



A History of Islamic Scholarship in Zaria City Shaykh Yahuza Ibn Sa'ad and His Contemporaries in the Development of Islamic Knowledge in Zaria City 1806 – 1960.

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Abstract

The paper examines the history of Islamic Scholarship in Zaria City. This is done by examining the life and time of Shaykh Yahuza Ibn Sa'ad 1883 – 1959 and his contemporaries. The paper argues that the development of Islamic system of education and scholarship in Zaria led to the emergence of many Centres of Islamic learning, among is that of Shaykh Yahuza Ibn Sa'ad in Limancin Iya quarter. This Centres was nurtured by his ancestors and development by Shaykh Yauza Ibn Sa'ad to the extent that, it became in a renowned Centre of Islamic scholarship in Zaria city. The paper also argues that, Shaykh Yahuza's contemporaries are Shaykh Musa Ishaq founder of Magajiya Ward Centre of Islamic learning in Zaria City and Shaykh Abdul-Rahman successor of Shaykh Sani Ibn Rilwan in Kofan Doka Ward Centre of Islamic learning in Zaria City as well as other renowned Islamic scholars in Kusfa, Kona, Juma, Kakaki, Zaria City whose life and times cannot be cover in this paper. The paper relies on oral information through oral interviews, written documents both published and unpublished sources and archival materials.

Keywords: History, Islamic Scholarship, Zaria City, Shaykh Yahuza, Contemporaries

Introduction

As result of recent historical findings about History of Islamic Scholarship in Zaria City, this paper titled "Islamic Scholarship in Zaria City: Shaykh Yahuza Ibn Sa'ad (d.1958) and his Contemporaries," aims to reconstruct the history of a renowned Islamic scholar and the popular Quranic-Islamic education centre (Makarantan Allo) in Limancin Iya ward, Zaria city. The centre was founded by Shaykh Yahuza Ibn Sa'ad's ancestors and continued to thrive under his leadership. The paper also highlights the five successors, known as Khalifas, namely Shaykh Sani Ibn Yahuza (d.1958), Shaykh Salisu Ibn Yahuza (d. 1975), Shaykh Sirajo Ibn Yahuza (d. 1981), Shaykh Mukhtar Ibn Yahuza (d.1983), and the current leader Shaykh Muhammadu Ghali Ibn Yahuza, who has been leading since 1983. The objective is to provide a comprehensive understanding of the historical significance and continuity of this Islamic centre and its scholars in Zaria City.¹ It is interesting to note that the last Kahalifa Shaykh M. Ghali had transformed the Centre into Shaykh Yahuza Faidatu College of Arabic and Islamic studied Limancin Iya-Zaria City modelled after the public school system of education in Nigeria that prepared students for admission into universities

¹ Y. Abubakar, A History of Islamic Education in Zaria City. 1806-1960, An Unpublished M.A. History Dissertation at the Department of History, A.B.U. Zaria Nigeria, 2017.



and colleges of education across Nigeria.² The paper discusses the introduction of Islam into Zaria-city, and how, when and by who, and how Islam was successfully integrated into the social life of the majority populations in the city and how it became a state religion with peripheral Islamic institution of the Liman Kona, the Imams of Jumah, Salenke and the administration of Islamic Judiciary system of Justices under the leadership of Islamic judge (Alkali).³ The paper discusses, in addition to the history and composition of contemporaries Islamic scholars in Zaria City of Shaykh Yahuza Ibn Sa'ad, such as Shaykh Musa Ishaq, the founder of Magajiya ward Zaria City centre of Islamic education with whom they both studied together. First, with Shaykh Waziri Ummaru of Kakaki Ward Centre of Islamic Education along with the successor of the Centre. Shaykh Ma'aji Ishaq and secondly with Shaykh Sani Ibn Rilwan (d. 1932) of Kofan Doka Centre of Islamic Education along with the immediate successor of the Centre, Shaykh Abdul-Rahman (d. 1953).⁴ Other contemporaries Islamic scholars of the Shaykh Yahuza Ibn Sa'ad can also be found in different Centres across Zaria City City such as in the houses of Shaykh Shitu Ibn Abdul-Rauf in Kusfa-ward Zaria City, Kona Ward Zaria City and Jumah-ward Zaria City as well as scholars whom history have not been brought to limelight scattered all-over Zaria City during the life and time of Shaykh Yahuza Ibn Sa'ad Zaria.

Islam in Zaria City

The advent of Islam in Zaria City of Zazzau Kingdom is part of the history of Islam in the Kanem-Borno Empire and Hausa land.⁵ Islam reached the Savannah regions of West Africa through commercial links with North Africa. Trade and commerce also paved the way for the introduction of the new elements of the material culture of Islam into Hausa land and made it possible for the intellectual development which naturally followed the introduction of literacy and for which parts of western Sudan were to become famous in centuries to come. Islam was first accepted by the Kanem-Borno ruler Mai Umame Jilmi 1085-1097 at the hand of an eminent Muslim school flamed Muhammad Mani.⁶ Mai Umme Jilmi's son Mai Dunama I 1097-1150 continued with his father's interests in learning, Islamic scholarship and practising Islam and went on pilgrimage to Mecca. During the reign of Mai Dunama II 1221 – 1255, contacts were established through correspondence with Tunisia in the Maghreb in 1257. At about the same time, a college and hostel were established in Cairo-Egypt for students and scholars of the Kanem-Borno region who came there in search of Islamic Knowledge. Towards the end of the 13th century, Kanem-Borno became a Centre of Islamic learning, Islamic scholarship, and famous teachers come from Sankore University in Timbuktu-

² Oral Interview with Shaykh Muhammad Ghali Ibn Yahuza Zaria, at his residence in Limancin Iya, Zaria City, on 11/05/2015, age 82 years.

³ Smith, A. *Some Notes on the History of Zazzau under Hausa King* in Mot, M.J. (ed.) *Zaria and Its Region*, Department of Geography. Occasional Paper No. 4. 1970.

⁴ Y. Abubakar, *A History of Islamic Education in Zaria City. 1806-1960*, An Unpublished M.A. History Dissertation at the Department of History, A.B.U. Zaria Nigeria, 2017.

⁵ Smith, A. *Some Notes on the History of Zazzau under Hausa King* in Mot, M.J. (ed.) *Zaria and Its Region*, Department of Geography. Occasional Paper No. 4. 1970.

⁶ Sule Mohammad, "Education and Nation Building: Some Reflections on Curriculum Development in Nigeria to 2010". A Seminar paper presented at the 55th Annual Congress of the Historical Society of Nigeria, A.B.U. Zaria, 25th – 27th October, 2010.



Mali to preach and teach Islamic jurisprudence (*Fighu*). During the 14th century, Kanem-Borno scholars and poets achieved a very high standard in writing the classical Arabic language.⁷

Islam as a religion was introduced into Hausa land in the early 14th century by traders and Islamic scholars, especially of Wangarawa extraction. The Wangarawa traders and scholars were responsible for introducing Islam into Kano during the reign of King Ali Yaji 1349-1385, who built a mosque with an Imam, Muezzin and appointed Islam Judge (*Qadi*) to administer Islamic law in the court. The reign of Yaqub, 1452-1463, saw some Fulani Islamic scholars migrating to Kano, bringing with them books on Islamic theology (*Tauhid*) and Jurisprudence (*Fighu*). During the reign of Muhammad Rumfa 1463-1499, Islam as a religion of the state was firmly rooted and Islamic principles were taught in different places throughout Kano. It is reported that Muhammad Rumfa used to consult the Muslim scholar and theologian Muhammad Abdal-Karim Al-Maghili 1440-1585 who was a North-African *Alim* Berber from Tlemcen, the capital of the Kingdom of Tlemcen now in modern day Algeria.⁸

Katsina also became famous as the centre of learning during the 15th century as a result of Al-Maghili's visit. Similarly, a large number of Islamic scholars from the Sankore University of Timbuktu-Mali, visited Katsina bringing with them books on divinity and etymology. As a result, in the late 17th century, Katsina had produced native Islamic scholars like Muhammad Dan Marina (d. 1655) and Muhammad Dan Masani (d. 1667).⁹

The history of Islam in Zaria City of Zazzau Kingdom is slightly different from that of Kanem-Borno, Kano and Katsina, which is surrounded by many historical controversies mainly from trained academic historians, Islamic scholars, as well as other commentators in the historical development of Islam in Zaria city. A. Smith,¹⁰ S.A., Balogun,¹¹ A. I. Doi¹² and U., Dalhatu¹³ all shared the same opinions that, Zaria City of Zazzau kingdom remained largely without the influence of Islam until the early second half of the 16th century that Zazzau kingdom began to feel the direct impact of Islam under the reign of Muhammad Rabbo, the 17th king in the king list of Zazzau in the second half the 16th century. In the same vein, the Limans of Kona,¹⁴ and the Imams of Jumah¹⁵ wards Zaria City argue almost similar to the above arguments. It was around that period as a result of the preaching and teaching of the Islamic scholars from houses or wards that Islam was firmly rooted

⁷ Smith, A. *Some Notes on the History of Zazzau under Hausa King* in Mot, M.J. (ed.) *Zaria and Its Region*, Department of Geography. Occasional Paper No. 4. 1970.

⁸ Smith, A. *Some Notes on the History of Zazzau under Hausa King* in Mot, M.J. (ed.) *Zaria and Its Region*, Department of Geography. Occasional Paper No. 4. 1970.

⁹ Smith, A. *Some Notes on the History of Zazzau under Hausa King* in Mot, M.J. (ed.) *Zaria and Its Region*, Department of Geography. Occasional Paper No. 4. 1970.

¹⁰ Smith, A. *Some Notes on the History of Zazzau under Hausa King* in Mot, M.J. (ed.) *Zaria and Its Region*, Department of Geography. Occasional Paper No. 4. 1970.

¹¹ Balogun, S.A. "History of Islam up to 1800" in *Groundwork of Nigerian History* edited by Obaro Ikeme; Heinemann Educational Books, Nigeria, 1980

¹² Abdurrahman I. Doi, *Islam in Nigeria*, Published and printed by Gaskiya Corporation Limited, Zaria. Kaduna State Nigeria. 1984

¹³ Usman Dalhatu, Mallam Ja'afaru Dan Isiyaku, the Greatest Emir of Zazzau, Wood Packer Communication Limited P.O. Box 730, Zaria, Nigeria. 2002

¹⁴ Oral interview with Shaykh Muhammad Sani, Liman Kona at residence at Limancin Kona ward Zaria city on 21/04/2014, age 76 years.

¹⁵ Dalhatu, Kasimu, "Kasimu Muhammad Yero the 15th Iman from the Fulanin Anguwan Juma, unpublished Hausa working paper 2015.



as a religion of the leading to the construction of the first Friday mosque in Jumah as well as employing some of the scholars to serve as advisers, judges in the court of Zazzau up to the extent they emergence to constitute members of the traditional council of King-makers and Islamic scholars in the state.

The Times of Shaykh Yahuza Ibn Sa'ad Zaria

Shaykh Yahuza Ibn Sa'ad (d.1958) was a pious and learned Islamic scholar, knowledgeable in the sciences of jurisprudence (*Fighu*), and a mentor for many Islamic scholars in Zaria City. His full name is Al-Shaykh Yahuza Ibn Sa'ad Ibn Muhammad Ibn Abdullahi Al-Maliki, Al-Ash'ari, Al-Tijjani and he is a follower of Shaykh Ibrahim Inyas.¹⁶ He was born in Wusono in the present-day Igbi local government area of Kaduna State, during the reign of the deposed Emir of Zazzau Mallam Sambo 1881-90. His mother was Munaya, the daughter of Muhammad Ibn Suleiman Ibn Haruna, all of the Fulani-Islamic scholars. He started his early Quranic studies with his father, and later on, his father sent him to another Islamic scholar, Shaykh Hafiz Abdul-Rauf, where he completed the memorization of the Quran within a short time. But later on, he went to Kanem-Borno, where he completed the memorization of the Quran. Afterwards, he started searching for advanced Islamic knowledge with his father, Shaykh Sa'ad Ibn Muhammad Ibn Abdullahi. He went to other prominent Islamic scholars in Zaria City City such as Shaykh Akilu Ibn Haji in Kusfa ward Zaria City, Shaykh-Waziri Umbaru in Kakaki Ward Zaria City, and Shaykh Sani Ibn Rilwan in Kofan Doka ward Zaria city. He also went to Madobi-Gezawa in Kano. In Madobi, he studied under Shaykh Babale and Shaykh Sadiq, while in Gezawa, he went to Shaykh Ma'aruf to read Ashafa and Muwatta of Imam Malik. In his quest for further knowledge, he went to Kaolack-Senegal and studied under Shaykh Ibrahim Ibn Abdullahi Inyas.¹⁷

After his successful journey of *Yawon Almajiranci* to complete his education in Zaria City and beyond, he continued with the traditions of his ancestor of establishing a Centre of Islamic education around 1932. He taught virtually all aspects of Islamic education to his students, such as *Tafsir* interpretation and commentaries of the Quran, *Al-Hisab* –Aristhematic, *Sarfu* and *Tussawuf* – Sufism, *Lugga* – language, *Balaga*-Rhetoric, *Mantiq*-Logic, *Tasrif*-grammatical etymology, *Hadith* prophetic traditions, *Nahwu*-grammar, *Tauhid*-theology, *Mastalahu-Hadith*-Hadith method, *Al-Adab*-literature, *Al-Arudi*-poetry and *Fighu*-Jurisprudence to mention few. The first generation of Shaykh Yahuza's students include students from different parts of Nigeria and West Africa, such as Shaykh Adamu Badamagare Azare-Bauchi, Shaykh Usman Al-Hafizu Kanfage ward Zaria City, Shaykh Muhammad Aminu Salami Sokoto, Shaykh Abdullah Baban Jare-Juma ward Zaria city, Shaykh (Alh) Ibrahim – Sarkin Ruwa Zazzau, Shaykh Imamu Kumasi-Accra Ghana, Shaykh Baban Makaranta-Accra Ghana, Shaykh Baba Kumasi – Accra Ghana, Shaykh Abdul-Rahman Kofan Doka and Zaria City, Shaykh Imam Muhammad Yero-Juma ward Zaria City, Shaykh Imam Abdulkadir-Kubau, Shaykh Datti Ka-Yarda Saminaka, Shaykh Ibrahim Musshadatu-Jos, Shaykh

¹⁶ Oral interview with Shaykh Muhammadu Ghali ibn Yahuza Zaria at Anguwan Limanci Iya Zaria City on 11/05/2015, age 82 years. See also, Muhammadu Mustapha Gwadabe, the life and time of a scholar of Zaria (Nigeria) Shaykh Yahuza B. Sa'ad 1883-1958. *Aria Annual Review of Islam in Africa* Issue No. 11. Centre for Contemporary Islam University of Cape Town 2012. Pp. 68-72

¹⁷ Oral interview with Shaykh Muhammadu Ghali ibn Yahuza Zaria at Anguwan Limanci Iya Zaria City on 11/05/2015, age 82 years.



Hudu-Fatika ward Zaria City, Shaykh Bello-Fatika ward Zaria City, Shaykh Sanda-Juma ward Zaria City, Shaykh Jissambo Zazzau Zaria City, Shaykh Sambo Sarkin Fada Zazzau, Shaykh Abubakar Abarshe Kofan Doka ward Zaria city, Shaykh Muttaka Coomasie Alkali Ward Zaria city, Shaykh Abubakar Chota Republic of Niger, Shaykh Adamu Gibirima-Yobe, Shaykh Jafaru – Katsina, Liman Kona Shaykh Aliyu Ibn Ibrahim Limancin Kona ward Zaria city, Shaykh Dahiru Chief Imam Nassarawa and Umar Sanda Juma ward Zaria city, Shaykh Yahuza Ibn Sa'ad is married to four wives namely, Rabiatu, Hadijatu, Hafsatu, Bilkiisu and his blessed with twenty-six children.¹⁸

Shaykh Yahuza Zaria, unlike other Islamic scholars in Zaria, travelled widely in Nigeria and West Africa, visiting families/relations, friends, scholars, and students, and preaching in the Republic of Niger, Ghana, Senegal, as well as Kano, where he settled down briefly for some time in Madobi. While in Kano, he came into contact with the wealthy trader Alhassan Dantata, who wanted Shaykh Yahuza to settle permanently in Kano. As a result of his contact with the Shaykh, Alhassan made all the necessary arrangements for a naming ceremony when the Shaykh's wife delivered in Kano. Shaykh Yahuza lived for some time in Ghana, where he was well-received by both Islamic scholars and his students. In Ghana, he heard the story of Shaykh Ibrahim Inyas, a popular Islamic scholar in Senegal, who was considered a reformer (*Mujjadi*) of the contemporary era. Shaykh Yahuza asked whether Shaykh Ibrahim had published a book, and if any, whether his book was seen in Hausa land. He wanted to see a copy. They brought a copy of Shaykh Ibrahim's book called *Kashif al-Ibas* (solution for problems) to Shaykh Yahuza. He studied the book from cover to cover. From then, Shaykh Yahuza confirmed that Shaykh Ibrahim is very special because there are some words in the book that no scholar or student can use without the author's permission. As a result, *Kashif al-Ibas* was responsible for making Shaykh Yahuza submit to Shaykh Ibrahim without even personal contact. From then on, Shaykh Yahuza published a poem of allegiance to Shaykh Ibrahim Niass with 85 stanzas titled *al-Mimiyatul al-Ibrahimiyya Fi Madhi Sahibul Faidha al-Tijjaniyya*, meaning "poem ending with "M" in praise of custodian of the Tijjaniyya divine flood". He sent the published copy of the poem to Shaykh Ibrahim in Senegal, who humbly accepted Shaykh Yahuza's loyalty.¹⁹

According to G. N. Yunusa, the Mimiya is the first literary work among other Tijjaniyya literature produced in Zaria whose theme is essentially on Shaykh Ibrahim Niass and the new doctrine of Faidah. It also became one of the important literary mediums, which influenced the people of Zaria, Niger Republic and the Gold Coast, where Shaykh Yahuza had many followers and students, such as Baban Makaranta in Accra.²⁰ He started the poem in the introduction with *Bismillah-ir-Rahman-ir-Rahim* (in the name of Allah, the Most Beneficial, the Most Merciful), may the peace and blessings of Allah (S.W.T.) be upon our prophet Muhammad *Sall-Allahu'alaihi wa Sallam*, who open-up the treasure of Allah eternity and complete the prophethood, with his family (Ahl-I Bayt), his blessed and learned companions (Sahabah) and all those that followed Him to the last day of judgment. After that, he said that this *Takhmis*, which he arranged in this poem named Mimiya Ibrahimiyyah in the praises of Faidah Tijjaniya is arranged in a poor manner upon the mercy of Allah by Yahuza ibn Sa'ad Al-Zazaky which he rendered it to Allah in praises of his reformer of our contemporary

¹⁸ Oral interview with Mallam Ahmad Sukairaj Ibn Muhammadu Ghali Principal of Shaykh Yahuza Faidatu College of Arabic and Islamic Studies at Limancin Iya, on 11/5/2015, age, 45 years.

¹⁹ Oral interview with Mallam Ahmad Sukairaj Ibn Muhammadu Ghali Principal of Shaykh Yahuza Faidatu College of Arabic and Islamic Studies at Limancin Iya, on 11/5/2015, age, 45 years.

²⁰ Gambo Nasiru Yunusa, "The Role of Sheikh Ibrahim Niass in the Development of Tijjaniyah Order in Zaria circa 1948 – 2010", an Unpublished M.A. History Dissertation, Department of History, A.B.U. Zaria, 2015, pp 106-107.



era and time Al-Shaykh Ibrahim Niass ibn Shaykh Abdullahi of Kaolack – Senegal May Allah be pleased with him. Below are examples of the first five (5) stanzas on page (1 of 18), in the *Mimiya Ibrahimiyya* by Shaykh Yahuza ibn Sa'ad, translated from Arabic into English.

Oh you who are looking for savior,
Skillful guide and exalted savior,
He calls to salvation that is apparent and beneficial.
Oh you, my beloved hurry and travel to Kaolack-Senegal.
For you to obtain protection from a scholar with a comprehensive understanding.

Prominent and influential scholar, a savior of mankind.
Successor of our Shaykh, a leader who exists for others.
He is the teacher of great teachers.
He is the leader of the age, the light upon darkness.
He wishes prosperity, and incomparably mighty.

He is noble, sagacious, and a learnt jurist.
He is a purifying guide who eradicates religious innovations.
He is right and clear in his thought.
He is God-fearing, learned, alert and distinguished.
He is intelligent, thankful, awake and patient.

He responds to any hopeful if he comes to him.
He showers gifts to whoever comes to him.
Amazingly, he gives even to his enemies.
He is patient and does not worry about whoever offended him.
He fears Allah like no one else.

He is like Imam Sibawaihi in Nahwu (Grammar).
He is like Imam Sakaki in Ballaga/Ma'ani (Rhetoric)
He is like Siyudi in our contemporary era.
He has pleasurable speech, full of clarity.



He beautified his words like an arranged gold.²¹

Contemporaries of Shaykh Yahuza Ibn Sa'ad Zaria and their History of Learning in Zaria

There were few exceptions of Islamic scholars in Zaria with the calibre and strength of Islamic knowledge of shaykh Yahuza Ibn Sa'ad in the history of Islamic education and scholarship in terms of producing volumes of Islamic repositories and Hausa Ajami works of literature and correspondences with other Islamic scholars within and outside Nigeria in the 21st century in the of letters and *Kasidatul* –Islamic poems compared to shaykh Yahuza Zaria. For instance, twenty-four titles volumes of books and poems were credited to him like.

1. *Fathu Jawad Fi Sharihil Irshad*
2. *Bustanun Fi Sha'ani Islahin nikahi*
3. *Sha'anun niyyati fil ibadat*
4. *Miftahul tauhid fil ma'aritatul safalilahi majidi*
5. *Takhmisu kasidatu Burda Lillbusiri*
6. *Targibul Ikhwani Fi Madhi Shaykhina Ahmadu Tijjani*
7. *Takhmisu Kasidatu Tafutta Fil Waazi*
8. *Almimiyatul al-IbrahimiyyFil Madahi Sahibul Faidha Attijjaniyya*
9. *Tabshiru Ikhwani Fi Akhzi Zaili Shaikhima Attijjani*
10. *Mudlabul Khulanfi Wirdi Shaikhina Ahmadu Tijjani*
11. *Minhajussalik Fi Ma'arifatin Manasiki*
12. *Attahulli Sani Fi Nazami al-Ashamawi*
13. *Raudullisani Fi Amakinil Basmalati*
14. *Khulasatul Mabihi Fi Mahiyyati Hawadisi*
15. *Almaddimatu Fi Ma'a Zamali Akidati Assunusi*
16. *Marshidil Ikhwanilla Madhi Imamina Attajjani*
17. *Sullamat Ikhwani Almausuli ila Zaili Ahmadil Attijjani*
18. *Addaliyatu Fi Madhi Shaikhina Ahmadu Attijjani*
19. *Rasidatu Lil Wa;azi Wal Irshadi*
20. *Takrizun Fi Rafil Malami*
21. *Kasidatu Madaha Biha Dhafahu Asshariful Ibn Arabic Almurtani (Asshajidi)*
22. *Kasidatu Madaha Biha Tilmizahu Ibrahim (Sarkin Ruwa)*

²¹ Shaykh Yahuza Ibn Sa'ad, Al-Mimiyatul Al-Ibrahimiyya Fimadhi Sahibul Faidha Al-Tijjaniyya p.1 of 18



23. *Hafidatun Fi Manzumali Suguru Lissunusi*
24. *Takhmisu Kasidatul Khadarami Almashrabi Bi Izama-Shiita.*²²

The only few exceptional him to have existed at the time and doubled as teachers are Shaykh Waziri Ummaru of Kakaki Ward Zaria City City and Shaykh Sani Ibn Rilwan of Kofan Doka Ward Zaria City whose writings and repositories are yet to be explored and investigated by historians. It is worth at this junction to note that the only Islamic scholar in Zaria City who can match correctly to the position of Shaykh Yahuza and the caliber of his contemporary with whom they studied together collectively in different centres Islamic education, learning and scholarship in Zaria City , but who independently founded one of the remarkable Centre of Islamic education and Islamic scholarship in Zaria City whose scholars to date constitute significant members of Zazzau Emirate council of Islamic scholars and this particular scholar is no order than Al-Shaykh Musa Ibn Ishaq Magajiya ward Zaria City and shaykh Abdul-Rahman of Kofan Doka of whom he met separately at the two Centres of Islamic scholarship.²³

The history of Shaykh Musa Ishaq, the founder of the Magajiya Centre of Islamic Education, is relatively scanty, according to an informant.²⁴ Most of the Shaykhs obtained their Quranic and Higher Islamic education in Zaria City City and the surrounding areas. Shaykh Musa Ishaq studied under Shaykh Waziri Umar of Kakaki Ward Zaria and Shaykh Sani Ibn Rilwan of Kofan Doka Ward Zaria City respectively. Shaykh Musa was said to have established his centre after the completion of his education probably during the reign of Emir of Zazzau Mallam Ibrahim Dan Kwasau 1924-36 in Magajiya Ward, Zaria City. His first generation of students includes future Islamic scholars such as Shaykh Aliyu – Doya ward Zaria, Shaykh Aliyu Musa Dan Tsoho – Kofan Doka Ward Zaria, Shaykh Usman – Akali Ward Zaria, Shaykh Mazawada – Tukur-Tukur ward Zaria, Shaykh Saidu Maiyarbawa – Kusfa ward – Zaria and father to Shaykh Ahmad Saidu Makari and grandfather of professor Ibrahim Saidu Makari, Shaykh Muttaka Comasie – Alkali Ward – Zaria, Shaykh Aliyu Alkali – Kakaki Ward Zaria, Shaykh Muhammad Bafulatani, Shaykh Umar Dan Ringi

Meanwhile, other students of Shaykh Musa came from all the wards in Zaria City like Kusfa, Bakin Kasuwa-Nufawa ward Zaria city, Kofan Doka, Liman Iya, Kofan Kauyambana, Kofan Gayan, Kofan Kona, Liman Kona, Fanwanki, Kofan Kibo as well as Fulani students from Sokoto, Bauchi, Gombe, Katsina, Zamfara, Kano, Makarfi and Rogo respectively. Shaykh Musa taught many Islamic subjects to his students, and according to an informant, there were about ten specific classical Islamic books which no other Islamic scholar in Zaria at that time could teach perfectly except Shaykh Musa. Shaykh Musa is blessed with ten children, namely: Adamu, Muhammadu, Bashir (the present successor), Abdulkarim, Suleiman, Ahmadu, Idris, Hadijatu, Sa'adatu and Fatima.

Immediately after the death of Shaykh Sani Ibn Rilwan during the reign of Emir of Zazzau Mallam Ibrahim Dan Kwasau 1924-36, he was succeeded by Shaykh Abdul-Rahman Lawal (Dikko), even though the Shaykh was supposed to be succeeded by his immediate brother Shaykh Aminu Ibn

²² Oral interview with Mallam Ahmad Sukairaj Ibn Muhammad Ghali at Limancin Iya, on 11/5/2015, aged 45 years.

²³ Y. Abubakar, A History of Islamic Education in Zaria City, 1806-1960 see also, Y. Abubakar, A History of Education in Kofan Doka Zaria City circa 1858-1975, an unpublished B.A. History Project at the Department of History A.B.U. Zaria, 2008.

²⁴ Oral Interview with Shaykh Bashir, Musa (son of Shaykh Musa Ishaq) Magajiya at Residence at Magajiya ward Zaria City on 25/04/2015, age 75 years, and because of his health issue at the time of interview, he was assisted by Mallam Musa Muhammadu Inuwa - son of the first successor of Shaykh Musa Ishaq, Shaykh Muhammadu Ishaq (Inuwa) age 65 years.



Rilwan. But Shaykh Aminu had already migrated from Kofan Doka to a village called Rahama along old Jos road and established his own personal Islamic school. Interestingly, students of Shaykh Aminu are also reported to have come from all over Zazzau to Rahama in search of Islamic knowledge. Among his devoted students were future Islamic scholars of the Kofan Doka ward, such as Shaykh Aliyu Musa DanTsoho, Shaykh Salihu Manomi, Shaykh Ibrahim Sabo (*Ba ka ci da haki*), Shaykh Abubakar Abarshe, Shaykh Yahaya and Shaykh Mika'ilu Dan Na-Gwaggo. They all lived and taught in Kofan Doka Zaria in their independent and respective schools. Shaykh Aminu Ibn Rilwan is blessed with five children, namely Shaykh Adamu, Shaykh Musa, Shaykh Aliyu (*Alu*), Madina and Maudai.²⁵

Shaykh Abdul-Rahman Kofan Doka, the direct successor of Shaykh Sani, started his early Islamic education at home in Kofan Doka under the influence of two eminent Islamic scholars, namely Shaykh Sani and his brother Shaykh Aminu. He also studied under Shaykh/Waziri Umar at Kakaki ward, Shaykh Yahuza Ibn Sa'ad, and their contemporaries in Zaria and beyond. Shaykh Abdul-Rahman Islamic School, even though an indirect continuation of Shaykh Sani Centre, did not in any measure lose its original form in terms of size of the students and teachings. He is reported to have a comprehensive understanding of the twelve branches of Islamic knowledge, namely: *Lugga* (language), *Balaga* (Rhetoric), *Mantiq* (Logic), *Tasrif* (Grammatical etymology), *Hadith* (prophetic traditions), *Tafsir* (Quranic Interpretation), *Nahwu* (Grammar), *Tauhid* (Theology), *Mastalahul Hadith* (Hadith method), *Al-Adab* (Literature), *Al-Arudi* (poetry method) and *Fiqhu* (Jurisprudence)²⁶ even more than his predecessor Shaykh Sani. Students came to the centre from all over Zazzau emirate and beyond in search of Islamic knowledge, including students from Kano, Katsina, Zamfara, Gwandu and Sokoto.

Among the devoted students of Shaykh Abdul-Rahman of Kofan Dokan Centre of Islamic Education were:

Shaykh Abdulkarim Sadiq, Juma Ward – Zaria City; Shaykh/Professor Mukhtar Abdul Rahman, Kofan Doka Ward – Zaria; Shaykh/Qadi Aliyu Abdul Rahman, Kofan Doka Ward – Zaria; Shaykh Rilwan Abdul Rahman, Kofan Doka Ward – Zaria; Shaykh Muttaka Coomassie, Alkali Ward – Zaria; Ahmadu Rufai, Lokoja - Kogi²⁷

Shaykh Abdul-Rahman of Kofan Doka was so prominent as an Islamic scholar in Zaria that towards the end of the reign of Emir of Zazzau Mallam Ja'afanu Dan Isiyaku (1936 – 1959), he and Shaykh (Hafiz) Abubakar Abarshe also from Kofan Doka conducted the Quranic interpretation (*Tafsir*) at the central mosque Zaria in the month of Ramadan. Shaykh Abdul-Rahman of Kofan Doka died in 1953 during the reign of Emir of Zazzau Ja'afaru Dan Isiyaku, 1936 - 59.²⁸

²⁵ Oral interview with Shaykh Ibrahim Adamu in Kofan Doka Zaria city, on 14/7/2002, age 65 years. In my Unpublished B.A (History) project titled, A History of Education in Kofan Doka Zaria city Circa 1850-1975. Department of History, ABU, Zaria 2007

²⁶ Oral interview with Shaykh Ibrahim Adamu in Kofan Doka Zaria city, on 14/7/2002, age 65 years.

²⁷ Ahmad Rufai Mohammad, History of the Spread of Islam in the Niger-Benue Confluence Area; Igala land and, Ebiraland and Lokoja c. 1900 – 1960, Ibadan University Press, 2014. In Arewa House Archives list of Professor John E. Laver's collection prepared by Musa Salihu Muhammad, Arewa Archives center for Historical documentation and Resrach A.B.U Kaduna 2016 .p.190.

²⁸ Ibid, pp 11-12.



Shaykh Abdul-Rahman was succeeded by Shaykh Rilwan Aliyu, popularly known as Mallam Abba²⁹.

Conclusion

The traditional Islamic education in Zaria City is gradually going into untimely extinction due to the emergence of Islamiyya schools in different wards and houses in Zaria. Some of the traditional Islamic schools/Centre in Zaria City have physically disappeared, ending with the death of either the founders or some of the pioneering Islamic scholars in the Centres. The affected Centre are the Shaykh Sani Ibn Rilwan Kofan Doka Ward and the emergence of an Islamiyya school run and managed on a community basis. In Shaykh Musa Ishaq of Magajiya Ward Centres, the traditional Islamic educational system and advanced Islamic scholarship is maintained, but not in their original form as it was reported in the past. In fact, some of these schools have suffered and survived a series of transitional problems and decades of governmental programs and policies of reforms in the educational sector in Nigeria.

Today, what we witness in some of the old and historical centres of Islamic learning in Zaria is the emergence of Islamic scholars from the new Islamic schools/institutions with higher university degrees in Islamic law (Shariah) and Arabic/Islamic Studies. Some of them are Professors of Arabic/Islamic Studies in institutions of higher education. Examples include the late Professor Mukhtar Abdul-Rahman, and Khadi Aliyu Abdul-Rahman from Kofan Doka Centre, to mention a few. Today, the chains of succession into the leadership in some of the centres that still maintain the traditional Quranic system of education in Zaria City remain largely from father to son for the politico-economic, social, cultural and religious benefits.

²⁹ When Abdul-Rahman died in 1953, he is supposed to be succeeded by his immediate brother Shaykh Yusha'u. But Shaykh Yusha'u was already a business merchant at Tudun Wada – Zaria Market and did not to much involve in the school management. It was Shaykh Rilwan Aliyu as a scholar/student of Shaykh Abdul-Rahman that directly took over the affairs of the centre from Shaykh Abdul-Rahman.



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Oral Interviews

S/N	Name	Age	Occupation	Place	Date
1.	Mallam Mustapha Shaykh Salisu ibn Yahuza	age, 45 years	Islamic Scholar	Anguwan Limanci Iya Ward Zaria City	11/05/2015
2.	Dr. Abubakar Aliyu Abbas (Shamsuddeen)	59 years	Senior Leturer, ABU Zaria	Katukan Zage-Zagi, Zaria City	14/11/2015
3.	Professor Illiyasu Abbas	age 50 years	Professor of Arabic	Katuka Zage-Zagi Ward, Zaria City	14/11/2015
4.	Mallam Ahmad Sukairaj Ibn Muhammad Ghali	45 years	Principal	Limancin Iya	11/5/2015



5.	Mallam Buhari Shaykh Sirajo Ibn Yahuza Zaria	58 years	Islamic Scholar	Anguwan Rubu Zaria City	11/05/2015
6.	Mallama Fatima Shaykh Mukhtar Ibn Yahuza Zaria	45 years	House Wife	Anguwan Limancin Iya ward Zaria City	11/05/2015
7.	Shaykh Bashir, Musa (son of Shaykh Musa Ishaq) Magajiya/ Mallam Musa Muhammadu Inuwa	75 /65 years.	Sialmic Scholars	Residence at Magajiya ward Zaria City	25/04/2015
8.	Shaykh Ibrahim Adamu	65 years	Islamic Scholar/ Former Judge	Kofan Doka Zaria city	14/7/2002
9.	Late Shaykh Muhammad Sani, Liman Kona	76 years	Liman Kona	Limancin Kona ward Zaria City	21/04/2014
10.	Shaykh Muhammadu Ghali ibn Yahuza Zaria	82 years	Son and Khalifa of Shaykh Yahuza Ibn Sa'ad	Anguwan Limanci Iya Zaria City	11/05/2015