

The migration and historical survey: a reflection on GIDAN JUMA scholars of ZAZZAU

Dr. SHEHU IBRAHIM

Department of Islamic Studies, Kaduna State University
Ibrahimshehu899@gmail.com

Publication date: 05 May 2020

Abstract

The Gidan Juma scholars of Zazzau was said to have migrated from Futa-Toro around the middle of 17th century (1650). The source revealed that the Gidan Juma scholars are itinerant scholars. This paper is an attempt to trace the origin of Gidan Juma scholars, migration and their contributions to Islamic scholarship particularly in Zazzau and beyond. The research explains that the relation of Africa and Middle East was a long period, as far back as the first century of Islam. Some devoted companions of the Prophet (SAW) under the leadership of Uqbah bn Nafi'u who spread the religion of Islam in African continent. The paper revealed that Gidan Juma scholars have contributed in no small measure in zazzau. These include teaching, learning and Imamate ship (leading people in prayer). The method applied in this research is qualitative, using historical and observatory research methods. The paper ends with conclusion and recommendations.

Keywords: Gidan Juma, Zazzau, mignation, Africa, Islam, leadership

1.1 Introduction

Prophet Muhammad (SAW) was an Arab, sent as a Messenger to all mankind by Allah (SWT). His history or story about his life was well known among the Arabs in Makkah before he became the Prophet and a Messenger¹. At the age of fourty, the Prophet (SAW) informed people that he was a Messenger of Allah, some accepted but some rejected his declaration².

The Prophet (SAW) was troubled by his people along with all those who accepted his mission particularly by his own clan and close relations, such as Abu-Lahab and others.³ In the process the Prophet (SAW) learned of a pious leader who was not a Muslim and not an Arab and he lived in Abyssinia. In order to relieve the weakeners' of his followers, he asked them to go to

¹Muhammad Rida, *Muhammad Rasulillah Sallallahu Alaihi wa Sallam*, Beirut: Dar-el-Fikr, 2006, p.7.

²Muhammad Rida, *Muhammad Rasulillah*, p. 46.

³Muhammad Rida, *Muhammad Rasulillah*, p. 60.

Abyssinia for protection. They went there. But the pagans from Makkah learning about their migration also followed them and wanted them handed over to be returned to Makkah and punished. The Abyssinian leadership rejected the request, but decided to accept Islam in principle after the explanation given by Ja'afar bn Abi Talib (R.A)⁴. The Prophet (SAW) received the revelation which later came to be known as the Qur'an. As a result of this migration Islam reached the African continent very early, even before the *hijrah* to Madinah in 622 C.E.⁵

According to some scholars, Islam first came into West Africa around seventh century C.E. This was as a result of the activities of Uqbah bn Nafi'u in Qairawan who attempted to push Islam into Western *Sahara* and Sudan from southern Morocco⁶. Some other scholars have opined that Uqbah bn Nafi'u's army penetrated into central Libya and came down to the border of republic of Niger or down to the larger border of Nigeria including Niger. Such scholars believed that this attempt was about 8th century C.E.⁷. Largely the trans-*saharan* trade seems to be responsible for the introduction of Islam into West Africa. Islam after the eighth century C.E, started to make greater in road from southern Morocco down to the boundaries of the ancient Ghana.⁸ The people that led the spread of Islam in West Africa were traders and missionaries. They combined trading and preaching to convert non-Muslims. Such people normally were traders who moved with the caravan in order to do their missionary activities. This was so important to them because some of the Muslims were simply nominal Muslims and they were so unorthodox in everything they do particularly as it affects Islamic practices. In order to correct those people the missionaries and traders followed them and therefore spread Islam, Ibn Batuta was among them⁹.

2.1 Origin and development of *GIDAN JUMA ZARIA*

The School of *Gidan Juma* was one of the oldest schools in Zazzau considering the period under discussion. The founder of the school and the house (*Gidan Juma*) was Shaykh Abubakar al-Futi, popularly known as Malam. He was an itinerant teacher and preacher who were believed to have migrated from Futa-Toro in Senegal in the West African region around 1650 C.E,¹⁰ before the birth of Shaykh Uthman bin Fodiyo. His first port of call in Hausaland on leaving Futa Toro was Yandoto of present Zamfara state. Then, he moved to Katsina where he had a short spell before moving to Borno. From Borno he finally moved to Zaria. According to the oral tradition of the lineage of the Imams of *Juma* their ancestors moved together from Borno to Zaria with the ancestors of the Kona scholars.¹¹ This oral tradition was also

⁴Muhammad Rida, *Muhammad Rasulillah*, p. 68.

⁵Muhammad Rida, *Muhammad Rasulillah Sallallahu Alaihi wa Sallam*, Beirut: Dar-el-Fikr, 2006, p. 89.

⁶Clerk, P. B., *West Africa and Islam*, London: Edward Anorld Publishers, 1984, p. 10.

⁷Clerk, P. B., *West Africa and Islam*, London: Edward Anorld Publishers, 1984, p. 10.

⁸Galadanci, S. A. S., *Harakat Lughghatul Arabiyyah wa Aadabiha Fi Nigeria*, Maktabah Ifriqiyyah, 1993, p. 25.

⁹Galadanci, S. A. S., *Harakat Lughghatul Arabiyyah wa Aadabiha Fi Nigeria*, p. 25.

¹⁰Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printining & Publishing Company Limited, 2006, p. 9.

¹¹Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma'ah*, p. 9.

acknowledged by the Konawa scholars.¹² Therefore, these two prominent schools were said to have arrived Zaria at the same time.

During the stay of Shaykh Abubakar al-Futi at Yandoto (centre of learning), he married a woman called Hauwa'u who subsequently gave birth to two sons, Ya'akubu and Uthman Yero, the father of Sulayman. His eldest son Ya'akubu was said to have travelled to Bauchi and stayed there to the end of his life. It was said that Dr. Ibrahim Tahir Talba of Bauchi is one of his great grandsons.¹³ At Yandoto, he was said to have preaching to the people of the area, while in Zaria he was the first to be appointed as the Imam of Juma'ah Mosque when they arrived Zaria with Konawa scholars. By the time he became old, Shaykh al-Futi resigned and his son Malam Uthman Yero to take over as the Chief Imam of Zazzau.¹⁴ Imam Uthman Yero gave birth to Sulayman. Sulayman succeeded his father and was subsequently succeeded by his son Muhammad Kobobo. Muhammad Kobobo gave birth to Muhammad Lawal and Lawal succeeded him.

Liman Muhammad Lawal was killed by *Sarki* Muhammadu Makau¹⁵ and he was succeeded by Malam Abdullahi, while Muhammad Riskuwa, the son of Muhammad Lawal was in exile. After the success of the *Jihad* of Shaykh Uthman, Malam Muhammadu Gabdo was appointed as chief Imam of Zazzau. Muhammad Riskuwa also had about three sons, they were as follows:- Liman Muhammad Shu'batu, Adamu Babban Kano and Muhammad Ba-Dikko. The genealogies of the above mentioned people still exist up to date at Anguwar Juma Zaria and other places across the country. Most of the imams of Zazzau were appointed from this house up to date. The present Chief Imam of Zazzau Shaykh Dalhatu bn Kasim (Imam) was also from the house, his great grandfather was *Liman* Adamu Baban Kano.¹⁶ The great grand children of Shaykh Abubakar al-Futi still exist, most of them became prominent teachers/scholars, Imams, judges, ambassadors to mentioned but a few. For the list of the genealogy of Shaykh Abubakar al-Futi, see the diagram in the appendix B.

3.1 The books and nature of teaching in the Centre

Shaykh Abubakar al-futi was an erudite scholar who specialized in many areas of Islamic knowledge. He specialized in *Fiqh* (Islamic jurisprudence), *Lughah* (Arabic lexicography) and *Hadith* literature. A lot of his students established their schools and adopted his method of teaching.¹⁷ A while after each *Subh* Prayer, he started to teach the Glorious Qur'an in the mode

¹²Interview, Tayyib Mustapha Muhammad, 40, Department of Arabic, Kaduna State University, At Imam Kona House Zaria 30th/1/20189, 5:30pm, 08039684737.

¹³Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p. 9.

¹⁴Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma*, p. 9.

¹⁵Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma da Makwaftansu a Birnin Zazzau*, p. 11.

¹⁶Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p.13.

¹⁷Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p. 29.

of recitation of Imam *Warshu*, then, he continued with books of Islamic jurisprudence up to the *Zawal* (the beginning of *zuhr* time for prayer), and to be continued after *zuhr* prayer to the evening before sunset. He used to read by himself or by one of his senior students and the Shaykh give the translation and explanation or commentary sometimes.¹⁸ The books under study in the school included: the Glorious Qur'an and its *tafsir*. In Islamic jurisprudence, the books included: *Kitab al-Qawa'id al-Salah*, *Kitab Mukhtasar al-Akhadari*, *Muqaddimah Ashmawi*, *Manzumah al-Qurtubi*, *Muqaddimah Iziyyah*, *Kitab al-Risalah*, *Hashiyah al-Adwi*, *Irshad al-Salik (Askari)*, *Tuhfah al-Hukkam*, *Mukhtasar al-Khalil*, among others. The books of *Lughah* include *al-Burda*, *Mukamat al-Hariri*, *Shu'ara*, *Ishriniyyah* among others. The book of *hadith* is *Sahih al-Bukhari*. They specialized in teaching the book of *Sahih al-Bukhari* up to date. Some of these books were studied during the period of the founder (Shaykh Abubakar al-Futi) and some after him to date.¹⁹ It should be noted that a man who is appointed as chief Imam of Zazzau is considered to be the head of the school and is responsible for teaching the students or to assign somebody to teach them. However, most of the senior students used to have their own students and teach them in their respective houses.²⁰

4.1 Some prominent disciples of the Centre

There were many students who passed out from this school, there is no book or a person who recorded all their names, therefore, prominent among them would be mentioned.

1. Malama Atikatu Dikkoro (Yadikko)

She is the daughter of Abubakar, the granddaughter of chief Imam of Zazzau *Liman shu'batu*, the son of Muhammad Riskuwa, no date was found for her birth, but she died in the year 1957.²¹ She started her education at *Gidan Juma* where she graduated from the glorious Qur'an i.e., studies at home, she moved to *Gidan Mallawa* at Marmara for further studies. She was good in writing. It was said that she made many copies of Qur'an and other Islamic books in Arabic language, *Hadith*, *Tauhid*, *Qasa'id* (articles) in praising the noble Prophet (SAW) in Arabic and Hausa. This copying is part of her tradition and culture. Most of Zazzau emirs during her period possessed a book or books written by her. Many people had a book written by her in places like

¹⁸Abubakar, B.M., *Daur Ma'ahid al-Ilmiyyah wa Ulama'iha Fi Nashri ilm al-Fiqh al-Maliki fi Madinat Zaria*, Unpublished M.A. Dissertation, Submitted to the Department of Islamic Studies and Sharia'ah, Bayero University, Kano, 2014, p. 29.

¹⁹Abubakar, B.M. *Daur Ma'ahid al-Ilmiyyah wa Ulama'iha Fi Nashri ilm al-Fiqh al-Maliki fi Madinat Zaria*, Unpublished M.A. Dissertation, Submitted to the Department of Islamic Studies and Sharia'ah, Bayero University, Kano, 2014, p. 29.

²⁰Interview, Dalhatu Kasimu (Imam), Chief Imam of Zazzau, 57, at Imam Juma'ah's House, Anguwan Juma Zaria, 31/1/2018 4:30pm, 08033937774.

²¹Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma'ah da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p. 36.

Zazzau, Kano, Katsina, Sokoto, Sabon Birnin Gobir, among others.²² From all indications, Malama Atikatu had deep knowledge in Islamic sciences. This reason brought about separation of her marriage with two distinguished scholars of Zazzau, i.e., the Imam of Kona late Malam Ibrahim (the father of Imam Kona late Malam Aliyu) and Shaykh Sani Kofar Doka. This happened after her separation with her brother Malam Sulayman Maccido, the grandson of Imam Shu'batu. It was said that the difference in understanding of some Islamic issues brought about their separation. The late Alhaji Mukhtar Abdurrahman gave this information while he was a lecturer at Abdullahi Bayero College. He testified that the incident had happened in his presence²³. Imam of Kona late Malam Aliyu said that he learned the book of *al-Risalah* while he was young before Malama Atikatu. Malama Atikatu used to write her name at the end of a book she wrote as "Atikatu bintu Abubakar" or "Atikatu Dikkoro bintu Abubakar". Malama Atikatu distinguished her-self in teaching married women in Zazzau and beyond. Malama Atikatu died and was survived by four children; they are: Malam Umaru Amfani, Malama Aminatu (Dogari), Malam Uthman Shehu and Malam Muhammad Ghali.²⁴ May Allah have mercy on her, amin.

2. Malam Lawal Wazirin Zazzau

He is Malam Muhammadu Lawal the son of Malam Abdurrahman (Baban Makaranta), the son of *Limamin* Juma'ah Malam Shu'batu. He was born in Zaria city in the year 1882C.E²⁵. He started his education at *gidan Juma*, and later proceeded to the school of Malam Sambo *mai Casa'in* of Kofar Gayan, who was also a relative to *gidan Juma*, to study the Qur'an. He however, attended the circle/school of Malam Haliru of Zaramawa where he studied *Lughah* (Arabic lexicography) and finally attended the school of Shaykh Malam Sani Kofar Doka, to study before the scholars of Sokoto and Gwandu, disciples of Shaykh Uthman bn Fodiyo and Shaykh Abdullahi bn Fodiyo. Later, Malam Sani authorized him to start teaching people. Shaykh Waziri Lawal continued teaching the low level students before the death of his father. He became a *khalifah* after the death of his father and was teaching both low and high level students including his father's disciples. Malam had many students, they included the following:²⁶

- Alhaji Aliyu Abbas, a onetime chief Imam of Zazzau
- Malam Ibrahim Sarkin Ruwan Zazzau.

²²Interview, Dalhtau Kasimu (Imam), Chief Imam of Zazzau, 57, at Imam Juma'ah's House, Anguwan Juma Zaria, 31/1/2018 4:30pm, 08033937774.

²³Abubakar, M., *Tarihi da Salsalan Fulanin Anguwan Juma'ah da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p. 35.

²⁴Abubakar, B.M., *Daur Ma'ahid al-Ilmiyyah wa Ulama'iha Fi Nashri ilm al-Fiqh al-Maliki fi Madinat Zaria*, Unpublished M.A. Dissertation, Submitted to the Department of Islamic Studies and Sharia'ah, Bayero University, Kano, 2014, p. 36.

²⁵Interview, Muhammad Abubakar, 76, Retired Civil Servant, No. 65 Dikko Road, Tudun Wada Zaria, 31st -01-2018, 11:00am, 08131211575.

²⁶Interview, Muhammad Abubakar, 76, Retired Civil Servant, No. 65 Dikko Road, Tudun Wada Zaria, 31st -01-2018, 11:00am, 08131211575.

- Malam Muhammad Ghali (Jumare) Imam of Kongo.
- Malam Muhammad Muntaqa Coomassie.
- Ambassador Nuhu Muhammad.
- Alhaji Nuhu Ladan Shuraihu (Mutawallen Zazzau).
- Alhaji Ahmadu Limamin Soja.
- Alkalin Lardi Malam Yahaya.
- Alhaji Muhammad Aminu (Mutawallin Zazzau).
- Shehu Uthman Muhammad (Justice) FSC.
- Malam Abdullahi Baban Dare, Karauka Zaria.
- Malam Mijinyawa Abubakar (Grand Kadi).
- Professor Dalhatu Muhammad.
- Ambassador Sani Sambo.
- Alhaji Abbas Dabo Sambo, among others.

Malam Lawal was appointed as a senior *Mufti* of the chief judge of Zazzau by the Emir of Zazzau Malam Dalhatu, the son of Yero, and later became the chief judge during the time of the Emir of Zazzau Malam Ibrahim, the son of Kwasau. He was also appointed as Wazirin Zazzau in 1952 by the Emir of Zazzau Malam Ja'afaru, the son of Isiyaku. Aliyu Abubakar Aliyu in his PhD thesis²⁷ says: Malam Lawal has no peer during his period; he further states that the school of *gidan Juma* had reached its peak and was recognized by all and sundry during the time of Malam Lawal Waziri in terms of teaching and learning of various fields of Islamic knowledge. This is because Malam Lawal did not only specialized in Islamic *Shari'ah*, but also in Arabic Sciences such as *Nahwu, Lughah, Hisabi, Mantiq, Arud*,²⁸ etc.

Malam Lawal used to teach almost every day at home before going to court as a judge or Emir's palace as Wazirin Zazzau. Infact, malam Lawal was one of the prominent scholars not only in Zazzau but in Nigeria as a whole. Malam Lawal died on 26th October, 1956, the late Emir of Zazzau Malam Ja'afaru was in attendance at his funeral prayer. May Allah have mercy on him, amin. He was survived by wives and children. Among his children are:²⁹

- Alkalin Lardi Malam Yahaya (d. 1989).
- Ambassador Alhaji Nuhu Muhammad (d. 2000).
- Justice Shehu Muhammad FSC (d. 1993).
- Malam Aliyu Muhammad
- Professor Dalhatu Muhammad, among others.

²⁷Aliyu, A.A., *Al-Thaqafah al-Arabiyyah Fi Nigeria (1750-1960)*, Kano: Dar-al-Ummah, second edition, 2014, p. 231.

²⁸Abubakar, M. *Tarihi da Salsalan Fulanin Anguwan Juma'ah, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p. 46.

²⁹Abubakar, M. *Tarihi da Salsalan Fulanin Anguwan Juma'ah, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p. 54.

3. Malam Yusuf Dan Abdurrahman Bature (1906-1976)

He was born in *Gidan Juma* on Monday 1906³⁰. He was from the Fulani decent. He studied the Glorious Qur'an from his father Malam Abdurrahman Bature up to the completion (i.e., *sauka*). He went out in search of knowledge and specifically for Qur'anic memorization. Alhaji Yusuf memorized the Glorious Qur'an but never write it down. He then further his education to the higher school studies, where he studied from different scholars such as:- Alhaji Malam Ango gidan Malamawa Anguwan Juma, Malam Sani Anguwan Taba, Malam Ma'aji Isiyaku Kakaki, Mallam Safiyanu Kusfa, Malam Musa na Magajiya, Shaykh Abdulkadir Aliyu Banufe, and Malam Ibrahim Sarkin Ruwa, Albarkawa, Zaria. He was said to have specialized in different fields and was said to have memorized *Muqamat al-Hariri* and *Mukhtasar al-Khalil*, which made him to be called *Mutafannini* (who specialized in different fields) and he taught every field he studied³¹.

Some of his students include: Ambassador Nuhu Muhammad, grand Qadi Yusuf Jamo, *Qadi* Maccido Ibrahim, Malam Jumare and Malam Salihu. When the news of Shaykh Ibrahim Inyass came to Juma ward, Malam Yusuf visited him to Senegal. He was said to be the first person to visit Shaykh Ibrahim to Senegal from Zaria. He visited Senegal six times in his life time and was one of the scholars who received the post of *Muqaddam* (a local leader of the *Sufi* order) to spread the *Tijaniyyah Sufi* order. He lived at Kaulakh with Shaykh Abubakar Cota Niger, Shaykh Abul Fathi Maiduguri, shaykh Shuaibu Yamai, Shaykh Adamu Katibi Kano and Shaykh Muhammad Gibirima Guru. Alhaji Yusuf had specialized in *Tasawwuf* and trained many scholars. He travelled to many places, which included Borno, Kano, Ibadan (where he spent many years), Niger, Ghana, Gambia, Sudan, Senegal and Sierra Leone³², etc. He contributed enormously to the spread of Islamic education and the *Tijaniyyah Sufi* order in Zaria. He wrote a famous book, titled *Kaifiyyatul Ibadah*. He performed pilgrimage once in his life time³³. Alhaji Yusuf died on Monday (the day he was born) in the year 1976, when he was seventy years. He was survived by eight children they are Mukhtar, Aminu, Hafizu, Nazifi, Zainab, Aishatu Asiyatu and Zaliha. May Allah have mercy on him, amin.

³⁰Abubakar, M. *Tarihi da Salsalan Fulanin Anguwan Juma'ah..*, p. 75.

³¹Abubakar, M. *Tarihi da Salsalan Fulanin Anguwan Juma'ah, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p. 77.

³²Abubakar, M. *Tarihi da Salsalan Fulanin Anguwan Juma'ah da Makwaftansu a Birnin Zazzau*, Kaduna: Al-kausar Printing & Publishing Company Limited, 2006, p.76.

³³Interview, Dalhatu Kasimu (Imam).

4. Malam Muhammad Umaru Amfani (Popularly Called Muhammad Abubakar)

He is popularly known as Alhaji Muhammad Abubakar, the son of Umaru Amfani, the son of Sulayman, the son of Muhammad Salisu, the son of Liman Shu'batu, the son of Muhammadu Risku (Riskuwa). He was born in the year 1942³⁴. He lost his mother when he was young of less than two years of age. The sister of his mother Hajiya Hamamatan and her husband Malam Garba Hadejia took care of him at Tudun Wada Zaria. He attended Madarasah al-Ulum al-Islamiyya of Tudun Wada Zaria from 1950-53, senior primary school kofar Doka 1954-59, Maru Teachers Technical College (T.T.C) Sokoto for Grade III teachers certificate 1959-1961, school for Arabic studies (S.A.S) Kano grade II teachers' certificate 1969-1971, and Ahmadu Bello University for Diploma in Library Science 1978-1980³⁵. Malam Muhammad worked in various capacities like teaching in senior primary school at Talatan Mafara, Sokoto 1961-1963, Nurul Huda Tudun Wada 1963-1969, Library Assistant II to Library officer from 1971-1980. He was given acting appointment as the Librarian, Centre for Islamic Legal Studies (CILS), Ahmadu Bello University Kongo. He was an editor Northern Nigerian publishing company (NNPC) Gaskiya Zaria in 1982. He was promoted to the senior editor and later acting Managing Director (NNPC) Gaskiya Corporation Zaria in 1993³⁶. He attended several workshops, seminars and conferences both locally and internationally. He has a number of books to his credit.³⁷

Alhaji Muhammad Abubakar is a hardworking, resourceful and prolific writer. He has written a number of articles and books in Arabic, English and Hausa. He was invited by the International Biographical Centre Cambridge CB2 3QP England to submit his biographical history for insertion in the international who's who of intellectuals-thirteen edition. Ref (INT13/QL) 2nd May 1997³⁸. He did not reply to them, feeling that he did not deserve this recognition. He is married with children.

³⁴Interview, Muhammad Abubakar. 76, Retired Civil Servant, No. 65 Dikko Road, Tudun Wada Zaria, 31st -01-2018, 11:00am, 08131211575.

³⁵Abubakar, M. *Tarihi da Salsalan Fulanin Anguwan Juma, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006, p. 161.

³⁶Interview, Muhammad Abubakar. 76, Retired Civil Servant, No. 65 Dikko Road, Tudun Wada Zaria, 31st -01-2018, 11:00am, 08131211575.

³⁷Interview, Muhammad Abubakar.

³³Interview, Muhammad Abubakar. 76, Retired Civil Servant, No. 65 Dikko Road, Tudun Wada Zaria, 31st -01-2018, 11:00am, 08131211575.

5. Malam Dalhatu Kasim Imam (The chief Imam of Zazzau)

He was popularly called Imam and was born on 28th February, 1962 at *Gidan Juma*, Zaria³⁹. He attended Qur'anic traditional school when he was four years old at the school of the late Malam Alhaji Anguwan Juma, Zaria city. Later, he was relocated to the school of the late Malam Dalhatu Marmara, Zaria city and finally transferred back home before the late Shaykh Yahaya Ahmadu where he completed the Qur'anic education at the age of fourteen. In the process, he joined the Islamiyyah school of Malam Nuhu sa'ad of Alkalin Kasuwa residence, when he was eight years. Malam Dalhatu learnt other branches of Islamic knowledge such as theology, *Fiqh*, Grammar, linguistics from his grandmother and his father for almost twenty years, and *Hadith of Sahih al Bukhari* from the late grand Qadi Malam Mijinyawa Abubakar up to 2005.⁴⁰

Malam Dalhatu attended the African International University Khartoum, the Republic of Sudan where he obtained a Certificate in Islamic and Arabic language. He obtained a Higher National Diploma in Accounting. He worked in various capacities at the Nigerian Institute of Transport Technology (NITT) Zaria until his appointment as Chief Imam of Zazzau. He was appointed as the Imam Barewa College Zaria from November 1996 to 18 December, 2015 being the date he assumed duty as chief Imam of Zazzau conferred on him by his Highness, the Emir of Zazzau, Alhaji Dr. Shehu Idris CFR, after the death of his father Malam Kasimu Muhammad Yero, who was the chief Imam for about thirty-six years.⁴¹

Other prominent students of the school are: Alhaji Malam Abubakar Mijin Yawa, Shaykh Nuhu Ladan Sharaihu, Alhaji Ahmed Fatika, (*Sarkin Fadan Zazzau*) Alhaji Abdurahman Bature, Malam Muhammadu Yaro bin Alhaji Bature, Malam Kasimu Muhammadu Yero, Shaykh Umaru Sanda, Ambassador Nuhu Muhammad Malam Abdullahi Babban Dare, Malam Salihu bin Abdurahman Bature and Malam Sani Ibrahim Aminu (former Registrar Bayero University Kano), are among others.⁴² Most of these distinguished students were imams of Zazzau and have schools in their homes during their life time.

³⁴ Interview, Dalhatu Kasimu (Imam), Chief Imam of Zazzau, 57, at Imam Juma'ah's House, Anguwan Juma Zaria, 31/1/2018 4:30pm, 08033937774.

⁴⁰ Interview, Dalhatu Kasimu (Imam), Chief Imam of Zazzau, 57, at Imam Juma'ah's House, Anguwan Juma Zaria, 31/1/2018 4:30pm, 08033937774.

⁴¹ Interview, Dalhatu Kasimu (Imam), Chief Imam of Zazzau, 57, at Imam Juma'ah's House, Anguwan Juma Zaria, 31/1/2018 4:30pm, 08033937774.

⁴² Abubakar, B.M., *Daur Ma'ahid al-Ilmiyyah wa Ulama'iha Fi Nashri ilm al-Fiqh al-Maliki fi Madinat Zaria*, Unpublished M.A. Dissertation, Submitted to the Department of Islamic Studies and Sharia'ah, Bayero University, Kano, 2014, p. 30.

4.2 Successors of the Centre

The leadership of the school is normally entrusted to the person chosen as imam. This position was one of the titles common to both Hausa and Fulani system of government. Certainly the office was given to Fulani Yandoto (family of Abubakar al-Futi) living within Zaria City.⁴³ This joyous position remained in the house of *Gidan juma* before the *jihad*, during the *jihad* and after the *jihad* of Shehu Uthman bn Fodiyo. The appointment was directly from the king of Zazzau. Though, the office went out from the house a little bit during the first Fulani Emir Malam Musa (1808-1821).⁴⁴ The succession is hereditary, i.e., from the family, based on intellectual qualification and piety. The Successors of the school of *Gidan Juma* are as follows.⁴⁵

- i. Imam Malam Abubakar al-Futi
- ii. Imam Malam Murabu
- iii. Imam Malam Muhammad Kabobo
- iv. Imam Malam Bayero
- v. Imam Malam Muhammad Lawal
- vi. Imam Malam Abu Muhammadu Gabdo
- vii. Imam Malam Shu'batu
- viii. Imam Malam Abubakar Mai Abuja
- ix. Imam Malam Umaru Mai Dokolo
- x. Imam Malam Sambo (Muhammad Sani)
- xi. Imam Malam Umaru (Kwarbai)
- xii. Imam Malam Uthman Yero Mai Kili
- xiii. Imam Malam Sada
- xiv. Imam Malam Muhammadu (*Limancin Kona*)
- xv. Imam Malam Murtala
- xvi. Imam Malam Aliyu (Alu)
- xvii. Imam Malam Muhammadu Yero
- xviii. Imam Malam Muhammadu Kasimu
- xix. Imam Malam Dalhatu Kasimu (Imam), the present Imam and the head of the school.

He is teaching the book of *Sahih al-Bukhari* every Saturday in the evening. However, not only these Imams have taught in this school, but they are the leaders of the school. There were many

⁴³Interview, Muhammad Abubakar. (explained that Malam Abdullahi was appointed by Muhammadu Makau, while after the *jihad* Liman Muhammad Gabdo was appointed by Malam Musa).

⁴⁴Interview, Muhammad Abubakar, 76, Retired Civil Servant, No. 65 Dikko Road, Tudun Wada Zaria, 31st -01-2018, 11:00am, 08131211575.

⁴⁵Interview, Dalhatu Kasimu (Imam), Chief Imam of Zazzau, 57, at Imam Juma'ah's House, Anguwan Juma Zaria, 31/1/2018 4:30pm, 08033937774.

students of the school who became teachers and taught at various circles of learning in their homes.⁴⁶

4.3 Some writings of Malam Muhammad Abubakar

The school is not well known for writing of books, but is mostly known for its teaching and imamatship (leading people in juma'ah prayer), except those books written by Malam Yusuf Dan Abdurrahman Bature and Alhaji Muhammad Abubakar. However, there are students from the school whom Allah blessed with the skills for writing of books, among them Shaykh Nuhu Ladan Sharaihu, properly known as Ladan Dan Shuraihu Rahimahullah (may Allah have mercy on him), who most of his works were written on Arabic sciences. He has a work on the sighting of the moon; Abdullahi Baban Dare has some publications in Hausa and Arabic sciences.⁴⁷ Malam Muhammad Umaru Amfani popularly known as Alhaji Muhammad Abubakar has a number of works which include;

1. *Raudat al-Awwabin fi Dhikr al-Salihin* (in Arabic).
2. *Mukhtasar Tarikh ahl-al-Suffa wa ahl-al-Tariqah* (in Arabic, he later translated it into Hausa).
3. *Du'a al-Fauz wa al-Qubul bi Tasbih Allah Jalla Jalaluhu* (in Arabic, he later translated it into Hausa).
4. *Hikayatu Iblis bima Akhrajahu al-Mu'azzam (SAW)* (in Arabic).
5. *Mimba'I al-Aja'ib fi Qisas Ghara'ib* (in Arabic).
6. *Qissatu Luqman al-Hakim Alaihissalam.*
7. *Siraj al-Ummah ila Sabil al-Jannah.*
8. *Translation of Religious Books from Arabic to Hausa.*
9. *Hajj Research Project Nigeria: prepared for Hajj Research Centre.*
10. *Tarihin Fulanin Anguwan Juma, a Birnin Zaria Da Makwabtansu.*
11. *Fassarar Yadda Ake Amfani da Sunayen Allah Kyawawa (99)* from English to Hausa
12. *Biographical History of Shaykh Ibrahim Inyass.*
13. *Tuhfatu al-Madhi fi Maulid al-Fasih: Talkhis fi Kutub Madhi Nabiyy (SAW).*

5.1 Conclusion

The paper revealed that there was relationship of religion (Islam) and knowledge between Middle East and Africa right from the period of the companions of the Prophet (SAW). Intermarriages also contributed in no small measures; hence some of the Arabs who migrated to Africa might have married Africans. The reason behind writing on this house was their origin, contributions, popularity and status in Zazzau Emirate. It is the house that produces Chief Imam

⁴⁶Interview, Dalhatu Kasimu (Imam), Chief Imam of Zazzau, 57, at Imam Juma'ah's House, Anguwan Juma Zaria, 31/1/2018 4:30pm, 08033937774.

⁴⁷Abubakar, B.M., *Daur Ma'ahid al-Ilmiyyah wa Ulama'iha Fi Nashri ilm al-Fiqh al-Maliki fi Madinat Zaria*, Unpublished M.A. Dissertation, Submitted to the Department of Islamic Studies and Sharia'ah, Bayero University, Kano, 2014, pp. 30-31.

in Zazzau for many centuries to the present time. Their contribution in teaching and learning cannot be over emphasized. This paved the way to produced scholars, judges and top civil servants in various capacities in Nigeria and abroad.

5.2 Recommendations

- i. Muslims should seek knowledge and emulate the teachings of the Prophet (SAW).
- ii. Parent should take care of their children, send them to school, assist them financially and give them training which they would be proud of them one day.
- iii. Students should reflect on the life and history of these scholars in order to emulate their characters and life style.
- iv. The wealthy Muslims and political leaders in our midst should assist learning and learners for the development of our country in general and community in particular.
- v. Students should have strong determination in learning and their activities and bear in mind that they are leaders (scholars) of tomorrow.

References

1. Abubakar, B.M. *Daur Ma'ahid al-Ilmiyyah wa Ulama'iha Fi Nashri ilm al-Fiqh al-Maliki fi Madinat Zaria*, Unpublished M.A. Dissertation, Submitted to the Department of Islamic Studies and Sharia'ah, Bayero University, Kano, 2014.
2. Abubakar, M. *Tarihi da Salsalan Fulanin Anguwan Juma, da Makwaftansu a Birnin Zazzau*, Kaduna: Al-Kausar Printing & Publishing Company Limited, 2006.
3. Aliyu, A.A., *Al-Thaqafah al-Arabiyyah Fi Nigeria (1750-1960)*, Kano: Dar-al-Ummah, second edition, 2014.
4. Clerk, P. B., *West Africa and Islam*, London: Edward Anorld Publishers, 1984.
5. Galadanci, S. A. S., *Harakat Lughghatul Arabiyyah wa Aadabiha Fi Nigeria*, Maktabah Ifriqiyyah, 1993.
6. Muhammad Rida, *Muhammad Rasulillah Sallallahu Alaihi wa Sallam*, Beirut: Dar-el-Fikr, 2006.