



## THE ESTABLISHMENT OF CENTRES OF QURANIC EDUCATION IN ZARIA, 1860 – 1960

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*The traditional Islamic education system in Birni Zaria is gradually being replaced by Islamiyya schools in different houses and wards in Birni Zaria, and (new) Islamic schools modelled after public schools in Nigeria. This education system was first championed in Birni Zaria by the three oldest Islamic Quarters in Kona, Juma and Zage-Zagi before the Usman Ibn Fodio's Jihad in 1804. After the jihad and establishment of the Zazzau Emirate, political development, socio-economic and cultural re-orientations led to the Islamization of all aspects of human endeavour in the emirate through the provision of Islamic education. In Birni Zaria, this development led to the establishment of additional Centers of Islamic learning in Kofan Doka, Limancin Iya, Magajiya, Kakaki, Karfe, Nupawa, Kusfa, and Albarkawa, and the emergence of a classical group of Islamic scholars (Ulama) who constitute the council of Ulama in Birni Zaria. Some of these Islamic scholars include Liman Kona Shaykh Haruna Al-Rasheed, Liman Juma Shaykh Abubakar Al-Futy, Shaykh Abbas, Shaykh Sani Ibn Rilwan, Shaykh Musa Magajiya, Shaykh Yahuza Ibn Sa'ad, Shaykh Shittu Ibn Abdul-Rauf, Shaykh Ma'aji Ishaq, Shaykh Abubakar Ishaq, Shaykh Jubril Sani Mallam Na Iya, and Shaykh Sambo Mai Cassa'in. Today, traditional Islamic schools' composition, enrollment, graduation and patronage have greatly diminished. In some centres of learning, the traditional education system had disappeared completely. However, the memory of these Islamic scholars is still fresh in their respective communities. The system is managed by prominent female Islamic scholars in their parents or husband residences. The bulk of Arabic/Hausa Ajami manuscripts left by some pioneer scholars remained largely in private hands, some reportedly destroyed due to poor preservation and storage. The importance attached to these veritable sources of the history of Birni Zaria is immeasurable.*

**Keywords:** Islamic Schools, Islamic Scholars, Composition, Enrollment, Graduation.

### Introduction

This paper deals with the historical evolution of Shaykh Yahuza Ibn Sa'ad Islamic Education Center in Zaria City. It discusses the profiles of the school, the change and the continuity in the educational evolution of the school. It highlights the social, economic, political and cultural dimensions of the school.

### Shaykh Yahuza Sa'ad Limancin Iya Centre of Islamic Education in Zaria City

The ward of Limancin Iya is the site of the Shaykh Yahuza Ibn Sa'ad Centre of Islamic Education. It is located to the south of the ward of Juma. We do not know precisely when human habitation began on this site. But it appeared to be of long antiquity. This is because local tradition has indicated



that the whole area occupied by the ward of Limancin Iya and extending up to Kwaba constituted the royal farm since the Habe/Hausa rulership in Zazzau. According to another local tradition, Limancin Iya ward derived its name from the title of Iya, which was given to Muhammadu Han Kurau. The tradition claims he was a close associate of Mallam Musa (1804-21), the first Fulani Emir of Zazzau after the jihad. The Emir intended to give Muhammadu Han Kurau a traditional title which he declined to accept, except the title of Iya, which he was given. Following the confirmation of the title to Muhammadu Han Kurau, he was given all the land presently occupied by the ward of Iya under his jurisdiction. Located within the ward was a large compound that housed the head of farmers of Zazzau (*Sarkin Noma Zazzau*) and many slaves who worked on the royal farm. The royal farm was an area of pre-Islamic practices related to agricultural activities, like gambling, dancing, music, drinking, and other forms of celebrations. Hence, it was reported that the compound became a major target of attacks by the jihad scholars in Zaria. With the exit of *Sarkin Noma* from the compound following the successful prosecution of jihad, Muhamadu Han Kurau Iya took over the use of the house. Hence, the ward came to bear that name.<sup>1</sup>

Shaykh Yahuza Ibn Sa'ad was a pious and learned Islamic scholar, knowledgeable in the sciences of *Fiqhu*, and a mentor for many Islamic scholars. His full name is al-Shaykh Yahuza Ibn Sa'ad Ibn Muhammad Ibn Abdullahi Al-Maliki, al-Ash'ari, Al-Tijjani and a follower of Shaykh Ibrahim Inyas. He was born in Wusono in the present-day Igabi local government area of Kaduna State, during the reign of the deposed Emir of Zazzau Mallam Sambo 1881-90. His mother, named Munaya, was the daughter of Muhammad Ibn Suleiman Ibn Haruna, all of them Fulani. 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 memorised the Holy Quran quickly. But later on, he went to Borno, where he completed the memorization of the Quran. Afterwards, he searched for advanced Islamic knowledge with his father, Shaykh Sa'ad Ibn Muhammad Ibn Abdullahi. He went to other prominent Islamic scholars in Zaria city such as Shaykh Akilu Ibn Haji Kusfa, Shaykh Waziri Ummaru in Kakaki, and Shaykh Sani Rilwan in Kofan Doka Zaria. He also went to Madobi-Gezawa in Kano. In Madobi, he studied under Shaykh Babale and Shaykh Sadiq. At the same time, in Gezawa, he went to Shaykh Ma'aruf to read *Ashafa* and *Muwatta of Iman Malik*. In his quest for further knowledge, he went to Senegal and studied under Shaykh Ibrahim Ibn Abdullahi Inyas.<sup>2</sup>

After the successful completion of his education in Zaria and beyond, he established his centre of Islamic knowledge in 1932. He taught virtually all aspects of Islamic education to his students, such as *Tafsirin* Quran (Commentaries on the Quran), *Al-Hisab* (Arithmetic), *Fiqhu*, *Mantiq* (Logic), *Nahwu* (Grammar), *Hadith*, *Balaga*, *Sarfu* and *Tussawuf* (*Sufism*) 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 state), Shaykh Usman Al-Hafizu

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<sup>1</sup> Usman Sulaiman, "A History of Birnin Zaria from 1350 – 1902", unpublished M.A. Thesis, Department of History, A.B.U Zaria, 2007. PP. 133 - 134

<sup>2</sup> Oral interview with Shaykh Muhammadu Ghali Ibn Yahuza at Limancin ward Zaria city on 4/05/2015, age 82 years. Note: See also M.M. Gwadabe, "The Life and Times of a Scholar of Zaria (Nigeria): Shaykh Yahuza b. Sa'ad 1883 – 1958", *Aria Annual Review of Islam in Africa*, Issue No. II, Centre for Contemporary Islam University of Cape Town, 2012, pp 68-72, where he argues that, the Islamic scholars in Zaria were traditional, renowned for their knowledge of Arabic grammar and literature. While the Madobo-Gezawa scholars constitute one of the earliest and most important scholar networks in Kano with emphasis on the study of Maliki School of Islamic Law.



Kanfage Zaria, Shaykh Muhammadu Aminu Sallami (Sokoto), Shaykh Abdullahi Baban Dare Anguwan Juma Zaria, Shaykh (ALH) Ibrahim Sarkin Ruwa Zazzau, Shaykh Imamu Ciroma Kumasi (Accra, Ghana), Shaykh Baban Makaranta (Accra-Ghana), Shaykh Baba Kumasi (Ghana), Shaykh AbdulRahman Kofan Doka, Shaykh/Liman Juma Muhammad Yero, Shaykh Abdulkadir Liman Juma-Kubau, Shaykh Datti Ka-Yarda Saminaka, Shaykh Ibrahim Musshadatu-Jos, Shaykh Hudu Anguwan Fatika Zaria, Shaykh Bello Anguwan Fatika Zaria, Shaykh Sanda and his son Shaykh Umar Sanda, Anguwan Juma Zaria, Shaykh Jissambo, Shaykh Sambo Sarkin Fada Zazzau, Shaykh Abubakar Abarshe Kofan Doka Zaria, Shaykh Muttaka Coomasie Anguwan Alkali, Shaykh Abubakar Chota-Niger Republic, Shaykh Adamu Gibirma, Shaykh Jafaru Katsina, Shaykh Liman Kona Aliyu Ibn Ibrahim and Shaykh Dahiru Chief Iman-Nasarawa State.<sup>3</sup>

Shaykh Yahuza Zaria is married to four wives, namely: Malama Rabiatu, Mallama Hadijatu, Mallama Hafsatu, and Mallama Bilkisu. He had 26 children, namely: Sani Surajo, Yusuf, Safiya, Umar, Muhammadu Salisu, Assamau, Sa'adatu, Muhammadu Mukhtar, Suwaiba, Maryaratu, Muhammadu Ghali, Muhammad Munir, Muhammadu Hafizu, Muhammadu Mujjistafa, Hannatu, Haullatu, Ummal-Hani, Muhammadu Mustapha and Muhammadu Hafizu.<sup>4</sup>

Shaykh Yahuza Zaria, unlike other Islamic scholars in Zaria, travelled widely in Nigeria/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 Alhaji 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 sometime in Ghana, where he was well-received by both the Islamic scholars and his students. It was in Ghana that he heard the story of Shaykh Ibrahim Inyas, a popular Islamic scholar in Senegal, who was considered a reformer (*Mujjadadi*) of the contemporary era. Shaykh Yahuza asked whether Shaykh Ibrahim had published a book and, if any, had his book been seen in Hausa land. He wanted to see a copy. They brought a copy of Shaykh Ibrahim's book called *Kashif al-Ibas* to Shaykh Yahuza. He studied the book from cover-to-cover. From there, 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*. He sent the published copy of the poem to Shaykh Ibrahim in Senegal, who humbly accepted Shaykh Yahuza's loyalty.<sup>5</sup>

According to Gambo, 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.<sup>6</sup> He started the poem in the introduction with Bismillah-ir-Rahman-

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<sup>3</sup> Oral interview with Shaykh Muhammadu Ghali Ibn Yahuza.

<sup>4</sup> Oral interview with Shaykh Muhammadu Ghali Ibn Yahuza.

<sup>5</sup> Oral interview with Shaykh Muhammadu Ghali Ibn Yahuza

<sup>6</sup> 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 Thesis, Department of History, A.B.U. Zaria, 2015, pp 106-107.



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 (sahaba's) and all those that followed Him to the last day of judgement. After that, he said that this Takhmis, which he arranged in this poem named Mimiya Ibrahimiyah 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 (Gausin Zamani) of our contemporary era and time Al-Shaykh Ibrhaim 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 1 8) in the Mimiya Ibrahimiyya by Shaykh Yahuza ibn Sa'ad which I translate 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.<sup>7</sup>

The first two lines of the first stanza depict Shaykh Ibrahim Niass as someone who possesses extraordinary qualities, and who is different from other Shaykhs. This can be seen in the poem's third line where the poet portrays Shaykh Niass possessing supernatural religious powers. Thus, "He calls for salvation that benefits all". The poem also shows that both the poet and the persona are from Africa, like this, "Oh you my beloved hurry and travel to Kaolack – Senegal for you to fulfil your dreams from a scholar with a comprehensive understanding. The second line reveals that Niass lived in Senegal, and the poet lived in Nigeria (Zaria).

The last line of the first stanza describes Niass as a scholar who imparts Islamic knowledge to people from different African countries. Shaykh Yahuza uses literary devices to depict a clear picture of Shaykh Niass in the mind of his readers. For example, in line six (6) of the second stanza, "prominent and influential scholar, a lion in the field of knowledge". The poet personifies Niass as a lion (i.e. of the hero of education). The poem refers to Niass as someone who serves humanity with a selfless mind. Thus, in line seven (7) and eight (8), "our Shaykh, a leader who exists for others and for the existence", "teaches teacher Islamic knowledge". This proves the fact that Niass teaches not only learners but also teachers (Shaykhs) knowledge. The poet also shows how Niass educates, informs and enlightens with Islamic knowledge. This can be seen in lines nine (9) and ten (10).

The poet also shows how Niass is famous, learned in Islamic Jurisprudence (Fiqh), prophetic traditions (Hadith), the Quran and a leader with charismatic qualities of giving gifts to whoever comes to him, even his enemies, love what Allah (S.W.T.) bestowed him with, patience, forgiveness, worry less to whoever offended him and loves Allah (S.W.T.) commandments. The poet compared Shaykh Ibrahim Niass with other Islamic scholars such as Imam Sibawaihi in the knowledge of Nahwu (Grammar), Imam Sakaki in the knowledge of Ballaga (Language), and he is Imam Siyudi in our contemporary eras for his knowledge of Hadith, with good manner, sweet and always beautified his words like an arranged gold. The poet also described Shaykh Ibrahim Niass with charismatic leadership style in rendering assistance to the weak and have-not through feeding students in the morning/afternoon, and he did not interfere with people's deal-life. He also describes him as a saint (wali) whose seeing him is beneficial to the wise followership to him is also beneficial to all. He is a true saint of Allah (S.W.T.); living with him is a blessing. He is like a ladder towards greatness, a stream that floods from a river and prevents others from committing sins; his moral virtue is immeasurable. He also maintained that his saintship is strange to the people; seeing a saint is a blessing, because he distanced man and society from disasters or natural calamities. His saintship is a miracle, for he always read the Holy Quran/Hadiths, hold-up to the sunnah of the Holy prophet Muhammad Sall-Allahu-alaihi-Wasallam and hurry to save people from oppression from their oppressors. The poet also sees Shaykh Ibrahim Niass for blessing the people with Allah (S.W.T.) blessings, who did not accept laziness and idleness; he loves good things and dislikes human suffering and degradations. He is knowledgeable in the sciences of Haqiqa and Islamic laws. He is like Imam Nawawi for his knowledge of Hadiths. He is like Imam Salahi for his knowledge of Hadith methods. He is like Imam Kisa'i for his knowledge of Tijwid of the Quran. He is like Imam

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<sup>7</sup> Shaykh Yahuza Ibn Sa'ad, al-mumiyatul al-Ibrahimiyya Fi madhi Sahibul Faidha al-Tijjaniyya p. 1 of 18



Zahabi for his knowledge of the history of Islam. He is knowledgeable in the sciences of Hadith and Hadith methods.

Shaykh Yahuza successfully described the good qualities and moral virtues of Niass without even seeing him. Shaykh Ibrahim promised that, *Inshaa Allahu*, he would meet with Shaykh Yahuza. Shaykh Yahuza and his sons and students, traveled to Kaolack in Senegal in 1949. He spent 90 days with Shaykh Ibrahim Niass.<sup>8</sup> The significance of Shaykh Yahuza visit to Kaolack Senegal, according to Gambo, is that, he was given spiritual training by Ibrahim Naiss. He also gave him a special certificate (ijaza), authorizing him to initiate as many people as possible into Tijaniyya. He was also given the authority to give spiritual training (tarbiya).<sup>9</sup>

### **Shaykh Yahuza Ibn Sa'ad Limanci Iya Centre**

Immediately after the death of Shaykh Yahuza Ibn Sa'ad (in 1955), he was accordingly succeeded by his son Shaykh Sani Ibn Yahuza (1376 – 1380 A.H. – 1957 – 1960 A.D.<sup>10</sup>). Shaykh Sani had his early education with his father and grand-parents at home. He also went to some other contemporary Islamic scholars for further studies in Zaria in the house of Shaykh Abdul-Rahman in Juma ward, Shaykh Mahmud Kinga in Limancin Kona ward and Shaykh Dauda Tunburku in Fatika in the present Giwa Local Government Council of Kaduna State. Before he succeeded his father, he often took over the school's management in his father's absence. Shaykh Sani's school, despite continuing his father's centre, did not lose its original composition of visiting scholars and students. Among his devoted students were Shaykh Ibrahim, the Iman of Central Mosque Nassarawa town, Shaykh Abubakar Wasai Gobirawa Jos, and Shaykh Dauda Tunburku Giwa. Shaykh Sani is blessed with three children: Rukaiyya, Asiya and Raliya. After his death, he was succeeded by his brother Shaykh Salisu Ibn Yahuza (1380-1397 AH – 1960 – 1977 A.D.<sup>11</sup>).

Shaykh Salisu's early education was with his father, grandparents, and his brother Shaykh Sani. In line with Islamic tradition for the acquisition of knowledge, he went to other Islamic scholars for further studies in Zaria in the house of Shaykh/Waziri Zazzau Muhammadu Lawal in Juma Ward, Shaykh Mahmud Kinga in Limancin Kona Ward, Shaykh Dauda Tunburku in Fatika-Giwa. He is reported to have graduated the following students, namely, Shaykh Uwaisu Saminaka, Shaykh Abubakar Mai Wada Rimin Tsiwa Zaria, Shaykh Alhaji Haruna Limanci Iya Zaria, Shaykh Liman Juma Muhammadu Yero – father of the present Shaykh/Liman Juma Kasimu Muhammadu Yero and Shaykh Rilwan Aliyu (Mallam Abba) Kofan Doka. Shaykh Salisu is blessed with 13 children, namely Nana, Maryam, Aisha (*Yalwa*), Baratu, Sa'ad, Abubakar, Mustapha, Muhammadu Nura, Yahuza, Akibu, Ramlatu, Ummamatu and Sa'adiyyatu.

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<sup>8</sup> Oral Interview with Shaykh Muhammadu Ghali Ibn Yahuza. It is important to note that, Al-Shaykh Yahuza Ibn Sa'ad was the third Islamic scholar from Northern Nigeria to visit Kaolack. The first Islamic scholar to visit Senegal was Shaykh Auwal. The second Islamic scholar was Shaykh Tijjani Zango Barebare.

<sup>9</sup> Gambo Nasiru Yunusa, "The Role of Shaykh Ibrahim Niass in the Development of Tijjaniyah Order in Zaria Circa 1948-2010". P.107

<sup>10</sup> Interview with Mallam Mustapha Shaykh Salisu ibn Yahuza at Anguwan Limanci Iya Ward Zaria City on 11/05/2015 age, 45 years.

<sup>11</sup> Interview with Mallam Mustapha Shaykh Salisu ibn Yahuza at Anguwan Limanci Iya Ward Zaria City on 11/05/2015 age, 45 years.





Shaykh Salisu Yahuza was succeeded by his brother Shaykh Sirajo Yahuza (1397 – 1403 A.H. – 1977 – 1983 A.D.)<sup>12</sup> Shaykh Sirajo's early Islamic knowledge was with his father, grand-parents and his brothers Shaykh Sani and Shaykh Salisu. He also went to other Islamic scholars in search of further education in Zaria in the house of Shaykh/Wazirin Zazzau Muhammadu Lawal in Juma Ward, Limancin Kona, Kusfa and Fatika – Giwa. After his succession to the *Halifaship*, he continued with his ancestors' traditions of teaching and promotion of Islamic education and knowledge in Zaria. Among his devoted students are Shaykh Salisu Zumto, Shaykh Hamza Kayarda and Shaykh Dalhatu Ibrahim (the present Liman Juma of Central Mosque in Nassarawa State). He is blessed with twelve children: Hadi, Abdul-Rahman, Buhari, Tijjani, Habibu, Kabiru, Hafasatu, Zalihatu, Aminatu and Bahir. After his death, he was succeeded by his brother Shaykh Mukhtar Yahuza – (1403 – 1405 AH – 1983 – 1984 A.D.)<sup>13</sup>

Shaykh Mukhtar's early education was at home with his father, grand-parents and three of his brothers Shaykh Sani, Shaykh Salisu and Shaykh Sirajo. He also went to other contemporary Islamic scholars of his father and brothers in Zaria in the house of Shaykh/Liman Juma Kasimu Muhammad Yero, Shaykh/Liman Kona Aliyu, Hafiz, Alhaji Mallam Usman in Taba Ward and Shaykh Adamu Bamagare in Azare-Bauchi State. He continued after his succession from where his predecessors had stopped, teaching and promoting Islamic knowledge and education in Zaria. He is also reported to have graduated a number of Islamic scholars like Shaykh Hassan Liman Juma Tuburku Sabowa, Shaykh Mahmud Tunburku-Giwa, Shaykh Lahimi, Shaykh Abubakar Dan Bami and Shaykh (Alhaji) Amaru – father to Shaykh Mai-Lafiya Amaru Zaria City.

Shaykh Mukhtar is blessed with seven children, namely: Ismail, Yahuza, Izatu, Fatima, Asamau, Mubarakatu and Maryam. He was after his death succeeded by Shaykh Muhammadu Ghali Yahuza (1405AH-1984 to date.)<sup>14</sup> Al- Shaykh Muhammadu Ghali Ibn Shaykh Yahuza ibn Sa'ad Ibn Muhammadu Ibn Abdullahi, the 5<sup>th</sup> *Halifa* of Shaykh Yahuza Zaria was born in Limancin Iya ward Zaria City in 1925 during the reign of emir of Zazzau Mallam Ibrahim Dan Kwasau, 1924 – 36. His main occupation is teaching of Islamic education to other Islamic scholars and students – seeking Islamic knowledge along with pastoralism and farming. His early Islamic education was at home with his father Shaykh Yahuza Zaria, his four brothers Shaykh Sani, Shaykh Salisu, Shaykh Sirajo, and Shaykh Mukhtar Yahuza. In order to further his understanding of Islamic education and memorization of the Holy Quran, he went to Shaykh (Hafiz) Rabi'u Dan Tinke Kano, father of Shaykh Alhaji Ishaq Rabi'u and leader of the Tijjaniyya Sufi order in Nigeria, in 1949. He also studied under Shaykh (Hafiz) Alhaji Usman – student of Shaykh Yahuza in Taba ward Kanfaga Zaria City. As earlier mentioned, he had his advanced Islamic education was his father, and his father's successors before him named above. He continued with his studies at home and with other scholars in Zaria up to 1984.

When the 4<sup>th</sup> Halifa, Shaykh Mukhtar Yahuza died, Shaykh Ghali succeeded him. As an Islamic scholar, he graduated the following numbers of students, namely: Shaykh Kabiru Ladan Tunburku-Giwa, Shaykh Hussaini Liman Juma Turunku Sabowa, Shaykh Dahiru Kabalu-Soba, Shaykh

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<sup>12</sup> Oral interview with Mallam Buhari Shaykh Sirajo Ibn Yahuza Zaria at Anguwan Rubu Zaria City on 11/05/2015 age 58 years.

<sup>13</sup> Oral interview with Mallama Fatima Shaykh Mukhtar Ibn Yahuza Zaria at Anguwan Limana Iya ward Zaria City on 11/05/2015 aged, 45 years.

<sup>14</sup> Oral interview with Shaykh Muhammadu Ghali ibn Yahuza Zaria at Anguwan Limanci Iya Zaria City on 11/05/2015, age 82 years.



Mahmud Kubau, Shaykh Raiyyanu Babban Gida-Igabi, Shaykh Abubakar Liman Juman Rigachikun, Shaykh Dahiru Basawa, Shaykh Ummaru-*Na* Shaykh Hudu Fatika Ward, Zaria City, and Shaykh (Alhaji) Salisu-*Na*- Shaykh Faruq Kusfa Ward Zaria City. Shaykh Ghali Yahuza (alive) is blessed with 20 children, namely: Aliyu, Raihanatu, Ibrahim (*Na-Farko*), Ibrahim (*Na biyu*) Ahmad Sukairaj, Habiba, Barihatu, Ummal-Khairi, Hassan, Hassanatu, Ibrahim Raiyyahi, Mardiyya, Murjjanatu, Aishatu, Aliyu Tamasimi, Muhammadu Hafizu, Ahmadu Abdul-Lawi, Ahmadu Tijjani and Hauwa'u.<sup>15</sup> Shaykh Ghali has now converted Shaykh Yahuza Ibn Sa'ad Centre of Islamic knowledge into Shaykh Yahuza Faidhatu College of Arabic and Islamic Studies at Limancin Iya Ward, Zaria City.

The school presently operates under the National Board for Arabic and Islamic Studies (NBAIS), Institute of Education, A.B.U. Zaria with changes in school uniforms for male/female students, classes from Junior Islamic Studies (JIS I) to Senior Islamic Studies (SIS III) and with a school curriculum for Mathematics, English/Hausa languages, Biology, Physics, Chemistry, Geography, Health Education, Basic Science, Computer, Government, Social Studies, Quranic & Tafsir, Fiqhu and Usulu Fiqhu, Memorization and Arabic, Tarikhul Islam, Nahwu, Mustalahu Hadith, Adab, Ballaga, Tarjama, Tauhid and Mantiq. These changes indicate the shift from the traditional to the modern system along the lines that Umar recorded for Islamic schools in Jos. According to Umar:

*These new Islamic schools have adopted the organizational form of Nigeria's modern public-school system, but differ in their fundamental institutional form in their promotion of a broad Islamic cultural orientation. The school environment is saturated with Islamic images (murals, maps of the Islamic world, posters, Arabic calligraphy and mosques). School administrators actively foster Islamic identity and awareness among students and teachers, not only in classrooms but also in all school activities. Islamic congregational prayers are regularly observed in school mosques. Islamic dress particularly for female students is another visually powerful way of fostering Islamic identity and awareness. While these features collectively create a distinctly Islamic atmosphere, it is their curricular emphases on Arabic and Islamic studies that really shape their Islamic character and differentiate them from the old Islamic educational institutions and Nigeria's public schools.<sup>16</sup>*

All the key features in the above quotation are largely also observable at Shaykh Yahuza Educational Centre. The principal of Shaykh Yahuza Faidatu College of Arabic and Islamic Studies is Mallam Ahmad Sakairaj Muhammadu Ghali.<sup>17</sup>

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<sup>15</sup> Oral Interview with Shaykh Muhammadu Ghali Ibn Yahuza, see also Shehu Ibrahim, Islamic Scholarship and Scholars in Zazzau Emirate, an Analytical Study of its prominent schools. 1760-2018. An unpublished PhD Thesis, Department of Islamic studies and Shariah. Bayero University Kano. 2019. Pp. 129-133

<sup>16</sup> Umar, M.S. Profiles of New Islamic Schools in Northern Nigeria, op cit, pp 154-155.

<sup>17</sup> Oral interview with Mallam Ahmad Sukairaj Ibn Muhammadu Ghali at Limancin Iya, on 11/5/2015, age, 45 years.





Similar changes can be observed in other centres of Islamic education in Zaria. For example, Shaykh Abbas in Katuka Zage-Zagi ward was succeeded by his son Shaykh Aliyu Abbas, whose early Islamic education was at home with his father, grand-parents, scholars and brothers in Zage-Zagi ward as well as other prominent Islamic scholars in Zaria. He is reported to have graduated from some scholars, namely: Dr Illiyasu Abbas (Department of Arabic A.B.U. Zaria), Dr Abubakar Aliyu Abbas Shamsuddeen (Department of Arabic, Institute of Education, A.B.U. Zaria), Shaykh Balarabe Bagadi, Shaykh Ishaq Wada Mai Anguwa, Shaykh Junaidu (son) of Madaucin Zazzau, Shaykh Salisu, Shaykh Adamu Sokoto, Shaykh Dahiru Ibn Adamu Sokoto, Shaykh Ibrahim Anguwan Sarkin Kaduna, Shaykh Yakubu, Shaykh Hamza and Shaykh Hassan.<sup>18</sup> After his death, he was succeeded by his brother Shaykh Ishaq Abbas Mai Anguwan Zage-Zagi Zaria. Although the centre in Zage-Zagi had virtually come to an end in terms of teaching Quranic education with the death of Shaykh Aliyu Abbas, his successor Shaykh Ishaq Abbas did not continue with the teaching of Quranic education. Instead, he maintained an old tradition in the centre of reading some selected classical Islamic books during some months in the Islamic calendar like *Hassan* and *Hussaini* in *Tashura/Hashura* in the month of Muharram, *Alburda* (poem), *Ishiriya* (poem), *Badamasi* (poem), *Wutriya* (poem), *Arshada* (poem), and *Kitabul Daka'ik al-Akhbar Fi Zikirinar Jannah wal Nar* (Subtle Information as Reminders of Paradise and Hell) in the month of Ramadan (fasting) and Maulud Nabi celebrations commemorating the birth of the Holy Prophet Muhammad (S.A.W.).<sup>19</sup>

Similar changes can be observed in Shaykh Jibril Sani (Mallam Na-Iya) Centre in Nupawa Ward Zaria City. He was born in 1866 in Nupawa Ward Zaria City. As a child he was sent to several places in search in Islamic education, in addition to his home studies with his father. He went to Gwandu and Katsina. His teachers in Zaria City include Shaykh Ibrahim Khalilu Salenke of Kakaki Ward and Shaykh Sani Rilwan of Kofan Doka Ward. As a student/scholar, he continued to teach Islamic knowledge for 60 years. In addition, apart from the Quranic education (Makarantan allo), Shaykh Jibril taught virtually all fields of Islamic knowledge such as *Fiqhu*, *Nahwa*, *Tafsir*, *Ballaga*, *Mantiq*, *Tauhid*, *Tassawuf (sufism)*, *Arul*, *Hadith*, *Tasrif and Lugga*. His first generation of students includes Shaykh Zakkari, Shaykh Abdulkadir Al-Nupawy, Shaykh Ibrahim Balarabe, Shaykh Abdul-Fathi Maiduguri, Shaykh Moddibo Lawal Mobi, Shaykh Sunusu Gwonbi, Shaykh Abubakar Chota, Shaykh Abubakar Tureta, numerous future Islamic scholars and Imams in different parts of Nigeria.

Although students of Shaykh Jibril Zaria mostly came from different states throughout Nigeria, the bulk of his students were from Niger State, Katsina, Kano, Zamfara and some West African countries like Niger Republic, Chad and Cameroon. As a result of his engagement with numerous students, he published only one book called *Faruhul Maridin* (The Happiness of a Student Seeking Islamic Knowledge). Shaykh Jibril died in 1973 at the age of 107 years in Nufawa Ward during the reign of Emir of Zazzau Mallam Muhammadu Aminu 1959 – 1975. He is blessed with 18 children. He was succeeded by his son Shaykh Nuhu Jibril Sani (1973 – 1985) who was succeeded by Shaykh

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<sup>18</sup> Oral interview with Dr. Abubakar Aliyu Abbas (Shamsuddeen) at Katukan Zage-Zagi on 14/11/2015, Age 59 years, Zaria City.

<sup>19</sup> Oral interview with Professor Illiyasu Abbas at Katuka Zage-Zagi Ward, Zaria City on 14/11/2015, age 50 years. See also an unpublished Arabic Manuscript presented at Arewa House Kaduna Centre for Historical Research and Documentation, Kaduna State on the historical development and foundation of Zage-Zagi Ward, Centre of Islamic/Islamic education in Zaria City. See also Umar Farouk Abdussamad (*Galadiman Fagacin Zazzau*) "Tarihin Gidan Zage-Zagi", an unpublished Hausa Working Paper, 2003.



Ummaru Jibril Sani (1985 – 1992); Shaykh Ahmadu Jibril Sani (Mallam Karami) died before he succeeded his brother Ummaru. Then Shaykh Usman Jibril Sani became the successor 1992-1996, Shaykh Aminu Jibril Sani (1996-2004), and Shaykh Audu Babajo Jibril Sani 2004-2013, the last son and successors of Shaykh Jibril Sani in the centre. Today Shaykh Suleiman Usman Jibril Sani (grandson) of the Shaykh has been in charge of the school management since 2013.<sup>20</sup>

In Shaykh Musa Ishaq of Magajiya Ward Zaria City, the same chain of succession was maintained from the time when the founder Shaykh Musa died inside a plane carrying pilgrims from Saudi Arabia to Nigeria in 1961. He was succeeded by his brother Shaykh Muhammadu Inuwa. He is also reported to have graduated some eminent Islamic scholars in Zaria and beyond, such as Shaykh Lamido in Madaka Ward Zaria City, Shaykh Abdulkarimu of Magajiya Ward Zaria, Shaykh Aliyu of Magajiya Ward Zaria, Shaykh Adamu Amaru, Shaykh Abubakar of Doya Ward Zaria, Shaykh Kabiru of Magajiya ward, Shaykh (Hafiz) Ahmadu of Zage-Zagi Ward Zaria, Shaykh/Liman Juman Sahabi Yakasai Soba Local Government and Shaykh/Liman Juma Magaji Kirigan-Mahuta Local Government of Katsina State. Shaykh Muhammadu Inuwa is blessed with sixteen children, namely: Musa, Ahmadu, Isaq, Nuhu, Yahaya, Shaibu, Rabiu, Hamisu, Aliyu, Sabiu, Fatimatu, Asiyatu, Balkisu, Asmau, Atikatu and Hassanatu. He was accordingly succeeded by Shaykh Musa's son named, Shaykh Bashir Musa, since 2005.<sup>21</sup>

Kona/Juma Wards scholars and the house of Shaykh Abubakar Ishaq Sarkin Ladanai Zazzau had for generations provided chief Imams and Chief Muzzin in Zaria to date uninterruptedly. For example, in Kona Ward, even though the chronological details of the Imanship of Kona are relatively scanty, from an informed source, the following list of scholars and students who held the Imanship can be identified. Iman Hamidu (Mallam Hani) was the first Iman during the reign of Sarki Ishaq Jatau 1782 – 1802. He was followed by his son, Iman Ahmadu Mai Jan Riga. Shaykh Ibrahim, the son of Mai Jan Riga, was conferred with the title of Chief Iman. Chief Iman Shaykh Ibrahim was very significant in the historical development of the Imanship of Kona. He was an outstanding Iman, an extra-ordinary scholar, and a teacher. He gave birth to eight children namely: Liman Kona Shaykh Suleiman Ibn Ibrahim, Liman Kona Shaykh Ahmadu Balarabe Ibn Ibrahim, Liman Kona Shaykh Aliyu Ibn Ibrahim, Liman Kona Shaykh Hussaini Ibn Ibrahim. Limancin Kona Centre for Islamic Education provides tablet-school (Makarantan allo) and all branches of Islamic education such as Arabic language and literature, the science of Hadith, exegesis of the Quran, Islamic Law and Theology.<sup>22</sup>

The Juma Centre of Islamic Education does not have a single contemporary where Islamic knowledge is disseminated with a standard curriculum. But instead, the predecessors of the Juma and those who followed them tried to do what they could in terms of imparting knowledge within

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<sup>20</sup> Oral interview with Shaykh Suleiman Usman Jibril Sani in Anguwan Nupawa Ward, Zaria City on 30/4/2015, age 50 years. See also Misbahu Na'iyā Katsina, "A Study of Advanced Level Quranic Schools in Kano, Katsina and Zaria". An unpublished M.L.S. Thesis, Department of Library Science, Faculty of Education, A.B.U., Zaria, 1984. Pp. 79-82 with some notes on the life and time of Shaykh Islamic Scholarship and Scholars in Zazzau Emirate: An Analytical Study of its prominent schools 1760-2018. AN Unpublished PhD Thesis, Department of Islamic Studies and Shariah, Bayero University Kano, 2019. Pp. 135-142.

<sup>21</sup> Oral interview with Shaykh Bashir Musa in Anguwan Magajiya Ward Zaria City, on 25/04/2015, age 75 years.

<sup>22</sup> Oral Interview with Liman Kano, Shaykh Muhammad Sani on 21/04/2014 at Limancin Kona Ward Zaria City, age 76 years. Shehu Ibrahim, Islamic Scholarship and Scholars in Zazzau Emirate, an Analytical Studies of its prominent schools. 1760-2018. An Unpublished PhD Thesis, Department of Islamic Studies and Shariah, Bayero University Kano. 2019. Pp. 54-63



and outside their domains to scholars and students. The following are some of the beneficiaries and Chief Imans of the Juma Centre of Islamic education, namely: Shaykh Usman Maikili (1856 – 1936), Shaykh Muhammad Sambo, Liman Juma Umar and Liman Juma Mai Abuja. Others include Liman Juma Shaykh Muhammad Murtala (1945 – 60), Liman Juma Shaykh Aliyu Abbas, the 13<sup>th</sup> Iman from the Fulani Juma (1963 – 71), late Liman Juma Shaykh Muhammad Yero, the 14<sup>th</sup> Iman from the Fulani Juma (1971 – 79), Liman Juma Shaykh Kasimu Muhammad Yero, the 15<sup>th</sup> Iman from the Fulani Juma (1980 – 2015),<sup>23</sup> Liman Juma Shaykh Dalhatu Kasimu, the 16<sup>th</sup> Iman from the Fulani Juma (2016 to date). There were also Iman of Barewa College Shaykh Yahaya Muhammad (d. 1990), the late Shaykh Uthman Yero, military Iman (d. 1998), the late Ambassador Nuhu Muhammad (d. 2000), late Judge/ Shaykh Mijinyawa Abubakar (d. 2005), late Sarkin Fada Zazzau Alhaji Ahmad Fatika (d. 2008) and late Muhammad Lawal and subsequently, the great vizier (Waziri) of Zazzau (d. 1962).

Shaykh Abubakar Ishaq Sarkin Ladane Zazzau established the Albarkawa Ward Centre of Islamic Education during the reign of Emir of Zazzau Mallam Abdulkarim 1834 – 46. Not much of his early life is known, but certainly, he was a student of Shaykh Shiitu Kusfa and his contemporaries in Zaria. It is not clear when and how Shaykh Abubakar came to assume the hereditary position of Sarkin Ladane Zazzau. But since there is no other house of Sarkin Ladane Zazzau presently in Zaria, it suggests that the practice of Ladanci (Muezzin) in the Central Mosque of the Emir's palace must have been in the house from time immemorial. One significant impact of this centre is that for the first time in the historical and educational development of Birnin Zaria, the Maulud Nabiyyi-celebrations commemorating the birth of the Holy Prophet Muhammad (S.A.W.) was first conducted in this centre during the reign of the Emir of Zazzau Abdulkarim (1834-46). Since then, it has been the tradition for every reigning Emir to visit the house of Shaykh Abubakar during the month of Maulud Nabiyyi. Not much is known of his students who graduated from the centre. Shaykh Abubakar was blessed with five children, namely: Sarkin Ladane Shaykh Muhammadu Bashir, Sarkin Ladane Shaykh Usman, Sarkin Ladane Shaykh Abdul-Malik, Sarkin Ladane, Shaykh Aliyu and Shaykh Abdullahi. Others include Sarkin Ladane Shaykh Ahmadu, Sarkin Ladane Shaykh Umaru (1979 – 1994), Sarkin Ladane Shaykh Bello (1994 – 2004) and Sarkin Ladane Shaykh Yaskilu Aliyu (2004 to date).<sup>24</sup>

The same chains of succession can also be observed in the Kofan Doka Centre of Islamic education in Zaria City, established by Shaykh Sani Ibn Rilwan Zaria. He is reported to have started his early Islamic education with his parents, Shaykh Dattiyya and Shaykh Rilwan in Kofan Doka before he went to Gwandu Emirate for further higher Islamic education for more than two decades. It is also believed that when he was in Gwandu, he studied to the extent that he excelled with his contemporaries in Gwandu. From Gwandu, he went to the West African historic Islamic educational centre of Timbuktu and studied for ten years. When he returned to Kofan Doka, probably at the beginning of the reign of Emir of Zazzau Mallam Ibrahim Dan Kwasau 1924 – 36, after he successfully completed his studies (Al-majiranci), he simultaneously established his Quranic school

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<sup>23</sup> Detailed history of Liman Juma Shaykh Muhammad Kasimu Yero can also be found in Misbahu Na'iyā Katsina, pp 70 – 75 as well as Shehu Ibrahim, Islamic Scholarship and Scholars in Zazzau Emirate, an Analytical Studies of its prominent schools. 1760-2018. An Unpublished PhD Thesis, Department of Islamic Studies and Shariah, Bayero University Kano. 2019. Pp. 54-63

<sup>24</sup> Oral Interview with Shaykh Yaskilu Aliyu, present Chief. Muezzin of Zazzau (Sarkin Ladanen Zazzu) on 22/04/2015 at his residence at Albarkawa Ward Zaria age, 65 years.



(*Makarantan allo*) and school of higher Islamic knowledge (*Makarantan ilmi*) in Kofan Doka for the promotion and dissemination of Islamic knowledge. Shaykh Sani Rilwan elevated the status of Kofan Doka as a famous centre of Islamic education in the whole of Zazzau Emirate that specialized in the twelve branches of Islamic knowledge, namely: *Lugga* (Language), *Ballaga* (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).<sup>25</sup>

Students of Shaykh Sani's school came from all over Zazzau Emirate in search of Islamic knowledge. In fact, even students who wished to travel to Gwandu, Sokoto and Timbuktu in search of Islamic education came to Kofan Doka instead. Interestingly, students who have studied under Shaykh Sani include Shaykh Yahuza Ibn Sa'ad, Shaykh Musa Magajiya, Mallam Ja'afaru Dan Isiyaku (Emir of Zazzau) (1936-1959), Shaykh Muhammad Lawal (Qadi in the defunct Northern Nigeria/Waziri Zazzau), Shaykh Abdussalmi (father to Shaykh Sambo *Mai Cassa'in*), Shaykh Turaki Kofan Gaya, Shaykh Alu (the Chief Iman of Central Mosque Tudun Wada Zaria, Shaykh Alu Kofana, Shaykh Aliyu Gyellusu, Shaykh Abdul-Rahman Kofan Doka (his successor), Shaykh Amada Katsina, Shehu *Mai Hula* Kano, Shaykh Salga Kano, Shaykh Jibril Sani (Mallam Na-iyia Zaria) and Shaykh Jere, to mention few. Shaykh Sani died in 1932 in Kofan Doka towards the end of the reign of Emir of Zazzau Mallam Ibrahim Dan Kwasau 1924-36. He was blessed with three children: Shaykh Abubakar, Shaykh Umaru and Hannatu.<sup>26</sup>

Immediately after the death of Shaykh Sani Ibn Rilwan in 1932<sup>27</sup>, he was succeeded by Shaykh Abdul-Rahman Lawal (Dikko). 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 Umaru at Kakaki Ward, Shaykh Yahuza Ibn Sa'ad, and their contemporaries in Zaria. 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 his devoted students were Shaykh Muttaka Coomassie, Shaykh Abubakar Sadiq Anguwan Juma, Professor Mukhtar Abdul-Rahman Grand-Qadi Aliyu Abdul-Rahman, Shaykh Rilwan Abdul-Rahman. Shaykh Abdul-Rahman died in 1954.

### **Social, Economic, Political and Cultural Dimensions of Islamic Centres of Education in Zaria**

The history of Islamic education in Zaria is the same as the history of the religion in the city because Islam goes to any place or community along with its form of education. It is on record that when Mai Umme Jilme of the Kanem-Borno accepted Islam, he established the first Quranic School in his palace.<sup>28</sup> It is not a coincidence that Islam and Islamic education go together. The structure of

<sup>25</sup> Oral Interview with Shaykh Ibrahim Adamu, Retired Alkali/Islamic Scholar on 14/07/2007 at his residence at Kofan Doka Zaria City, age 65 years.

<sup>26</sup> Oral Interview with Shaykh Ibrahim Adamu, Retired Alkali/Islamic Scholars on 14/07/2007. See also Misbahu Ndiya Katsina. Pp. 75-70

<sup>27</sup> Oral Interview with Shykh Ibrahim Yero, an Islamic Scholar at Kofan Doka Zaria City on 22/06/2007, age 72 years. See also Misbahu Na'iyia Katsina. P.77

<sup>28</sup> Ajidagba, U.A., An Overview of Islamic Education System in Nigeria. Extracted Internal Material on 11/11/2014 at the Department of History, A.B.U. Zaria.



early Islamic education was built on the structure of the Islamic faith. The first point of reference is that Allah (S.W.T.) is the creator, and the starting point is to learn how to recite the Holy Quran.<sup>29</sup>

**Socially**, the primary function of Islamic schools is to contribute to the early upbringing of Muslim children by training them in the reading and memorization of the Quran. In performing these functions, Islamic schools laid the foundation for the emergence of an Islamic system of education long before the advent of colonial education in Northern Nigeria. In addition, Qur'anic schools provide the equivalent of modern pre-primary and primary education, while higher Islamic school (ilmi school) is a life-long educational experience designed to provide students with an understanding of the meaning of the Quran and expose them to other specialized branches of Islamic learning.<sup>30</sup> Islamic schools provide additional instructions in a child's character development as it affects the community generally. Children were sent to an erudite learned Islamic scholar's residence in the morning and afternoon sessions for three to four hours in the case of resident-students, while the *almajiranci* is a continuous process until graduation. In the schools, children learnt the Quran by heart from the scholar who also taught them morality, ethics, respect for parents, elders and constituted authorities from the Islamic point of view.<sup>31</sup>

**Economically**, Islamic schools provide avenues and platforms for the students to specialize in certain trades such as tailoring (*kwado da lizami/dinkin hannu*), weaving (*saka*), mat-making, cap-making, and divinations (*asiri*), amulet making (*layan asiri*) which forms an appreciable part of their income. Some enterprising resident students may go outside the school to work on an apprenticeship in professional jobs like weaving (baskets/cloth), carving (wood/bronze), painting, decorating, carpentry, building, barbering, pottery-making, iron-ore working, blacksmithing, dyeing, show-makers, food selling, fruit selling and trading in all kinds of merchandise, manufactured goods, and agricultural products.

**Politically**, Islamic schools and their teachers are traditionally viewed in Muslim communities as leaders in their respective domains. As leaders, chief imans or liman Juma, they lead in the observance of the congregational daily prayers in the community. From time-to-time, they also preside over naming and wedding ceremonies, burial rites (*janaza*), sharing of inheritance properties of deceased persons to the families. They also provide peaceful settlement of quarrels among disputing parties in their various communities. In some cases, the Quranic school also serves as a meeting-ground for the exchange of Islamic knowledge, Islamic ideas, *fatwas*, and debates between and among Islamic scholars for the promotion of the Islamic ideal-society and knowledge for the benefit of the community at large.<sup>32</sup>

**Culturally**, the Islamic school in every Muslim community is where the child comes into contact with other children living in the same society. In some communities, child socialisation with the wide society begins at the Islamic schools. For example, children from different family backgrounds are systematically organized in "rote learning", memorizing some parts of short chapters (*surahs*)

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<sup>29</sup> Ibid.

<sup>30</sup> Nasiru Mohammad Baba, "Islamic Schools, The Ulama, and the State in the Educational Development of Northern Nigeria", Bulletin de IAPAD 2011, p 8.

<sup>31</sup> Babs A. Fafunwa, *History of Education in Nigeria*, IVPS Education Publishers Limited, Ibadan Nigeria, 1974, p 24.

<sup>32</sup> This information is from my personal experience as a student/*almajiri* in Shaykh Rilwan Aliyu (Mallam Abba) the last successor of Shaykh Sani Rilwan Kofan Doka Ward Zaria City from 1983-1989 when I completed the recitation of the holy Quran with him.



of the Holy Quran. As the result, the child's first friends and acquaintances in life are members of his organized rote learning processes in the Quranic school. Some Islamic schools serve as a play-ground for both the resident-students and the *almajirai* students in the school. Information about family histories, community history and *kundi* books (Hatimi) were shared among friends, associates and students.<sup>33</sup>

### Similarities and Differences among the Islamic Centres in Zaria

According to an informed source<sup>34</sup>, there are similarities and differences in the various Centres of Islamic education in Zaria during the period, 1860 – 1960. The similarities are noted, especially in their teaching of Islamic education (*makarantan allo*), and slight differences are observable in advanced Islamic knowledge (*makarantan ilmi*). The Quranic schools are usually found in or outside the mosque buildings or in the main entrance of the scholar's house (*zaure*). In these traditional Islamic schools,<sup>35</sup> circles of pupils sit around the scholar or around his assistants. The smaller children are given a wooden slate (*allo*) on which the teacher has inscribed the Arabic alphabet, learning the Arabic alphabet without vowels (*Babaku*) for the beginners, or the shorter chapters, learning Arabic with vowels (Farfaru) of the Holy Quran which they recite, often chanting in a sing-song fashion. The children of all-age-groups sit together in such Islamic schools. The teaching continued until the child completed the recitation of the Quran (*Sauka*).

A feast is conducted to celebrate a student's successful completion of the recitation of the Quran. Some students may advance to Haddatu School (*Makarantan Hadda*), where they learn to memorize the entire Qur'an (*tahfiz*). Traditionally, there were no fixed fees for the students. But nowadays, Islamic scholars are paid<sup>36</sup> at a rate depending on the income of the parents of the students. They also receive gifts from the students' parents such as money, kola nuts, clothes, grains and other valuable items.

In the advanced Islamic education, some centres, such as the Shaykh Yahuza Ibn Sa'ad and Shaykh Shiitu Ibn Abdul-Rauf, are particularly noted in Islamic writing, jurisprudence (*fiqhu*), and Sufi doctrines of Tijjaniyya as reflected in the volumes of Arabic and Hausa Ajami literature that was produced in this two centres such as *Kitabu Fathul Jawad* (Commentary on the book of Askari: A popular work on Islamic Jurisprudence). This book is a comprehensive fiqh book studied by students in higher learning in Northern Nigeria, North Africa and the Middle East. The book has about five hundred pages.<sup>37</sup> *Bustanun Fi Sha'ani Islahin nikahi; Sha'anun niyyati fil ibadat; Miftahul tauhid fil ma'arifatul safalilahi majidi; Takhmisu kasidatu Burda Lillbusiri; Targibul Ikhwani Fi Madhi Shaykhina Ahmadu Tijjani; Takhmisu Kasidatu Tafutta Fil Wa azi; Almimiyatul Alibrahimiyyatul Fil Madahi sahibul Faidha Attijjaniyya and Tabshiru Ikhwani Fi akhzi Zaili shaikhima Attijjani*. Other unpublished works by Shaykh Yahuza include *Mudlabul Khulanfi wirdi Shaikhina Ahmadu Tijjani; Mihajussalik Fi Ma'arifatin Manasiki; Attahulli Sani Fi Nazami Alashamawi; Raudullisani Fi Amakinil Basmalati; Khulasatul Mabihisi Fi Mahiyyati Hawadisi; Almaddimatu Fi Ma'a Zamali Akidati Assunusi; Marshidil Ikhwanilla Madhi Imamina Attajjani; Sullamat Ikhwani Almausuli ila*

<sup>33</sup> Author Experience at Shaykh Rilwan Aliyu (Mallam Abba Quranic School in Kofan Doka)

<sup>34</sup> Oral interview with Professor Illiyasu Abbas at Katuka Zage-Zagi Ward, Zaria City on 14/11/2015, age 50 years.

<sup>35</sup> Babs A. Fafunwa, *History of Education in Nigeria*, 1974. pp 218 – 219.

<sup>36</sup> Some Islamic scholars are usually paid on Wednesday called *Kudin laraba* in Hausa.

<sup>37</sup> Salisu Bala, "The Historical Significance of the Networks of Tijjaniyya Islamic Sufi Scholars in Birnin Zaria c. 1887 – 1935." An Unpublished PhD Second Seminar Paper, presented at Department of History, A.B.U. Zaria, 2009, p. 7.





*Zaili Ahmadil Attijjani; Addaliyatu Fi Madhi Shaikhina Ahmadu Attijjani; Rasidatu Lil Wa;azi Wal Irshadi; Takrizun Fi Rafil Malami; Kasidatu Madaha Biha Dhafahu Asshariful Ibn Arabic Almutani (Asshajidi); Kasidatu Madaha Biha Tilmizahu Ibrahim (Sarkin Ruwa); Hafidatun Fi Manzumali Suguru Lissunusi and Takhmisu Kasidatul Khadarami Almashrabi Bi Izama-Shiita.*<sup>38</sup>

Shaykh Shiitu Ibn Abdul-Rauf Kusfa has also published numerous books and endless publications especially poems in Arabic/Hausa Ajami languages such as *Jiddul Ajizi* (the Effort of Powerful)<sup>39</sup>. Shaykh Sani Rilwan, Shaykh Jibril Sani, Shaykh Abbas Katuka Zage-Zagi, Shaykh Musa Magajiya, Shaykh Sambo Mai Cassa'in, and Shaykh Ma'aji Ishaq centres are especially noted in Zaria for the training of future generations of Islamic scholars and Islamic court judges, while the wards of Kona, Juma and Shaykh Abubakar Ishaq Chief Muezzin of Zazzau are noted especially for providing the Zazzau emirate council and the people of Birnin Zaria with generations of Islamic scholars, and chief Imams and Chief Muezzins respectively.<sup>40</sup>

### Conclusion

The Islamic education we know 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/centres 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 centres are the Shaykh Sani Ibn Rilwan Kofan Doka Ward and Shaykh Abbas Katuka Zage-Zagi Ward. In the former, what we have in place is an Islamiyya school run and managed on a community basis, while in the later, there are only some of the old-aged traditions of reading classical Arabic books/Islamic literature during the months of Muharram, Ramadan and *Maulud Nabiyyi* in the Islamic calendar every year.

In Shaykh Ma'aji Ishaq of Kakaki Centre, the school is now shifted to the houses of Shaykh Rabi Yakubu (his grandson), late Shaykh (Alhaji) Muhammadu Nuhu Ladan (*Matawalle Zazzau*), Shaykh Yahuza Balarabe (*Naibi Zazzau*), and Shaykh Umar Balarabe who is not directly connected with the family of the Shaykh Ma'aji Ishaq. While in Shaykh Abubakar Ishaq (Chief Muezzin of Zazzau), Shaykh Musa Magajiya, Shaykh Sambo Mai Cassa'in, Shaykh Jibril Sani (Mallam Na-Iya), Shaykh Shiitu Kusfa Ward and the Liman Kona centres, the traditional Islamic educational system is maintained, but not in its original form as it was reported in the past. In fact, some of these

<sup>38</sup> Gambo Nasiru Yunusa, other role of Shaykh Ibrahim Niass in the Development of Tijjaniya order in Zaria area 1948-2010. P. 152

<sup>39</sup> Oral interview with late (d. December, 2015) Shaykh Barau Ibn Habibu Ibn Haji at Kusfa Ward, Zaria City, on 23/04/2015, age 65 years. See also M.T. Usman, Continuity and Change in the Literary Tradition of the Sokoto Caliphate, in Nigeria's Intellectual Heritage, Proceeding of an International Conference on Preserving Nigeria's Scholarly and Literary Traditions and Arabic/Ajami Manuscript Heritage, Arewa House, A.B.U. Kaduna, 2007. Edited by Tijjani El-Miskin, Y.Y. Ibrahim, Mahmoud Hamman & Salisu Bala, where he argues that, prominent Islamic scholars/poets who made names as outstanding scholars include Muhammadu Na Birnin Gwari (b. circa 1758) a celebrated poet who had been writing before the period of the jihad and had composed religious poems most notable being the famous *Gangar Wa'azu* (Admonishing song); Shaykh Shiitu Ibn Abdul-Rauf of Zaria 1806 – 1837, a former student of Shaykh Usman Ibn Fodio was another distinguished composer and the poem *Jiddul Ajizi* is one of his poems. Others include Muhammad Gidado Ibn Laima; Abdulkadir b. Gidado; Al-Hajj Sa'id; Waziri Muhammad Bukhari; Sa'ad b. Abdulrahman; and Waziri Junaidu. The power of the poem in mass mobilization is recognized in the present day Northern Nigeria, p.55.

<sup>40</sup> Oral interview with Dr. Illiyasu Abas, at his residence at Katuka Zage-Zagi ward Zaria City on 14/11/2015



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 historic 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 higher education institutions. Examples include Mallam Umar Sanda (the great astronomer) from Juma Ward, the late Professor Mukhtar Abdul-Rahman, Qadi Aliyu Abdul-Rahman from Kofan Doka Centre, Professor Shafiu Abdullahi, Dr Illiyasu Abbas and Dr Abubakar Aliyu Abbas Shamsuddeen from Zage-Zagi Centre, to mention 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 remains largely from father to son for the politico-economic, social, cultural and religious benefits.

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#### Oral Interviews

S/N	Name	Age	Occupation	Place	Date
1	Professor Iliyasu Abbas	50 years	Senior Lecturer	Katukan Zage-Zagi ward Zaria city.	17/05/2015
2	Shaykh Ibrahim Adamu	65 years	Rtd. Alkali	KofanDoka Zaria City,	14/7/2007
3	Shaykh Bashir Musa	75 years	Islamic Scholar	Magajiya Zaria city	25/04/2015
4	Shaykh Suleiman Usman(Grand-son of Shaykh Jibril Sani)	50 years	Islamic Scholar	Anguwan Nufawa Zaria city	30/04/2015
5	Shaykh Muhammadu Ghali Ibn Yahuza	82 years	Islamic Scholar	Limancin ward Zaria city	4/05/2015
6	Shaykh Yaskilu Aliyu	65 years	Present Chief Muezzin of Zazzau	Albarkawa ward Zaria	22/04/2015
7	Shaykh Ibrahim Yero	72 years	Islamic Scholar	Kofan Doka Zaria City	22/6/2007
8	Mallam Buhari Shaykh Sirajo Ibn Yahuza Zaria	58 years	Islamic Scholar	Anguwan Rubu Zaria City	11/05/2015
9	Mallama Fatima Shaykh Mukhtar Ibn Yahuza Zaria	45 years	Housewife	Anguwan Liman Na Iya Ward Zaria City	11/05/2015
10	Mallam Ahmad Sukairaj Ibn Muhammadu Ghali	45 years	Principal	Limancin Iya	11/5/2015
11	Dr. Abubakar Aliyu Abbas (Shamsuddeen)	59 years	Senior Lecturer	Katukan Zage-Zagi, Zaria City	14/11/2015