



*Life and Contributions Of Sheikh Idriss Muhammad Nangere Toward The Spread Of Islamic Teaching In Tikau Emirate*

Abdulumuni Mohammed Dallari\*  
Bauchi State University, (Nigeria)  
[abdulumunimdallari@gmail.com](mailto:abdulumunimdallari@gmail.com)

Adam Muhammad Abubakar PhD  
Yobe State University, (Nigeria)  
[adamsguru@yahoo.com](mailto:adamsguru@yahoo.com)

**Abstract ;**

*Tikau Emirate Council, located in Sabongarin Nangere, western part of Yobe state Nigeria had the contributions of many scholars. Sheikh Idriss Muhammad had such a scholastic way of preaching and teaching Islamic knowledge which attracted large followers, contributing to the growth and development of Islam and Islamic knowledge in Tikau Emirate and beyond. But to date, there is no tangible record about the life and works of this prominent scholar. As such, the study aimed to provide reference of the historic life and work of Sheikh Idriss Muhammad and his contributions to the spread of Islamic knowledge in Nangere local government. Using historical and analytical approach, primary and secondary materials were collected through oral interview, and journals/publications respectively. This Study has successfully captured and documented the life of Sheikh Idriss Muhammad. Findings have revealed that Sheikh Idriss Muhammad has, through sound scholastic approaches, converted many non-Muslims to Islam, through Islamic knowledge, established tsangaya (Qur'anic school), and he has written books including: manuscripts of the Holy Qur'an, and explanation (Sharh) on many hadith with his bare hands.*

**Article info**

Received  
22 November 2021  
Accepted  
10 January 2022

**Keyword:**

- ✓ Islamic Teaching.
- ✓ Tikau Emirate:
- ✓ Idriss Muhammad.
- ✓ Contributions :

\* Corresponding author:

## 1. Introduction

Tikau Emirate Council is located at Sabon Gari Nangere, the Headquarter of Nangere Local Government in the Western part of Yobe State Nigeria. It shares boundaries to the North with Jakusko and Fune Areas; to the East with Potiskum Local Government Area; to South East with Fika Local Government Area; and Bauchi state to the West (Abubakar, 2019).

Scholars especially preachers of Islamic activities, have contributed along from one place to another of the Emirate, their contributions towards the establishment, growth and development of Islam in Nangere local government toward achieving the set aims and objectives cut across the area among the itinerants were: Mai Buzu Kwami, Alaramma Dan Ngizimawa, Alaramma Mallam Gigo, among others.

The scholars mentioned above, their aid to the establishment, growth, and development to Islamic teachings cannot be over emphasized.

Sheikh Idriss Muhammad Nangere is one of the prominent Islamic scholars in Yobe State particularly, and Nigeria at large. He devoted all his lifetime serving Islam and Humanity. His scholastic way and preaching attracted large followers and admirers among the Muslims and Non-Muslims, not only in Tikau Emirate but his influence has extended far across the state.

This research aims at documenting the biography of Sheikh Idriss Muhammad Nangere and highlighting his contributions to the development and spread of Islamic teaching in Tikau emirate.

Historical and analytical approaches are adopted. Both primary and secondary materials are collected and utilized. Primary source were collected through oral interview. While the secondary sources were collected through journals, published works of other researchers, and undergraduate final year essays were consulted.

## 2.0 BRIEF HISTORY OF SHEIKH IDRIS MUHAMMAD NANGERE

Sheikh Idriss was the son of Malam Muhammad, and Malam Muhammad was the son of Saleh. His mother was Malama Safiya, wife of Malam Muhammad. The progeny of the Sheikh Chain transmission (Silsila), for generations, were great Islamic scholars of repute (Mailadi & Saleh, 2018).

Sheikh Idriss Muhammad known as Alaramma Malam Idi Mai babban Tsangaya Nangere was born in Hardawa town, Misau local government Area, Bauchi State of Nigeria. His paternal ancestors were from Gumel, Jigawa state of Nigeria.

Sheikh Idriss was born into a family well known for their devotion to knowledge and learning. This must have laid a solid foundation for his rapid and steady advances in learning and his dedication to Islamic

faith. Malam Muhammad always insisted that his decedents must memorize the glorious Qur'an at a tender age under his personal supervision. This applied to both male and female children. All children must satisfy the minimum requirement, which was the memorization of the glorious Qur'an at the early age of ten to fifteen years (Mailadi & Saleh, 2018).

Sheikh Idriss and his siblings had a comfortable upbringing. They did not require striving extra as children from family of that caliber had more than the basics of a standard livelihood.

Sheikh Idriss was a generous man. He never had the will to accumulate material wealth; He gives out to the needy from his personal wealth regardless of how much He has. His generosity was such that He waits for a friend, a sibling, or a needy person to share His food—He detests eating alone since he was a child (Idriss & Idriss).

Sheikh Idriss married three (3) wives in his life time. He is blessed with eighteen (18) children and more than forty (40) grandchildren both male and female (Adamu, 2018).

### 2.1 His Acquisition of Knowledge

Sheikh started his academic carrier at an early age being enlisted among the students of the Qur'anic school (Tsangaya) belonging to his father Malam Muhammad Saleh.

Traveling to acquire knowledge has been a long-standing practice characterized by companions (Sahaba) of the prophet, peace be upon him, and later by Muslim scholars since the dawn of Islam. The prophet peace be upon him says concerning this issue:

"إِطْلُبُوا الْعِلْمَ وَ لَوْ  
بِالصِّينِ"

(Seek knowledge even if it is in china)  
(Hadith).

Then he started traveling to various places in searching of knowledge. Places as: kano, Barno, chukuriwa, Nguru, jajere, Koriyal, Gaidam (Idriss, 2018), among others.

### 2.2 His Teachers

Sheikh Idriss Muhammad studied under many scholars from different towns. The following are some of the scholars whom he studied under them:

1. Malam Muhammad, His father. Sheikh started his study under his father since from the beginning.
2. Malam Sule
3. Malam Audu
4. Malam Hussaini and
5. Malam Mai Jalalaini, whom he studied Islamic jurisprudence (Fiqhu) under him (Idriss & Idriss, 2018) etc.

## 2.3 His Colleagues

Some of his colleagues are:

1. Malam Ahmadu.
2. Malam Awaisu.
3. Malam Lawali.
4. Malam Ahmed.
5. Malam Yahaya (Uwaisu, 2018), among others.

## 2.4 His Students

Many students studied under sheikh Idriss. Many are indigenous to Nangere while so many others came from different part of northern Nigeria, including Borno, Bauchi, Kano, and Jigawa State. Some of his students memorized the Holy Qur'an; some have written Arabic texts of the Holy Qur'an with their hands; some of his students learned Islamic jurisprudence (Fiqhu); and some Islamic theology (Tauhid).

The following are the names of some of his students:

1. Malam Musa: He was good in Qur'an, Islamic jurisprudence (Fiqhu), Islamic theology (Tauhi), he was assistant to sheikh Idriss.
2. Aramma Malam Hussaini: Expert in Qur'an, and he established his Qur'anic school (Tsangaya) after he studied under the sheikh.
3. Malam Hudu Ali: Current Imam Tudun wada mosque, he was also expert in Qur'an, he has written two Qur'an with his hand.

4. Malam shehu Dan Nangere.
5. Malam Ibrahim shambayi: He was also expert in Qur'an, he has written Qur'an by his hands before his death (Idriss, 2018).

## 2.5 His Death.

Sheikh Idriss suffered from various illnesses for over seventeen (17) years before his death. But despite his sufferings, He read the Qur'an very often on His sick bed and finally died (Adamu, 2018).

## 3.0 THE CONTRIBUTIONS OF SHEIKH IDRIS MUHAMMAD NANGERE TOWARD THE SPREAD OF ISLAMIC TEACHINGS IN TIKAU EMIRATE AND ACROSS.

### 3.1 conversations of Non-Muslim to Islam

sheikh Idriss must have followed the path of the Prophets while converting Non-Muslims to Islam in Nangere as his son Malam Awaisu narrated that his father sheikh Idriss was very kind to his people. An instance He gave, was a time during his father's life time, that there was Christian who was drunk and a group of his students shouted at him "yayimarisa", meaning he was drunk. The man stoned the House of Sheikh Idriss in effort to meet the man who instructed the students to shout at him. Sheikh Idriss welcomed this man into his house and asked him to please be patient, offered him food, and started calling his attention towards the religion of Islam systematically. That man

finally accepted Islam, this resulted to his entire family accepted Islam, and some of his children even memorized the Holy Qur'an. In fact, sheikh Idriss used his good attitude and character to convert many non-Muslims to Islam (Uwaisu, 2018).

Another instance where sheikh Idriss displayed astute use of intellect, as Narrated by Maina Alhassan (Sarkin Tikau), was the time when a missionary named Alhandu came to Nangere under the disguise of teaching western education to lure Muslims into Christianity. Sheikh Idriss was able to uncover the missionary's diabolic intent, He then made the missionary's effort in vein through intensive da'awa. This made Alhandu to leave Nangere for Potiskum together with his father Jatau and his elder brother Ayuba where they settled very close to Nangere primary school along maga town where a big church currently exists (Alhassan, 2018).

### **3.2 Teaching Islamic knowledge**

The sources of Islamic knowledge are Qur'an and hadith. The Qur'an was the first book that contains living guidance in the history of Islam. It was a revealed source from Almighty Allah to his beloved prophet Muhammad (PBUH), through angel Jibrin. The revelation of the holy Qur'an took 23 years before it was been completed.

The root of the Muslim educational system was traced back to the early days of Islam, when prophet Muhammad (PBUH) used to

sit among his companions to expound the injunctions of the Qur'an and to instruct them in the teachings of Islam (Aminu, 2000).

Shiekh Idriss was a great scholar who contributed a lot in teaching Islamic Knowledge, the various methods in teaching Islamic knowledge which include: short talk after prayer, observation and correction, use of evidence i.e. Qur'an and Hadith, practice and exemplary etc.

Contributions of Sheikh Idriss toward the teaching of Islamic knowledge can be see according through the following:

### **3.3 Establishment of his Tsangaya (Qur'anic school).**

Islam is practiced by the people of Tikau Emirate and Islamic knowledge is spread through Tsangaya (Qur'anic school) even before arrival of Sheikh Idriss. But his coming to Tikau Emirate and establishment of his own tsangaya (Qur'anic school) resulted to a great advancement in the practice and teaching of Islam. To the extent that his Tsangaya (Qur'anic school) became the largest one in teaching Islamic knowledge in Nangere.

Tsangaya was the major hub where sheikh Idriss taught people of Nangere, and some who visited him from other places, as there were no such things as Islamiyya then. The major fields he taught include: Fiqh (Islamic jurisprudence), Tauhid (Islamic theology),

and Tafsir (Qur'an exegeses) with key focus on Qur'an (Idriss & Alhassan, 2018).

According to sheikh Idriss son Malam Adamu, there was a defined schedule used by his father in teaching Islamic knowledge; but holistically, the entire day- from morning to night, teaching and learning always take place in sheikh's Tsangaya (Qur'anic school). Fiqhu (Islamic jurisprudence), Tauhid (Islamic theology) and Tafsir (Qur'an exegeses), according to his son they are being taught after Subh and between Maghrib and Isha'a prayer. Then from sun rise till sun set Qur'an is being taught.

Sheikh's veranda, which he used as library, is filled with books, mainly: Fiqh (Islamic jurisprudence) from Akhdari to Risalah, Tauhid (Islamic theology) from Qawa'idi, in the field of Tafsir (Qur'an exegeses) Tafsir Aljalalaini was used by sheikh. Majority of his students were experts in Qur'an, with some having expertise in Fiqh (Islamic jurisprudence), Tauhid (Islamic theology) and Tafsir (Qur'an exegeses).

Other method used by sheikh in teaching Islamic knowledge include; delivering lecture, short talks after prayer, observation and correction, reading. At times sheikh will gather young people in his Tsangaya (Qur'anic school) to call their attentions towards doing good and abstain from prohibition. In some cases, sheikh will gather elders and enlighten them on Islamic rulings regarding marriage, right of spouses and children, and their duties on to Allah, how to

perform prayer, giving of Alms and charity are also taught to people by sheikh (Idriss, 2018).

### 3.4 Writing of Books

Sheikh Idriss Muhammad has written many Qur'anic manuscripts. According to narrations of various sources, Sheikh Idriss Muhammad has written so many copies of the Holy Qur'an with his bare hands whose numbers cannot be accounted for.

Qur'anic manuscripts written by Sheikh are in ink (Tawada) on plain papers, and all pages were arranged and tied with skin rope; not fully bound. Some of them were taken to the Holy Mosques of ka'abah while others are still used in various places in Nanger, Jajare, and Hardawa etc.

In my research tour I laid my hands on many copies of some hand-written Qur'an by sheikh. The oldest one is currently with Malam Awaisu, his son at Nangere. It is approximately about 80 years old.

Another one is also at Jajere currently with Malam Abdullahi Doro, were he narrated to me that he inherited it from his father, it was written approximately 60 years back.

Similarly, another one also at Hardawa with his wife Malama Khadija, were she narrated to me he is the one gave her before he passed away, approximately 55 years back.

Infact, the last Qur'anic manuscript written by sheikh before his death was taken to the

ka'abah by his friend. As narrated by his son Malam Adam and Maina Alhassan (Sarkin Tikau), when sheikh started writing Qur'an, He remained indoors (in Zaure) through the period. He comes out only at the time of prayers or funeral, not for other visitations (Ziyara), marriage, or social activities. A part from writing the Holy Qur'an, sheikh had written a book of Tauhid (Islamic theology) called (Dala'ilu)

Sheikh Idriss Muhammad had also written explanation (Sharh) on so many hadith (Prophetic Tradition), in Arabic and sometimes in Hausa, but using Arabic letters (Ajami).

Sheikh Idriss Muhammad has also written some chapters, and verses of the Holy Qur'an, independently, on plain papers which are various supplications (Du'a) touching various spheres of life (Idriss, 2018).

#### **4. CONCLUSION**

An indigene of Bauchi state, Sheikh Idriss was born of a family of great scholars and he also grew up to be one. During his life, he married three wives and had eighteen (18) children and more than forty (40) grandchildren.

Sheikh Idriss Muhammad learnt from his father, and travelled to various places in Nigeria in the quest to search for Islamic knowledge. He later become a scholar and

taught students from various place in Nigeria.

Authentic sources have proven the enormous contributions to the propagation of Islam and the teaching of Islamic knowledge.

The major contributions of Sheikh Idriss Muhammad include conversion of non-Muslims to Islam, largely influenced by his exemplary life of goodness and kindheartedness, which attracted non-Muslims to Islam; And also through da'awa. Teaching Islamic knowledge through short talks after prayers, observation and correction, use of evidence from Qur'an and Hadith, and exemplary practice forms apart of Sheikh Major Contribution. Then establishment of Qur'anic school (Tsabgaya) was another important contributions of Sheikh Idriss Muhammad. His Tsangaya grew to become the largest hub for propagation of Islam and teaching of Islamic knowledge.

Another major contribution of Sheikh Idriss Muhammad was the writings of books including the scriptures of the Holy Qur'an.

Up to date, Sheikh Idriss Muhammad works are kept in Makkah and his students spread across the globe spreading the holy messages of the Qur'an. Determination, dedication, hard work and exemplary attitude of goodness and kindheartedness were essential tools in the life of Sheikh Idriss Muhammad which made him a great scholar of Islam

Indeed sheikh rendered great contributions toward the development of Islamic teaching in Tikau Emirate which consist different field; Qur'an, Hadith, Tafsir, Fiqh and Tauhid but giving much consideration in teaching Qur'an.

## 6. CITED WORKS

1. Abubakar, A.M. (2019) *from Vision to Action: the Development of Zakat and Waqf institutions in Tikau Emirate, Yobe State, 2002-2018*, Damaturu, CRQS.
2. Adamu, K., (2018, October 28) personal interview.
3. Alhasan, M (2018, October 15) personal interview
4. Aminu, U. E .(2000) *A comparative study of instructional methods of islamic education from the prophet's*

*period to the khulafa u rashidun and that of contemporary nigeria (1950 to date)*. A thesis submitted to the post-graduate school, Ahmadu Bello University Zaria.

5. قال الشيخ لألباني في ضيف أجامع (مرفوع) برقم (393) ص (906) <http://al-maktaba.org/book/31615/28895p>.  
retrieved 14-11-2021
6. Idriss, Y., and Idriss, U., (2018, October 20). personal interview
7. Idriss, U., (2019, April 28) personal interview .
8. Mailadi, M., and Saleh, I., (2018, October 28) personal interview.
9. Uwaisu, I., (2018 October, 29), personal interview.