



Contents lists available at ASJP (Algerian Scientific Journal Platform)

Journal of Excellence

journal home page : www.asjp.cerist.dz/en/PresentationRevue/673



The Contribution of Sheikh Idriss Muhammad Nangere Toward the Spread of Qur'anic Teaching in Tikau Emirates

دور الشيخ إدريس محمد نغيري تجاه نشر تعليم القرآن الكريم في إمارة تيكوا

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Article info

Article history:

Received : 08/05/2023

Revised :

Accepted :

Keywords:

Qur'anic teaching

Idriss Muhammad

Tsangaya

Tikau Emirate

Abstract

Tikau Emirate Council is located in western part of Yobe state in Northern Nigeria. In which Islamic scholars have been contributing in its socio-cultural and economic development. This paper, aims at providing reference of the historical life of Sheikh Idriss Muhammad and his contributions to the spread of Qur'anic teaching in Nangere local government. Using historical and analytical approach, primary and secondary materials were collected through oral interview, and journal publications respectively. Findings have revealed that, Sheikh Idriss Muhammad has through sound scholastic approaches established tsangaya (Qur'anic school), thought many students and wrote many copies of the Holy Qur'an with his bare hands.

ملخص

يهدف هذا البحث إلى إيجاد مراجع تاريخية عن الشيخ إدريس محمد، حياته ومساهماته حول نشر تعليم القرآن الكريم في حكومة نغيري المحلية. فاتبع الباحثان في ذلك المنهج الوصفي والتاريخي. وجمعت المصادر الأولية والثانوية عن طريق المقابلات الشخصية، والبحوث المنشورة في المجلات العلمية. وأخيرا، توصل الباحثان إلى أن للشيخ إدريس محمد مساهمات رائعة، منها تأسيس مدرسة قرآنية، تخرج منها حفاظ كثيرون، كما وكتب عدة مصاحف قرآنية بيده.

الكلمات المفتاحية:

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1.1 INTRODUCTION

Tikau Emirate Council is located at Sabon Gari Nangere, the Headquarter of Nangere Local Government in the Western part of Yobe State. 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). A man called Shekau founded Tikau dynasty, other rulers reigned in succession notable, NdiiramaJiji and Ndiirama Matata. Matata was confronted and defeated by the first Borno Calipahte in 1758. His successor Wartaki was the first to adopt the Kanuri title Mai. During the reign of sabaan's son, Mai Grema (1924- 1945), Tikau was included in the new Fika Emirate, so too were other chieftaincies within the defunct Karai-Karai common wealth. Tikau continued to remain as chiefdom, its first Western Educated chief, the son of Mai Grema; Alhaji Abubakar Shawu Ibn Grema was elevated to the status of a district head in 1962. His appointment as a

district head partially restored shekau's pre-colonial portion of land separated from Tikau by the British (Abubakar, 2019).

It's difficult to trace the specific date of the advent of Islam in Tikau Emirate. Islam has been in Tikau Emirate since before the time of Mai Grema (1924CE-1945CE), who was the seventh (7) in the list of the Rulers of Tikau Emirate.

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 and Qur'an through their Tsangaya cannot be over emphasized.

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 teaching 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 Qur'anic teaching in Tikau emirate. Historical and analytical approaches are adopted. Both primary and secondary materials are collected and utilized. Primary source was 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

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

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:

"اطلبوا العلم ولو
بالصين"

(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.

- AbdulMumini Mohammed Dallari / *Journal of Excellence*, Vol, N0, (Year), pp : ...
2. Malam Sule Islamic jurisprudence (Fiqhu); and some
 3. Malam Audu Islamic theology (Tauhid).
 4. Malam Hussaini and The following are the names of some of his
 5. Malam Mai Jalalaini, whom he studied students:
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

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.

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 TSANGAYA SYSTEM OF TEACHING QUR'AN

3.1 HISTORY OF THE EMERGENCE OF TSANGAYA (QUR'ANIC SCHOOL)

Islam spread from the states such as Libya, Egypt, Morocco, Tunis and Algeria in North Africa, to West Africa south of the Sahara (Yahya, 2018). The factors which pioneered and facilitated its spread were the Sufi orders, Muslim visitors, the itinerant scholars the traders and Muslim reformers. All of these served as teachers, promotor of literacy in Arabic script and language and Islamic sciences in general. When Islam was introduced to Kanem Bornu and became a state religion, Bornu gradually became the center for Qur'anic recitation more than any other town in Hausa land as Qur'anic teaching and recitation became its specialty. This fact was attested by Caliph Muhammad Bello, the son of Shehu 'Uthman Dan Fodiyo (Yahya, 2018).

Tsangaya originated in the reign of Mai Ali Gaji (1503 C.E) who encouraged and supported the establishment of such centers in many areas for the spread of literacy. The prominent is such among centers include Kukawa, Geidam and Damaturu. These centers produced a number of experts in the writing and recitation of the Qur'an. The Mais supported and generously financed these Qur'anic schools and their scholars. It influences the Qur'anic school system in Bornu which spread to the neighboring Hausa states (Shehu, 2006).

3.2 SYSTEM OF ENROLMENT INTO THE TSANGAYA (QUR'ANIC SCHOOL)

Mode of enrolment into the Tsangaya depends on its type. In one type admission is through either of the following three ways; (I) Gardi (Young adult) comes along with his students and seeks permission from the Alaramma (the overall teacher of the Tsangaya) to be admitted; (II) Students enroll themselves individually; (III) Parents from different areas enroll their wards into the

school before the teacher leaves his town and takes off. In another type, temporary migrants known as 'Yan ci-rani , contact the teacher, introduce themselves individually and gain admission. In another type: Gardi (Young adult) comes as a temporary migrant and event settles with his family. He begins to teach some children enrolled into his school and along with whom he came from his hometown. Gradually, children from neighboring houses are admitted (Yahya, 2018).

3.3 STAGES IN THE TSANGAYA (QUR'ANIC SCHOOL)

There are basically seven stages which students pass through and each has its distinct pedagogy. These stages are as follows:

1. The Mimicking stage: This is the beginner stage. A newly admitted child usually listens to the recitation of others. Eventually, he gets used to the rhythm of a particular recitation and starts mimicking. The Mallam observes each student carefully and as soon as he notices that the child starts mimicking the

recitation of others he moves him to the next stage.

2. The Biyawa stage: This stage is characterized by the student reading after the teacher. He is taught the opening phrases of the Qur'an first. The teacher reads to the student part by part so that the latter can easily read after the teacher.

3. The Babbaku Stage: The use of Allo begins at this stage. All of the letters are contained in the above mentioned eleven Suwar (plural form of Surah) are written boldly on the student's Allo, one after the other. The words are written without the accompanying vowels and the student is taught only by the letters.

4. The Farfaru Stage: This is advancement of the Babbaku stage but it is on a higher degree. The student is taught by the correct pronunciation of each letter along with its accompanying vowel.

5. The second Biyawa Stage (Haddatu): The student has been acquainted and conversant with the pronunciation of letters without and

with vowels is now introduced to the correct recitation of the Qur'an, word by word. *Basmalah* and a verse or two in Surah al *Fatihah* are written on the Allo. The teacher recites each word and the student reads after him two to three times. He will be left to go and recite the learnt area loudly several times until he masters and memorizes it.

6. The Rubutu Stage: This is the stage at which the student starts writing for himself and no longer relies on the teacher for that.

7. The Zurfi Stage: Zurfi is the Hausa equivalent for deepness. It technically means going deep in the learning of the Qur'an. This is the stage at which the student is allowed for the first time to hold the complete copy of the Qur'an and henceforward use it for writing on his Allo (Yahya,2018).

3.4 SCHOOL DAYS AND SESSIONS

Tsangaya does not operate on Thursdays and Fridays. Wednesday signifies the end of the weekly school days and Saturday morning marks their beginning. The common school sessions are as follows:

1. After the dawn prayer to an around 8:00 am in the morning or 9:00 am in some cases.

2. From Zuhr time to the time of 'Asr (2:00 pm – 4:00 pm).

3. In some Tsangaya, there are additional two sessions aside the above. From around 7:30 pm or 8:30 pm to around 10:00 pm after which younger students are relieved from studies in order to go to bed. Elder students are dismissed around 12:00 pm and Mallam remains doing his own recitation till around 1:00 am, when he finally calls it a night. There are some modifications with regard to the dawn-sunrise session. In some school, the lesson starts from dawn till 8:00 am, after which a break of one hour or two is observed.

4. From around 9:00 am to around 11:00 am. It is worthy of mention here that in some Tsangaya the noon session begins around 2:00 pm and ends few minutes before sunset (Yahya, 2018).

3.5 CHRONOLOGY OF RANKS AND TITLES IN TSANGAYA (TRADITIONAL QUR'ANIC SCHOOL)

This goes along, in the beginning, with the student's mental and physical growth. Each rank has a peculiar name which makes it distinct from the other. They are as follows:

1. Kolo: This title it is normally given to a newly admitted beginner.

2. Tittibiri: This is the adolescent student. The student may and may not have learnt anything substantial from the Qur'an at this stage.

3. Gardi: Holder or bearer of this rank is a young adult who is matured, responsible and conscious of the value of learning the Qur'an.

4. Mallam: This rank is purely academic. It is given to a person who learns the whole Qur'an and can recite it fluently but did not memorize it completely.

5. Alaramma: This rank is as academic as that of the Mallam. He is the person who has learnt and memorized the whole Qur'an. Moreover, he can write all the Surahs in the Qur'an from memory without copying. Only the Tittibiri and the Gardi are qualified enough to be his students. He never teaches the Kolo.

6. Gwani: Holder of this title is an expert, second only to the highest-ranking qualification. His erudition is so strong that he is beyond becoming the victim of Gyara (correction) or Faduwa (failure) anywhere as far as reciting, memorizing and writing of the Qur'an from memory are concerned.

7. Gangaran This is the highest academic rank, the attainment of which is the goal of every student of Makarantar Allo. This is an expert and an epitome of erudition. He can recite the Qur'an from memory in a descending order, skipping an ayah and reading the next one at each stage of his recitation. He then reads the Qur'an again, this time in an ascending order reading all the skipped ayah or verses one after the other. He can also recite in the babbaku form or in the farfaru one. Management.

3.6 SHEIKH IDRIS MUHAMMAD

NANGERE AND THE ESTABLISHMENT OF HIS *TSANGAYA OR MAKARANTAR ALLO* IN TIKAU EMIRATE

Islam is practiced by the people of Tikau Emirate and Islamic, most especially Qur'anic 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 Qur'an. To the extent that his Tsangaya (Qur'anic school) became the largest one in teaching Islamic knowledge in Nangere.

Sheikh Idriss came to Tikau emirate with some of his students from the Tsangaya (Qur'anic school) he taught people in Hardawa. He then established a base and formed his own Tsangaya (Qur'anic school) in Tikau Emirate souly for the propagation of Islam and enhancing Qur'anic teaching.

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.

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).

3.7 WRITING OF HIS QUR'ANIC

MENUSCRIPT

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 (Dallari, A., M., & Abubakar, A.M., 2022).

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

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 (Dallari, A., M., & Abubakar, A.M., 2022).

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 (Dallari, A., M., & Abubakar, A.M., 2022).

4. CONCLUSION

In conclusion, this research gives detail Biography of Sheikh Idriss Muhammad, hoe he pursued his knowledge from different scholars in various places which include: Borno, Kano, Gaidam, etc.

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.

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