of religion extends to education because knowledge is a prerequisite to worship as explained beforehand. From the research carried out, one of the noticeable problems of the government of Kwara State is misplacement of priorities. Consequently, in the budget of the government, education must be prioritized as it ranks above many others. A great deal of finance must be spared for purpose of improving the education sector and in ensuring that education reaches all. Priorities must not only be rightly placed on paper, it must also be placed via implementation. Proper placement of priority involves prompt and adequate payment of the dues of the teachers as against what has become a notorious fact in the state whereby the primary school teachers are the victim of inadequacies of all sort in payment. This should however not be the case based on the fact that the foundation set at primary school is what other institutions will build upon which makes it very important. It is safe to say that reading and writing is a germane if not the most essential tool in learning and this is to be acquired at the primary school stage. Hence the saying you cannot build something on nothing and expect it to stand. A house that is intended to withstand the challenges of breeze and wave needs a proper foundation as the entire amount spent on decoration will do it no favour when the battle of survival becomes imminent. This in essence connotes that to have a strong educational

background for children the apparatus needed must be adequately financed including the teachers at the primary level which is the foundation.

Furthermore, the understanding that educational projects are religious obligation that is highly meritorious will also aid proper maintenance of the already established ones as people ordinary by their nature do not like losing any thing that gives them benefit mundane or heavenly.

Achieving Universal Primary Education through Family Institution: It is a common saying that charity begins from home likewise education begins from home. The first teacher a child has is the mother and the parents are both responsible for the upbringing of the child. Islām encourages the parents to give precedence of interest on the education of the children. They are to spend whatever is within their means to ensure that they give their children the best of education which is not only a moral duty but also a religious duty which attracts reward from Allâh. Allâh (SWT) says,

O ye who believe! save yourselves and your families from a fire whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the commands They receive from Allâh, but do (precisely) what They are commanded. (Q66:6)

One of the most effective ways of protecting one's child who is undoubtedly a member of the family is giving him proper education. The above verse is corroborated by the *Hadīth* of the Prophet on the responsibility Allâh places on every ward, the Prophet said in the earlier quoted *Hadīth* that,

.....a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them.⁴¹

The emphasis in the above *Hadīth* is on the duty of a person to his family, he is not expected in Islām to wait for the government to do everything for him. In the Kwara State context, there are many private primary schools to compliment the government schools, parents who can afford this are encouraged to spend on their children as this will turn out to be investment for them before Allāh in the hereafter.⁴² This will also reduce the population of the already congested government schools to enable those who may not be able to afford the sending their children to private school access government school.

Establishment of Private Schools

Islām has created a working system for the education of man because ignorance is not an excuse. Islām does not only eulogize seeking for knowledge, it also attaches a great reward for dissemination of knowledge. Allāh (SWT) explains via the words of His Prophet (S.A.W) that:

Allāh, His angels, the dwellers of the heaven and the earth, and even the ant in its hole and the fish (in water) supplicate in favour of those who teach people knowledge.⁴³

Pursuant to the above, anybody who establishes a school with the aim of impacting beneficial knowledge to the people will have great reward before Almighty Allāh and he will be placed in high esteem. To a large extent in Kwara State, there are sufficient private schools but the major problem with these schools is the exorbitant tuition fees they charge which in turn drastically reduces the population of those who can have access to it. Founders of Schools should be made to realize that the higher the number of students they train, the better it is for them as this will serve as investment of good deeds which they will reap in manifolds The Prophet while admonishing on the importance of impacting education say

By Allâh, if a single person is guided by Allâh through you, it will be better for you than a whole lot of red camels.⁴⁴

Inferably, the above *Hadīth* addresses the proprietors of these schools to make their paramount goal to be dissemination of knowledge without prejudice to meeting ends meet through the institution because the former is the most beneficial to them. For this reason, private school owners should try to make school fees affordable to the level practicable in other to augment for the public schools. This will in turn increase the number of people who have access to school.

Achieving Universal Primary Education through Efforts of the Muslims

Brotherhood is a salient feature of the religion of Islām, Muslims are meant to be considerate and do things that will benefit one another.

the believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allâh, that ye may receive mercy. (Q49:50).

Muslims from the above verse are not only brothers but must also relate in a good manner with one another. What is encouraged of the fellow Muslims in the achievement of the educational goal is for them to invest more in speech, admonition and enlightenment of others on the importance of education all for the sake of Allâh and His pleasure. This kind of move is lauded by the Prophet (S.A.W) who said

He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account.⁴⁵

Establishing an Islamic oriented school is directly within the message of this *Hadīth*. This can even extend to contributing to build and manage schools. The general public can through what they donate on a periodic basis to establish a school and the day to day running of the

school. This establishment falls within the purview of the three things that the Prophet (S.A.W) says will survive a dead person notably a knowledge that benefits another.⁴⁶ For this reason, Muslims should be encouraged to make *Waqf* or endowment in the name of education because this is a highly meritorious act and at the same time will help in achieving the goal of Universal Primary Education.

Teachers are to also understand that dual reward awaits them for impacting knowledge; that which they may be given as remuneration in this world and that to be given to them by Allâh. They are therefore consoled in Islâm of eternal reward should their remuneration suffer any setback from any of the schools be it Government owned or not. This will be a source of hope to revive their morale and serves as a reminder that they are representatives of Allâh and not just the Government. This will also remedy the attitude of the teachers in the State when faced with entitlement issues.

Achieving Universal Primary Education through Islamic Project Execution Law: Islâm has set down rules for every step of man in this world without leaving out any. In execution of any goal in Islâm, Allâh prohibits mismanagement and embezzlement explicitly within the context of the Qur'ân. Allâh says:

and eat up not one another's property unjustly (in any illegal Way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting Your cases) that You may knowingly eat up a part of the property of others sinfully. (Q2:188)

Allâh also says:

And give to the kindred his due and to the *Miskîn* (poor) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. Verily, spendthrifts are brothers of the Shayātīn (devils), and the Shaitân (Devil - Satan) is ever ungrateful to his Lord. (Q17: 26-27)

Furtherance to the above verses which relate to embezzlement and mismanagement respectively irrespective of the motive behind it, whoever embezzles or mismanages fund in Islām is to be punished in this world and in the hereafter. This punishment involves restitution of the embezzled sum and prohibition of such person from holding any public office for he has betrayed the trust reposed on him by the people. The education sector has since been continuously and grossly funded through its position in the budget of the State and other special funds earlier discussed, yet there is little or nothing to show for it. It requires little analogy to say that the problem lies between mismanagement and corruption or both. With this law in place and running in Islām, many will think twice before they engage in any of the two.

Equitable Distribution of Projects: Islām focuses on equity as against equality or favouritism, which implies that everyone should be treated based on his peculiar situation which distinguishes him from another.(Q5:8) In essence, in a setting where they lag behind in education Government needs to give attention more to it. The area of abode or political ideology should not be a ground for neglecting their need. This setting will remedy the issue of neglect of the rural area as against the concentration of projects in the urban area either as a result of political motive or other. It will be done in line with the proportion of the population of the people in the environment and their access to education.

Proper Enlightenment

Islām does not restrict knowledge to any particular sex or age, girls are also allowed just like men in education. The Prophet (S.A.W) clearly says; seeking for knowledge is obligatory upon every Muslim...⁴⁷

Conclusion

The whole public needs to be well abreast of the position of education in Islām, some might have erroneously deprived their wards the opportunity of attending school due to poor understanding of the rules governing learning. The entire aforesaid if conjunctively put in to practice in line with the teaching of Islām, the goal will be achieved beyond expectation and the beauty will be well appreciated when this knowledge is put into implementation because moral education has also been instilled. This is to mean that steps must be taken in the same vein to ensure that what is acquired is implemented.

APPENDIX I

Research Question on Goal Two: To what extent is Kwara State government able to attain the objectives of Universal Primary Education?

Table 1
Response of Achieving Universal Primary Education

S/ N	Items	YES	Percent	NO	Percent
1	Pupils are being taught under the tree.	56	56.0	44	44.0
2	The constructed 63 classrooms under the Education Tax Fund (ETF) and school development during Governor Saraki's administration were not in good conditions.	72	72.0	28	28.0
3	Teachers to teach these pupils are not being motivated and encouraged by the state government.	83	83.0	17	17.0
4	Despite MDGs supports to education in the state, yet public schools cannot compete with private ones.	66	66.0	34	34.0
5	School buildings are dilapidated in the state which affects effective teaching and learning process.	77	77.0	23	23.0
6	Teachers' promotion is embarrassing without any effect on their salaries.	69	69.0	31	31.0
Average Percent			70.5	29.5	

Source: Field Work, 2018

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