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**CLASSICAL SCHOLARLY HOMES AND THEIR CONTRIBUTIONS TO THE REFORMATION OF ISLAMIC TEACHING AND LEARNING IN BAUCHI STATE**

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**Abstract**

Scholars had often established fully teaching activities in the field of Islamic and Arabic studies, according to time and ability. They have rendered their contributions in teaching profession upon time to their communities and through this they secured the classical mode of Islamic and Arabic teaching and learning, in spite some challenges. their endeavor offered additional ground in planting the specialization in Islamic and Arabic scholarship in different places in Northern Nigeria prior to and after Shaykh Uthman bn Foduye's Jihad, till today their roles is been witnessed through Tsangaya and Zaure system of education by using traditional pedagogy through classical activities. The functioning of the system necessitates the possibility of formalizing such legacy left to the later generation. This topic precisely shades light on the features of traditional Islamic education and possible ways to be followed in formalizing its pedagogy and curriculum for upgrading as an established system for learning Islamic and Arabic studies. The outlined solutions in this research may contribute in harnessing together to drive the policies upon which Government may wish to adopt because such centres is a place for acquiring both Islamic and Arabic knowledge serve like a department in modern university faculties. This, as an attractive system of learning is adopted in most of Northern States thus, it became a legacy to be maintained and upgraded based on time and climate change

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**INTRODUCTION**

Traditional Muslim scholars have for long engaged in teaching Muslims in their areas and many of them have established schools for that purpose. The researcher has already stated some of their roles from generation past. The mode of this type of teaching continued to exist and preserved through schooling and the system spread to Africa and to today's Northern Nigeria among others. Scholarly homes in Bauchi remain a legacy to Muslims in disseminating Islamic knowledge to people in various locations, since after

the Jihad movement of Shaykh Uthman's lieutenant in the area. This fills a huge vacuum in teaching and learning activities. As time went on, the system was renamed *Madrasah* or Islamic Schools, (*Makarantar Zaure* or *Makarantar Littafi*) in local language. Most of the founders of the Madrassas/scholarly homes, earlier did not attend formal schools, but the challenges that modernity brought made them to adopt modern call. Some of these scholars believe that they can adopt modern method of teaching without neglecting their classical way of teaching and learning Islamic knowledge. This idea helps them in promoting some centers in term of content or lesson delivering. However, it also contributed in the emergence of some category of scholars who are intellectuals in both classical and modern ways of teaching Islamic Studies.

### **AIM AND OBJECTIVES**

Since the scholars are the custodians of knowledge, the art of writing is among their basic tasks. They do so to preserve knowledge through writing which when used will remain as guidance to their societies. The aim of this research is to explore the contributions of the prominent Islamic scholarly homes to the knowledge particularly through their writings. The aim will be achieved by:

1. Discussing the history of scholarship in the State.
2. Identifying some among the prominent Islamic scholarly homes in Bauchi State.
3. Bring to light some of the works of Bauchi State scholars for the use and benefit of all, particularly learners, researchers and scholars.
4. Preserving some works of the Muslims scholars in the area through academics research.
5. Motivating the present scholars towards the art of writing and establishing of modern schools.
6. Outline some suggestions which help in reviving and upgrading the activities of these homes.

When the idea for the reformation began to manifest, some scholars planned for it and enrolled their children into formal schools to acquire the two experiences in teaching and learning Islamic Studies, by attending the western Education schools, in order to be capable in carrying the mission of effective transformation in the Islamic studies new syllabus. This immensely helped in spreading modern method within some areas including area of the study. It opened the way forward to reforming the mode of Islamic teaching and learning to some extent.

Tudun Nufawa detailed on the formation of Arabic school in Northern Nigeria, he mentioned the advent of the colonialists to the area and their policy towards Islamic religion knowledge, he stated that they made all efforts to formalize the mode of

traditional schools in the Northern area;<sup>11</sup> hence they established and developed some formal schools, for learning Western Education where they included some Islamic knowledge subjects.

### **Integration of Islamic and Arabic Schools/knowledge in the Northern region**

The Northern elites saw some problems that may affect the traditional Islamic teaching and learning in their areas. They consulted with traditional rulers and some other personalities. People like Alhaji Abdullahi Bayero, the late Emir of Kano, Waziri Gidado, *Shaykh* Sulaiman Wali, Malam Aminu Kano, Malam Sa'adu Zungur and Malam Mu'azu Hadeji were among them.<sup>12</sup>

*The first Arabic formal school was founded in Borno province, in the year 1927, under some three Sudanese teachers. And in 1930 such type of schools were established at Kano and Sokoto, for teaching the Islamic and Arabic subjects... ”<sup>13</sup>*

Qadamari, supported Tudun Nufawa on this view, and he explained how the formal Arabic schools were started as well as the products who graduated from such institutions.<sup>14</sup> These schools were known as the places for learning Islamic and Arabic subjects, people who most of them were *Zaure* students attending such schools. Some schools were turning to Arabic Teachers Colleges. It was also expanded to different parts of Northern Nigeria, including the area of the study.<sup>15</sup>

Bello stated that their father, *Shaykh* Hamid, was among the scholars recruited in middle school at Yelwa area of Bauchi. He is teaching Islamic and Arabic subjects<sup>16</sup> and is a scholar from *Zaure*. This may be counted as the step forward to reformation. This effort assisted in making the children and students of the scholarly homes (*Zaure*) to be attending the formal Arabic and Islamic schools in the study area.

Formalizing Islamic and Arabic schools was among the factors that aided in reforming modern Islamic and Arabic knowledge in Northern region. Thus, the Islamic education was sustained and made to remain relevant in the study area and some neighboring places.<sup>17</sup>

The reformation of Islamic schooling system in places like the study area, influenced in the resetting of the Islamic Studies syllabus at various levels, products of such scholarly

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<sup>11</sup> K.A. Tudun Nufawa, *Al-Nathr Al-Arabiyy Al-Nigeriy*, Darul Ummah, Kano, 2011, P: 118.

<sup>12</sup> Ibid, P:118

<sup>13</sup> Ibid, P: 119

<sup>14</sup> Qadamari, B. *Al-Daulah Al-Nigeriyah*, Darul Ummah, 2011/1432AH, PP. 31 and 32.

<sup>15</sup> Ibid, P: 32

<sup>16</sup> Sa'id Hamid Bello, Oral interview, 12/9/2015.

<sup>17</sup> Hashim Rosnani, *the reformation of Muslim education in Malaysia: Ensuring relevance and overcoming challenges*. (rh-Imam-Hatip-paper, Internet, modified, 4/4/2016) P.2.

homes were in colleges and universities, teaching in the department of either Islamic studies or Arabic.

### **SOME EXAMPLES OF INTELLECTUALS PERSONALITIES WHO ARE DESCENDANT OF SCHOLARLY HOMES**

It is one of the nature and ideals of scholars, to groom some of their children who may inherit their position. However, they use to train them with some virtues and etiquettes in preparing them to deliver the task of teaching Islamic knowledge wherever they may be.

Some descendants of traditional Muslim scholars acquired Karatun *Zaure* and the formal Islamic studies. They became academic and intellectual figures who received orientation from their homes. People like, Prof. Yahya Ibrahim Yero of Bauchi, currently working with the department of Islamic Studies, Federal University Kashere, Gombe. He is a descendant of a scholarly home of Al-Qadi Maudo in Bauchi Emirate.<sup>18</sup> Dr. Muhammad Safiyyu Abdulkadir is also a son to Malam Abdulkadir Musa Jahun a traditional Muslim scholar who established a scholarly home in Jahun area of Bauchi. His son Dr. Muhammad Safiyyu, he maintains his father's *Zaure*.<sup>19</sup> He is currently the Head of languages at Federal University Kashere, Gombe, in the department of Arabic.

In Katagum Zone there is Professor Yakubu Yahya Ibrahim of Shira, currently working with Usmanu Danfodiyo University Sokoto, in the Department of Islamic studies, Dr. Muhammad Babangida Muhammad of Gamawa, working with Bayero University Kano, in the Department of Islamic Studies. Also the Deputy Chief *Imam* of Azare in person of Malam Abdullahi, the son of *Khatib* Katagum, he has also maintained the tradition of traditional scholarship, the heritage and legacy of their father. He has Master's degree in Islamic Studies, from one of the Sudan Universities, and currently working with the Department of Islamic Studies at College of Education Azare, Bauchi State.<sup>20</sup>

In Chief *Imam* of Ningi's house, his eldest son Dr. Umar Liman a veterinary doctor, is an acting Chief *Imam* of Ningi Local Government Area, he also succeeded his father in the culture of traditional Islamic scholarship,<sup>21</sup> and still practicing it by observing most of the duties shouldered on him.

In *Shaykh* Aliyu Tsahe's House in Bauchi, Dr. Kabiru Aliyu is an Arabic Ph.D. holder, currently working with the school of General studies of the Abubakar Tatari Ali Polytechnic, teaching Arabic studies there,<sup>22</sup> and he maintained the traditional Islamic system of learning left by their father, to mention but a few.

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<sup>18</sup> Y.I. Yero, *An analytical study of the contribution of Amir Ya'akubu (the first) of Bauchi to Sokoto Jihad of the early 19<sup>th</sup> century*, Ph.D thesis, B.U.K, P. 340.

<sup>19</sup> M.S. Abdulkadir, Oral interviewed, on 20/01/2014.

<sup>20</sup> A. Usman, oral interview, on 22/01/ 2014 and 29/9/2015. At his house.

<sup>21</sup> U. Liman, oral interview on 03/09/2013, by 1:00 pm.

<sup>22</sup> K. Aliyu Doya, oral interview on 27/04/2013.

Some scholarly homes are contributing in disseminating Islamic knowledge in their areas, although they have no any written work, and their children also play vital roles in terms of reformation of Islamic teaching and learning to some extent.

### **BAUCHI STATE TRADITIONAL MUSLIM SCHOLARS AND THEIR RELATIONSHIP WITH SOME OTHER SCHOLARS OUTSIDE BAUCHI STATE**

This part of the research is analyzing the level of traditional Muslim Scholars' civilization and how organized they are, in their traditional activities of teaching and learning. Although they are indigenous to their local communities, but they possessed some experiences through books of learning and traveling, which enabled them initiate and develop some relationship with other scholars or intellectuals out of their domain.

However, relationship between scholars started since early century of Islam. Al-khudari emphasized such fact that, traveling purposely in seeking for a knowledge or to meet a scholar on learning or enquiry basis, have for long be the behavior of *Ulama'*. The compilation of Hadith and *Fiqh* knowledge started and achieved through that channel.<sup>23</sup> The scholars were scattered to various location since after the death of the prophet Muhammad (peace be upon Him) this was among the factors that necessitated the scholars to travel and make voyage to visit scholars or a learned colleague in areas out of their community, moving from one place to another for knowledge acquisition<sup>24</sup>.

The traveling of *Ulama* and students during seeking knowledge or advancing it became habitual; it allows them meet some other learned scholars and exchange of views or opinions between them. This assisted in acquiring new additional experiences and civilization, because through that, a scholar may acquire some knowledge, or obtained some written documents containing new ideas from their colleagues as well as knowing new faces among the scholars.

*Islamic civilization, now spreading all over the Muslim world... scholars benefited from the Islamic centers for higher learning at Damascus, Bukhara, Baghdad, Cairo, Fez, Qairawan, Zeitona, Cordoba, Isfahan, Istanbul, Delhi and other great cities all over the Muslim world.*<sup>25</sup>

This is exactly the situation in the area of this study, because is the attitude of *Ulama'* almost everywhere. It also contributed to the spread of Islamic knowledge and *Fatwas*.<sup>26</sup> Traditional Muslim scholars were known for traveling to visit some centers or a

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<sup>23</sup> M. Al khudariy, *Tarikh Al-Tashri' Al-Islami*, dar al-fikr, (no date), P. 94

<sup>24</sup> Ibid, P. 100-101.

<sup>25</sup> A. Ezzati, *An introduction to the history of the spread of Islam*, Islamic pub. Bureas, lagos, Nig. 1979, p. 232.

<sup>26</sup> A. Rahim, *Islamic history*, pub. Bureau, Lagos, Nigeria. 2001, P. 276.

particular scholar to obtain knowledge. Kabara mentioned about fourteen centers<sup>27</sup> in which were famous for scholars shuttling seeking knowledge there, scholars were patronizing to them, in the known Northern region which include some oldest part Bauchi.

### **Examples of some traditional Muslim scholars who traveled for visit to some Ulama' or to relate Islamic knowledge**

Bello outlined in his work *Infaq al-Maisur*, how scholars are traveling to acquire additional knowledge, where he discussed on the biographies of some Muslim scholars of Bagirmi and seven house provinces and their departure to some places.<sup>28</sup>

This also assisted in forming relationship between scholars. In that respect, they may come back home after a period of time along with some related documents containing knowledge, which found from scholars or some of their colleagues during their traveling, a time in the course of discussion or sharing ideas, they may hear about other scholars and their literary works, then they will travel to him. It is among the factors that helped in the spread of Islamic knowledge as well as establishment of some additional scholarly homes/centres in some areas, including the area of the study. Tukur<sup>29</sup> emphasized that, Islamic culture of teaching and learning has remained safe by the availability of a large body of *Ulama*,<sup>30</sup> who moved here and there in struggle to expand teaching and encourage learning among Muslims.

### **Relationship among scholars for the purpose of acquiring knowledge in and outside the area of the study**

The movement of scholars in expanding shores through Jihad and teaching Islam contributed in arriving of new scholars to the emirates of the study area. Yero outlined how *Amir* Yakubu of Bauchi recruited some scholars and accommodate many intellectuals who were assisted effectively in Islamic propagation and disseminating Islamic knowledge within the communities by opening schools/centres.<sup>31</sup>

The scholars who were accommodated in Bauchi, Katagum and some of flag bearing areas turned their homes a venue to teach Muslim Islamic knowledge and later the houses became a scholarly homes. Their children inherited them as the relation going well between the houses. The researcher contacted some contemporary Scholars of such homes and interviewed them as well as collected some of their written works that are

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<sup>27</sup> Q.M. Kabara, *Al-Risala al-Jaliyyah Limakanat Nigeria al-Ilmiyya Qabla Kiyau Daulat Sokoto*, Gidan Dabino, kano, 2013, P. 18, 19, and 20.

<sup>28</sup> Y.I. Nabingo, *Translation of Infaq Al-maisur*, Iqra publishing House, Gusau, 2013, p. 182.

<sup>29</sup> K.A. Tudun Nufawa, *Al-Madkhar Al-Adab Al-Arabiy Al-Nigeriy*, Darul Ummah, Kano, 2011, P:70-73.

<sup>30</sup> M. Tukur, *Leadership and Governance in Nigeria the relevance of values*, 2014, P.7.

<sup>31</sup> Y.I. Yero, *An analytical study of the contribution of Amir Ya'akubu (the first)*, Ph.D thesis, Islamic studies dept. B.U.K, P. 232.

available in their custody. Some had already died, but their history said much about them and their traveling to some areas for knowledge acquisition or purposely traveled to form relationship with some others scholars outside their domain, for example:

It was noted in some of their writings that, some of them traveled outside country to places like Makkah, Madinah, Senegal, Ghana, Cameroon, Niger and Morocco etc. where they had met some Scholars. Sometime the journeys may be within Nigeria, i.e. from Bauchi to some other states to meet with other Scholars on a programme basis or any reasonable correspondence, a times some others scholars used to pay them a visit. In that pattern, it was related that, a scholar came to Nigeria from Iraq and visited many scholars in Nigeria, making enquiries in searching for some documents. He was guided to Bauchi to meet *Imam* Mahmud<sup>32</sup> and the visitor succeeded in having his demand as said by two of *Imam* Mahmud's disciples<sup>33</sup>.

After the visitor fulfill his wish and got his need from *Imam* Mahmud, he then promised to send some text books to *Imam* Mahmud from Iraq, a sign of admiring to meet *Imam* Mahmud. Also in this same regard, *Imam* Mahmud has a scholastic relation with Sokoto Scholars particularly with (Dr.) Waziri Junaidu of Sokoto. They met in a reconciliatory conference held at Sokoto during the case of *Qadiriyyah* and *Tijjaniyyah* conflict.

Abdulkadir mentioned that, his eminent *Shaykh* Waziri Junaidu wrote some contents of poem praising *Imam* Mahmud.<sup>34</sup> Musa out lined some names of the Traditional Muslim Scholars that were invited to Sokoto for the reconciliation of the above mentioned case, they included (Dr.) Waziri Junaidu, Muhammad al-Amin Waziri of Zakzak, Muhammad al Amin Wali Kano as well as *Imam* Mahmud of Bauchi,<sup>35</sup> among others, this had gave him the opportunity to meet some of his contemporaries from different parts of Nigeria.

There is a strong relationship between *Imam* Mahmud and Waziri Junaidu of Sokoto, they use to exchange visits.<sup>36</sup> Also *Shaykh* Muhammad Nasir Kabara from Kano established a good relationship with *Imam* Mahmud, he use to send some of his writing to *Imam* Mahmud for reviewing. *Shaykh* Muhammad Nasir Kabara wrote some lines of poem praising *Imam* Mahmud.<sup>37</sup>

This examples can be seen also in the life of *Khatib* Katagum, Azare, he is also a figure head of traditional Muslim scholars of his area, he has similar relation with some

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<sup>32</sup> Abdulkadir. Musa, in a Lecture delivered prior to his death at his mosque, on *Imam* Mahmud, around 1999.

<sup>33</sup> . The research visited *Shaykh* Sa'id Hamid Bello, distric head of Zungur town, a son to Malam Hamidu who is a brother to *Imam* Mahmud.

<sup>34</sup> M.S. Abdulkadir, Oral interview, on 20/04/2016 (wed. 2:10pm).

<sup>35</sup> S. Musa, *Al-Shaykh al-Imam Mahmud Hayatuhu wa Amaluhu*, (B.A. project, Arabic dept. B.U.K) 1993, P. 39.

<sup>36</sup> Ibid: PP 40-41.

<sup>37</sup> Ibid: PP 41-42.

Eminent scholars such as (Dr.) Waziri Junaid of Sokoto, *Shaykh* Nasir Kabara of Kano, and Malam Uthman Naliman to mentioned but a few.

Ibrahim and Bashir detailed on such fact, in their study, they mentioned some of his poems where *Al-khatib* depicting some holy places like Makkah and Madina,<sup>38</sup> and some poems answering jurisprudence fatwa which was asked and beseeching him to respond on the questions, sent from some places.<sup>39</sup>

Umar also mentioned the *Al-Qasidah al-Ra'iyyah* formed by *khatib* of Katagum, replying to (Dr.) Waziri Junaidu as well as Waziri's letter wrote to *Khatib*.<sup>40</sup> The letter is in Arabic text it was opened with *Bismillah* and praising the Noble Prophet (Peace be upon him), then continued saying in the content of the letter: "from Junaid Waziri of Sokoto to heartthrob, litterateur, Uthman *Imam* Zadawa. Thousands of regards and peace..." then, (Dr.) Waziri also wrote some lines of poems, and concluded.<sup>41</sup> These will affirm how these great scholars reach some level in civilization in their time, which remains an admirable part of their lives, relationship and activities in playing role towards developing the Islamic and Arabic knowledge in their domain.

*Shaykh* Aliyu Tsafe of Bauchi is also a scholar he had many works and he has the relationship strongly with some of his contemporaries outside Bauchi, particularly scholars of Zaria, scholars like *Shaykh* Jibril Na'iya (popularly Malam Na'iya), *Shaykh* Abdulkadir Al-Nufawi and *Shaykh* Musa Wushishi were among those he had a scholastic relationship with them.<sup>42</sup> He also travelled outside Nigeria, where he met some scholars during Hajj, and in Senegal where he met *Shaykh* Ibrahim Nyass Al Kaulahi.<sup>43</sup>

*Imam* Nasir of Shira stated that, he has formed relationships with so many scholars outside Bauchi, of which among *Shaykh* Sharif Saleh Al-husaini of Maiduguri. He first met him at Taraba state, and he awarded the *Ijaza* to the *Imam* Nasir.<sup>44</sup> He traveled to Hajj, Senegal and some places like Egypt.

Malam Abdulkadir Musa Jahun of Bauchi is among the scholars in question, he had also built a relationship with some scholars outside Bauchi, he had formed a relationship with scholars like late *Shaykh* Muhammad Nasir Kabara of Kano, also with late Dr. Tahir Maigari and Dr. Ahmad Muhammad Ibrahim all from Bayero University Kano.<sup>45</sup> Malam

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<sup>38</sup> Y.Y. Ibrahim and B.U. Ahmad, *Al-Shaykh* Uthman bn Khateeb Katagum Azare, hayatuhu wa amaluhu, C.I.S. seminar series 3. Udu, P. 41.

<sup>39</sup> Ibid: P 42.

<sup>40</sup> Umar A. Al-iqa'ul Khariji wa al-Dakhili fi Qasa'idi Al-*Shaykh* Uthman bn Umar *Khatib* Katagum, Uthman Dan Fodio Univ. Sokoto (M.A. Thesis) 1433AH, P. 18.

<sup>41</sup> Ibid: P 19.

<sup>42</sup> H. Zakariya, Al-Shaykh Ali Tsahe wa Ishamatuhu fi Nashr Al-Lugha Al-Arabiyya fi Wilayat Bauchi (B.A. project) University of Abuja, 2010/1431, P.12.

<sup>43</sup> Ibid: P 12.

<sup>44</sup> Interview, with *Imam* Nasir Muhammad on Tue 24/09/2013. At his House in Shira L.G.A of Bauchi State.

<sup>45</sup> Interview, with Dr Muhammad Safiyyu Abdulkadir of federal University Kashere, Gombe. And the witness of the researcher.



Abdulkadir had met with late *Shaykh* Abubakar Mahmud Gumi at a seminar, for the relationship they formed, he once visited Malam Abdulkadir traditional centre of learning/Zaure in Bauchi.<sup>46</sup> Dr. Sa'ud paid him visit from Islamic University Madina, during *Daurah* program in Bauchi. Some other propagators from Pakistan visited him, and they promise to invite him to a program organized in Pakistan.

Almost all the traditional Muslim scholars mentioned in this work developed the zeal of forming relationship with other scholars outside Bauchi, in order to benefit with certain knowledge or otherwise. It can be seeing in the part of this research in their biographies and contributions.

However, they are living in their areas, others among them were in local settlements areas or communities, but Islamic knowledge and wisdom made them wise based on their time, opportunity and places, they are not common as their locations of living, their dignities have reached higher level of status in knowledge, all their quests and efforts are not for worldly sake, but for religion and its knowledge purposes. All of them rendered some valuable contributions to their communities and their religion, which will be counted as part of roles they played in developing Islamic knowledge.

May Allah be please with them, accept their deeds and reward them abundantly. Amin.

### Recommendations

The following are here by recommended, thus:-

- Such scholars and their endeavors should not be left only as traditional histories or their works under shelve or storing, it should be traced and extracted out by individual researchers or Government for further use.
- The Bauchi state government as they have a power and means should established a library or research center or any reserve section in the state or colleges library for saving traditional scholars works (manuscripts).
- The emirates in which these scholars are living under them should make collaboration and assign some able modern scholars to collaborate with other scholars gather such works (manuscripts) of *Ulamato* compiled and publish them in a form of text books after reviewing.
- These findings were the endeavours of individual traditional scholars, thus, it is of immense important to be recognized by government and to accord them due recognition and purchase their works and avail the for the general public. Make the existing scholars salaries earners or any possible re-enforcement as it is being given to *Alarammas* in *Tsangaya* (Allo school).
- The successors of such traditional scholars more especially who are working in higher institutions should continue to bring out their fathers' or teachers' written

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<sup>46</sup> M.A. Sulaiman, the hero of Islamic educational Development (a paper presented in the department of religious studies, University of Jos) 2010, P.7

works (manuscripts) to some capable students for conducting academic research in order to save the manuscripts from alteration, plagiarism, lost and corruptions.

### Conclusion

The research discussed the role of scholarly homes and how they are performing in their activities, it also shade a light on some among the modern Islamic studies intellectuals who some of them were the descendant of some traditional Muslims scholars in the area of the study. However, some old and new traditional scholars and their *Zaures*/centers of learning in Bauchi were mentioned,

The research also studied other centres that maintained the classical system of teaching, like the home of Malam Bello Abubakar, late Chief *Imam* of Tafawa Balewa, Malam Musa Mai Ashafa Azare, Malam Muhammad Waho in Darazo, Malam Fateh Kafin Madaki, in Ganjuwa Local Government Area, as well as Malam Abubakar Tabari of Gwaram Alkaleri Local Government Area among others.

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Y.Y. Ibrahim and B.U. Ahmad, *Al-Shaykh Uthman bn Khateeb Katagum Azare, hayatuhu wa amaluhu*, C.I.S. seminar series 3. Udus

### Interview

- Interview, with *Imam* Nasir Muhammad on Tue 24/09/2013. At his House in Shira L.G.A of Bauchi State.  
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Sa'id Hamid Bello, Oral interview, 12/9/2015.

### RECORD

- Abdulkadir. Musa, in a Lecture delivered prior to his death at his mosque, on Imam Mahmud, around 1999.