

THE CONTRIBUTIONS OF THE FRIDAY MOSQUE IMAMS TO THE  
DEVELOPMENT OF THE MUSLIM *UMMAH* IN KANO STATE.

(2005-2015)

BY

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## DEDICATION

This work is dedicated to the prophet Muhammad (SAW) including all his companions, wives and Relatives. It is also dedicated to my Shaikh, Alhaji Aliyu Harazimi (RA), may Allah bless his soul peace, amin and my father, Malam Garba Karaye (Sarkin Karaye), and my mother, Amina Garba Karaye. May Allah reward them with Aljannah al-firdausi, amin.

## DECLARATION

I hereby declare that this research work is the product of my own efforts and was carried out under the supervision of Professor Muhammad SaniZahradeen (OFR) and it was not presented anywhere for the award of a Master Degree.

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## LIST OF ABBREVIATIONS

A.D: Anno Domini (year of the birth of Christ)

A.H: After the *Hijrah*

a.m.: Ante Meridian means before noon.

B.A Ed.: Bachelor of Arts in Education

C.B.N: Central bank of Nigeria.

G.S.M: Global System for Mobile.

I.I.I.T: Intentional Institute of Islamic Thought.

Ibid: Derived from the Latin word *Ibidem* meaning Cited before.

ND: No date.

No.: Residential Number.

OFR: Officer of the order of the Federal Republic.

Op.,Cit: Derived from Latin word *Opere Citato* meaning in the work cited.

R.A:*RadhiyallahuAnha* (May Allah be pleased with her).

R.A: *RadhiyallahuAnhu*(MayAllah be pleased with him).

R.A: *RadhiyallahuAnhum* (MayAllah the pleased with them).

R.A: *RadhiyallahuAnhuma* (May Allah be pleased with both of them).

S.W.T:*SubhanahuWata'ala*.

SAW:*SallallahuAlaihiWasallama* (Maythe peace and blessing of Allah be upon him).

## GLOSSARY

### ARABIC WORDS

*Ahl al-Suffah*: The men of the platform: refers to those in the early days of Islam, were after migration to Madinah, was not hosted by anyone, being strangers and so took residence on a platform (suffah) in Masjid Al-Nabawi.

*Ahl-al-Kitab*: The people of the book (Jews and Christian).

*Ahlal-hallwa al-aqad*: Muslim opinion leaders.

*Ajami*: used of Arabic letters to write in Hausa language.

*Al-jama'ah*: Muslim Community.

*Amir al Mu'uminin*: Commander of the Faithful.

*Ansar*: the Helpers: these were the people of Madinah who hosted the Makkans afterhijrah from Makkah to Madinah of the prophet (SAW) and his companions.

*Aqeedah*: Belief, creed, tenet.

*Arafah*: A pilgrimage site, about 25km east of Makkah al-Mukaramah

*Bay'ah*: pledge, homage or Allegiance especially to religious leader.

*Da'awah*: Islamic Propagation or the act of inviting people to Islamic faith through words and deeds.

*Fatwah*: is an Islamic religious verdict, issued by the *Ulama*. A legal opinion or decree handed down by Islamic religious leader.

*Fiqh*: Islamic jurisprudence.

*Hukum*: A Judgment or legal decree (especially of Allah).

*Ifk*: The incidence that occurred on the return from the expedition to the Banu-Mustaliq, 5-6 AH.

*Imam*: leader especially in religious activities.

*I'tikaf*: Confinement of oneself at Mosque or retreat observed in the Mosque during the last ten days of Ramadan

*Eid*: there are two types of Muslim Eid: 1) Eid-al-fitr the feast at the end of Ramadan fasting. 2) Eid-al-kabir the great feast of slaughtering to mark the pilgrimage rites in Makkah on the 10<sup>th</sup> of Dhul-hajj.

*Jahiliyyah*: Pre-Islamic period (days of ignorance).

*Jihad*: Literally, it means an effort, struggle or a striving. Technically, it means war against unbelievers. It also mean struggle for self-control.



*Jumu'ah*: Friday, the day of the weekly congregational prayer, consisting of two sermons (Khutbah) and two *raka'ah* of *Salat* performed in place of normal noon time (Zuhr) prayer.

*Khalifah*: 'Caliph' (literally, 'he who follows' or 'successor') was first assumed by the four immediate successors to the Prophet Muhammad as leaders of the emerging Muslim community (known as the Orthodox caliphs).

*Khushu*: means calmness, concentration of the whole body and the mind towards Allah.

*Li'an*: means to accuse one's wife for the charge of adultery without any solid proof in hand.

*SalatMagrib*: Sunset, evening prayer.

*Mandub*: Commendable act in Islam such as voluntary prayer and fasting, alms giving etc.

*Masjid*: Mosque. A place of worship for Muslims. A place where the five daily obligatory prayers are regularly performed, except for the Friday noon prayer and Friday sermon.

*Mu'amalat*: Inter-personal Interactions, transactions.

*Mu'azzin*: A person who calls for prayer.

*Mujahideen*: A military force of Muslims engaged in Jihad.

*Mula'ana*: is the case of married persons, if one of them accuses the other of being unchaste.

*MuslimUmmah*: Muslim community.

*Nahw*: Arabic Grammar.

*Najas*: Impure.

*Qadiriyyah*: The earliest Sufi order was founded by Shaikh AbdulkadirJilani (may Allah be pleased with him). The Qadiriyyah are members of the QadiriTariqa (Sufi order) this derived its name from Abdulkadir.

*Quraysh*: One of the greatest tribes in pre-Islamic Arabia. The Prophet Muhammad(SAW), belonged to this tribe.

*Rak'ah*: The salat (prayer) of Muslims consists of Raka'at (singular- Rak'a which consists of one standing, one bowing and two prostration)

*Rukn*: Pillar.

*Sadaqah*: Alms giving.

*Sahabah*: (singular Sahabi) Companions of the Prophet (SAW).

*Sahih*: Authentic.

*Sajadah*: Prostration.

*Shari'ah*: The divinely revealed law contained in the Qur'an and the *Sunnah*.

*Sirah*: The biography of the Prophet (SAW) before his birth to his farewell.

*Shart* : condition.

*Shi'ite*: A person who adopts the sect of Shi'ah and regards legal, only the leadership of Ali and his descendants.

*Sunnah*: Literally means “a way”. In Islamic terminology it refers to the conduct of the Prophet (SAW) and tacit approval of the actions of his *Sahabah* done in his presence but he did not object.

*Tafsir*: Is the Arabic word of exegesis, usually of the Qur'an.

*Tarawih*: A prayer observed during Ramadan after the night prayer.

*Tauhid*: Islamic monotheism the belief that Allah is a single entity, unique in His attribute, action and right to be worshipped.

*Tayammum*: Is a substitute for ablution and bath when water is unavailable,

*Tijaniyyah*: Is a sufitariqa (order, path) within sunni Islam. The Tijaniyyah Jihad state was founded on 10<sup>th</sup> march 1861, by Umar bnSa'id in Segou. The Tijaniyyah dates back to the end of eighteenth century, being founded by Ahmad Al-Tijani.

*Tuhajjid*: A prayer observed during Ramadan after Midnight in the last ten days of the Month.

*Ulama*: (singular alim) Islamic Scholar.

*Umayyads*: The Umayyad Caliphs (40-132 A.H./661-750 A.D.): The Muslim Umayyad Caliphs belong to the BanuUmayyah of the Quraish.

*Wali*: Governor.

*Wazifa*: Daily recitation of Istigfar 30 times, salat on the Prophet (SAW) 50 times, la'ilahaillallah 100 times and Jauharatilkamal 12 times.

*Wazir*: Vizier is the Anglicized form of the Arabic word wazir, a minister, usually chief minister, to a Caliph or Muslim ruler or sultan. On occasion a vizier was in effect the governor.

*Zakat*: is an obligatory charity due on wealth, with certain conditions, and to be distributed to specific groups of people at specific time

## GLOSARRY OFHAUSA WORDS

*Al wali:* King Muhammad Al wali the 43<sup>th</sup> Kano kingdom was the son of King Muhammad Yaji II and brother of King DaudaAbahama II. He was the last King of Habe dynasty.

*Bagauda:* King Bagauda was the founder of Kano Kingdom and the first King of Kano. He ruled for Sixty four years (999- 1063 AD/ 389-455AH).

*Dagaci:* Means Village Head, a person appointed by the Emir, he can be one who inherit the office or who deserved it by Emir's investigation, there are many ward Heads under him.

*GaladimanLadan:* Is a deputy Mu'azzinwhose duty is to representing the chief Mu'azzin in his absence.

*Hakimi:* District Head.

*Jalli:* Was a Fulani Scholar who came to Kano from Borno, his full name was Muhammad Tukur. He was among the first Fulani scholars who came to Kano during the reign of Sarkin Kano Alwali (1781-1806/7).

*Kurmi:* It was located at the north of the Emir's palace Kano it was named as Kurmi because the first settlers of Kano were hunting in that area where there is

big tree and it was established in 1463AD/ 867 AH during the reign of Muhammad Rumfa and it was rebuilt in 1912 AD.

*Kutumbawa*: Is a name of family in Kano from them the king of Kano Kutumbi who reign from (1622-1648 AD/1032-1068AH).

*MadakinLadan*: Is the representative of the office of the Mu'azzin in the absence of deputy one and deputy two.

*Mai unguwa*: Is a ward head appointed by the Emir and he is answerable to the Village Head. The ward is like DuruminZungura in Kano Municipal or Yakasai etc.

*Munguno*: One of the Local Governments in Borno State.

*Na zaki*: King MuhammaduNazaki, the 29<sup>th</sup> King of Kano who ruled for five years. He was the son of King MuhammaduZaki. He also extended the City wall from where King MuhammaduRumfa stopped.

*Rumfa*: King MuhammaduRumfa the 21<sup>st</sup> king of Kano, was the son of Yakubu. He ruled for thirty six years. He was one of the famous and popular Kings of Kano.

*SarkiAliyuYaji Dan Tsamiya*: King Yaji 1, the 12<sup>th</sup> king of Kano was on the throne of Kano Kingdom for thirty six years. He was the son of king Tsamiya.

Islam was introduced to Kano during his reign. And he was the first king to accept Islam in Hausaland.

*Sayfawa*: One of the Dynasty in Borno Empire.

*Tsumburbura*: Local shrine worshipped at Dala before the advent of Islam. The chief priest is Barbushe who was delivering the annual message to the people of Kano at that time.

*Waje*: Outskirts.

*WambanLadan*: Is a deputy Mu'azzin two they have the same duty as deputy Mu'azzin one and he take over in the absence of deputy Mu'azzin one.

*Wangarawa*: Are people who came to Kano during the reign of 11<sup>th</sup> Emir of Kano, Sarki Ali Yaji (1349-1385) the name of their leader was AbdulrahamanZaite or Zagayte.

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All praises are due to Allah, the Creator of all. May peace and blessings of Allah be upon his trusted Messenger and his most beloved servant, Prophet Muhammad (SAW), including his companions, wives, house members and those who follow their footsteps to the Day of Judgment.

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## ABSTRACT

This research examines the contributions of Friday mosque Imams to the development of the Muslim *Ummah* in Kano state. Selected Friday mosques, especially the old ones or Central ones in selected Local Government of the state has been used as case study. The aim of the research is to identify the contributions of the Friday Imams to their people. The research further discusses and examines the roles which Imams play in developing Islam and Muslim *Ummah*, the procedure of the appointment of the Imam in Kano, the sources of income of the Imams, the qualities and qualification of the Imam, the problems which the Imams are facing and some solutions. The research discusses Friday mosques, the prayer, its obligation, the importance of Friday mosques, the roles which the Friday mosques may play as Centre of mass mobilization, the sources of income of the mosques, their administration, and the challenges which the mosques are facing and some solutions. The research then discovers that the Friday mosques and Imams of Kano have no record on what they have done either as achievement or otherwise, how the mosques were built, and the history of Imams. The research also finds out that some Imams are not capable of writing their own sermons. The research includes a list of Friday Mosques in Kano State in the year 2016, and the recommendation of the research.

## CHAPTER ONE

### 1.0: GENERAL INTRODUCTION

In the Name of Allah the Most Gracious the Most Merciful Who stated in the Glorious Qur'an

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (سورة الجمعة آية 9)

O Ye who believe! When the call is proclaimed to pray on Friday (The day of Assembly), Hasten earnestly to the remembrance of Allah, and leave off Business (and traffic). If ye but knew! (Surah Al-jumu'ah: 9)

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (سورة الجمعة آية 10)

And when the prayer is finished, then May Ye Disperse through the land, and seek of the Bounty of Allah: and celebrate the praise of Allah-often (And without stint): That Ye May prosper. (Surah Al-jumu'ah: 10)

The blessing of Allah be upon Prophet Muhammad (*SAW*), the last Prophets and Allah's Ambassador and all his family, companions and those who follow their footsteps up to the day of resurrection, who stated in a *hadith* that,

مَنْ بَنَى مَسْجِدًا لِلَّهِ تَعَالَى - قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ - يَبْتَغَى بِهِ وَجْهَ اللَّهِ - بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ ». وَقَالَ ابْنُ عِيسَى فِي رَوَايَتِهِ « مِثْلُهُ فِي الْجَنَّةِ ».

Muhammad bn Labid reported: when Usman bn Affan intended to build the Mosque of the Prophet (*SAW*) the people did not approve it. They liked that it should be kept in the same state. Thereupon he said, "I heard the Messenger of Allah (May peace be upon him) saying: He who built a Mosque for Allah. Allah would build a house for him like it in paradise."<sup>1</sup>

<sup>1</sup>Abdulhamid, S, *Sahih Muslim Arabic –English* Imam Muslim Rendered into English Revised edition with explanatory note and brief Biographical sketches of major narrators S. Sajid Ali for Adam Publishers 1542, Pataudi House, Darya Ganj New Delhi India. 2003, Vol. 2, p 308.

The first Mosque on earth is *Masjid al-Haram* (The Noble Mosque in Makkah), which Prophet Ibrahim reputedly rebuilt. In the *Qur'an* Allah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى  
لِّلْعَالَمِينَ ( ) فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا  
وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ  
فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (سورة ال عمران آية 96-97)

The first house ever to be built (as sanctuary) for a man was that at Bakkah (Makkah), a blessed place, a beacon for the nations. In it, there are clear signs and the spot where Ibrahim stood. Whoever enters it is safe. Pilgrimage to the House is a duty to Allah for all who can make the journey. As for the unbelievers; Allah can surely do without all creatures. (Surah al-Imran: 96-97)

According to Zahradeen, the early settlers of Kano were traditional animists (Maguzawa) and they centered their lives around the shrine of *Tsumburbura*. The Chief priest, *Barbushe*, was reported to have prophesied in one of his annual messages to the people of Kano that “a day will come in their own time or that of their children in which a certain group of people (ummah) will come and rule over Kano and build a Mosque.”<sup>2</sup>



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<sup>2</sup> Zahradeen, M, S, *The Place of Mosques in the History of Kano*, in Bawuro Barkindo(Ed.) Studies in the History of Kano, Ibadan, Heinemann Educational Books Limited, Nigeria, 1983, P 57.

Zahradeen Further says: the second phase of Kano history is known for its consolidation of Islam as a state “policy” even if not as the state religion. Muhammad Rumfa welcomed the celebrated scholar, Abu Abdullah Muhammad ibn Abdulkarim Al-Maghili, of Tilmisan to Kano towards the end of the 15<sup>th</sup> century.<sup>3</sup>

### **1.1: STATEMENT OF THE PROBLEM**

The Mosque in Islamic circle has a vital role to play in educating and uniting the *Muslim Ummah* as well as its impact on the Muslims where ever they are. This fact remain unchangeable in the field of *Da’awah* to the way of Allah since the lifetime of the Prophet (*SAW*) down to the last era of our past leaders in this land of Africa including Nigeria especially during Kanem Borno Empire and Sokoto Caliphate. But this fact has become ironically shaking, despite the numerous Friday Mosques in our Villages, Cities and urban areas. The matter that needs to be analysed by the researcher include the following:

The values of Imams in their Society.

The importance of their sermon on every Friday.

The appraisal of the sermon to the Muslim Ummah.

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<sup>3</sup> Zahradeen, M, S, Ibid. P 58.

The impacts of the sermons to people, religiously, politically, economically and socially.

Those aspects of facts and questions seem to be unseen and contributions of selected Friday Mosque Imams to the Muslim Society. A case study of Kano State. This is the problem that the researcher intends to address.

### **1.2: RESEARCH QUESTIONS**

1. What are the contributions of Friday Mosque Imams?
2. What are the problems facing Friday Mosque Imams?
3. What are the solutions to the problems?
4. What should be the qualification of Friday Mosque Imams?
5. What are the sources of the income of Friday Mosque Imams?
6. What is the approximate number of Friday Mosques in Kano State?

### **1.3: AIM AND OBJECTIVES OF THE STUDY**

- i. The aim of this research is to outline the roles of Friday Mosques Imams among the *Muslim Ummah* in Kano State.
- ii. To analyze and study the level of participation and roles played by the Imams in moulding the minds of Muslims in the area of study.

- iii. To investigate and examine the differences which exist among the *Muslim* sects during sermons in their Mosques.

#### **1.4: SCOPE AND LIMITATION OF THE STUDY**

The research will focus on the contribution of Friday Mosque *Imams* to the development of the *MuslimUmmah* in Kano State. The basis of selection of these Friday Mosques is dividing Kano into three senatorial zones i.e. Kano Central, Kano South and Kano North. In each zone the researcher took three Mosques as a sample.

##### **1- Kano Central.**

- i. Kano city Central Mosque.
- ii. Abdullahi Bayero Mosque (waje) Fagge.
- iii. Gezawa Central Mosque.

##### **2- Kano South.**

- i. Rogo Central Mosque.
- ii. Doguwa Central Mosque.
- iii. Garko Central Mosque.

##### **3- Kano North.**

- i. Tsanyawa Central Mosque.
- ii. Gwarzo Central Mosque.

- iii. Danbatta Central Mosque.

### **1.5: SIGNIFICANCE OF THE STUDY**

- i. The research can stand as a reference for other researchers to know the contributions of Friday Imams.
- ii. It explains the qualities and qualifications of Imams.
- iii. It would help the Imams especially the Friday Imams to know how to handle their office successfully.
- iv. It explains how mosque were found.
- v. It highlights what is permitted to do in the mosque like prayer, preaching, I'tikaf and educating people etc.
- vi. It highlights what is not permitted to do in the mosque.
- vii. It explains how Imams were appointed in Kano State.

### **1.6: CONTRIBUTIONS TO KNOWLEDGE**

The research discusses the importance of Mosque from its establishment, the role it plays as a center of mass mobilization.

It will guide the other researchers to have an idea about the contributions given by the Friday Imams.

Boosting Islamic libraries with research work which has relation with the history of Friday mosque in Kano.

### **1.7: METHODOLOGY AND SOURCES OF INFORMATION**

The methods applied in this research are the Conventional, interviewing and Observatory Research methods.

The Conventional Method involves visiting libraries and research centers like Bayero University main Library, new site, Islamic studies Department Library, B.U.K new site, Arabic studies Department Library, B.U.K new site, History studies Department Library, B.U.K new site, I.I.I.T library B.U.K old site, National Library Kano, Kano State Library, History and Culture Bureau Library Kano, to collect data from published and unpublished books. The interview method involves conducting research through interviews and the Observatory method which deals with the personal observation of the researcher.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0: REVIEW OF RELATED LITERATURE.**

- i. *A History of the Kano City Central Mosque* is a B.A. project submitted to the Department of History, Bayero University, Kano, by Hadiza Musa Gwadabe (2010). She discussed the historical background of the Kano Emirate Council from the 7<sup>th</sup> century. She analyzed the advent of *Islam* into Kano from the first stage and the different views of scholars about it. This research benefits from her work especially where she discusses the definition, establishment, administration and place of Mosques. The approaches of both researches differ. Gwadabe discussed the Kano City Central Mosque and historical account with a view of developing the political influence of Mosques and Imams while this research examines the contributions of Friday Imams to the development of the *Muslim ummah* in Kano State.

- ii. *The History of the Imamship of the Katsina Central Mosque from (1903 – 2000)*. A Dissertation submitted to the Department of History, Bayero University, Kano, by Nasir Gambo (2002).

The researcher divides his work into four chapters and a conclusion. In chapter one, he traced the history of the land and the people of Katsina and the pre-Islamic settlement. In chapter two, he traces the introduction of *Islam* in Katsina, and the origin of Imamship in *Islam*. In chapter three, the researcher gave an account on the qualities and qualification of the *Imam*. In chapter four, he provided the respective achievements of the present *Imam*. Even though this research benefited from Muhammad Kyari's work of 1992.

- iii. *The History of the Waje Central Mosque Fagge, Kano State*. A Dissertation Submitted to the Department of History Bayero University, Kano, in Partial Fulfillment of the Requirement for the Award of Bachelor of Art Degree in (Hon) History by Aminu Imam Wali (2006).

The researcher divides his work into five chapters. In chapter one, he discuss the Mosque in the time of the Prophet (*SAW*), its uses and significance. In chapter two, he reviewed related literature. In chapter three, he traces the foundation of the Waje Central Mosque and the

administration of the Mosque. In chapter four, he traces the appointment of Imams and their activities. He made a conclusion in chapter five. This research benefited from his work, especially where he discussed the appointment of the *Imam* and the Mosque establishment.

- iv. *The History of the Imamship of Kano in the 19<sup>th</sup> and 20<sup>th</sup> Centuries* an M.A Dissertation submitted to the Department of History, Bayero University Kano, By Wada Muhammad (1998). The research is made up of five chapters, including conclusion. It discussed the Imamship of Kano in the 19<sup>th</sup> and 20<sup>th</sup> centuries. The fundamental focus of the study examined how the Imamship of Kano had featured in the general administrative structure of Kano particularly from the 19<sup>th</sup> century and the historical background of Imams, including their roles and significance. He traces the history of Imamship from the lifetime of Prophet Muhammad (*SAW*) right to the period of the early caliphate and the impacts of the ascendancy of the *Umayyads* and later the *Abbasids* in office. He then examines the roles which the *Imam* plays in some of the *Muslim* societies. The scope of this work is on Kano State in general and some selected Friday Mosques, including the Central Mosque, the qualification of Imams, their



sources of income and their contribution to the development of the *Muslim ummah* in the state. This research benefited from his work, especially where he discussed the challenges which faces the office of the *Imam* and the Kano Central Mosque and their ability to withstand them.

- v. *The History of the Imamship of Borno under the El-Kanemi Dynasty from 1902*. Being a Dissertation Submitted to the Department of History By Muhammad Kyari (1992).

The researcher divided his work into six chapters. In chapter one, he stated the geographical position of Pre-Islamic Kanem, the introduction of the Imamship of Borno under the *Sayfawa* Dynasty to 1808, the Imamship and Caliphateship in *Islam*, the qualities of *Imam* and concluded the chapter with the history of some Imams in Borno and their time. In chapter three, he discussed Imamship from the Sokoto *jihad* to Rabih's invasion of Borno in 1892 and discussed the history of some Imams of Borno before and after the Sokoto *jihad*. In chapter four, the researcher discussed Imamship in Borno under European rule in 1902-1954. In chapter five, he discussed Imamship in Borno since 1954 and concluded the chapter with the biography of some Imams. In chapter six, the researcher traced the proliferation of

some Friday and *Eid* Mosques. This research benefited from Kyari's specifically on the issue of the qualities of the *Imam*.

- vi. *The Role of Mosques in Educating and Uniting the Muslim Ummah: An Analytical study of some Important Mosques in Kano and Wukari of Gongola State*. Thesis Submitted to the Department of Islamic Studies, Bayero University Kano, by Ibrahim Gambo (1990).

The researcher writes his thesis in the Arabic language and divided it into four chapters. In chapter one, he traces the emergence of the Mosque in the early Islamic period. In chapter two, he traces the contribution or role that Mosques play in educating and uniting the *Muslimummah*, which is the aim of his work. In chapter three, he focuses on an analytical study of some important Mosques in Kano and Wukari. In chapter four, he traces the role of Imams to the development of the *Muslimummah*. This research has benefited from his work especially in terms of the contribution of Mosques in educating and uniting the *Muslimummah*. The difference between both researches is, the former is on the role of Mosques in uniting Muslim Ummah a case study of Kano and Wukari in Gongola now Taraba State. While this one is on the contribution of Friday Mosque Imams to the development of Muslim Ummah in Kano State.

- vii. *The Role of Friday Mosques and Sermons in Kano City and their Impact on the Society from 1963 – 2003*. A Dissertation submitted to the Department of Islamic Studies and Shari'ah, Bayero University Kano, by Muhammad Sanusi Abubakar (2005).

The researcher wrote his thesis in Arabic language and divides it into five chapters. In chapter one, he stated the meaning of *khutbah* both literal and technical, and the emergence of the sermon before *Islam*. In chapter two, he traces the day of assembly in *Islam*, its etiquette and superiority. In chapter three, he traces the history of Kano up to the advent of *Islam* and the Sokoto *jihad*. In chapter four, he traces the sermon of Friday in Kano state, the number of Friday Mosques and examples of Friday sermons. In chapter five, he traces the influence of the sermon, according to creed, worship, intercession, education and uniting the *Muslimummah*.

This research benefited from his work, especially where he discusses the sermons. Both works are similar to a large extent, but this research filled the missing gaps, which the researcher left like the appointment of the *Imam*, the average number of people attending the Friday prayer and the qualification of Imams.

- viii. *The Effect of Friday Sermons on the Muslim Ummah in Maiduguri*, being a thesis submitted to the Department of Islamic Studies in the University of Maiduguri by Ahmad Adam Ali (2005).

The researcher wrote his thesis in the Arabic language and divided it into four chapters, and an introduction. His main work is on khutbah and its effect on the *Muslim Ummah* in Maiduguri, being a comparative and analytical study. In conclusion, he discussed the position of the Mosque from its forms and functions. The research used his work in that area.

- ix. *The Establishment and Administration of Friday Mosques in Maiduguri Town, Borno State (1976 – 2000)* Thesis Submitted to the Department of History, Bayero University, Kano, by Muhammad Kyari (2005).

The researcher divided his work into five chapters and a conclusion. In chapter one, he reviewed the related literature. In chapter two, he traced the place of the Friday Mosque in the *Muslim* world and in Borno area up to 1893. In chapter three, he stated five sets of the Friday Mosques in Maiduguri in 1985. In chapter four, the researcher discussed the second generation of Friday Mosques in Maiduguri and its environs from 1986-2000. In chapter five, he discussed the

biographical sketches of the leadings Imams of Maiduguri Friday Mosques from 1976-2005.

- x. *New Trends in the Mosque Architecture of post-independence Nigeria: A Case Study of the Regional Impacts on Kano Mosques (1960 - 2010)*, thesis submitted to the Institute of Science and Islamic Research Sudan, in Partial Fulfillment for the Award of Doctor of Philosophy (Ph D) in Islamic History and Civilization by Muhammad Sa'id El-Nafaty.

The researcher divided his work into eight chapters. The aim of his research was to investigate the effects of the regional diversity on the Mosque architecture of Nigeria's post – independence era with particular reference to the Kano Mosques. The research studied the foreign elements, which were incorporated into the main Mosque building. The researcher identified the increased Islamic architectural influences on other building structures besides Mosques, such as palaces, city gates and other public buildings in the country. The research benefited from his work on function of the Mosque socially, economically, politically and educationally.

- xi. *The Challenges of the Mosque as a Centre of Mass Mobilization: A Case Study of Kano Central Mosque* by Kabiru Haruna Isah (2011)  
Department of History Bayero University Kano.

He started his writing from the history of the first Mosque on earth, i.e., *Makkah* up to the advent of *Islam* in Kano. He discusses the establishment of the Mosque to the new Central Mosque in the 15<sup>th</sup> century. The writer discusses the general function of the Mosque as the center of mass mobilization. This research benefited from his work on the establishment and the general function of the Mosque.

- xii. *Mosque Management and Its Roles in Muslim Worship* by ASP Yaquob Al-Hasan (NPF, Imam of Police Headquarters, Abuja)

The writer divides his work into seven chapters. In chapter one, he discussed the Mosque and its significance in *Islam*. In chapter two, he discussed the role of the Mosque in *Islam* and society. In chapter three, he discussed Mosque building works and architecture. In chapter four, he discussed Mosque management and security. In chapter five, he discussed the congregational prayers and the *Imam*. In chapter six, he discussed the three notable Mosques (*Masajid*). In chapter seven, he discussed the hadith and jurisprudential matters related to the Mosque. His focus was on the Mosque while this

research is on Imams. This research benefited from his work, especially where he discussed Mosque management, security and importance.

- xiii. *The place of Mosques in the History of Kano, Studies in the History of Kanoby Muhammad Sani Zahradeen(1983). Edited by Bawuro M.Barkindo* Ibadan, Heinemann Educational Books.

The researcher divides his work into five periods, after discussing the meaning and the significance of Mosques in society. The first period deals with finding the City and the rule established by *Bagauda* up to 1500 AD. The second period is of the *Rumfa* house or dynasty (from *Rumfa's* rule up to that of *Muhammad Na-Zaki*). The third period is that of the *Kutumbawa* (beginning with *Al-Wali*, the great in 1806). The fourth period is that of the jihadists (1807-1903). The fifth period is that of the 20<sup>th</sup> century from the British colonial period to the present.

This research benefited from his work on the meaning and the significance of Mosques in the society and the advent of *Islam* in this country.

## **CHAPTER THREE**

### **3.0: THE GEOGRAPHICAL LOCATION OF KANO AND THE HISTORICAL ASPECT OF FRIDAY PRAYER IN KANO.**

Kano is a State in the Northern part of Nigeria where the majority of its citizens are Muslims. It is a very large state with forty-four Local Government Areas. Kano has been a centre of commerce many centuries ago. Kano is one of the three towns in Africa – the other being Fez and Cairo which the Berbers say that there is nothing in the world that you cannot find there. It forms a triangle with Fez and Cairo, being equidistant from both, two months journey separating each of them.<sup>1</sup>



According to Surayya:

Kano City is the capital of Kano state and Nigeria's second largest commercial center. As a state it was created in 1967. It is located in the Northern West-Central part of Nigeria lying between latitude  $10^{\circ} 30' N$  and longitude  $7^{\circ} 40' E$  and  $8^{\circ} 32' E$  and about 1549 feet above sea level. The metropolitan City itself lays on latitude  $12^{\circ} 3' N$  and  $8^{\circ} 32' E$  in about 1549 feet above sea level, its land is flat except for the hill of Dala and Goron Dutse.<sup>2</sup>

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<sup>1</sup>Murray Last *From Sultanate to Caliphate: Kano 1450 – 1800 AD*. Studies In The History Of Kano Edited By Bawuro M. Barkindo Heinemann Educational Books (Nig) L.T.D. Ibadan, Nigeria, 1983, Pp 72 – 73.

<sup>2</sup>Dantata S, *the Influence of Western Culture on Educated Muslim Youth and Islamic Solution*. A Dissertation Submitted to the Department of Islamic Studies and Shari'ah, Bayero University Kano in Partial Fulfillment of the Requirement for the Award of Master's Degree in Islamic Studies, Unpublished, 1999, p.121.

### 3.1: DEFINITION OF FRIDAY MOSQUE

Mosque, *Masjid* in Arabic means a “place of worship” or “prostration in prayer”, from the word *sajada*, meaning “he became humble or submissive or he bent himself down on the ground before God”<sup>3</sup>

The word *Juma'a* is an Arabic word derived from *Jam'i*, which means congregation or joined together, the antonyms of it means division. The Glorious *Qur'an* uses this word in different places.

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ (سورة القيامة آية 9)

And the sun and moon are joined together (Surah Al Qiyama: 9)

Allah (SWT) stated in another place,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا  
إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ (سورة الجمعة آية 9)

O Ye who believe! When the call is proclaimed to pray  
on Friday (The day of Assembly), Hasten earnestly to  
the remembrance of Allah, and leave off Business (and  
traffic). And that is best for you. If ye but knew! (Surah  
Al-Jumu'ah: 9)

Technically the name Juma'a is a day when people make a congress in order  
to listen to a sermon and perform a Friday prayer in Mosques. It is the day  
between Thursday and Saturday. It is special and the highest day in a week.<sup>4</sup>

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<sup>3</sup> Alhassan, Y, *Mosque Management and its Roles in Muslim Worship: the great wasalam Global Ventures* Suite A 63 Shopping Complex, Area 7, Garki-Abuja. Nigeria, 2013, p 1.

<sup>4</sup> Sanusi, A, *The Role of Friday Mosques and Sermons in Kano City and Their Impact on the Society* from (1963- 2005) A Dissertation Submitted to the Department of Islamic Studies and Shari'ah, Bayero University, Kano in Partial Fulfillment of the Requirement for the Award of Master Degree in Islamic Studies, unpublished, 2005, p 25.

### **3.2: THE ESTABLISHMENT OF MOSQUES IN KANO.**

In every *Muslim* society, the Mosque serves political and social as well as religious purposes. The Mosque, therefore, is a place where *Muslims* foster collective identity through prayer. The Mosque remains the most important place for the public expression of Islamic religiosity and common identity.<sup>5</sup>

The Mosque as a center for worship was first established in Kano after the consolidation of Islam as a state religion by the celebrated scholar, Al-Maghili,

During the reign of Muhammad Rumfa. Al-Maghili was said to have built the

Sharifai Mosque and his descendants are still the custodians of the Mosque.<sup>6</sup>

Zahradeen says:

During the reign of *Sarki Yaji* (1359 - 1385), the Wangarawa were reported to have come with *Islam* from Mali. Among their leaders were AbdurRahmanZaite and Mandawari. Yaji was, therefore, the first Sarki of Kano to have accepted Islam. He gave instructions that people should pray and build Mosques. In fact, Mandawari was appointed the first Chief *Imam* of Kano.<sup>7</sup>

Another reported history about the establishment of Mosques in Kano was period of *Sokotojihad*.

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<sup>5</sup> Gwadabe, H, M, *The History of Kano City Central Mosque* A Dissertation Submitted to the Department of History Bayero University Kano, in Partial Fulfillment of the Requirement for the Bachelor of Arts, (Hon) Histor, Unpublished, 2010, p 32.

<sup>6</sup> Gwadabe H.M, Ibid, p 33.

<sup>7</sup> Zahradeen, M, S, Op., Cit p. 58.

One of the principal reasons of the *Sokotojihad* was to reactivate *Islam* in Kano. The duties of the commander of the faithful included, among all other things, the instruction of all teachings of *Islam* through his domain and the building and maintenance of Mosques. Therefore, the Fulani leaders had a Mosque built as a Central meeting ground for their various groups like the Yola Mosque, the Wudilawa Mosque, the Indabawa Mosque, the Galadanchi Mosque, the Alfindiki Mosque, and the Jalli Mosque.<sup>8</sup> Another period of the establishment of Mosques in Kano City began with the British occupation of Hausaland.<sup>9</sup>

The establishment and maintenance of Mosques had great significance within the religious, social and political life of the people of Kano since the first phase of Kano history.<sup>10</sup>

### 3.3: GENERAL RULES ABOUT THE CONSTRUCTION OF MOSQUE

1. It is forbidden to build a Mosque over a *Muslim* graveyard and impure land.

قَالَ رَسُولُ اللَّهِ ﷺ : أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ  
الْأَنْبِيَاءِ قَبْلِي نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ وَجُعِلَتْ لِي  
الْأَرْضُ مَسْجِدًا وَطَهُورًا وَأَيُّمَا رَجُلٍ مِنْ أُمَّتِي أَدْرَكَتْهُ  
الصَّلَاةُ فَلْيُصَلِّ وَأَجَلْتُ لِي الْعَنَائِمَ ، وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى  
قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَأُعْطِيتُ الشَّفَاعَةَ .

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<sup>8</sup>Gwadabe, H, M, Op., Cit p 33.

<sup>9</sup>Ibid, p 35.

<sup>10</sup>Ibid, p 37.

Narrated by Jabir (RA) Allah's Apostle (SAW) said, "I have been given five things which were not given to any amongst the Prophets before me. These are:

Allah made me victorious by awe (by his frightening my enemies) for a distance of one month's journey.

The earth has been made for me (and for my followers) a place for praying a thing to perform *Tayammum*. Therefore, my followers can pray wherever the time of a prayer is due.

The booty has been made lawful for me (and was not made so for anyone else).

Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind.

I have been given the right of intercession (on the day of resurrection).<sup>11</sup>

2. The building of a Mosque is a duty upon the Islamic State and a voluntary act upon individuals. The mandatory act must only be done within the permitted rules of *Islam* and it does not necessitate the taking of actions that are contrary to the Islamic rules, as some Muslims do nowadays.
3. It is permissible to build a Mosque on areas which may have some graves of unbelievers provided that the remains in the graves are moved to another place.

قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَنَزَلَ أَعْلَى الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ فَأَقَامَ النَّبِيُّ ﷺ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ فَجَاؤُوا مُتَقَلِّدِي السُّيُوفِ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ عَلَى رَاحِلَتِهِ ، وَأَبُو بَكْرٍ رَدْفُهُ وَمَلَأُ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ ، وَكَانَ يُحِبُّ أَنْ يُصَلِّيَ حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ وَيُصَلِّيَ فِي مَرَابِضِ الْغَنَمِ وَأَنَّهُ أَمَرَ بِنَاءَ الْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَأٍ مِنْ بَنِي النَّجَّارِ فَقَالَ يَا بَنِي النَّجَّارِ ثَامِنُونِي بِحَائِطِكُمْ هَذَا ؟ قَالُوا : لَا وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ فَقَالَ أَنَسٌ فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ قُبُورُ الْمُشْرِكِينَ

<sup>11</sup> Muhsin khan, M, *The Translation and Meaning of Sahih Al-Bukhari Arabic-English* Sethi Straw Board Mills (Conversion) Ltd, Gujranwala Contt Pakistan, 1<sup>st</sup> edition 1971, vol. 1, p 256.

وَفِيهِ خَرِبٌ وَفِيهِ نَخْلٌ فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ ثُمَّ بِالْخَرِبِ فَسَوِّيَتْ وَبِالنَّخْلِ فَقُطِعَ فَصَفَّوْا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتَيْهِ الْجِبَارَةَ وَجَعَلُوا يَنْقُلُونَ الصَّخَرَ وَهُمْ يَرْتَجِزُونَ وَالنَّبِيُّ ﷺ مَعَهُمْ وَهُوَ يَقُولُ اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ.

Narrated by Anas (RA) when the Prophet (SAW) came to Medina, he halted at *Awali-i-Medina* amongst a tribe called *Banu Amr bn Auf*. He stayed there for fourteen nights. Then he sent for Bani An- Najjar and they came armed with their swords as if I saw (just now) the Prophet (SAW) on his *Rahila* (mount) with Abubakar riding behind him and all the *Banu an-Najjar* around him till he dismounted at the

courtyard of Abu Ayyuba's house. The Prophet (SAW) loved to pray wherever the time for prayer was due even at ship fold. Later on, he ordered that a Mosque should be built and sent for some of Banu An-Najjar and said, "O Banu An-Najjar! Tell me the price of this walled piece of land of yours." They replied, "By Allah! We do not demand any price from it except for Allah". Anas added: "There were graves of pagans in it some of it was unlevelled and there were some date palm-trees. The Prophet (SAW) ordered the graves of the pagans be dug out and the unleveled land be leveled and the date-palm tree be cut down and all that was done. The streams of the trees were arranged towards the *qiblah* of the Mosque supported by two stones side walls. His companion brought the stone while reciting some poetic verses. The Prophet (SAW) was with them and he kept on saying, 'There is no goodness except that of the hereafter, O Allah! Forgive the *Ansar* and the Emigrants'.<sup>12</sup>

4. The mosque can be built on a site which was used by unbelievers as their place of worship.

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<sup>12</sup> Muhsin khan, M, Ibid vol. 1, pp 251-252.

حَدَّثَنَا رَجَاءُ بْنُ الْمُرَجَّى، حَدَّثَنَا أَبُو هَمَّامٍ الدَّلَّالُ، حَدَّثَنَا  
سَعِيدُ بْنُ السَّائِبِ، عَنْ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ بْنِ عِيَّاضٍ عَنْ  
عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّ النَّبِيَّ - ﷺ - أَمَرَهُ أَنْ يَجْعَلَ  
مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَوَّاعِيَهُمْ.

Narrated by Abu dawud, that Uthaman bn Al Aas was ordered by the prophet (SAW) to build a mosque for the people of Ta'if on a site where the unbelievers used to house their idols.<sup>13</sup>

This rule is also applies to the places worship of the people of the book e.g churches and synagogues.

5. It is not permitted to build a Mosque with any material that contains filth, whether it is in the material, such as the bricks, the cement, or the water used in the cement.

وَحَدَّثَنِي أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ حَدَّثَنَا  
فُضَيْلُ بْنُ مَرْزُوقٍ حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ عَنْ أَبِي حَازِمٍ عَنْ أَبِي  
هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ - « أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا  
يَقْبَلُ إِلَّا طَيِّبًا.....

Narrated by Abu Huraira, the Messenger of Allah (SAW)  
said O people, Allah is Tayyib (good) and does not accept  
anything but that is good.....<sup>14</sup>

In Kano, after the fulfilment of these conditions one has to seek permission from the emirate council before construction of a Mosque. The committee will write a letter to the Emir seeking a permission. The Emir will call them for discussions and he will consider certain things, like who will build the Mosque? Who is the owner of the land? Is there any other Friday Mosque near the one which the committee intend to build?

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<sup>13</sup>Yasir, Q, *English Translation of Sunan Abu Dawud*, Darussalam, Riyadh, Jeddah, 2008, vol 1, p 227.

<sup>14</sup> Al-Kattab, N, *the English Translation of Sahih Muslim*, Darussalam Global Leader in Islamic Books, Riyadh, Jeddah, 2007, vol 3, p 59.

If all these questions have been answered, the Emir will give the letter of permission to the committee to build the Mosque. When they prepare everything the Emir will go by himself or send a representative to go and lay the foundation of the Mosque. After the completion of the Mosque, the Emir will go and commission the Mosque by delivering sermon and Friday prayer.

But now a days, if somebody wants to build a Friday Mosque there is no need to seek permission from the Emirate council, because some of the people now realize that the Emirate council does not have such power constitutionally, beside that there are some people who are seeking permission from emirate even presently.

### **3.4: THE DEVELOPMENT OF FRIDAY MOSQUES IN KANO.**

The major development in Mosque histories in Kano during the twentieth century was the re-building and extension of the Central Mosque during the reign of Abdullahi Bayero. The present stone built Mosque replaces the old one built by *mud*. The Emir, the Kano community and the colonial Government contributed generously to the building of the Mosque.<sup>15</sup>

The history of the construction of the famous Kano city (Jumu'ah) Mosque went back to the Emir Abdullahi Bayero's pilgrimage in 1936,

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<sup>15</sup>Gwadabe, H, M, Op., Cit p 35.

on his return journey, he cited a Jumu'ah Mosque in El-obeid in the Republic of Sudan which he intended to build its replica back home. No sooner had he returned to Kano then he formed a committee for the rebuilding of the old Kano Jumu'ah Mosque built by the first Emir. The



head of the committee was Sir Muhammad Sanusi (the then Chiroman Kano).

Alhaji Alhasan Dantata was appointed as the treasurer. Donations were made towards the lofty project, the Emir donated seven thousand pounds, and Alhasan donated one thousand pounds and then another four hundred pounds on behalf of his family. After the interruption of the project by the Second World War, Alhasan further donated one thousand pound. Another donor was Alhaji Muhammad Goda who donated one Hundred pound, many others donated according to their means. The total cost of the building was £43,000.

This money was contributed by the Emir, Kano native treasury, District Heads, native Authority employees, traders and also the late emir of Katsina, Alhaji Muhammadu Dikko.<sup>16</sup>

The Emir of Kano laid the foundation stone on Friday 10<sup>th</sup> October, 1943.

Contruction work supervised by the provincial engineer, Mr. W.A Dow.

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<sup>16</sup>El-Nafaty, M, S, *New Trends in Mosque Architecture of Post-Independence Nigeria: A case Study of Regional Impacts on Kano Mosques (1960 – 2010)* Thesis Submitted to the Institute of Science and Islamic Researches Sudan University for the Fulfillment of the Requirements of Doctor of Philosophy in Islamic History and Civilization, Unpublished, 2013, pp.146-147.

After an interruption emanating from the Second World War (1939-1943),

work resumed in earnest and came to completion in 1951. The Mosque was

formally opened on February 1951 by the Emir in the presence of Nigerian, Governor General, Sir John Macpherson and Emirs from other Emirates. The next Emir, Sir Muhammad Sanusi (1953-1963) provided the Mosque with ceiling fans and loudspeakers <sup>17</sup>.

With time, people began to demand another Friday Mosque as a result of the tremendous increase in the Kano population and its environs. The late Emir Alh (Dr.) Ado Bayero, consulted the Council of *ulama* who finally gave a *fatawah* concerning the establishment of a second Friday Mosque to be known as the Abdullahi Bayero Mosque. The Mosque was built in 1970 and Malam Muhammad dan Amu was appointed as the *Imam* of the Mosque.

Another Mosque, in which the Friday worship is being conducted is the Bayero University Mosque built through communal contribution, the Kurnar Asabe Mosque built by a Businessman, Alhaji Sani Marshal, And the Murtala Muhammad Mosque, built through communal contribution and another one behind the Federal Government College along Zaria Road.

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<sup>17</sup>Ibid p. 147.

Alhaji Ishaq Rabi'u is building a new Jumu'ah Mosque a little North of Goron Dutse on the Katsina bypass<sup>18</sup>

### 3.5: THE VALUE OF FRIDAY AND ITS OBLIGATION

The value of Friday and its obligation Allah (SWT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (سورة الجمعة آية 9)

O Ye who believe! When the call is proclaimed to pray on Friday (The day of Assembly), Hasten earnestly to the remembrance of Allah, and leave off Business (and traffic). And that is best for you. If ye but knew!(Surah Al-Jumu'ah: 9)

The Prophet said:

عن ابن هريرة رضى الله عنه قال: نحن الآخرون السابقون يوم القيامة، بيد أنهم أوتوا الكتاب من قبلنا، ثم هذا يومهم الذى فرض عليهم فاختلفوا فيه، فهدانا الله، فالناس لنا فيه تبع: اليهود غدا، والنصارى بعد غد

Narrated by Abu-Hurairah (RA)"I heard Allah's Messenger(SAW) said we Muslim are the last to come but will be the foremost on the day of resurrection though the former nations were given the Holy Scripture before us. And this was their day (Friday) the celebration of which (i.e, religious ceremonies like sermon and Friday prayer, etc. was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jew's (holy day is) the following day (i.e, Saturday) and the Christian's (is) the day after the following day (i.e, Sunday).<sup>19</sup>

<sup>18</sup> Zahradeen, M, S, Op., Cit p 62.

<sup>19</sup> Muhsin Khan, M, *The Translation Of The Meaning Of Summarized Sahih Al-Bukhari Arabic – English*. Riyadh Saudi Arabia Maktaba Dar-us-salam. Islamic University, Al-Madinah Al-Munawwarah Kingdom of Saudi Arabia, 1996/1417 H, p 263.

The Friday has many values because the Almighty SWT give it to the prophet (SAW) and his people because of his virtue, the above hadith shows that it is choosing where the Christian and jews did not choose it but Allah give it to us because of our prophet (SAW) it is the best day among others as it was stated in the hadith below.

خير يوم طلعت عليه الشمس يوم الجمعة فيه خلق آدم وفيه  
أدخل الجنة وفيه أخرج منها ولا تقوم الساعة إلا في يوم  
الجمعة

Abu Hurairah reported what the Allah's Apostle (SAW) had said: the best day in which the sun has risen is Friday; on it Adam was created, on it he was made to enter paradise, on it he was expelled from it. And last hour will not take place but on Friday.<sup>20</sup>

In another hadith which shows the value of Friday, the prophet (SAW) said:

إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُوَافِقُهَا مُسْلِمٌ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ  
خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ وَقَالَ بِيَدِهِ يَقْلَلُهَا يُزْهِدُهَا.

Verily, there is an hour on Friday, no Muslim would ask Allah for what is good but he would give it to him.<sup>21</sup>

This will help the people to utilize the day seeking forgiveness from Allah SWT and salutation to the prophet (SAW) as well as doing Zikr, because the don't know the actual time.

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<sup>20</sup> Abdulhamid, S. Op., Cit vol 2, pp 7-8.

<sup>21</sup> Muhsin Khan 1996, Op., Cit p 273.

### 3.6: THE MANDATORY NATURE OF ATTENDING THE FRIDAY PRAYER IN CONGREGATION.

The Friday prayer is obligatory on every Muslim based on the following evidence.

#### 1. The Prophet said:

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَبَا هُرَيْرَةَ حَدَّثَاهُ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ -ﷺ- يَقُولُ عَلَى أَعْوَادِ مِنْبَرِهِ لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ.  
Abdullahi bn Umar and Abu Hurairah said that the heard Allah Messenger (SAW) saying on the planks of his pulpit: people must cease to neglect Friday prayer, or Allah will seal their heart and then they will be among the negligent.<sup>22</sup>

Base on this hadith, it is necessary for every Muslim to attend Friday prayer, but in every general rule there is an exceptions, Islam give chance to some people like, sick person, traveler, person who is nursing some of his relatives, the person who is together with dead person before burial, the person committed in debt and he is fearing the debter, or fearing arm robbers or wild animal etc. this is common in the books of the jurist even the book of Ish'mawi on maliki school of thought, the slave and women also are excluded.

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا هُرَيْرٌ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنْتَشِرِ، عَنْ قَيْسِ بْنِ مَسْلَمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ، أَوْ امْرَأَةٌ، أَوْ صَبِيٌّ، أَوْ مَرِيضٌ" قَالَ أَبُو دَاوُدَ: طَارِقُ بْنُ شَهَابٍ قَدْ رَأَى النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَلَمْ يَسْمَعْ مِنْهُ شَيْئًا.

<sup>22</sup>Abdulhamid, S, Op, .Cit vol. 3, p 12.

It was narrated from Tariq bn Shihab from the prophet (SAW) that he said “the Friday prayer in congregation is an obligatory on every Muslim except for four: an owned slave, a women, a child, and a sick person”. (Sahih) Abu Dawud said, Tariq bn Shihab saw the prophet (SAW) but did not hear anything from him<sup>23</sup>

### 3.7: THE VIRTUE OF ATTENDING FRIDAY PRAYER.

The Prophet (SAW) says:

أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ « مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ ».

Whoever performs a bath on Friday, like the bath for the (Janabah)post-discharge state then sets out for the Mosque, it is as if he sacrifices a camel, and whoever sets out in the second time, it is as if he sacrifices a cow; whoever sets out in the third time, it is as if he sacrifices a ram with horns; and then one who sets out in fourth time, it is as if he sacrifices a chicken; and whoever went in the fifth time, it is as if he has given out an egg in charity; and when the Imam comes out, the angels gather to listen to the sermon.<sup>24</sup>

This hadith show different reward of people attending Friday prayer and it is a motivatiting them to come as early as possible, the ends of hadith shows that when Imam sit on pulpit the Angels will stop writing the attendance, but now a days some people don't want to go the Friday mosque early until the sermon was started.What is expected to a person who attend the mosque early is

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<sup>23</sup>Yaseer, Q, Op., Cit, Vol 1, p 624.

<sup>24</sup>Abdulhamid, S, Ibid, vol. 3, p 6.

to pray two or more raka'at and be sitted, listening the sermon and perform a prayer because of the hadith which says:

مَنْ اغْتَسَلَ ثُمَّ أَتَى الْجُمُعَةَ فَصَلَّى مَا قُدِّرَ لَهُ ثُمَّ أَنْصَتَ حَتَّى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّيَ مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخَرَى وَفَضْلَ ثَلَاثَةِ أَيَّامٍ

Abu Hurairah reported what Allah's Apostle (SAW) had said he who took bath and then comes for the Friday prayer then prayed what was ordained for him, then kept silent till the Imam finished the sermon and then prayed along with him, his sins between that the time and the next Friday would be forgiven, and even for three more days.<sup>25</sup>

### 3.8: HOW TO OFFER FRIDAY PRAYER WITH ITS ETIQUETTE.

1. Taking a bath on Friday and trim your nail and apply some perfume and wear clean clothes after performing ablution.
2. Don't eat raw onion or garlic and don't smoke; clean your mouth with a tooth-stick or tooth brush with tooth paste.
3. According to the one school of thought Pray two *raka'a* upon entering the Mosque even if the *Imam* is on the pulpit in accordance with the order of the Prophet (SAW).
4. Sit quietly listening to the *Imam*.
5. Pray the two obligatory *raka'a* of Friday prayer behind the *Imam* (the intention should be in the heart).
6. Pray four *Sunnahraka'a* afterwards in the Mosque or two *raka'a* in the home, which is better.
7. Supplicate for the Prophet (SAW), i.e, ask Allah to bless him. This should be more plentiful than any other day.
8. Supplicate to Allah as much as you can on Friday.
9. Coming to the mosque early.
10. Listening to sermon.<sup>26</sup>

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<sup>25</sup> Abdulhamid, S, Ibid vol 3 p 10.

<sup>26</sup> Zeno, M, J, *The Pillars of Islam and Iman and What Every Muslim Must Know About his Religion*. Dar-al-Salam First Edition, Kingdom of Saudi Arabia, 1996, pp 130-131.

### 3.9: THE FUNCTIONS OF FRIDAY MOSQUES IN KANO

The first and foremost role of the Mosque is a place for offering prayer, both the five daily prayers and the weekly Friday prayer. The former is also called congregational prayers; their attendance is obligatory upon all male adult Muslims but optional for female Muslims.

The two most significant trainings a *Muslim* receives in the Mosque are spiritual and moral up-liftment, piety and ethics are acquired through prayer, which brings a believer closest to his creator during the state of prostration. If a *Muslim* perpetuates in indecencies it is a sign of incorrect and unaccepted prayer because Allah (SWT) states, with emphasis, in the *Qur'an* that prayer restrains a *Muslim* from such vices:

اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ (سورة العنكبوت آية 45)

Recite (O Muhammad) what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (Surah Al – Ankabut: 45).



The five obligatory prayers are spread within the day and night and at stipulated hours in order to imbibe the virtues of punctuality, keeping promises, steadfastness and consistency.

Bukhari reported on the authority of Abu- Hurairah that the Messenger of Allah (SAW) said:

عن أبي هريرة عن النبي ﷺ - قال: "مَنْ غَدَا إِلَى الْمَسْجِدِ وَرَاحَ، أَعَدَّ اللَّهُ لَهُ نُزُلَهُ مِنَ الْجَنَّةِ كُلَّمَا غَدَا أَوْ رَاحَ"

Ata bn Yasar reported on the Authority of Abu Hurairah (RA) that the Apostle of Allah (SAW) had said: "He who went toward the Mosque in the evening, Allah would arrange a feast for him, morning or evening in paradise."<sup>27</sup>

The prescribed prayers are held in the Mosque and from it the call of Allah (SWT) is initiated. It is the major cultural Centre where learned scholars hold study circles, debates and talks on the sciences of the *Qur'an* and *hadith, fiqh* and the Arabic language. The Mosque is not a limited company or a public limited company, as some Mosques become today in the west, nor is it an association or a charitable organization nor is it a place where rituals are monopolized, for the whole earth is a Mosque. We ought to work on this basis so that the religion of Allah (SWT) engulfs the whole earth, where His (SWT) name is ever remembered and His (SWT) religion stands highest.

Muslim reported that Jabir bn Samurah said,

حدثني سماك يعني بن حرب عن جابر بن سمرة قال : كان رسول الله صلى الله عليه و سلم إذا صلى الغداة جلس في مصلاه حتى تطلع الشمس حسناء.

Simak narrated on the authority of Jabir bn Samurah that when the Apostle of Allah (SAW) observed the dawn prayer, he sat the place of worship till the sun had risen enough.<sup>28</sup>

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<sup>27</sup> Abdulhamid, S, Op., Cit, vol. 2, p 377.

<sup>28</sup> Ibid, vol. 2, p 378.

The Mosque is a Jami'ah holding the Friday prayer and popular gatherings of the *Ummah* are held daily in the Mosque. There are five prescribed prayers daily, which are held in congregation. This is a desirable action and people meet there united by the love of Allah (SWT) and in obedience to Him (SWT).

Allah (SWT) says:

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ  
الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ  
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ (سورة التوب ءاية 112)

“Those that turn (to Allah) in repentance, those that serve Him, and praise Him, those that wonder in devotion to the cause of Allah, those that bow down and prostrate themselves in prayers, those that enjoin good and forbid evil and observe the limits set by Allah (These do rejoice). (Surah Al – Taubah: 112).

In addition, there is a weekly meeting, which is obligatory upon male *Muslims* and designed in order that the people can discuss the affairs of the *Ummah* and perform the obligatory Friday prayer. The Mosque is, therefore, a meeting place and a Council, which never closes, neither on a public

holiday nor on any other day. The Mosque binds people from all walks of life united together in one Islamic Community.

The Mosque is the best place to be and the place for *I'tikaf*. Evidence about the fact that those who frequently go to the Mosque are among the best people is extracted from the hadith of the Messenger of Allah (SAW) where he (SAW) exhorts us to testify the belief of the one who frequently goes to the Mosque and bear witness that he is a believer. He (SAW) made it mandatory for us to perform *I'tikaf* in the Mosque. This has been mentioned in all the books of *hadith* and there is no difference of opinion about this.

In Kano, all the Friday Mosques have such kind of functions and in addition it stands as a place where other forms of *ibadah* are taking place. For instance, an *I'tikaf* which was done in the last ten days of the Month of Ramadan in the Mosques in Kano. There are other prayers which the people of Kano observe in some Mosques especially Kano city central Mosque in the middle of the month of Sha'aban in every year.

### **3.9.1: The Educational Function of the Mosques in Kano.**

It should be noted at the onset that the first revelation of the Qur'an vouchsafed to the Prophet (SAW) began with the issue of knowledge:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ) (اقْرَأْ  
وَرَبُّكَ الْأَكْرَمُ) الَّذِي عَلَّمَ بِالْقَلَمِ (عَلَّمَ الْإِنْسَانَ مَا لَمْ  
يَعْلَمُ) (سورة العلق آية 1-5)

Recite in the name of your Lord Who created, created man  
from clinging substance. Recite and your Lord is the Most  
Generous, Who taught by the pen, Taught man that which  
he knew not. (Surah Al-Alaq: 1 – 5)

Education is therefore, the cornerstone of *Islam*. It was by virtue of the knowledge which Allah (SAW) gave Prophet Adam (A.S) that he was elevated above the Angels who were made to prostrate before him. Right from its establishment, the Prophetic Mosque had served as a school, the Prophet's School. The companions were its first students and trained to freely ask questions, as indicated by such expression in the Qur'an *Yas'alunaka* "They ask you..."<sup>29</sup>

The Mosque teaches the basics of the creed, the acts of worship and the Islamic laws in all their types, political, economic, social, Judicial and others. Its policy is based on the *Qur'an* and *Sunnah* with the aim of building and educating Islamic personalities by way of study circles, debates and conferences. Such meetings will be engulfed by compassion; the mercy of Allah (SWT) descends on them and they are surrounded by the angels.

The Mosque is a university that welcomes everyone, day and night, in summer or winter, not turn anyone away whether he is young, old, male, female, *Muslim*, non-*Muslim*, black, white, Arab or non-Arab.

There are no hinderances or obstacles, and the Mosque does not differentiate between a scholar and a non-scholar or between a ruler and his subject.

In Kano State, Mosques stands as schools where people seeking education from, for instance, in Kano city central Mosque. There is a school which the late Imam Idris Kuliya Alkali was teaching students Islamic books like Qur'anic exegesis, Hadith, Fiqh, Tauhid and Tarikh and other subjects.

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<sup>29</sup> El-Nafaty, M, S, Op., Cit, Pp.198-200.

This school did not stop by the death of Imam Idris, because the deputy Imam Muhammad Nazifi Dalhatu took over the responsibility of the school, the school time is between Magrib to Isha'i prayers everyday. In some Mosques there are some schools which people come and seek knowledge of all Islamic subjects like in Garko Central Mosque where the timetable was drafted for the subject in a week. There are some Mosques which I visited but, they are not in my sample like Al'furqan Friday Mosque Alu Avenue, Al'muntada Friday Mosque Dorayi, Bayero University Kano old site Friday Mosque, Shaikh Ibrahim Inyas Friday Mosque Gadon Kaya, Shaikh Ahmad Tijani Friday Mosque Kofar Mata, and Ado Bayero Friday Mosque Ja'en, all these Mosques have schools where people gather to seek Islamic knowledge.

### **3.9.2: The Social Function of the Mosque in Kano.**

*Islam* is not a mere “religion” in the ritualistic sense of the word, devoid of a practical role in the social political and economic life of the society.

It is therefore, a system of life which governs all these aspects of life at individual, communal and international levels. In fact, this is what makes *Islam* as ‘Din’ a comprehensive way of life. The Mosque brings together all the social strata of the society to a common venue on equal terms. Therefore, all social barriers are automatically removed as people stand in rows shoulder to shoulder to offer prayer behind a single leader, the *Imam*. The Mosque should be a place for the general welfare of Muslims. It should be opened throughout the day for it to be fully utilized.

In Kano, the social functions of a Mosque are not hidden activities, because Mosques are places where people make a congregation of naming ceremony, marriage contracts. Sometime in prayer time like Friday, some on other days like Saturday or Sunday. In some Mosques meetings are taking place about what comes to people for the sake of their life. In Kano city Central Mosque when the emir want to make some celebration like Durbar or sallah festival or receiving some visitors from outside the country the Emir will invite the Emirate council members, District Heads, Ulama, Imams, especially the Friday Imams to the Mosque for praying and discussing the issue on how to do the ceremony in peace.

### **3.9.3: The Political Function of Mosque in Kano.**

Right from its inception, the Mosque had served as the administrative Centre of the *MuslimUmmah*. The Prophet(*SAW*), and later, the four rightly guided caliphs, administered the affairs of the *Ummah* from the Prophet's Mosque.

Inherently, politics in *Islam* is inseparable from its other principles.

The Mosque explicitly expresses the inseparability between the so-called religious and mundane affairs. In other words, an Islamic state is not synonymous with theocracy, which is defined as a "religious Government".

The political, judicial, social, economic and military matters of the *Ummah* are all directed from the Mosque. The *Imam* leads the congregational prayer as well as the community's other affairs. The Friday sermon symbolizes a great political rally through which all Muslim affairs are addressed.

The Mosque is a training ground for leadership, equality and punctuality. Obedience to leaders, equality among believers, fulfilling promises and punctuality in attending matters, could all be acquired from this institution of *Islam*. The obstacle in the way of acquiring these lofty ideas in life is lack of correct observance of prayer. This is, regrettably, the bane of our present predicament. It is a sad fact that majority of *Muslims* offer prayer in ignorance of its rules and correct posture, let alone of attaining its apex that is fear of Allah.

In Kano, the Pulpit stands as a Centre of information politically, in the year 2003 the Pulpit help in dropping the Government of such time and it help the Government which has succeeded the office in Governatorial election, the Pulpit further helping such Government because it take the Imams and Ulama in caring morethan the previous Governments. Likewise in the year 2007 the Pulpit play a vital role in succeeding the Government and that particular Government had eight years in office and it is the first Government who did this in Kano State and it became documented in History. There are many examples on this. Recently what happened in Kano State where one of the representatives in National Assembly seek federal Government to come and build a film Village in his constituency, when the people of Kano realize that this is contrary to their religion and customs they follow the issue by the Pulpit where Imams delivered sermons in Friday Mosques and consequently the Federal Government cancelled the issue totally.

#### **3.9.4: The Roles of Friday Mosque in Kano.**

It is important to have an understanding of the role of Friday Mosques and their organization, so that issues concerning the Mosque can be identified andeffective changes introduced in society if such changes are required. Mosques are Central to the *Muslim* Community.



Allah Almighty says in the glorious *Qur'an*:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا  
بِالْغُدُوِّ وَالْآصَالِ (سورة النور آية 36)

In houses (Mosques), which Allah has ordered to be raised,  
in them His name is glorified in the mornings, and in the  
evening (Surah Al – Nur: 36)

The Mosque had a great significance during the life of Prophet Muhammad (SAW). When the Prophet (SAW) migrated to Madinah in 622 CE, one of his first actions was to build a Mosque there. This is now known as the Prophet's Mosque in Madinah Saudi Arabia. This Mosque becomes the center of all *Muslim* activities.

It is a sign from the Prophet (SAW) that the Mosque is a vital cornerstone in the building of any *Muslim* community.<sup>30</sup>

The Mosque at the time of the Prophet (SAW) served as the Central command of the affairs of *Muslim*, which includes:

1. Centre of learning and training.
2. Political platform.
3. Charity distribution Centre.
4. Shelter for the homeless.
5. A place for social gathering.
6. Inter-faith activities.
7. Civic engagement.

An example of the multi – purpose use of the Mosque at the time of the Prophet (SAW) is that delegations from other states were received and accommodated in the Prophet's Mosque, such as the group of Christians who came from *Najran*. Muslims tend to build Mosques whenever they migrate to a different land, as Mosques are seen as the symbolic representation of *Muslims* in any country, particularly where *Muslims* are in the minority. Mosques have always provided a variety of interconnected spiritual and civil services.

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<sup>30</sup>Asim, Q, M, *Mosques and Youth Engagement Guidelines and Toolkit*, Makkah, Mosques and Imams National Advisory Board (Minab). Makkah, 2011, P 15.

However, in many Mosques Sermons address subjects that has little or no relevance to the current affairs of *Muslims*. Therefore, very few young people tend to attend the Sermon. Over 80% of the congregants tend to arrive in the last 5-10 minutes before the end of the Sermon. Whether this is because of a lack of interest in the topics addressed in the Sermon or for other reasons remains to be seen and requires further investigation. However, it is without doubt that the Sermon is one of the greatest, yet most squandered, opportunities to explain and alert the *Muslim* to a whole host of important issues<sup>31</sup>

The very nature of the Mosque dictates that it is Central to the affairs of *Muslims*. Furthermore, Islamic Law has determined that the Mosque is

expected to play many important roles within the *Muslim* Community, and the early scholars have devoted considerable sections in books of Islamic Jurisprudence highlighting these roles. This will become clear when the tasks, which the Mosque is expected to be Central, too, are examined.

The multi-purpose use of Mosque in Kano is, it stands as all what the researcher discussed in the research, but now adays a Mosque in Kano cannot stand as like the Mosques in prophet's time.

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<sup>31</sup>Asim, Q, M, Ibid, p 42.

In Kano State Mosques cannot stand as a Centre of training especially the war training and it will not stand as shelter for homeless, initially it can stand were you see people from different places sleeping in the Mosque till dawn, but now for the problem of insecurity Mosques are closed in the night. But the role of being a Centre of learning, political platform and others, it can stand and play an important roles.

The *adhan*, for instance, is information about the time of prayer and at the same time it is also the means of campaigning for *Islam* and spreading it.

<sup>32</sup>The Messenger of Allah (*SAW*) used the Mosque as a place of worship, as a Centre of information, as a meeting place for Muslims where they would hold their prayers, for studies, for consultation and for training those who

fight in the way of Allah (SWT), preparation of equipment and plans for *Jihad*, as well as the strategies for the campaigns that would also take place in the Mosques.

### **Place for Consultation and Exchanging Views.**

Bukhari and Muslim, among others, reported that the Messenger of Allah (SAW) consulted people in the Mosque about the *Ifk* event.<sup>33</sup>

"...وَدَعَا رَسُولُ اللَّهِ ﷺ - عَلَى بَنِ أَبِي طَالِبٍ وَأُسَامَةَ بْنَ زَيْدٍ حِينَ اسْتَلْبَثَ الْوَحْيُ يَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ...."

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<sup>32</sup> Muhammad, S.O.B *The Role of Mosque*, Almuhaajiroun Publication, nd p 6.

<sup>33</sup> The blackmailing of A'isha (RA) done by the hypocrite of Madinah. See glossary of Arabic words, no. 17.

Narrated by A'isha (RA) whenever the Apostle of Allah (SAW) intended to go on a journey, he used to draw lots amongst his wives. When the divine inspiration was delayed Allah's Apostle (SAW) called Aliyu bn Abi Talib and Usamah bn Zaid to ask and consult them about divorcing me.<sup>34</sup>

### **One of the First Houses Built for Mankind**

Allah (SWT) says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ  
(سورة آل عمران آية 96)

"The first house (for worship) appointed for mankind was that at Bakkah (Makkah) (Surah Al – Imran: 96)

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ (سورة العنكبوت  
آية 67)

Do they not see that we made a sanctuary secure, and that mankind is being snatched away from all around them?(Surah Al –Ankabut: 67)

Allah (*SWT*) also says:

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ  
بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ (سورة الحج آية  
(26)

“And we gave the site to Ibrahim of the (Sacred) House, saying: Associate not anything (in worship) with me, and sanctity, my house for those who compass it round, or stand up or bow or prostrate themselves ( in prayer).(Surah al-hajj: 26)

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<sup>34</sup> Muhsin Khan 1971, M, Op., Cit vol. 5, pp. 319-329.

### **3.10: INDISPESIBILITY OF FRIDAY MOSQUES IN KANO**

It is clear that the Prophet (SAW) never stayed in any place unless he built a Mosque for the believers to gather. He built the *Quba'a* Mosque and he stayed there for four days. He also built a Mosque between *Quba'a* and Madinah at the time of the Friday prayer while he was in the residence of the tribe of Salim bn Auf in the heart of valley.

When he arrived at Madinah the first act that he performed was building of a Mosque. <sup>35</sup>This indicates the importance of the Mosque in *Islam*. All acts of

worship in *Islam* are for the purification of the soul, refinement of morals and strengthening the ties of mutual co-operation among the *Muslims*.

The congregational prayer, the Friday and the *Eid*prayers are strong examples of the nature of the *Muslim* community and in the unity of their opinions, goals and co-operation in achieving righteousness and in fearing Allah. The Mosque carries both social and spiritual places in the lives of the *Muslim*. It is a place that unites them and their hearts and minds and also solves their problems. The Mosque also shows the strength and cohesiveness of Muslims.

Another important aspect of the Mosque in *Islam* is that, the word that emanate from them every week on the tongue of the preachers.

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<sup>35</sup>Gwadabe, H, M, Op., Cit, p 31.

The topic they always discuss may be about forbidding evil, enjoining the good an invitation to do some good and awakening for the heedless, an invitation to assembly and objection to a wrongdoer or warning about a tyrant. Therefore, the Mosque has social and political importance in the life of *Muslims* where ever they are located.<sup>36</sup>

### **3.11: ADMINISTRATION OF MOSQUES IN KANO**

All Mosques are for Allah (S.W.T.), as stated in the Qur'an.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا (سورة الجن ءاية

And the place of worship is for God (alone): so invoke not  
any one along with God; (surah al-jin: 18).

They are the best part of this earth and the most liked by Allah (SWT). The Mosque should be efficiently administered more than our public and private establishments.

In some *Muslim* countries, Ministries of Endowment and Islamic Affairs are charged with the responsibilities of administering them, which entails the payment of staff salaries and maintenance. This is, however, inadequate even with the additional contributions by some individuals.

The mosque is very important to the people of Kano because when Islam came to Kano during the reign of King Yaji (1359-1385) he gave instructions that people should pray and build Mosques.

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<sup>36</sup>Gwadabe, H, M, Ibid p 32.

During the reign of Emir Muhammad Rumfa the mosque further became an important place to the people of Kano i.e. (1463-1499) where he built the current city Central Mosque near the Emir's palace.

During the reign of Emir Abdullahi Bayero he reconstructed the building. When the population increased and the demanding of many Mosques comes, the late Emir Alhaji Ado Bayero gave an instruction to build many Mosques where it comes to the time Mosques have been built without the permission from Kano Emirate Council.

### **3.11.1: Staffing.**

Mosques should be administered by qualified people. This calls for an attitudinal change in our perceptions towards them. In most cases, the *Imam* of the Mosque, his Deputy, the *Mu'azzin* and one or two cleaners are the only staff on ground. Besides the Mosque committee, members are normally handpicked from the community to render voluntary administrative services. A trained and qualified staff should be in place to administer the Mosque affairs on a permanent basis and with a good salary. We have abundant qualified graduates from Universities to take up such appointments.<sup>37</sup>

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<sup>37</sup>El – Nafaty, M, S, Op., Cit P 208.

### **3.11.2: Mosque Facilities.**

Mosque facilities such as the library, the toilets and the ablution pools can be maintained effectively with commensurate staffing.

The copies of *al-Qur'an* in most of our Mosques are not well kept in the same manner library books are maintained on bookshelves. This requires a change of attitude by both users and staff specially appointed for their upkeep. This is to ensure full reverence of Allah's Book- the Noble *Qur'an*, which Allah (SWT) describes in the following verses.



إِنَّهُ لَقُرْآنٌ كَرِيمٌ (فِي كِتَابٍ مَكْنُونٍ) لَا يَمَسُّهُ إِلَّا  
الْمُطَهَّرُونَ (تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ) (سورة الواقعة آية  
(77-80)

That this is indeed a *Qur'an*, most honorable, in a Book well-guarded, which none shall touch but those who are clean. A revelation from the Lord of the Worlds. (Surah Al – Waqi'ah: 77 – 80)

Another facility of the Mosque that suffers from negligence is the toilets, if the toilets of our dwellings can be neatly kept and tidy, those of our Mosques deserve more care.

Nowhere is sanitation best needed than in the Mosque precincts. Toilets should be cleaned on a daily basis. Mosques should be made lively places attracting both the young and the old by virtue of their programs of activities. *Islam* is a middle cause, as such Mosques should occupy a middle position between the purely materialistic world, with its ugly scenes and noises, on the one hand, and the gloomy monastic world, on the other. Educational activities in the Mosques equally need to be reorganized in terms of running courses for the reorientation programme on the contemporary problems of the *Ummah*. These could only be achieved if Mosques are provided with effective administrative staff. There should, for instance, be a maintenance office responsible for all the electrical, carpets and *Qur'anic* shelves.<sup>38</sup>

The immutable laws of *Islam* drawn from the *Qur'an* and the *Sunnah* of the Prophet(SAW) continue to guide the *Ummah* in all its spiritual, moral, social, cultural, economic and political aspects of life without derailing from mainstream *Islam*. The most effective means of achieving such a goal is an attitudinal change on the Mosque and its proper functions. By instilling life into the Mosques, through the above mentioned points, we will have gone a long way in restoring to the Mosque its real status.<sup>39</sup>

The Kano leadership right from the pre-*jihad* period attached great importance to the maintenance of the Kano Mosques as one of the important sanctuaries in the City with the *jihad*; the Emir emerged as both the spiritual and temporal head of *Muslims*. It was, therefore, his duty to keep the Mosque in excellent condition.

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<sup>38</sup> El – Nafaty, M, S, Ibid P. 209.

<sup>39</sup> Ibid, p 210.

The old mud Mosque due to its fragile nature was repaired and renovated almost on annual bases. The care of the Mosque was entrusted in the hand of the *Waziri*.

This obviously was later arrangement because the title of the *Waziri* was a recent development in Kano, as it was Emir Aliyu who first appointed his

brother, Ahmadu, in 1896 to such an office at the end of the Kano civil war. The practice of putting the Mosque under an official like the *Waziri* or *Wali* was an established tradition in many parts of the *Muslim* world.<sup>40</sup>

Now adays you may find some Mosques in Kano with very strong committees like management committee and board of trustees who are taking the responsibility of the administration of the Mosques, especially if the Mosque have source of income like Kano Central Mosque and Abdullahi Bayero Waje Mosque. These Mosques have committees which the Emir himself is the chairman of the Committee and other members including the Imams of the Mosques.

In some Mosques which are not under the supervision of the Emirate council they have such kind of committee with the salary of the staff.

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<sup>40</sup> Gwadabe H, M, Op. cit. P 43.

### **3.12: THE STATISTICAL ANALYSIS OF FRIDAY MOSQUES IN KANO.**

It is not easy for a researcher to know and trace the actual number of Friday Mosques in Kano. In olden days, no one had the right to have a Friday

Mosque without permission from the Emirate Council. Only the Emirate Council has the right to give permission to people to build a Friday Mosque and pray in it, but as time goes on things have changed and nowadays there are hundreds of Friday Mosques, which the Emirate Council did not give permission for. Each and every time there are proposals of building Friday Mosques in new quarters in Kano. In the year 2010, there were about 900 Friday Mosques in Kano state.<sup>41</sup>

This is the view of Badamasi Alhassan the Director of Islamic propagation in Shari'ah commission Kano State and it is officially under his office to list all the Friday Mosques in Kano State.

In the year 2014, there were about ten thousand and two (1002) Friday Mosques in Kano excluding uncompleted ones.<sup>42</sup>

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<sup>41</sup> Interview with Badamasi Alhassan 57 Years Old (Director Department of Islamic Propagation) at his office in Shari'ah Commission, Abdullahi Bayero Way, Kano. 28 Zulqa'adah 1435 / 23<sup>rd</sup> September 2014, 9:00 Am.

<sup>42</sup> Ibid.

According to the number of Friday Mosques in Kano, it is impossible to know the exact number of the Mosques because it is like the second of a wrist watch; it means that every second there is the tendency to get a new Friday Mosque or a proposal.<sup>43</sup>

In the year 2016, the executive Governor of Kano State gave an instruction to shari'ah commission to list all the Friday Mosques in Kano State within its forty four Local Government Areas, in order to give some allowances to the Imams, Deputies and Mu'azzins, the Shari'ah commission listed all the Mosques and from them the researcher get the copy and attached it in appendix. In this year 2016, there are one thousand two hundred and ninety (1290) Friday Mosques in Kano State.

### **3.13: THE NUMBER OF THE CONGREGATION MOSQUES**

The number of the congregation in every Friday Mosque in Kano State is the five daily prayers. It means that the five daily prayers take place in each and every day. In some Friday Mosques, after the five daily prayers people make another congregation like *tarawih* and *tahajjud* in the month of *Ramadan* and some do *I'tikaf* and *tafsir* of *Al-Qur'an*.

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<sup>43</sup>Interview with Dan Almajiri, F, M (2014) 60 years old, on Friday 22 September, 2014. By 3:30pm at his residence no. 503 Fagge D, Kano.

Muslims come together in a Mosque to listen to the translation of the glorious *Qur'an* in the month of *Ramadan*. There are *Tijaniyyah* and *Qadiriyyah* brotherhoods who recite *wazifa* or *mi'ad* in the Mosques. This is another congregation.

### **3.14: THE AVERAGE AGE OF THOSE WHO ATTEND THE FRIDAY MOSQUE.**

Kano is a very big City and there are different types of people, the young, the old and the inter-mediate. Some are female. In some Mosques, most of the people attending them are old like in the City Central Mosque and the oldest of the forty-four Local Governments of Kano state. Some Mosques have the majority of the people attending them being businessman like the *Jami'i* Shaikh Tijani Friday Mosque. There are some Mosques with attendance being educational like Al'Furqan, Aliyu bn Abi Talib and B.U.K Old Site. There are some Mosques at which the majority of the attendants are students like B.U.K New Site. But according to age one may find that all the categories involved the young, the old and the inter-mediate ages.

### **3.15: THE SOURCE OF INCOME OF THE FRIDAY MOSQUES IN KANO.**

In olden days, the main sources of income of a Mosque came from individual rich men seeking reward from Allah (SWT). If something came in need, the *Imam* or his Deputy or other Mosque officials told people and then the

people would donate and solve that particular problem. Another source of income of Mosques is the shops built attached to them for renting and the money is used for day to day activities. There are some Mosques which are under the Emirate Council like the Central Mosque, the *Waje* Mosque, the Norman's land and the oldest Mosques of the forty four Local Governments. These Mosques have some sources of income from the Emirate Council, and the state or Local Government sometimes. Another source is fixing some boxes in the Mosques where people put their donations for the sake of Allah (SWT). In a developing country like Saudi Arabia and others, they allocate budget funds to Mosques like ministries. There are some people who are rich and take all the responsibility of their Mosques. The source comes from them like Khalifah Is'haq Rabi'u.

### **3.16: SOME PROBLEMS FACING FRIDAY MOSQUES IN KANO.**

Friday Mosques in Kano are facing many problems, these problems include:

1. Insecurity, the Mosques do not have enough security system. Some thieves look at the Mosque as their center of gaining; even the equipment of the Mosque like loud speakers, microphones and

amplifiers are being stolen from the Mosques. The worst part of it is stealing the Qur'an and people's shoes including their vehicles.

The main problem which happens as a result of insecurity is what happened in the Kano Central Mosque on 29<sup>th</sup> November, 2014. There was a bomb blast and terrorists started shooting people with guns to the extent that hundreds of people were killed while praying.

2. Inadequate salary to the personnel of the Mosques.
3. Lack of staff except voluntary sacrifice.
4. The Mosques cannot be renovated without begging from individuals.
5. Lack of toilets.
6. Inadequate water.
7. Almost 95% of the Friday Mosques in Kano State do not have female sections for prayer.
8. Unobserving of Imams for further knowledge when they are appointed.
9. Struggling for influence. This simply means that some people want to dominate Friday Mosques to come under them. This will help them to become popular and to use these Mosques in earning money from Government and individuals.



10. Indiscriminate building of Friday Mosques in Kano: in some places, there is no need of additional Mosques, but because of functionalism you may see another one near the old one.<sup>44</sup>
11. Closing roads linking to the Mosque, some Mosques are built when the road is already there and it may be a highway and sometimes there is distance between the road and the Mosque, but the road is usually closed when the prayer is going on, sometimes even before the prayer. The problem is that some people have already prayed before or they are heading to where they pray or they are carrying a sick person or accident or fire breakout happens or someone may be on a journey and the Friday prayer is not obligatory upon him.

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<sup>44</sup>Badamasi Op., Cit (Interview).

### **3.17: SOME SUGGESTED SOLUTIONS TO THE PROBLEMS.**

1. To get a well equipped security operation in Friday Mosques, especially when people form a congregation doing prayer or other forms of *ibadah*.

- This will be done by recruiting security staff and pay them good salary to put an eye on the Mosque and people who are praying.
2. Fixing a standard salary for the staff of the Mosques by the Government, Emirate Council or individual, this will help them do their work successfully.
  3. Recruiting enough staff for the Mosque activities like labourers who are in charge of cleaning the Mosque.
  4. Providing a tangible source of income for the Mosques, means that to build shops or houses for renting which will become endowment to that particular Mosque for renovation anytime they wish.
  5. Providing enough toilets if the Mosque earns enough money from the Government, member of society or individuals, then they should try to build enough toilets for the Mosque.
  6. Providing enough water, the Imam may deliver a sermon showing the significance and rewards which one can get when he dig a well, or a borehole for people.
  7. Building enough female sections, it is the duty of the Government or member of the society or individuals to build a female section in the Mosque especially the rich men or the owner of the Mosque.

8. Creating a center of learning for Imamship, the forum of Imams may seek from Government or individual rich men to build a centre of learning for Imams, this will help to conduct seminars and workshops on how to handle their job successfully.
9. It is the duty upon the Government to give an order to Mosque which do not have another way to pass, the Government have to arrange and provide well security, and this will enable people to pass while the prayer is taking place.

## **CHAPTER FOUR**

### **THE IMAMS OF FRIDAY MOSQUES IN KANO**

#### **4.0: DEFINITION OF *IMAM***

The *Imam* is a person who leads *Muslims* in prayer, which can be congregational five daily prayers, the Friday prayers, and the *Eid* or any other prayer, which Muslims do in congregations. The Imamship in *Islam* can be seen as either the spiritual and temporal leadership of the *Muslim Ummah* since the religion does not draw the line of demarcation between the two, or as leadership of the Muslims in congregational prayer, which is the focus of this study.<sup>1</sup>

Prayer occupies a significant position in the life of Muslims. It is, in fact, one of the five pillars of the religion. The desire to create unity among the faithful is what made *Islam* attach great importance to congregational prayer. It is this, which was responsible for the emergence of the institution of Imamship.

In a traditional *Muslim* state, the ruler is or should be the *Imam* of the community that he rules. In reality, his function is normally delegated to a man of learning, integrity and known loyalty to the ruler.<sup>2</sup>

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<sup>1</sup>Wada M, *The History of Imamship of Kano in the 19<sup>th</sup> and 20<sup>th</sup> Centuries*.

A Dissertation Submitted to the Department of History Bayero University Kano, in Partial Fulfillment of the Requirement for the Award of Master of Arts degree in History, Unpublished, 1998, p 1.

<sup>2</sup>Kyari, M, *The History of Imamship of Borno under the El-Kanemi Dynasty from 1902*. A Dissertation Submitted to the Department of History, Bayero University Kano, in Partial Fulfillment of the Requirement for the Award of Degree of Master in History, Unpublished, 1992, p 20.

#### **4.1: THE RULES AND REGULATIONS CONCERNING THE IMAMAH IN KANO**

According to *Al-Mawardi*, the *Muslimummah* must have a caliph. Such a person should possess the following requirements: He must be trustworthy, well versed in Islamic knowledge, of good counsel, courageous, healthy and a Qurayshite, if there is. The Caliph or *Imam* must be appointed by the *Muslim* community; however, to avoid sentiments, only Muslims with sound judgment and influence in the society could be involved in such endeavor. Preventing anarchy and creating a well organized society is what informed the need for an Islamic Government. Lack of it could only lead to lawlessness and disorder. The Caliph must show his concern in both religious and the worldly situation of Muslims. Furthermore, he should make all efforts to execute Islamic laws within the community. They stipulated a number of requisites, which a person must have before he became a caliph as well as the *Imam* of Muslims.

These include knowledge, probity, competence, freedom of sense and limbs from any defect that affects judgment and action. As long as one could fulfill these conditions he could be an *Imam* regardless of his descent<sup>3</sup>

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<sup>3</sup>Wada, M, Op, .Cit p 5.

#### **4.1.1: Who is Most Befitting to Lead Prayer?**

The most befitting to lead prayer is the most adept at reciting the book of Allah. These have two aspects: one is how much he memorized and know its meaning; two, how well he followed rules of recitation. If they are equal in recitation, then the most learned of the *Sunnah*; if they are equal in that two, then the one who migrated earlier; if equal in that two, then the one who is older. The Prophet (SAW) says:

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « يَوْمَ الْقَوْمِ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا وَلَا يُؤْمَنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِيبَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ

The one to leads people in prayer should be the most adept at reciting the book of Allah. If they are equal in recitation, then the most learned in the *Sunnah*; if they are equal in that, then the one who migrated earlier; if equal in migration, then the one who is older; and a man should certainly not lead where the other has authority, nor sit in his house on his furnishings without his permission.<sup>4</sup>

#### 4.2: THE QUALITIES OF THE IMAM

Some writers in the history of *Islam* like Shaikh Uthman bn Fodio and Shaikh Abdullahi and who spoken on the qualities involved Shaikh Uthman bn Fodio listed eleven, Shaikh Abdullahi listed six.<sup>5</sup>

<sup>4</sup> Abdulhamid, S, Op., Cit vol. 2, pp. 378-379.

<sup>5</sup> Kyari, M, 1992, Op., Cit P 24.

Islam – the *Imam* must be a *Muslim*, must show fairness, manhood, free(not a slave), maturity, sanity, has knowledge to determine the significance of Qur’anic laws and their derivatives. In his absence, a representative of equal knowledge, high courage, one who is not weak in meeting the enemy or on executing sentences, free to act (man that can make his decisions) and politics with reasoning of affairs, any defect whatsoever which prevents full employment of body and mind disqualifies a man from the Imamship; madness, blindness, dumbness, deafness are all reasons for exclusion from the Imamate. The jurists, however, loose on a blind man as the *Imam* for prayer. Lastly, the *Quraysh* factor in the absence of a *Quraysh* other Arabs should be considered before non-Arabs (*Ajami*)<sup>6</sup>

#### **4.3: THE QUALIFICATIONS OF THE IMAM IN KANO**

On the requisite to allow a person to attain the position of *Imam* in *Islam*, the jurists had ruled out one of the bodily defects, that is blindness, from the list of the one leading prayer. The *Quraysh* factor is only important when dealing with politics but not prayer.<sup>7</sup> when it comes to prayer, the *Imam* does not necessarily have to come from the *Quraysh*.

This should not blind us to assume that the office was not important.

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<sup>6</sup>Kyari, M, Ibid p 24.

<sup>7</sup> Ibid p 27.

The Imamship is neither a profession nor a qualification and the *Imam* is an *Imam* only so long as he is actually engaged in leading prayer.<sup>8</sup>

In Kano State, if a candidate fulfil the conditions laid, he can be appointed as Imam, the qualifications are:

1. Be a man.
2. Muslim.
3. Matured.
4. Free from slave.
5. Knowledgeable in Qur'an, Sunnah and jurisprudence.
6. The people agreed with him to be their Imam.
7. He must passed the interview which the Imam of Kano or panel of the Council of Ulama.

#### **4.4: THE PROCEDURES FOR APPOINTING IMAM IN KANO**

This system arose whereby the ruler or *Muslim* expected to choose the most suitable candidates after consultation with the Emir and those in power *Ahl al-hallwa al-aqad* these people that can call electors, who have certain qualities in them. First and foremost, character for justice in all its ramifications. They must possess knowledge which will be the yardstick for recognizing a suitable person.

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<sup>8</sup>Kyari, M, Ibid p 28.



Like in other parts of the *Muslim* world the appointment of the *Imam* in Kano is the prerogative of the Emir. The Emir takes certain factors into consideration before appointing one. The prospective candidate must possess all the qualities stated by the *Muslim* jurists.

He should also be a person of an unquestionable character in the sight of the public who could also earn their unreserved respect. The Emir is kept informed about the credentials of the scholars likely to become *Imam*. This makes it fairly easy for him to declare a person as an *Imam* without much delay. Since such an appointment is made by the Emir, the *Imam* usually finds it difficult to criticize some of the excesses of the ruler.<sup>9</sup>

Thirdly, the good judgment which will lead to a choice of the person more deserving for the office. This meant that *Ahl al-hall wa al-aqad* are men of prominence and influence in the society of the candidates to be chosen from. There should be no selfish preferential treatment. That is, candidates coming from outside should not be relegated to the background in preference to those living within the capital.<sup>10</sup> There is no specified number of elections. If a candidate passed through the scrutiny, the “elders” proceed to pay him homage. In a situation whereby there is more than one candidate, they could be summoned by the Council of state for an interview.

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<sup>9</sup> Wada, M, Op., Cit p 49.

<sup>10</sup> Kyari, M, 1992, Op., Cit p 29.

The character and intellectual eligibility of a candidate are assessed and the individual that excels most in the qualities desirable and whom the people would be inclined to accept is normally chosen. The election is expected to be quick and the decision communicated to the people as soon as possible.<sup>11</sup>

With the exception of the *Jumu'ah* Central Mosque and that of Waje, whose *Imam* the Emir appoints directly, all the Imams of the Mosques are elected by the members of their respective congregations and approved by the Emir<sup>12</sup>

In Kano, the Imamship is not hereditary within any family but is given to the person whose qualification is recognized by the Emir and the community.

The *Imam* must have good knowledge of *fiqh*, literature and *Nahw* and he should have piety. If there are two or more candidates for the post of the *Imam*, then the most learned amongst them would be selected. The interview were conducted to the candidate of the office of the *Imam* asking some aspects of religion especially on Jurisprudential matter. The interview is verbal.<sup>13</sup>

#### **4.5: THE POSITION OF THE IMAM IN ISLAM.**

During the life time of Prophet Muhammad (SAW), he served as the overall head of the *Muslim* community and also as the spiritual leader. Hence, he was the *Imam* in all prayers. When the Prophet passed away in 632 AD, a vacuum had to be filled.

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<sup>11</sup>Kyari, M, Ibid p 30.

<sup>12</sup>Zahradeen, M, S, Op., Cit p 64.

<sup>13</sup> Zahradeen, M, S, interview Op., Cit.

However, this problem was brought under control by the Prophet prior to his death, as he had ordered his closest friend to lead Muslims in prayer. That is what happened to the four rightly guided caliphs up to the assassination of Ali bn Abi Talib (RA). In the time of the *Umayyads* and the *Abbasids*, things changed where leaders instead of serving as Imams, which affected displaying the integral part of their duties, the *Muslim* leaders started to delegate the responsibility of leading the community in congregational prayers to selected scholars. The development of royal authority with all its fanfare was, therefore, largely responsible for the separation of the Imamship from the overall leadership of the *Muslim* community.

This arrangement most often made the Muslim ruler allow his delegated appointee to lead the prayer while he remained part of the congregation.<sup>14</sup>

In the early period of *Islam*, the *Imam* was a leader of activities, a commander and the Chief of the army, leading prayer, judgment and others. The position of the *Imam* in *Islam* is his position in a society provided that society is a *Muslim* community that is what the Prophet (SAW) ordered for us.

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<sup>14</sup> Wada, M, Op., Cit, p 9.

The Prophet says:

قَالَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قَائِمًا  
فَإِذَا رَكَعَ فَارْكَعُوا وَإِذَا رَفَعَ فَارْفَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ  
حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قَائِمًا  
وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ

The *Imam* is appointed in order to be followed, so when he says *takbir*, say *takbir* and do not say *takbir* until he does so, when he goes to *ruku'u*, go to *ruku'u* and do not go to *ruku'u* until he does so, when says, “Allah hears those who praise him”, say “Our lord, and all praise is your due”; and when he performs *sajadah* you perform *sajadah* and do not perform *sajadah* until he does so; if he prays standing you pray while you are standing, and if he prays sitting all of you should pray sitting.<sup>15</sup>

In the olden days in Kano, the *Imam* was respected by the community. He lead the prayer he could make a conciliation between disputes, be it a marriage case or a neighborhood case. He was in charge of naming *fatiha* or a wedding contract. If he delivered a sermon in some incidences everything comes to an end, but now-a-days things have changed.

The situation has already changed and the *Imam* are disrespected by some people in the community because he has no power in hand and no money. What remains in for him is only to lead people in prayer and nothing more.

In Kano state, the Imam's position has been adversely affected by this negative development.

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<sup>15</sup>Muhsin Khan 1971, M, Op., Cit pp. 372-373.

However, the prerogative of some of the *jihad* ideals, more especially after the reign of Emir Sulaiman (1807 – 1819 AD), curtailed, to a certain extent, the influence of scholars (including the *Imam*) in Kano administration. It can be recalled that in pre-*jihad* Kano, the Imamship remained largely a non – political office. The Imam's major functions were to advise the Emir and perform such other functions as befitted his office. With the establishment of the Emirate Government, this non-political and non-administrative of Kano, “the office of the *Imam* was purely honorary and did not entail any administrative duty”.<sup>16</sup>

#### **4.6: THE PLACE OF SCHOLARSHIP IN THE IMAMSHIP IN KANO**

According to the *Muslim* jurist consult: for a person to qualify for the post of the *Imam* he must fulfill the following requirements: be a man, *Muslim*, matured, knowledgeable, sane, healthy and just. Certainly, scholars stand a very good chance of fulfilling the above mentioned requirements more than any other category of Muslims. It is their level of learning that distinguished them from the rest of the Muslims. Neither the fact that ignorance is not

condoned in *Islam* nor the fact that an ignorant person can never aspire for the office of the *Imam* made some people to labour themselves in order to acquire the requisite Islamic education.

<sup>16</sup> Wada, M, Op., Cit p 48.

Accordingly, prospective Imams undergo rigorous training in Islamic education. They study many branches of the Islamic sciences, such as: Jurisprudence, Islamic law, history, Qur'anic exegesis, *Hadith*, astrology, unity of Allah etc. The acquisition of sound education by the prospective Imams made the rest of Muslims including rulers, to accord them high regard as scholars in their own right. The Imams are consulted on many issues, more especially the ones that affect *Islam*. In considering the appointment of an *Imam*, learning is, therefore, given a high priority. It is the important position which the *Imam* occupies in society that makes it a matter of vital necessity for his conduct to be adjudged all right and is closely monitored by the general populace. The *Imam* is regarded as an upright man who should live by example. <sup>17</sup>

#### **4.7: THE CONTRIBUTIONS OF FRIDAY IMAMS IN KANO.**

The Friday Mosque *Imams* have a lot of contributions to the people of the society. It may be in uniting people under the umbrella of *Islam*. This can be done when delivering sermons during Friday prayers and it can be done

publically to the people but not in the sermon. It may be when a Wedding contract takes place or a naming ceremony or during a funeral prayer.

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<sup>17</sup>Wada, M, Ibid, pp 18 – 19.

What is needed is listening, in this situation *Imam* using opportunities to deliver a sermon or some messages, which help people to solve one of their problems. When a marriage takes place is another contribution given by the *Imam*. A naming ceremony will help them to what is ordered by the Almighty in terms of their congregation or innovation and show them good names, which one chooses for his newborn, which is useful to that child and shows them the bad names in order to avoid them.

Another contribution, which the *Imam* gives to his people, is leading them in a prayer. This is the biggest contribution given to the people because prayer is a channel between the Almighty and His servants. To lead them in order to get this reward is not an easy task. If somebody did something which is wrong when prayers are taking place the *Imam* will show him the right way as a correction, whether it is religious or social matter.

On the contributions of Friday mosque Imams, the research used some selected Imams and stated their contributions towards the development of the *Muslimummah*. The research already discussed about their general contributions in leading prayer, delivering sermon on current issues, the

marriage contract, naming ceremony, guiding people on the right path, educating people, preaching, funeral prayer, etc. The research, however, presents other contributions made by an *Imam* in selected mosques when coming to the biography of such Imams.

#### **4.7.1: The Roles of the Imam in Kano.**

As for the roles of the Imams in the dispensation of justice, it was Emir Abdullahi Maje Karofi (1855 - 1883) who laid the foundation that gave them a formal role in this regard; he did that by establishing a judicial Council whose duty was to give him expert advice on legal matters. The *Imam* as a leading scholar was incorporated into the Council; this action did so much in promoting the reputation of the *Imam* as one of the most important officials of the state.

The judicial Council remained functional and powerful because of the caliber of the scholars that served in it. As a learned Council, it often issued out *fatwah*. The role of the scholars in the judicial Council of Kano was not quite different from what obtained in the Mai's court of Borno under the Sayfawa dynasty. Although in *Islam* there is no demarcation between the executive and the judicial arm of Government, the establishment of a judicial Council in Kano curtailed to a large extent judicial abuse by the



rulers. It gave people some hope of receiving a fair hearing and correct judgment in their cases.

This became more obvious with the non – partisan status of the Council.<sup>18</sup> The factors enumerated above were responsible for determining the way the Imamship found it, as well as the way the Imams operated within the administrative structure of post – jihad Kano. By the time the *Imam* assumed duty, he is expected to perform the following functions:

- 1- Leading Friday prayer and congregational prayers at the mosque.
- 2- Lead two prayers during the *Muslim* Eid festivals.
- 3- Conduct public functions, such as marriage contract and naming ceremonies, as well as funeral services for the Emir and other important dignitaries and other people of the state.
- 4- Lead prayer against pestilence, famine and eclipse.
- 5- Administer the oath of office to a newly appointed Emir.
- 6- Advise the Emir in the dispensation of justice according to the Islamic laws, as well as on other religious issues.

The *Imam* has many roles to play in the community of *Muslims*. He may be a leader, judge, adviser, teacher, commander, counsellor, guide, etc.

#### **4.7.2: The Religious and Social Functions of Imamship in Kano.**

Among the Imam's religious and social functions are officiating in naming ceremonies in the palace and in the houses of other people,

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<sup>18</sup>Wada, M, Ibid,p 51.

And in the houses of ordinary people when it comes to circumcision, he is called upon to offer prayers (du'a). He also leads the funeral prayer (salatul janazah). More so, he is expected to pray for the general welfare of the society.<sup>19</sup>The Imamship is very much associated with religious observation, such as leading Friday prayer, and delivering the sermon of the congregational prayer on Friday.

#### **4.8: THE SOURCES OF THE INCOME OF FRIDAY IMAMS IN KANO.**

Prior to the demolition of the Kano Mosque and the construction of a new one in 1951, the daily routine of cleaning it was carried out by old women volunteer, as well as household members of the Imam's family without any material reward. Following the construction of the Kano Mosque in 1951, certain developments were witnessed in relation to its maintenance. Emir Abdullahi (1926-1953) made enough provision for the upkeep of the Mosque. Three houses were said to have been constructed in Fagge ta Kudu and said to have provided the fund for the Mosque's financial needs.<sup>20</sup>

It was therefore through this arrangement that the *Imam*, the *Mu'azzins*, the gate keepers, the scholars etc. were all paid salary, thus making them more dedicated to their work. However, the arrangement could not last long because soon after his death in 1953 the houses he built were made part of the inheritance of his family.<sup>21</sup>

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<sup>19</sup> Kyari, M, 1992, Op., Cit p 31.

<sup>20</sup> Gwadabe, H, Op., Cit p. 44.

<sup>21</sup> Ibid p. 44.

With this development, however, the Kano Native Authority took over the responsibility of the Mosques financial needs, including the payment of its salaried staff. They served as assistants to the Chief *Mu'azzin* and bore titles such as *Galadiman Ladan*, *Wamban Ladan*, *Madakin Ladan*, etc, reflecting some of the traditional titles that exist in the palace of Kano.

These people were to remain on a fixed salary for a long time until 1980 when their payment was formalized and the *Mu'azzin* placed on grade level 04. All the Mosque personnel like the *Imam*, the Deputy *Imam*, the Chief *Mu'azzin* and the rest of the eight other assistants currently receive their salary from the office of Madakin Kano now responsible for the affairs of the Kano Central Mosque.<sup>22</sup>

But, now a days some Local Government give an allowance to the Imams monthly. In 2016, the Government start paying salary to the Imams of the Friday Mosques of the whole Kano State, the sum of twenty thousand Naira per month (N20, 000).

#### **4.9: SOME PROBLEMS FACING THE FRIDAY IMAMS IN KANO**

In Kano state, Imams are facing many problems, which include:

Lack of absolute power.

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<sup>22</sup>Gwadabe, H, Ibid p. 45.

Some Imams have made their Imamship as a means of commerce or business and use their positions for earning wealth.

Lack of proceeding in knowledge, some of the *Imam* need to pursue more knowledge but when they became Imams they will not further their knowledge.

Lack of co-operation between some Imams and their deputies is another problem facing the Imams.

Lack of qualified and competent Imams especially in rural areas where some Imams cannot deliver a sermon based on their own knowledge except where they copy from the previous *ulama*. The worst part of the situation is some Friday Imams in rural areas cannot even read the content of the sermon correctly.

Lack of comfortability because of absence of salary. Some Imams are poor people and have no other job, which supports their life except this office and they have no salary. They get only an allowance and sometimes they may

spend two to three months without that allowance. This makes to handle their office without good care.

Disrespect of Imams by some people who regards the *Imam* as useless that is when he adds some few minutes and people start shouting or showing something on their face, meaning that he has disappointed them, without asking him what is his problem <sup>23</sup>

Lack of security.

Causing confusion in the heart of listeners when delivering sermons or preaching.

#### **4.10: SOME SUGGESTED SOLUTIONS TO THE PROBLEMS**

The solutions of the problems may be as follows:

Every *Imam* has the right to speak on what he sees is good in *Islam* provided that it will not cross the line of peace without fearing anybody. From all angles, even a Governor, Emir, Chairman and other personalities, but in a good way, as it was ordered in the glorious *Qur'an*.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ  
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ  
أَعْلَمُ بِالْمُهْتَدِينَ. (سورة النحل آية 125)

Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious; for thy Lord knoweth best, who have strayed from His path. And who receive guidance. (Surah Al-Nahl: 125)

To do this job for the sake of Allah without doing some kind of behavior, which gets incomes with it, he must do his job with a clean mind without any bias.

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<sup>23</sup>Interview with Badamasi, A. Op., cit.

To upgrade the levels of their education means that they must go for further investigation in search of knowledge, especially what is pertaining purification (Tahara), Ablution, prayer etc.

Corporation between the *Imam* and Deputy and other official members in the mosque; if they have good Cooperation the job will go straight forward without any problem.

The *Imam* must be an expert on what is needed apart from the Imamship and he must be a pious person and responsible. This will help to solve every problem.

Giving them a reasonable salary will help them in their life and day to day activities and enable them to do their functions effectively, without looking for *sadaqah* from individuals, as it is happening in developed countries, you will see an *Imam* being one of the richest people in the town.

It is obligatory upon people to respect their *Imam* to obey him except where he does wrong thing, which is contrary to the *Shariah*. In this situation, there is no obedience.

## **CHAPTER FIVE**

### **5.0: BRIEF BIOGRAPHIES OF SELECTED FRIDAY MOSQUE IMAMS IN KANO.**

Kano Central.

#### **1. Muhammad Sani Zahradeen (Grand *Imam* of Kano)**

He was born in Kano on 22 June, 1940. He belongs to the family of *Imam* of Kano Zahra, popularly known as Liman Zara who was the father of Liman Hamman, the Chief *Imam* of Kano during the reign of Emir of Kano Abdullahi bn Ibrahim Dabo, known as Maje-Karofi. Liman Hamman died on his way back from Sokoto to Kano when Emir of Kano Maje-Karofi visited the Sultan of Sokoto. His father's name was Sulaiman, son of Muhammad son of Aliyu son of Liman Hamman son of Liman Zara. His grandfather was appointed as the Village Head of Zogarawa in Dawakin Kudu District, Kano State during the reign of Emir Abbas. His father succeeded the office in the reign of Emir Abdullahi Bayero and he was in

office for over fifty years. His mother was Safiyya bnt Usman bn Abubakar bn Liman Hamman bn Liman Zara. Zahradeen attended Kura Elementary school, now primary school, in 1949-1950 and then Bebeji Elementary school, now primary school, 1950-1951 he then proceeded to Shahuci Elementary school 1951-1952, Kano Middle School 1953-1954 and Kano Provincial School, now Rumfa College in 1955-1960. He passed his W.A.S.C.E Division One (first class) with distinction in History, English, Arabic, Islamic Studies and other subjects. He attended School of Arabic Studies (Post-Secondary School) in 1961-1963. Then Abdullahi Bayero College under Ahmadu Bello University from 1963-1966 where he got first class in Arabic and Islamic Studies. Then he went to University of Khartoum for M.A. in Arabic in 1967-1970. Then he went to the University of McGill Montreal, Canada for his Ph D in 1972-1976 at the Institute of Islamic Studies. He was appointed as Assistant Lecturer in 1966. He became a Professor in 1982. He was Head of Department, Dean, Deputy Vice Chancellor and Vice chancellor in 1991. He was Pro-Chancellor and Chairman of Council, University of Benin from 2000-2004 and Commissioner of Education in Kano in 1976-1978. He was Chairman of Kano State Civil Service Commission from 1995-2000, and Chairman of



Committees' Socio-Religious Aspects like *Zakat* and the *Shari'ah*. He is married with children and grand children.

His main contribution towards the development of the *Muslim Ummah* in Kano State is lecturing and guiding students and researchers in writing researches in the field of Islamic Studies. <sup>1</sup>

## 2. Nasir Muhammad Nasir

He is the *Imam* of the Waje Mosque, born on 13<sup>th</sup> March, 1938 in MarmaraQuarters, Kano Municipal. His father's name was Muhammad Sani, a Fulani and his Mother, Karimatu Usman. He started his Islamic education under his father at the age of seven then he was taken to traditional Qur'anic School where he was taught by malam Abdullahi Yassar.

He memorized the whole *Qur'an* at the age of nine. He joined Madrasatu Ulum-al-Deen Koki and then went to the judicial school Shahuci Kano.

Later, he went to School of Arabic Studies where he graduated in 1966. He obtained a Diploma in *Shari'ah* in 1967 at Abdullahi Bayero College,

presently Bayero University, Kano. In 1970, he went to the Islamic University, Madinah but he came back due to some personal issues. In 1973, he went to Al-Azhar University where he obtained another certificate in *Shari'ah*.

<sup>1</sup> Interview with Zahradeen, M, S, (Oral) at his office in Bayero University Kano new site, on 10<sup>th</sup> February, 2015 by 12:15pm.

He worked at different places, Ministry of Education as a teacher, then Principal and then Inspector of Education. He transferred to Ministry of Justice as an Inspector and was later appointed as a Judge. He retired in 1992 and was appointed as the Deputy *Imam* of Murtala Muhammad Mosque. In 1996, he was appointed as the *Imam* of Waje Mosque to date. <sup>2</sup>

His contribution towards the development of the *Muslim Ummah* in Kano state include Tafsir during the month of *Ramadan* at the Mosque and in his house, that is, twice a day. He is capable of preparing sermons for current issues; sometimes he leads the *Eid* prayer in the *Eid* Central Mosque of Kano where the Emir, Governor and other honorary people attend.

He is a member of the Emirate Council where he gives injunctions related to the religion and advice to the late Emir, Ado Bayero personally.

The source of income of the mosque, it has a committee which deals with day to day activities and the committee is under the Emirate Council. There are many shops attached to the mosque which was given to people on rent.

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<sup>2</sup>Wali, A, *History Of Waje Mosque Fagge Kano State*, A Desertation Submitted to the History Department Bayero University Kano in Partial fulfillment for the award of Bachelor of Arts (History) Unpublished, 2006, pp 43-44.

The idea of building the Waje Mosque was from the late Emir of Kano, Alhaji Abdullahi Bayero (1953), but the time factor and then his son, the late Emir, of Kano Alhaji Ado Bayero, built it after consulting scholars The foundation of the mosque was laid on Friday evening 13/1/1967 and after two years it was completed and commissioned on Friday 20/12/1969.<sup>3</sup>

The source of income of the *Imam* is that he is a pensioner and his other personal business. He has an allowance from the mosque committee, which is ₦10, 000 per month and then Fagge Local Government gives him an allowance every month. The shops attached to the mosque are 161 and two bathrooms and toilets which people use and pay.

Some shops are rented at ₦70, 000 per year, some ₦100, 000 and some ₦120, 000. The mosque gets about ₦12, 535,000 per year.

The total salary paid to staff namely the *Imam*, the Deputy, the *Mu'azzin*, the Secretary and others is about ₦3, 965, 400.000 per year. In this money, the whole expenses of the mosque are done and budgeted each year.

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<sup>3</sup>Wali, A, Ibid p 21.

The Management Committee under the Chairmanship of Jarman Kano Professor Isa Hashim has the right to spend a certain amount of money and reports to the Emirate Council. If the money exceeds some certain limit, the Committee must report to the Board of Trustees for approval. The Management Committee is under the Committee of Board of Trustees. It is under the chairmanship of the Emir of Kano.

The composition of the Management Committee:

1. Professor Isa Hashim, Jarman Kano (Chairman).
2. District Head, Fagge Local Government Area (Deputy Chairman).
3. The Chairman, Fagge Local Government Area (Member).
4. Alhaji Bawa Ahmad (Secretary).
5. Alhaji Balarabe Yola (Assistant Secretary).
6. Muhammad Fadhalu dan Almajiri (Member).
7. *Imam* of the Mosque (Member).
8. Alhaji Dahiru Shehu Gidado (Member).

9. Alhaji Kabiru Sani Hanga (Member).
10. Alhaji Muhammadu Kwaru (Member).
11. Alhaji Ado Yahaya, Ciroman Shamaki (Member).

The Local Government takes the responsibility of diesel supply, which is 200 litres per month. The mosque has two different accounts, one in First Bank and the second one in Sky Bank the signatories are the chairman, the Deputy and one of the secretaries.

In 2016, they budgeted a total expenditure, excluding the salary, to spend ₦4,330,000.00.<sup>4</sup>

### 3. Ibrahim Habib Imam Gezawa

He is the Imam of Gezawa Central Mosque. He was born in 1971 and was born in Gezawa at No 24 Kofar Arewa. His father's name was Habibson of Al-Busari son of Mu'aruf son of Umaru son of Malam Amadu son of Muhammadu Jada, popularly known as Nabarawa, which means (I leave him for the sake of Allah). Muhammad Jada came from Madinah. *Imam Ibrahim Habib* is a graduate from Federal College of Education, Kano. He graduated with B.A Ed English (Language Arts) in 1996.

He is a Civil Servant in Local Government Education Authority in Gezawa. After his salary, another source of his income is an allowance given to him by the Local Government which is ₦12,000 monthly. According to Ibrahim Habib, this Mosque is about 800 years old, and re-built and opened

in 1994. Ibrahim Habibhas spent about 17 years as the *Imam* of *Gezawa* Central Friday Mosque.

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<sup>4</sup>Interview with Bawa Ahmad 76 years old, a secretary to the Abdullahi Bayero Friday mosque (Waje) on the 1<sup>st</sup> December, 2015 by 12:00 pm at his office Fagge Local Government secretariat.

The main source of income of the Mosque is an allowance given by Local Government, which is ₦25, 000 monthly. His main contribution to the development of the *Muslim Ummah* in Gezawa is leading them in prayer, that is, congregation and Friday prayers, including sermon, which help and guide them in this world and the hereafter.

Among his contributions is settling disputes among heirs the distribution of inheritance and leading the funeral prayer. In view of this development, his people obeyed him, which means that if something happened as soon as he talked to the people the problem would be solved, like business, political issues, marriage and others. His problem is lack of source of income. He has wives and children, including the family of his father he is taking their responsibilities. He spends more than three thousand Naira ₦3, 000 every day on the maintainance of his family that is why he is farming, doing business and being a civil servant at the same time for survival. Another

problem he is facing is that people do not help the Mosque and the *Imam*. Provided that the Mosque belong to them, the *Imam* sacrifices almost all his time to his people but they do not give him anything and do not come to work in the Mosque for the sake of Allah (SWT). Ibrahim Habib teaches people in the Mosque and in his house and everyday he comes to Makwarari in the morning to the famous school of *tafseer* in the Mosque of late Malam Yusuf Makwarari in Kano Municipal.

In Gezawa Local Government, there are about 26 Friday Mosques. He is the *Imam* of Gezawa Central Mosque and the Secretary of the Council of the Friday *Imams* of Kano state. The average number of people attending Friday prayer in Gezawa Central Mosque is more than 5000 people; their average age is from all classes, that is, the young, adults and old men.<sup>5</sup>

Kano South.

#### 1. Gazali Sulaiman

He is the *Imam* of Rogo Central Mosque. He was born in 1970; His occupation is leading people in Friday and five daily prayers. He has been in the office of the *Imam* in Rogo for 9 years. He inherited the office from his father, Malam Sulaiman, Sulaiman from Sani and Sani from Abdullahi. The Mosque is old but its renewal was about 26 years ago by one businessman,

Alhaji Isma'il Falgore. The number of attendant is approximately 4,000 people. The people attending the Friday prayer are both old and young.

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<sup>5</sup>Interview with Imam Ibrahim Habib Gezawa (oral) 45 years old, at his residence no 24 Kofar Arewa Gezawa on 23/Aug/2014 by 11:55 am.

The number of congregation after Friday and five daily prayers are for *I'tikaf*, *tarawih* and *tafsir* in the month of *Ramadan*, and the *Sufi* group of *Tijaniyyah* does their *wazifah* and the *QadariyyahSufi* group recites the Friday *Zikr*. The number of Friday Mosques in the Rogo Local Government is sixty nine(69).

The source of income of the Mosque comes from the seven shops attached to it which are rented and the money used for Mosque activities, and then every Friday people donate N4000- N5000. The source of income of the *Imam* is an allowance given to him by the Local Government, which is N12, 000. *Imam* Al-Ghazali is writing Friday sermons by himself and sometimes uses the previous ones but not less than three or four times in a year. He is well respected by the people attending the prayer. Another contribution given by him is calling pagan animists (maguzawa) to *Islam*. They formed a committee and the District Head gives a donation to those who convert to



*Islam*. The problem they are facing is from some convert who go back to their culture but sometimes some convert to *Islam* and some refuse, For example, two people refuse to come back to *Islam*.

He has no background in western education but well grounded in Islamic education He stayed for 15 years at Dakata Quarters, Kano under Nassarawa Local Government area seeking knowledge from his teacher where he read the *Qur'an, hadith, fiqh, tauhid and luganahw* (Arabic grammar).<sup>6</sup>

## 2. Shehu Muhammad Ririwai

He is the *Imam* of Doguwa Central Mosque. He was born in 1976 and he is a classroom teacher at Government junior Islamic secondary school, Hayin Dam. He occupied the office of the Imamship for 2 years and it is not by inheritance but through his teacher, the late Malam Muhammad Dan Talatu when he died and the candidates were disqualified. The Mosque was built by the Government and community. The average number of people attending the Friday prayer is about 2,000, the ages of attendance were medium while the number of Friday Mosque in the whole Local

Government is 37. Congregations conducted a part from Friday prayer and five daily prayers were *Tarawih*, *I'tikaf* and public preaching.

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<sup>6</sup> Interview with Ghazali Sulaiman a 46 years old Chief Imam of Rogo Local Government Central Friday Mosque on 30<sup>th</sup> November, 2015 by 4:45pm, (Using GSM).

Diesel is given by the Local Government to the Mosque for its generator. The source of income of the *Imam* is an allowance given by the Local Government, which is ₦10, 000 per month.

*Imam* Shehu has many sermons written by himself, especially on current issues. Sometimes he reads previous ones written by *Imam* Nasir Muhammad Nasir of the Waje Mosque and of the late *Na'ibi* Sulaiman Wali. The main problem of the Mosque and Imamship is *Shi'ites* calling people and preaching their doctrine. In case of converts to *Islam*, about 80% do not go back when they embrace *Islam*. *Imam* Shehu later enrolled in Western Education and obtained Secondary School Certificate and he also got a diploma in Islamic studies at school of legal studies (2003-2005). According to these *Imam* no known *Maguzawa* but there are some animist called *Gurama* who are not believe in either Islam or Christianity. Meanwhile, they are being converted to Islam.<sup>7</sup>

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<sup>7</sup> Interview with Shehu Muhammad Riruwai Chief Imam of Doguwa Central Mosque, he is 40 years old, on 1<sup>st</sup> December, 2015, by 3:30pm. (Using GSM).

### 3. Ishaq Hamza

He is the Chief *Imam* of Garko Central mosque, born in Makwalla quarters, Zangon Kaya ward in Garko Local Government. He was born in 1971 and belongs to the family *Imam* of Garko, starting from Malam Ali in the reign of Sarkin Garko Sulaiman; then his junior brother *Imam* Ibrahim then *Imam* Hamza, another junior brother of *Imam* Ali. *Imam* Hamza is the father of the present *Imam* that is *Imam* Ishaq. His occupation is farming like many people living in rural areas.

*Imam* Ishaq occupied the office of the Deputy *Imam* for two years and six months, then later he was appointed as the Chief *Imam* after he was interviewed by the late *Imam* of Kano Central mosque, late Idris Kuliya. He was appointed as the *Imam* of Garko on 11/10/2010. He did not attend Western School but had Islamic education and studied books on jurisprudence from Qawa'id to Al-Risala of Al-Qairawan and has

knowledge on Qur'anic exegesis. His contribution is leading people prayer every Friday and delivers the sermon, neither copying the sermons of previous Imams nor writing his own, but he was reading the sermons and then changing some things in it and delivering it to his people, including the translation in Hausa for those who do not understand Arabic. His contribution to the development of the *Muslim Ummah* is that he has a school where people gather and learn Islamic books in his house. And he delivers *tafsir* at the Central mosque during the month of *Ramadan*. He has one memory card in which he is recording his sermons each Friday. When he goes back home he listens to what he said in the mosque to observe if the message he tries to send is delivered correctly or otherwise. If it is correct he thanks Allah and if he delivers it wrongly he repents and tries to correct it. His main source of income is farming. The Local Government gives him ₦10, 000 as an allowance and the rest of the Friday mosque *Imams* in Garko Local Government Areas.

The number of Friday mosques in Garko is 23. The Central Mosque is over 200 years old and was rebuilt in six months. The people attending prayer are from all classes, that is, the old, and the young both male and female. The attendance is over 5,000 people every Friday. His main problem is when he tries to call people to *Islam* in their village like *Dal*, *Sitti* and

*Gani* these people convert to Christianity because of lack of what motivate them with resources.<sup>8</sup>

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<sup>8</sup> Interview with Ishaq Hamza (oral) 45 years old Chief Imam Garko Local Government Central Mosque at his residence Makwalla Garko, 15<sup>th</sup> August, 2015, by 1:23pm.

Kano North.

#### 1. Al-Mukhtar Abubakar

He is the *Imam* of the Tsanyawa Central mosque. Originally, he is an Alaramma and he is not from the family of *Imams* in Tsanyawa. When people realized that he was a teacher they agreed and took him to the interview as a Deputy *Imam*. When the *Imam* died, he occupied the office as the *Imam*. He has no background of western education, but in Islamic education as he read many books apart from the *Qur'an*, i.e. from *Akhdari* to the book of *Askari*. He is in the office of the *Imam* for about 20-23 years.

His contribution to the development of the *Muslim Ummah* is teaching students Islamic education books like *Tauhid*, *fiqh*, *Sirah*, etc. He leads people in prayers every Friday in Tsanyawa Central mosque.

He said he is not writing sermons on his own; he is using the previous sermons of the *Ulama*. Among his contributions is doing *Tafsir* twice a day in the month of *Ramadan*, one in Tsanyawa Central Mosque in the night and the second one in a village called *Madawari* (*Gidan Sarkin Noma Gelo*).

His main source of income is farming. He receives an allowance of ₦ 12,000 per month from the Local Government. The number of Friday Mosques in Tsanyawa Local Government is 29. The source of income of the Mosque is from Alhaji Basiru, who takes the responsibility of repairs and Maintenance. The Local Government provides fuel for a generator to use during the five daily prayers.

Malam Mukhtar thanked Allah and said that he was not facing any problem from his people or district or Government. He used to call pagans to embrace *Islam*, saying that now there was not any pagan in Tsanyawa Local Government. The number of attendant is about 5000 five thousand; they fill the mosque and its surrounding and are from all the classes.<sup>9</sup>

## 2. Usman Sa'ad (liman Amu)

He is the Imam of Gwarzo Central Mosque, he was born in 1927. He inherited the office of the Imam when his father Sa'ad died in 1989.

The deputy took over till 1991, until he was officially selected by the late Emir of Kano Alhaji Ado Bayero.

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<sup>9</sup> Interview with Al'muhktar Abubakar (oral) 80 years old at his residence Makera, Tsanyawa Local Government area on Saturday 29<sup>th</sup> September, 2015 by 5:30 pm.

Imam Usman was not the first born from his father, but when the district head Sarkin Dawakin mai Tuta Alhaji Aminu babba Dan Agundi requested the family to bring one person who will succeed the office they gave his name as their candidate, the district Head send them to Kano to meet the chief Imam of Kano City Central Mosque late Imam Dan Amu were an interview was conducted and the Imam Usman succeeded in 1991, he is in the office up to now.

Imam Usman has no western education, but in 1979, he attended adult education called "*Yaki da Jahilci*". In Islamic education he studied many books under Liman Sa'ad from *Qawa'id to Irshad al-salikand al-Shifaof Qadi Iyyad*.

His main contribution to the development of Muslim Ummah is leading prayer both daily and weekly Friday prayer in Central Mosque, and he is naming new born babies marriage contract and settlement of dispute especially among married couple. There is one marriage case in a village called Kogon Kura where the issue became very difficult, Imam Usman made a settlement and the marriage was restored at that time before he left the village.

His occupation was leading prayer and farming, his source of income is an allowance given to him by the local government monthly which is not fixed, but now in Ganduje regime the Government fixed twenty thousand monthly allowance to every Friday imam in the whole Kano state. Another source is zakat from individuals especially food, then alms given.

For the mosque, the Local Government provided petrol for the generator, and mosque have committee for its day to day activities under the chairmanship of Alhaji Dangwarzo the ward head of Gwarzo.

The Mosque was rebuilt when Abdullahi Tijjani Muhammad Gwarzo was the Chairman of Gwarzo Local Government and district head Alhaji Aminu Babba, among the committee members were Dr. Hassan Gwarzo and others. People gave donations for the mosque building.<sup>10</sup>



### 3. Nasiru Abubakar

He is the imam of Danbatta Central Friday mosque, he was born in Danbatta in kofar gabas quarters in 1968. He had his primary education from Danbatta and proceeded to school for Arabic studies Kano.

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<sup>10</sup>Interview with Mukhtar Usman Sa'ad, the son of Imam Usman Sa'ad, oral interview using G.S.M, on Wednesday 31<sup>st</sup> August, 2016, by 9:57am.

He attended a course certificate in Shaikh Dayyib School Aminu Kano way, after then he became a primary school teacher at Danbatta. He left the job in the year 2014, because of his personal reasons and yet he didn't start collecting pension till the year 2018.

He studied Islamic Education from his father Imam Abubakar, he learned many Islamic books from Qur'an, Tauhid, Hadith, Sirah etc. before the death of his father he used to represent him in his daily activities, when the father Imam Abubakar died he was officially an imam where an interview was conducted by Kano Chief Imam late Idris kuliya alkali in the year 2000.

His contributions to the development of Muslim Ummah are leading prayer both daily and Friday prayers, naming newly born babies, marriage contract, slaughtering their sacrifices, preaching and teaching them. His

source of income was an allowance given by local government but not standard, but now a day, the state government fixed them allowance and they start enjoying it.<sup>11</sup>

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<sup>11</sup>Interview with Nasiru Abubakar, using G.S.M, on 1<sup>st</sup> September, 2016, by 5:15pm.

## **CHAPTER SIX**

### **GENERAL CONCLUSION.**

#### **6.0:SUMMARY**

The research has identified the contributions of Friday Mosque *Imams* to the development of the *MuslimUmmah* in Kano state (2005-2015). The research discussed the arrival of *Muslimscholars* that came to Kano from Mali and brought *Islam* and Islamic books, namely the *Wangarawa*. The research discussed the Friday Mosque in Kano, its origin, development and the approximate number in attendance, as well as the problems facing the Mosques. The research further discussed the importance, functions, problems and solutions, including the activities done in the Mosque and the

source of income of the particular Mosques. For the Imams, the research discussed their qualification, qualities, source of income, problems and solutions.

## **6.1:FINDINGS**

These are the findings of the research:

- i. There are more than one Thousand Friday Mosques in the whole Kano State, the Shari'ah commission listed them officially.
- ii. Some Friday Mosques and Imams have no records or no history on how the Mosque was built, who is the first Imam and so on except mere oral narration.
- iii. Some Imams cannot write their own Friday sermons.
- iv. Ninety nine percent of the Mosques do not have female sections.
- v. Some of the Mosque do not have tangible sources of income.
- vi. Some of the Imams do not have any work beside leading prayer and nobody is taking their responsibility.
- vii. The Friday Imams in Kano have contributed a lot towards the development of Muslims in Kano state in educating them and socially and politically as it was shown in the research.

## **6.2:RECOMMENDATIONS**

- i. The Friday Imams in Kano should engage in the documentation of events and keep records of their activities, achievements and challenges.
- ii. The Imams should keep their sermons in records especially those who write their sermons by themselves.
- iii. The *Muslim* community should have some people in charge of the proper maintenance of the Mosques and who attend to the problems of new converts, orphans and widows.
- iv. The Mosques also should have linkages with various other *Muslim* organizations.
- v. The Mosques should serve as an avenue for the exchange of knowledge and experience at Local, national and international levels through public lectures, seminars and conferences.
- vi. The Mosque should be provided with low price provision shops, bookshops, chemists and even an ambulance.
- vii. In order to make the Mosque more lively, recreational amenities should also be provided in those that have large precincts.
- viii. Spreading education in all the strands of people.
- ix. Removing all causes of division through enlightenment.

- x. Encouraging the youth in the search of knowledge and acquiring skills in various trades and professions.
- xi. Orienting Muslims toward standing for their right.
- xii. Linking the Mosque with educational institutions, Government circles, humanitarian organizations and such other relevant establishments for deriving maximum benefits for the *Muslim Ummah*.
- xiii. The Mosque administration should be critical on the choice of Imams and the relevant topics of sermons that people can understand.
- xiv. The Mosque should make concerted efforts in drawing *Muslim* youth toward the Mosque by providing attractive functions in the face of enemy conspiracies against them through the theatre, cinema houses and sports arenas.

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List of informant.

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**The source of this Appendix is Kano State Shari’ah Commission in the  
year 2016 Administration**

## **Appendix I**

### **Number of Friday Mosques in Kano State.**

#### **1. Kano Municipal Local Government Area.**

- I. Kano City Central Friday Mosque.
- II. Kofar Mata Friday Mosque (Shaikh Ahmadu Tijjani Friday Mosque).
- III. Sharada Friday Mosque.

- IV. Alhassan Dantata Friday Mosque, Koki.
- V. Tukuntawa Friday Mosque.
- VI. Kofar Nassarawa Friday Mosque.
- VII. Jakara Friday Mosque.
- VIII. Gandun Albasa Friday Mosque.
- IX. Dukawa Friday Mosque.
- X. Central Prison Friday Mosque.
- XI. Shaikh Ibrahim Ramadan Friday Mosque.
- XII. Jami'u Rasul Tukuntawa Gidan Maza Friday Mosque.
- XIII. Sharada Turba Friday Mosque.
- XIV. Zone One Friday Mosque.

## **2. Dala Local Government Area.**

- XV. Kurnar Asabe Friday Mosque.
- XVI. Daiba Friday Mosque.
- XVII. Kanzul Mudalsam Friday Mosque.
- XVIII. Yan Katako Friday Mosque.
- XIX. Yan Sumoga Friday Mosque.
- XX. Abu Ayyubal Ansari Friday Mosque.
- XXI. Shaikh Abubakar Atiku D/Dutse Friday Mosque.
- XXII. Amasco Friday Mosque.
- XXIII. Ihya'ussunnah, Yan Majalisa Friday Mosque.
- XXIV. Gwammaja Jan Bulu Friday Mosque.
- XXV. Alh. Sunusi Dantata Kofar Ruwa B, Friday Mosque.
- XXVI. Shiek Usman Dan Fodiyo Gobirawa Yan Ganda Friday Mosque.
- XXVII. Jami'u Shaikh Abdussalam Aisha Block Kofar Ruwa Friday Mosque.
- XXVIII. Jami'u Shaikh Jilany Gindin Dutsen Dala Friday Mosque.
- XXIX. Jami'u Attanzil Li Mahir Sharif Bala Friday Mosque.
- XXX. Jami'ul Qaum Layin Gidan Kara Friday Mosque.
- XXXI. Nasiru Ahali Friday Mosque.
- XXXII. Goburawa 'B' Filin Kuka Friday Mosque.
- XXXIII. Kofar Ruwa 'A' Friday Mosque.
- XXXIV. Jami'ul Faidha Adakawa Friday Mosque.
- XXXV. Goburawa Yan Yashi Friday Mosque.
- XXXVI. Sunusi Dan Tata Tudun Bojuwa Friday Mosque.

## **3. Gwale Local Government Area.**

- XXXVII. Ja'en Friday Mosque.
- XXXVIII. B.U.K Old Campus Friday Mosque.
- XXXIX. Dorayi Babba Friday Mosque.
- XL. Dorayi Karama Friday Mosque.
- XLI. Sani Mai Nagge Friday Mosque.

- XLII. Usman Bin Affan Friday Mosque.
- XLIII. Muhammad Rabi'u Friday Mosque(Aminu Kano Way).
- XLIV. Shaikh Ibrahim Inyas Friday Mosque. (Gadon Kaya).
- XLV. Almntada Dorayi Karshen Waya Friday Mosque.
- XLVI. Turathu Sankory Al'anwar Friday Mosque.
- XLVII. As'habul Kahfi Unguwar Jakada Dorayi Babba Friday Mosque.
- XLVIII. Tudun Yola Darul Hadith Friday Mosque.
- XLIX. Alqali Bukhari Yar Mai Shinkafi Friday Mosque.
- L. Shaikh Nasiru Kabara Filin Mushe Friday Mosque.
- LI. As'habul Kahfi, Sabon Gida Ja'en Friday Mosque.
- LII. Al-Anwar Li As'habul Kahfi Tudun Yola Gate 5 Friday Mosque.
- LIII. Dorayi Karama Unguwar Bello Farko Gidan Kuka Friday Mosque.
- LIV. Janbulo Community 2<sup>nd</sup> Gate Friday Mosque.
- LV. Jami'u Shaikh Mal. Karami Kofar Waika Friday Mosque.
- LVI. Alh. Shehu Mai Bargo Unaguwar Dabai Friday Mosque.
- LVII. Jami'u Usman Bn Ya'aqub Sabon Gida Ja'en Friday Mosque.
- LVIII. Shaikh Abubakar Dan Tsakuwa Ring Road Friday Mosque.
- LIX. Goron Dutse Prison Friday Mosque.
- LX. Ali Kyanyawa Goron Dutse Wreca Friday Mosque.
- LXI. Ahbaburrasul Kabuga, Bayan Batayya Friday Mosque.
- LXII. Izala Tal'udu Gadon Kaya Friday Mosque.
- LXIII. Jami'u Urwatul Wusqa Rinji Sharada Ja'en Friday Mosque.
- LXIV. Jami'u Sharu Lawan Kabuga Friday Mosque.
- LXV. Jami'u Manba'ul Nuru Kofar Waika Friday Mosque.
- LXVI. Gidan Yara Goron Dutse.
- LXVII. Umar Abdullahi Tudun Yola Layin Rukayya Friday Mosque.

**4. Fagge Local Government Area.**

- LXVIII. Abdullahi Bayero Friday Mosque(Waje).
- LXIX. Hajiya Mariya Sanusi Bachirawa Friday Mosque.
- LXX. (Kandahar) Abdullahi Ibn Abbas Rijiyar Lemo Friday Mosque.
- LXXI. Bukavu Barrack Friday Mosque.
- LXXII. Ansaruddeen Friday Mosque.
- LXXIII. Nomans Land Friday Mosque.
- LXXIV. Air Force Base Friday Mosque.
- LXXV. Kwachiri Friday Mosque.
- LXXVI. Nuruddeen Friday Mosque.
- LXXVII. Akhbaruddin Friday Mosque.
- LXXVIII. Nawaridden Friday Mosque.
- LXXIX. Anwarulislam Friday Mosque.
- LXXX. Fityanuddeen Friday Mosque.



- LXXXI. Jama'atu Ibadurrahman Friday Mosque.
- LXXXII. Ansarul Islam Free Town Street Friday Mosque.
- LXXXIII. Society New Road Friday Mosque.
- LXXXIV. Alh. G.A. Bello Emir Road Sabo Gari Friday Mosque.
- LXXXV. Alh. G.A. Bello Friday Mosque.
- LXXXVI. Abubakar Hussain Friday Mosque.
- LXXXVII. Abi Zarril Gifari Kwaciri Friday Mosque.
- LXXXVIII. Shaikh Jibril Triumph Fagge D2 Friday Mosque.
- LXXXIX. Central Friday Mosque.
- XC. Aminu Kano International Airport Friday Mosque.

#### **5. Tarauni Local Government Area.**

- XCI. Bilal, Karkasara Friday Mosque.
- XCII. Yan Awaki Friday Mosque.
- XCIII. Sahaba Kundila Friday Mosque.
- XCIV. Tarauni Friday Mosque.
- XCV. Unguwa Uku Izala Friday Mosque.
- XCVI. Unguwa Uku Filin Kashu Friday Mosque.
- XCVII. Umar Bin Khattab Friday Mosque.
- XCVIII. Old Yar'akwa Friday Mosque.
- XCIX. CBN Unguwa Uku Friday Mosque.
- C. Tahir Friday Mosque.
- CI. Government House Friday Mosque.
- CII. Yan katako Friday Mosque.
- CIII. Baballe Ila Friday Mosque.
- CIV. Farm Centre Friday Mosque.
- CV. Bashir Bn AbdulWahab Friday Mosque.
- CVI. Ahlu Zakir Sallari Friday Mosque.
- CVII. Hotoro Dan Market Friday Mosque.
- CVIII. Yan Aljanna Sallari Friday Mosque.

#### **6. Nassarawa Local Government Area.**

- CIX. Ring Road Friday Mosque.
- CX. Tokarawa Friday Mosque.
- CXI. Badawa Da'awah Friday Mosque.
- CXII. Kawo (A) Friday Mosque.
- CXIII. Kawo (B) Friday Mosque.
- CXIV. Kawaji Friday Mosque.
- CXV. Tudun Wada Friday Mosque.
- CXVI. Hotoro Friday Mosque.
- CXVII. Tudun Murtala Friday Mosque.
- CXVIII. Kwana Hudu (PRP) Friday Mosque.

- CXIX. Sasib Friday Mosque.
- CXX. Ibn Taimiyya, Sauna Kawaji Friday Mosque.
- CXXI. Badawa (B) Friday Mosque.
- CXXII. Mannaru Friday Mosque.
- CXXIII. Al-Furqan Friday Mosque.
- CXXIV. Giginyu Friday Mosque.
- CXXV. Da'awah Suleman Crescent Friday Mosque.
- CXXVI. Bulama Friday Mosque.
- CXXVII. Jigirya Friday Mosque.
- CXXVIII. Umar Faruq Na Dan Adala UDB Road Friday Mosque.
- CXXIX. Shaikh Zarban Yan Kaba Friday Mosque.
- CXXX. Gawuna Friday Mosque.
- CXXXI. Sauna Kurosha Friday Mosque.
- CXXXII. Hadejia Road Friday Mosque.
- CXXXIII. Dawakin Dakata Friday Mosque.
- CXXXIV. Hotoron Arewa Friday Mosque.
- CXXXV. Yan Dodo H/A Shehi Mai Hula Hotoron Arewa Friday Mosque.
- CXXXVI. Sauna A. Friday Mosque.
- CXXXVII. Kano Police Command Friday Mosque.
- CXXXVIII. Ntic Friday Mosque.
- CXXXIX. Jami'u Khalifa Shaikh Yusuf Adam Gama Friday Mosque.
- CXL. Nurul Yakin Kaura Goje Friday Mosque.
- CXLI. Bompai Quarters Friday Mosque.
- CXLII. Hotoron Arewa Friday Mosque.
- CXLIII. Manaru Tudun Murtala Friday Mosque.
- CXLIV. Ali Baba Dawakin Dakata Friday Mosque.
- CXLV. Race Course (Filin Sukuwa) Friday Mosque.
- CXLVI. Ahmadiyya Kwanar Jaba Friday Mosque.
- CXLVII. Imamu Malik Kuwait Friday Mosque.
- CXLVIII. Walalambe Hotoron Arewa Friday Mosque.

**7. Gezawa Local Government area.**

- CXLIX. Gezawa City Friday Mosque.
- CL. Gezawa Market Friday Mosque.
- CLI. Wangara Friday Mosque.
- CLII. Jogana Friday Mosque.
- CLIII. Bangare Friday Mosque.
- CLIV. Danzaki Friday Mosque.
- CLV. Zango Friday Mosque.
- CLVI. Tsallo Friday Mosque.
- CLVII. Danmadanho Friday Mosque.

- CLVIII. Mesar Burmi Friday Mosque.
- CLIX. Uran Friday Mosque.
- CLX. Tumbau Friday Mosque.
- CLXI. Tsamiya Babba Friday Mosque.
- CLXII. Badawa Friday Mosque.
- CLXIII. Yafata Nahuce Friday Mosque.
- CLXIV. Marayar Zarya Friday Mosque.
- CLXV. Dausayi Friday Mosque.
- CLXVI. Gundumawa Friday Mosque.
- CLXVII. Kwagwar Friday Mosque.
- CLXVIII. Charo Friday Mosque.
- CLXIX. Tsamiyar KaraFriday Mosque.
- CLXX. Danja Friday Mosque.
- CLXXI. Kwanar Kanawa Friday Mosque

**8. Ungoggo Local Government Area.**

- CLXXII. Ungoggo Friday Mosque.
- CLXXIII. Fanisau Friday Mosque.
- CLXXIV. Kadawa Friday Mosque.
- CLXXV. Kadawa Round Friday Mosque.
- CLXXVI. Jajira Friday Mosque.
- CLXXVII. Dausayi Friday Mosque.
- CLXXVIII. Adaraye Friday Mosque.
- CLXXIX. Gayawa Friday Mosque.
- CLXXX. Ya-Da- Kunya Friday Mosque.
- CLXXXI. Minkyau Friday Mosque.
- CLXXXII. Mil-tara Bakin Round Friday Mosque.
- CLXXXIII. Tudun Rubudi Friday Mosque.
- CLXXXIV. Rangaza Friday Mosque.
- CLXXXV. Madinatul Qur'an Bachirawa Friday Mosque.
- CLXXXVI. Sabon Garin Gadan Friday Mosque.
- CLXXXVII. Ka'ab Bin Malik Jan-garu Friday Mosque.
- CLXXXVIII. Titin Jajira Friday Mosque.
- CLXXXIX. B.U.K New Site Friday Mosque.
- CXC. Dan-kunkuru Friday Mosque.
- CXCI. Sabon Garin Maiwa Friday Mosque.
- CXCII. Tudun Fulani Friday Mosque.
- CXCIII. Rijiyar Zaki Imamul Bukhari Friday Mosque.
- CXCIV. Kwanar Zaurar Danbaba Friday Mosque.
- CXCV. Zangon Gabas Friday Mosque.
- CXCVI. Rijiyar Zaki Shaikh Khamisu Friday Mosque.

- CXCVII. Minchika Friday Mosque.  
CXCVIII. Jangaru Shaikh Harazimi Friday Mosque.  
CXCIX. S/Doka Abubakar Sadik Friday Mosque.  
CC. Bachirawa Mannarul Huda Friday Mosque.  
CCI. Bin Shaikh Bin Fodiyo Friday Mosque.  
CCII. Fatahu Rabbani (Rimin Kebe) Friday Mosque.  
CCIII. Khadimul Islam Bachirawa Friday Mosque.  
**9. Minjibir Local Government Area.**  
CCIV. Minjibir Kofar Fada Friday Mosque.  
CCV. Minjibir Kofar Yamma Friday Mosque.  
CCVI. Kunya Friday Mosque.  
CCVII. Kunya Kofar Yamma Friday Mosque.  
CCVIII. Dumawa Friday Mosque.  
CCIX. Goda Friday Mosque.  
CCX. Kantama Babba Friday Mosque.  
CCXI. Garke Friday Mosque.  
CCXII. Tsakiya Friday Mosque.  
CCXIII. Madawa Friday Mosque.  
CCXIV. Koya Friday Mosque.  
CCXV. Sanbawa Friday Mosque.  
CCXVI. Yabawa Friday Mosque.  
CCXVII. Dauni Friday Mosque.  
CCXVIII. Kuru Friday Mosque.  
CCXIX. Geza Friday Mosque.  
CCXX. Z/Inusa Friday Mosque.  
CCXXI. Gandirwawa Friday Mosque.  
CCXXII. Wasi Friday Mosque.  
CCXXIII. Gurjiya Friday Mosque.  
CCXXIV. Kankarawa Friday Mosque.  
CCXXV. Beguwa Friday Mosque.  
CCXXVI. Kwarkiya Friday Mosque.  
CCXXVII. Yabawa Friday Mosque.  
CCXXVIII. Gasgainu Friday Mosque.  
CCXXIX. Sarbi Friday Mosque.  
CCXXX. Azore Friday Mosque.  
CCXXXI. Yajin Rana Friday Mosque.  
CCXXXII. Agarandawa Friday Mosque.  
CCXXXIII. Zabainawar Mai Kudi Friday Mosque.  
CCXXXIV. Jirgabawa Friday Mosque.  
CCXXXV. Abdakaya Friday Mosque.

CCXXXVI. Dambawa Burasawa Friday Mosque.

**10. Gabasawa Local Government Area.**

CCXXXVII. Guruma Friday Mosque.

CCXXXVIII. Yarkanya Friday Mosque.

CCXXXIX. Sauna Friday Mosque.

CCXL. M/Gudu Friday Mosque.

CCXLI. Gagarawa Friday Mosque.

CCXLII. Jijitar Friday Mosque.

CCXLIII. Yunbu Friday Mosque.

CCXLIV. Yan Kanawa Friday Mosque.

CCXLV. Badawa Friday Mosque.

CCXLVI. Gambawa Friday Mosque.

CCXLVII. Karmami Friday Mosque.

CCXLVIII. Dadin Duniya Friday Mosque.

CCXLIX. Gunawa Friday Mosque.

CCL. Oda Friday Mosque.

CCLI. Saiye Friday Mosque.

CCLII. Mekiya Friday Mosque.

CCLIII. Yarzabaina Friday Mosque.

CCLIV. Dagar Friday Mosque.

CCLV. Fangam Friday Mosque.

CCLVI. Zugaci Friday Mosque.

CCLVII. Y/Kudu Friday Mosque.

CCLVIII. Yaranchi Friday Mosque.

CCLIX. Kumbo Friday Mosque.

CCLX. Kwazari Friday Mosque.

CCLXI. Shargalle Friday Mosque.

CCLXII. Bula Friday Mosque.

CCLXIII. Zakirai(A) Friday Mosque.

CCLXIV. Zakirai(B) Friday Mosque.

CCLXV. Gabasawa Friday Mosque.

CCLXVI. G/Danga Friday Mosque.

CCLXVII. Kawo Friday Mosque.

CCLXVIII. Sa'ad Ibn Abi Waqqas Gabasawa Friday Mosque.

CCLXIX. Chikawa Friday Mosque

CCLXX. Abu Ayuba Zakirai Friday Mosque.

CCLXXI. Shana Friday Mosque.

CCLXXII. Gunduwa Friday Mosque.

CCLXXIII. Joda Friday mosque.

CCLXXIV. Malamawa Friday Mosque.

### **11. Warawa Local Government Area.**

CCLXXV.	Warawa City Friday Mosque.
CCLXXVI.	Imawa Friday Mosque.
CCLXXVII.	Laraba Friday Mosque.
CCLXXVIII.	Jemagu Friday Mosque.
CCLXXIX.	Polac Friday Mosque.
CCLXXX.	Yangizo Friday Mosque.
CCLXXXI.	Mal. Hassan Friday Mosque.
CCLXXXII.	Gogel Friday Mosque.
CCLXXXIII.	G/Kun Friday Mosque.
CCLXXXIV.	Tamburawa Friday Mosque.
CCLXXXV.	Tanagar Friday Mosque.
CCLXXXVI.	H/Wazu Friday Mosque.
CCLXXXVII.	Haladawa Friday Mosque.
CCLXXXVIII.	Giwaran Friday Mosque.
CCLXXXIX.	T/Gabas Friday Mosque.
CCXC.	Warkai Friday Mosque.
CCXCI.	Jigawa Friday Mosque.

### **12. Bichi Local Government Area.**

CCXCII.	Bichi City Friday Mosque.
CCXCIII.	M/Sarari Friday Mosque.
CCXCIV.	K/Lambu Friday Mosque.
CCXCV.	Kararai S/Komau Friday Mosque.
CCXCVI.	D/Karya Friday Mosque.
CCXCVII.	S/Rago Damargu Friday Mosque.
CCXCVIII.	R/Rake Kau-Kau Friday Mosque.
CCXCIX.	Yar Gwarzo Friday Mosque.
CCC.	Kawaji Friday Mosque.
CCCI.	Damargu Friday Mosque.
CCCII.	M/Margu Friday Mosque.
CCCIII.	Danzabuwa Friday Mosque.
CCCIV.	Chiromawa Friday Mosque.
CCCV.	Fogolo Friday Mosque.
CCCVI.	Badume Friday Mosque.
CCCVII.	Saye Friday Mosque.
CCCVIII.	Bali Friday Mosque.
CCCIX.	D/Dorawa Friday Mosque.
CCCX.	‘Yanlami Friday Mosque.
CCCXI.	Waire Friday Mosque.
CCCXII.	Muntsira Friday Mosque.

- CCCXIII. Gwarzo Road Friday Mosque.
- CCCXIV. F.C.E Road Friday Mosque.
- CCCXV. Kwamarawa Bichi Friday Mosque.
- CCCXVI. Tinki Friday Mosque.
- CCCXVII. Malikawar Sarari Friday Mosque.
- CCCXVIII. Malikawa Garu Friday Mosque.
- CCCXIX. Santar Rago Friday Mosque.
- CCCXX. Badume Friday Mosque.
- CCCXXI. Sanakur Friday Mosque.
- CCCXXII. F.C.E Bichi Friday Mosque.
- CCCXXIII. Yola Friday Mosque.
- CCCXXIV. Rima Yan Rake Friday Mosque.
- CCCXXV. Sabaru Friday Mosque.
- CCCXXVI. Dan-Zabuwa Bakin Titi Friday Mosque.
- CCCXXVII. Yakasai Friday Mosque.
- CCCXXVIII. Usamatu Bn Zaid Saye Friday Mosque.
- CCCXXIX. Abubakar Sufyan Friday Mosque.

**13. Danbatta Local Government Area.**

- CCCXXX. Danbatta Kofar Fada Friday Mosque.
- CCCXXXI. Danbatta G.R.A Friday Mosque.
- CCCXXXII. Haj. Yar Shehu Friday Mosque.
- CCCXXXIII. San- San Friday Mosque.
- CCCXXXIV. Gwalaida Friday Mosque.
- CCCXXXV. Ajumawa(A) Friday Mosque.
- CCCXXXVI. Ajumawa(B) Friday Mosque.
- CCCXXXVII. Marken Danya Friday Mosque.
- CCCXXXVIII. Yammawa Friday Mosque.
- CCCXXXIX. Zango Friday Mosque.
- CCCXL. Marken Lalle Friday Mosque.
- CCCXLI. Ruwantsa Friday Mosque.
- CCCXLII. Fagwalo Friday Mosque.
- CCCXLIII. Fagwalawar Garu Friday Mosque.
- CCCXLIV. Fagwalawar Dashi Friday Mosque.
- CCCXLV. Kore(A) Friday Mosque.
- CCCXLVI. Kore (B) Friday Mosque.
- CCCXLVII. Gidan Koya Friday Mosque.
- CCCXLVIII. Tsamiyar Kure Friday Mosque.
- CCCXLIX. Tona Friday Mosque.
- CCCL. Baushe Friday Mosque.
- CCCLI. Dukawa Friday Mosque.

CCCLII.	Gwanda Friday Mosque.
CCCLIII.	Gwarabjawa Friday Mosque.
CCCLIV.	Mai Ganji Friday Mosque.
CCCLV.	Shiddar Friday Mosque.
CCCLVI.	Tsaraka Friday Mosque.
CCCLVII.	Takai Friday Mosque.
CCCLVIII.	Goron Maje Friday Mosque.
CCCLIX.	Fayan-Fayan Friday Mosque.
CCCLX.	Diggol Friday Mosque.
CCCLXI.	Mahuta Friday Mosque.
CCCLXII.	Garin Masallaci Friday Mosque.
CCCLXIII.	Kwasauri Friday Mosque.
CCCLXIV.	Mahauta Friday Mosque.
CCCLXV.	Yan Yayi Friday Mosque.
CCCLXVI.	Tasawa Friday Mosque.
CCCLXVII.	Tsameku Friday Mosque.
CCCLXVIII.	Goren Maje Friday Mosque.
CCCLXIX.	Masallaci Friday Mosque.
CCCLXX.	Ruwan Tsa Friday Mosque.
CCCLXXI.	Saidawa Friday Mosque.
CCCLXXII.	Koyah Friday Mosque.
CCCLXXIII.	Mingawa Friday Mosque.
CCCLXXIV.	Takuyawa Friday Mosque.
CCCLXXV.	Dogarya Friday Mosque.
CCCLXXVI.	Danya/Gari Friday Mosque.
CCCLXXVII.	Hanyar Gwarabjawa Friday Mosque.

#### **14. Tsanyawa Local Government Area.**

CCCLXXVIII.	Tsanyawa Friday Mosque.
CCCLXXIX.	Ka-ba-giwa Friday Mosque.
CCCLXXX.	Yargwanda Friday Mosque.
CCCLXXXI.	Daddarawa Friday Mosque.
CCCLXXXII.	Yan Kamaye Friday Mosque.
CCCLXXXIII.	Tatsan Friday Mosque.
CCCLXXXIV.	Nassarawa Friday Mosque.
CCCLXXXV.	Yan Awaki Friday Mosque.
CCCLXXXVI.	Yan Cibi Friday Mosque.
CCCLXXXVII.	Kokai Friday Mosque.
CCCLXXXVIII.	Harbau Friday Mosque.
CCCLXXXIX.	Dunbulin Friday Mosque.
CCCXC.	Gurun Friday Mosque.



- CCCXCI. Farsa Friday Mosque.
- CCCXCII. Gezawa Friday Mosque.
- CCCXCIII. Yan Kamaye Sabon Gari Friday Mosque.
- CCCXCIV. R/Tsamiya Friday Mosque.
- CCCXCV. Babban Haske Friday Mosque.
- CCCXCVI. Jigilawa Friday Mosque.
- CCCXCVII. Dorayi Friday Mosque.
- CCCXCVIII. ‘Yan Mamman Friday Mosque.
- CCCXCIX. Kwaski Friday Mosque.
- CD. Gozarki Friday Mosque.
- CDI. Yakanawa Friday Mosque.
- CDII. Zarogi Friday Mosque.
- CDIII. Yanganau Friday Mosque.
- CDIV. K/Gawo Friday Mosque.
- CDV. R/Kantu Friday Mosque.
- CDVI. Chinama Friday Mosque.
- CDVII. K/Giwa Friday Mosque.

**15. Kunci Local Government Area.**

- CDVIII. Kunci Friday Mosque.
- CDIX. Yandadi Friday Mosque.
- CDX. Shuwaki Friday Mosque.
- CDXI. Unguwar Gyartai Friday Mosque.
- CDXII. Hugungumai Friday Mosque.
- CDXIII. Galadimawa Friday Mosque.
- CDXIV. Dankwai Friday Mosque.
- CDXV. Karofawa Friday Mosque.
- CDXVI. G/Sheme Friday Mosque.
- CDXVII. Yankifi Friday Mosque.
- CDXVIII. Gwadawa Friday Mosque.
- CDXIX. Sodawa Friday Mosque.
- CDXX. Duku Friday Mosque.
- CDXXI. Kuku Friday Mosque.
- CDXXII. Zalli Friday Mosque.
- CDXXIII. K/Kuka Friday Mosque.
- CDXXIV. T/Banni Friday Mosque.
- CDXXV. Gwarmai Friday Mosque.
- CDXXVI. Danjuka Friday Mosque.
- CDXXVII. Matan Fada Friday Mosque.
- CDXXVIII. Ridawa Friday Mosque.
- CDXXIX. Tofawa Friday Mosque.

- CDXXX. Bumai Friday Mosque.
- CDXXXI. Dumbule Friday Mosque.
- CDXXXII. Garin Jodade Friday Mosque.
- CDXXXIII. Garina Bade Friday Mosque.
- CDXXXIV. Sarun Sheme Friday Mosque.
- CDXXXV. G/Shem Friday Mosque.
- CDXXXVI. Kargon Kunchi Friday Mosque.

**16. Rimin Gado Local Government Area.**

- CDXXXVII. Rimin Gado Friday Mosque.
- CDXXXVIII. Yalwan Danziyal (A) Friday Mosque.
- CDXXXIX. Yalwan Danziyal (B) Friday Mosque.
- CDXL. Tamawa Friday Mosque.
- CDXLI. Gulu Friday Mosque.
- CDXLII. Butu-Butu Friday Mosque.
- CDXLIII. Dagwaro Friday Mosque.
- CDXLIV. Juji Friday Mosque.
- CDXLV. Zango Friday Mosque.
- CDXLVI. Radawa Friday Mosque.
- CDXLVII. Karofin Yashi Friday Mosque.
- CDXLVIII. Dugurawa Friday Mosque.
- CDXLIX. Mai Gari Friday Mosque.
- CDL. Saka Ratsa (A) Friday Mosque.
- CDLI. Sakaratsa (B) Friday Mosque.
- CDLII. Dokawa Friday Mosque.
- CDLIII. Zangon Durgu Friday Mosque.

**17. Shanono Local Government Area.**

- CDLIV. Shanono Friday Mosque.
- CDLV. Godarwa Friday Mosque.
- CDLVI. Faruruwa Friday Mosque.
- CDLVII. Shalamawa Friday Mosque.
- CDLVIII. Kundila Friday Mosque.
- CDLIX. Koya Friday Mosque.
- CDLX. Bakwami Friday Mosque.
- CDLXI. Kadamu Friday Mosque.
- CDLXII. Baure Friday Mosque.
- CDLXIII. Yankwada Friday Mosque.
- CDLXIV. Alajawa Friday Mosque.
- CDLXV. Bakaji Friday Mosque.
- CDLXVI. Gun Dutse Friday Mosque.
- CDLXVII. Leni Friday Mosque.

- CDLXVIII. Kokiya Friday Mosque.
- CDLXIX. Jan-Birji Friday Mosque.
- CDLXX. Dan Bakoshi Friday Mosque.
- CDLXXI. Tsaure Friday Mosque.
- CDLXXII. Shakogi Friday Mosque.
- CDLXXIII. Aliyu Bn Abu Talib Friday Mosque.

**18. Bagwai Local Government Area.**

- CDLXXIV. Bagwai (A) Friday Mosque.
- CDLXXV. Bagwai (B) Friday Mosque.
- CDLXXVI. K/Maiko Friday Mosque.
- CDLXXVII. Dangada (A) Friday Mosque.
- CDLXXVIII. Dangada (B) Friday Mosque.
- CDLXXIX. Kwajali Friday Mosque.
- CDLXXX. Daddauda Friday Mosque.
- CDLXXXI. Moji Friday Mosque.
- CDLXXXII. Sare-Sare Friday Mosque.
- CDLXXXIII. Kiyawa Friday Mosque.
- CDLXXXIV. Gadanya Friday Mosque.
- CDLXXXV. Gogori Friday Mosque.
- CDLXXXVI. Rum Friday Mosque.
- CDLXXXVII. Badau Friday Mosque.
- CDLXXXVIII. Rimin Dako Friday Mosque.
- CDLXXXIX. Jarumawa Friday Mosque.
- CDXC. Kafi Friday Mosque.
- CDXCI. Ginzo Friday Mosque.
- CDXCII. Ware Bagga Friday Mosque.
- CDXCIII. Alajawa Friday Mosque.
- CDXCIV. Unguwar Kare Friday Mosque.

**19. Dawakin Tofa Local Government Area.**

- CDXCV. Dawakin Tofa(A) Friday Mosque.
- CDXCVI. Dawakin Tofa(B) Friday Mosque.
- CDXCVII. Ganduje Friday Mosque.
- CDXCVIII. Dawanau Friday Mosque.
- CDXCIX. Bagadawa Friday Mosque.
- D. Tumfafi Friday Mosque.
- DI. Tattarawa Friday Mosque.
- DII. Kudawa Friday Mosque.
- DIII. Kwa Friday Mosque.
- DIV. Marke Friday Mosque.

- DV. Joben Marke Friday Mosque.
- DVI. Dan-Guguwa Friday Mosque.
- DVII. Jalli Friday Mosque.
- DVIII. Sarauniya Friday Mosque.
- DIX. Kunnawa Friday Mosque.
- DX. Kuidawa Friday Mosque.
- DXI. Marke Friday Mosque.
- DXII. Chedi Ingawa Friday Mosque.
- DXIII. Dan-Dalama Friday Mosque.
- DXIV. Maratayi Friday Mosque.
- DXV. Kaburma Friday Mosque.
- DXVI. Zangon Mata Friday Mosque.
- DXVII. Roba Friday Mosque.
- DXVIII. Dungurawa Friday Mosque.
- DXIX. Yan Shado Friday Mosque.
- DXX. Hayin Hago Friday Mosque.
- DXXI. Dawanau Ksw Friday Mosque.
- DXXII. Yarrutu Friday Mosque.

**20. Tofa Local Government Area.**

- DXXIII. Tofa Friday Mosque.
- DXXIV. Doka Friday Mosque.
- DXXV. Lambu Fegi Friday Mosque.
- DXXVI. Yarimawa K/Kara Friday Mosque.
- DXXVII. Janguza City Friday Mosque.
- DXXVIII. Janguza Barrack Friday Mosque.
- DXXIX. Unguwar Rimi Sabon Gari Friday Mosque.
- DXXX. Langel Friday Mosque.
- DXXXI. Yanoko Friday Mosque.
- DXXXII. Jobe Friday Mosque.
- DXXXIII. Gajida Friday Mosque.
- DXXXIV. Jigawa Unguwar Rimi Friday Mosque.
- DXXXV. Janguza 2 Friday Mosque.

**21. Kabo Local Government Area.**

- DXXXVI. Kabo (A) Friday Mosque.
- DXXXVII. Kabo (B) Friday Mosque.
- DXXXVIII. Balan Friday Mosque.
- DXXXIX. Gude Friday Mosque.
- DXL. Dugabau Friday Mosque.
- DXLI. Kanye Friday Mosque.
- DXLII. Gammo Friday Mosque.

- DXLIII. Falgore Friday Mosque.
- DXLIV. Masanawa Friday Mosque.
- DXLV. Durum (A) Friday Mosque.
- DXLVI. Durum (B) Friday Mosque.
- DXLVII. Walawa(D) Friday Mosque.
- DXLVIII. Garo(A) Friday Mosque.
- DXLIX. Garo (B) Friday Mosque.
- DL. Danja (A) Friday Mosque.
- DLI. Godiya Friday Mosque.
- DLII. Godiya Friday Mosque.
- DLIII. Hayin Galadima Friday Mosque.
- DLIV. Baskore Friday Mosque.
- DLV. Wutsawa Friday Mosque.
- DLVI. Kanyar Waja Friday Mosque.
- DLVII. Sari-girin Friday Mosque.
- DLVIII. Unguwar Turaki Friday Mosque.
- DLIX. Yar Tsaba Friday Mosque.
- DLX. Kanwa Friday Mosque.
- DLXI. Gidan Fatu Friday Mosque.
- DLXII. Hawan Bango Friday Mosque.

**22. Gwarzo Local Government Area.**

- DLXIII. Gwarzo(A) Friday Mosque.
- DLXIV. Gwarzo(B) Friday Mosque.
- DLXV. Getso(A) Friday Mosque.
- DLXVI. Getso(B) Friday Mosque
- DLXVII. Getso (C) Friday Mosque.
- DLXVIII. Kutama (A) Friday Mosque.
- DLXIX. Kutama (B) Friday Mosque.
- DLXX. Dalangashi(A) Friday Mosque.
- DLXXI. Dalangashi(B) Friday Mosque.
- DLXXII. Dakwara Friday Mosque.
- DLXXIII. Jama'a Friday Mosque.
- DLXXIV. Mainika Friday Mosque.
- DLXXV. Lakwaya Friday Mosque.
- DLXXVI. Rigoji Friday Mosque.
- DLXXVII. Badari Friday Mosque.
- DLXXVIII. Dan-Na-Fada Friday Mosque.
- DLXXIX. Makada Friday Mosque.
- DLXXX. Marori Friday Mosque.
- DLXXXI. Kara Sabon Layi Friday Mosque.

DLXXXII.	Koya Friday Mosque.
DLXXXIII.	Malamawa Friday Mosque.
DLXXXIV.	Madadi Friday Mosque.
DLXXXV.	Kawar Kwari Friday Mosque.
DLXXXVI.	Makanwata Friday Mosque.
DLXXXVII.	Kogon Kura Friday Mosque.
DLXXXVIII.	Kwami Friday Mosque.
DLXXXIX.	Sabon Birni Friday Mosque.
DXC.	Dogami Friday Mosque.
DXCI.	Dankyandi Friday Mosque.
DXCII.	Unguar Sabo Friday Mosque.
DXCIII.	Tsaunin Maiwa Friday Mosque.
DXCIV.	Kutama (A) Friday Mosque.
DXCV.	Kutama (B) Friday Mosque.
DXCVI.	Jigawa Friday Mosque.
	<b>23. Kiru Local Government Area.</b>
DXCVII.	Kiru(A) Friday Mosque.
DXCVIII.	Ba'awa Friday Mosque.
DXCIX.	Ba-Dafi (A) Friday Mosque.
DC.	Ba-Dafi (B) Friday Mosque.
DCI.	Kwabe Friday Mosque.
DCII.	Dukku Friday Mosque.
DCIII.	Bargoni Friday Mosque.
DCIV.	Bauda Friday Mosque.
DCV.	Agalawa Friday Mosque.
DCVI.	Dangora (A) Friday Mosque.
DCVII.	Dangora (B) Friday Mosque.
DCVIII.	Kyarana Friday Mosque.
DCIX.	Dashi Friday Mosque.
DCX.	Gabari Friday Mosque.
DCXI.	Gajale(A) Friday Mosque.
DCXII.	Gajale(B) Friday Mosque.
DCXIII.	Kadangaru Friday Mosque.
DCXIV.	Kiru(B) Friday Mosque.
DCXV.	Alhazawa Friday Mosque.
DCXVI.	Kogo Friday Mosque.
DCXVII.	Kan-Kan Friday Mosque.
DCXVIII.	Kotoko Friday Mosque.
DCXIX.	Sakarma Friday Mosque.
DCXX.	Kafin Mai-Yaki(A) Friday Mosque.

- DCXXI. Kafin Mai-Yaki (B) Friday Mosque.
- DCXXII. Kariya Friday Mosque.
- DCXXIII. Yalwa Friday Mosque.
- DCXXIV. Yako Friday Mosque.
- DCXXV. Zuwo (A)Friday Mosque.
- DCXXVI. Zuwo (B) Friday Mosque.
- DCXXVII. Maraku Friday Mosque.
- DCXXVIII. Galadimawa Friday Mosque.
- DCXXIX. Tsaudawa Friday Mosque.
- DCXXX. Unguwar Makera (Maraku) Friday Mosque.
- DCXXXI. Unguwar Mani Friday Mosque.

**24. Rogo Local Government Area.**

- DCXXXII. Rogo (A) Friday Mosque.
- DCXXXIII. Rogo (B) Friday Mosque.
- DCXXXIV. Rogo(C) Friday Mosque.
- DCXXXV. Zoza Friday Mosque.
- DCXXXVI. Karshi Friday Mosque.
- DCXXXVII. Tsohuwar Rogo(A) Friday Mosque.
- DCXXXVIII. Tsohuwar Rogo(B) Friday Mosque.
- DCXXXIX. Kadana Friday Mosque.
- DCXL. Tsara Friday Mosque.
- DCXLI. Gwan-Gwan (A) Friday Mosque.
- DCXLII. Gwan-Gwan (B) Friday Mosque.
- DCXLIII. Jajaye Friday Mosque.
- DCXLIV. Barbaji Friday Mosque.
- DCXLV. Kaleku Friday Mosque.
- DCXLVI. Ruwan Bago Friday Mosque.
- DCXLVII. FalgoreFriday Mosque.
- DCXLVIII. Karo Friday Mosque.
- DCXLIX. Zarewa Friday Mosque.
- DCL. Bari Friday Mosque.
- DCLI. S/HagoFriday Mosque.
- DCLII. Fulatan(A) Friday Mosque.
- DCLIII. Fulatan(B) Friday Mosque.
- DCLIV. Beli Friday Mosque.
- DCLV. NassarawaFriday Mosque.
- DCLVI. Zamfarawa Friday Mosque.
- DCLVII. Rogo Ruma Friday Mosque.
- DCLVIII. Tsara Friday Mosque.
- DCLIX. Kadana Friday Mosque.

- DCLX. Ayagar Kwari Friday Mosque.  
DCLXI. Alhazawa Friday Mosque.  
DCLXII. Yanoko Friday Mosque.  
DCLXIII. U/Ladan Friday Mosque.  
DCLXIV. U/M. Ladan Friday Mosque.  
DCLXV. Dayaso Friday Mosque.  
DCLXVI. Babbarika Friday Mosque.  
DCLXVII. Agalawa Friday Mosque.  
DCLXVIII. Kofar Fada Friday Mosque.  
DCLXIX. Sabon Layin Hago Friday Mosque.  
DCLXX. Dutsen Bari Friday Mosque.  
DCLXXI. Bakari Friday Mosque.  
DCLXXII. Dan Gwan-Gwan Friday Mosque.  
DCLXXIII. Yaya Bakwai Friday Mosque.  
DCLXXIV. Z/Z/W Friday Mosque.  
DCLXXV. Ay/Tudu Friday Mosque.  
DCLXXVI. Rowan Bago Friday Mosque.  
DCLXXVII. Gangarbi Friday Mosque.  
DCLXXVIII. Sabuwar Unguwa Kaleku Friday Mosque.  
DCLXXIX. U/M. Amadu Friday Mosque.  
DCLXXX. Tsamiya Friday Mosque.  
DCLXXXI. U/Malam Du/K Friday Mosque.  
DCLXXXII. Dama-gari Friday Mosque.  
DCLXXXIII. Unguwar Faki Friday Mosque.  
DCLXXXIV. Kr/Cikin/Gr Friday Mosque.  
DCLXXXV. Yar Madaka Friday Mosque.  
DCLXXXVI. Gajuna Friday Mosque.  
DCLXXXVII. Dutsen Bari Friday Mosque.  
DCLXXXVIII. Katsalle Friday Mosque.  
DCLXXXIX. Taringe Friday Mosque.  
DCXC. Makanfaci Friday Mosque.  
DCXCI. Dan-nana Friday Mosque.  
DCXCII. Tudun Magaji Friday Mosque.  
DCXCIII. Gangarbi Friday Mosque.  
DCXCIV. Sundu Bakin Kasuwa Friday Mosque.  
DCXCV. Wawaye Friday Mosque.  
**25. Karaye Local Government Area.**  
DCXCVI. Kofar Fada Friday Mosque.  
DCXCVII. Karaye City Friday Mosque.  
DCXCVIII. Magaji Hajji Friday Mosque.



- DCXCIX. Kadafa Kwari Friday Mosque.
- DCC. Kadafa Tudu Friday Mosque.
- DCCI. Kafin Dabga Friday Mosque.
- DCCII. Zungurau Friday Mosque.
- DCCIII. Kurugu Friday Mosque.
- DCCIV. Dutsen Amare Friday Mosque.
- DCCV. Bauni Friday Mosque.
- DCCVI. Tudun- Kaya Friday Mosque.
- DCCVII. Dalha Friday Mosque.
- DCCVIII. Daura Friday Mosque.
- DCCIX. Dederi Friday Mosque.
- DCCX. Madobawa Friday Mosque.
- DCCXI. Ma Friday Mosque.
- DCCXII. Yammedi Friday Mosque.
- DCCXIII. Yola Friday Mosque.
- DCCXIV. Kwanyawa Friday Mosque.
- DCCXV. Gurawa Friday Mosque.
- DCCXVI. Dan-Ga-Yaki Friday Mosque.
- DCCXVII. Turawa Friday Mosque.
- DCCXVIII. Roman Kunne Friday Mosque.
- DCCXIX. Jumawa Friday Mosque.
- DCCXX. Gidan Maida Friday Mosque.
- DCCXXI. Dambazau Friday Mosque.

**26. Bebeji Local Government Area.**

- DCCXXII. Bebeji (A) Friday Mosque.
- DCCXXIII. Bebeji (B) Friday Mosque.
- DCCXXIV. Durmawa Friday Mosque.
- DCCXXV. Kofa(A) Friday Mosque.
- DCCXXVI. Kofa(B) Friday Mosque.
- DCCXXVII. Kofa (C) Friday Mosque.
- DCCXXVIII. Gwarmai Friday Mosque.
- DCCXXIX. Gwarmai H/Mowu Friday Mosque.
- DCCXXX. Hayin Gwarmai Ahlus Sunnah Friday Mosque.
- DCCXXXI. Damau Friday Mosque.
- DCCXXXII. Tariwa (A) Friday Mosque.
- DCCXXXIII. Tariwa (B) Friday Mosque.
- DCCXXXIV. Taruwa (B) Friday Mosque.
- DCCXXXV. Wak Friday Mosque.
- DCCXXXVI. Walawa Friday Mosque.
- DCCXXXVII. Ranka Friday Mosque.

- DCCXXXVIII. Rantan Friday Mosque.  
DCCXXXIX. Gargai Friday Mosque.  
DCCXL. Tiga (A) Friday Mosque.  
DCCXLI. Tiga (B) Friday Mosque.  
DCCXLII. Ana-Dariya Friday Mosque.  
DCCXLIII. Kuki Friday Mosque.  
DCCXLIV. C/Biki Friday Mosque.  
DCCXLV. Rahama Friday Mosque.  
DCCXLVI. Tudun Nalomi Friday Mosque.  
DCCXLVII. Bagauda Friday Mosque.  
DCCXLVIII. N/Kuki Friday Mosque.  
DCCXLIX. Yargaji Friday Mosque.  
DCCL. T/Mara Friday Mosque.  
DCCLI. Rantal Friday Mosque.
- 27. Madobi Local Government Area.**
- DCCLII. Madobi(1) Friday Mosque.  
DCCLIII. Madobi (2) Friday Mosque.  
DCCLIV. Madobi (3) Friday Mosque.  
DCCLV. Rikadawa(1) Friday Mosque.  
DCCLVI. Rikadawa (2) Friday Mosque.  
DCCLVII. Gora Friday Mosque.  
DCCLVIII. Kubaraci Bakin Kasuwa Friday Mosque.  
DCCLIX. Kubaraci Cikin Gari Friday Mosque.  
DCCLX. Kafi Friday Mosque.  
DCCLXI. Kwankwaso Friday Mosque.  
DCCLXII. Kanwa Friday Mosque.  
DCCLXIII. Ningawa Friday Mosque.  
DCCLXIV. Chinkoso Friday Mosque.  
DCCLXV. Chikawa Friday Mosque.  
DCCLXVI. T/Wada Friday Mosque.  
DCCLXVII. Jirgwai Friday Mosque.  
DCCLXVIII. Galinja Friday Mosque.  
DCCLXIX. Kafin AgurFriday Mosque.  
DCCLXX. Burji Friday Mosque.  
DCCLXXI. Sabon Garu Friday Mosque.  
DCCLXXII. Kwanar Daburau Friday Mosque.  
DCCLXXIII. Kuburachi Zango Friday Mosque.
- 28. Kura Local Government Area.**
- DCCLXXIV. Kura Friday Mosque.  
DCCLXXV. Takalma Friday Mosque.

DCCLXXVI.	T/Kasuwa Friday Mosque.
DCCLXXVII.	Kofar Yamma Friday Mosque.
DCCLXXVIII.	Danhassan Friday Mosque.
DCCLXXIX.	Kunshama Friday Mosque.
DCCLXXX.	Karfi Friday Mosque.
DCCLXXXI.	Gundutse Friday Mosque.
DCCLXXXII.	Tofa Danga Friday Mosque.
DCCLXXXIII.	Kosawa Imawa Friday Mosque.
DCCLXXXIV.	Sani Marshal Kura Friday Mosque.
DCCLXXXV.	Al-Kalawa Friday Mosque.
DCCLXXXVI.	N/Gun Dutse Friday Mosque.
DCCLXXXVII.	Dan Hassan Cikin Gari Friday Mosque.
DCCLXXXVIII.	Tofa Cikin Gari Friday Mosque.
DCCLXXXIX.	Dukawa Friday Mosque.
DCCXC.	Bugau Friday Mosque.
DCCXCI.	Kawa Friday Mosque.
	<b>29. Garun Mallam Local Government Area.</b>
DCCXCII.	G/Mallam Friday Mosque.
DCCXCIII.	G/Mallam B/Kasuwa Friday Mosque.
DCCXCIV.	Chiromawa Friday Mosque.
DCCXCV.	Chiromawa B/Kasuwa Friday Mosque.
DCCXCVI.	Garun Babba Friday Mosque.
DCCXCVII.	G/Babba Bakin Kasuwa Friday Mosque.
DCCXCVIII.	Kadawa Friday Mosque.
DCCXCIX.	Dakasoye (A) Friday Mosque.
DCCC.	Dakasoye (B) Friday Mosque.
DCCCI.	Sabongari Friday Mosque.
DCCCII.	Dorawar Sallau Friday Mosque.
DCCCIII.	Ya-Da-Kwari (A) Friday Mosque.
DCCCIV.	Ya-Da-Kwari (B) Friday Mosque.
DCCCIV.	Kadawa Kofar Fada Friday Mosque.
DCCCVI.	Kwiwar Tsakiya Friday Mosque.
DCCCVII.	Agalawa Friday Mosque.
	<b>30. Bunkure Local Government Area.</b>
DCCCVIII.	Bunkure Friday Mosque.
DCCCIX.	Dandagana Friday Mosque.
DCCCX.	Gurjiya Friday Mosque.
DCCCXI.	Barkun Friday Mosque.
DCCCXII.	Jalabi Friday Mosque.
DCCCXIII.	Kumurya (A) Friday Mosque.

DCCCXIV.	Kumurya (B) Friday Mosque.
DCCCXV.	Barkun Waje (A) Friday Mosque.
DCCCXVI.	Barkun Waje (B) Friday Mosque.
DCCCXVII.	Kulluwa Friday Mosque.
DCCCXVIII.	Bono Friday Mosque.
DCCCXIX.	Sanda Friday Mosque.
DCCCXX.	Chirin Friday Mosque.
DCCCXXI.	Gwaneri Friday Mosque.
DCCCXXII.	Barnawa Friday Mosque.
DCCCXXIII.	Dundu Friday Mosque.
DCCCXXIV.	Falingo Friday Mosque.
DCCCXXV.	Unguwar Gajeri Friday Mosque.
DCCCXXVI.	Rafewa Friday Mosque.
DCCCXXVII.	Gwamna Friday Mosque.
DCCCXXVIII.	Shiya Friday Mosque.
DCCCXXIX.	Dunkure Friday Mosque.
DCCCXXX.	Dumari Friday Mosque.
DCCCXXXI.	Narki Friday Mosque.
DCCCXXXII.	Satigal Friday Mosque.
DCCCXXXIII.	Sabilurrashad, S/Fegi Bunkure Friday Mosque.
DCCCXXXIV.	Kuruma Bunkure Friday Mosque.
DCCCXXXV.	Gurjiya/Jallorawa Friday Mosque.
DCCCXXXVI.	Marke Friday Mosque.
DCCCXXXVII.	Gwamma Friday Mosque.
DCCCXXXVIII.	Jarnawa Friday Mosque.
DCCCXXXIX.	Gafan Friday Mosque.
DCCCXL.	Dususu Sanda Friday Mosque.
DCCCXLI.	Dambala Friday Mosque.
DCCCXLII.	Makuntiri Friday Mosque.
	<b>31. Tudun Wada Local Government Area.</b>
DCCCXLIII.	Tudun Wada (A) Friday Mosque.
DCCCXLIV.	Tudun Wada (B) Friday Mosque.
DCCCXLV.	Tudun Wada (C) Friday Mosque.
DCCCXLVI.	Jammaje Friday Mosque.
DCCCXLVII.	Sumana Friday Mosque.
DCCCXLVIII.	Yarmaraya Friday Mosque.
DCCCXLIX.	Jeli Friday Mosque.
DCCCL.	Yaryasa(A) Friday Mosque.
DCCCLI.	Yaryasa(B) Friday Mosque.
DCCCLII.	Ruwan Tabo (A) Friday Mosque.

DCCCLIII.	Ruwan Tabo (B) Friday Mosque.
DCCCLIV.	Faskar Ma'aji (A) Friday Mosque.
DCCCLV.	Faskara Ma'aji (B) Friday Mosque.
DCCCLVI.	Faskar Wambai (A) Friday Mosque.
DCCCLVII.	Faskara Wambai (B) Friday Mosque.
DCCCLVIII.	Shuwaki Friday Mosque.
DCCCLIX.	Rugu-Rugu (A) Friday Mosque.
DCCCLX.	Rugu-Rugu (B) Friday Mosque.
DCCCLXI.	Karefa Friday Mosque.
DCCCLXII.	Tanigel Friday Mosque.
DCCCLXIII.	Wuna Friday Mosque.
DCCCLXIV.	Sabon Garin Auduga Friday Mosque.
DCCCLXV.	Yanlabi Friday Mosque.
DCCCLXVI.	Nata'ala (A) Friday Mosque.
DCCCLXVII.	Nata'ala (B) Friday Mosque.
DCCCLXVIII.	Yalwa Friday Mosque.
DCCCLXIX.	Yalwar R/Rugu Friday Mosque.
DCCCLXX.	Yalwan Jita Friday Mosque.
DCCCLXXI.	Yarkawo Friday Mosque.
DCCCLXXII.	Tuku Friday Mosque.
DCCCLXXIII.	Sabon Garin Dalawa Friday Mosque.
DCCCLXXIV.	Kurkujawa Friday Mosque.
DCCCLXXV.	Dalawa Friday Mosque.
DCCCLXXVI.	Dariya Friday Mosque.
DCCCLXXVII.	Burun-Burun Friday Mosque.
DCCCLXXVIII.	Baburi Friday Mosque.
DCCCLXXIX.	Fala Friday Mosque.
DCCCLXXX.	Rufan Friday Mosque.
DCCCLXXXI.	Tukuda Friday Mosque.
DCCCLXXXII.	Jandutse Friday Mosque.
DCCCLXXXIII.	Faru Ruwa Friday Mosque.
DCCCLXXXIV.	Gazobi Friday Mosque.
DCCCLXXXV.	Yar Fulani Friday Mosque.
DCCCLXXXVI.	Daba Friday Mosque.
DCCCLXXXVII.	Nata'ala B/Kasuwa Friday Mosque.
DCCCLXXXVIII.	Dorayi Friday Mosque.
DCCCLXXXIX.	Unguwar Sunusi Friday Mosque.
DCCCXC.	Sabon Garin Auduga Friday Mosque.
DCCCXCI.	Gacha Friday Mosque.
DCCCXCII.	Unguwar Manzo Friday Mosque.

DCCCXCIII. Burdugu Friday Mosque.  
DCCCXCIV. Pan-Dan-Yaya Friday Mosque.  
DCCCXCV. Malamawa Friday Mosque.  
DCCCXCVI. Dogon Kawo Friday Mosque.

**32. Doguwa Local Government Area.**

DCCCXCVII. Riruwai Friday Mosque.  
DCCCXCVIII. Kwando Friday Mosque.  
DCCCXCIX. Doguwa Friday Mosque.  
CM. Yantama Friday Mosque.  
CMI. Doguwa Izala Friday Mosque.  
CMII. Falgore Friday Mosque.  
CMIII. Falgore Izala Friday Mosque.  
CMIV. Dadin Kowa Friday Mosque.  
CMV. Dadin Kowa Izala Friday Mosque.  
CMVI. Makauta Friday Mosque.  
CMVII. Sabuwar Kaura Friday Mosque.  
CMVIII. Rufa'i Friday Mosque.  
CMIX. Bagada Friday Mosque.  
CMX. Dariya Shere Friday Mosque.  
CMXI. Dariya Shere Izala Friday Mosque.  
CMXII. Maganda Friday Mosque.  
CMXIII. Daurawa Friday Mosque.  
CMXIV. Unguwar Natsohuwa Friday Mosque.  
CMXV. Asad Friday Mosque.  
CMXVI. Dogon Kawo.  
CMXVII. Bargi Friday Mosque.  
CMXVIII. Zainabi Friday Mosque.  
CMXIX. Karasa Friday Mosque.  
CMXX. Karasa Izala Friday Mosque.  
CMXXI. Yalwa Friday Mosque.  
CMXXII. Maraku Friday Mosque.  
CMXXIII. Unguwar Tsohon Sarki Friday Mosque.  
CMXXIV. Bahawa Friday Mosque.  
CMXXV. Unguwar Ganuwa Friday Mosque.  
CMXXVI. Hayin Kano Friday Mosque.  
CMXXVII. Tagwaye Friday Mosque.  
CMXXVIII. Tagwaye Izala Friday Mosque.  
CMXXIX. Sabuwar Kaura Friday Mosque.  
CMXXX. Daurawan Zainab Friday Mosque.  
CMXXXI. Garin Burji Friday Mosque.

CMXXXII. Garin Muntsira Friday Mosque.  
CMXXXIII. Garin Kagadama Friday Mosque.  
CMXXXIV. Yalwan Dan Musa Friday Mosque.

**33. Rano Local Government Area.**

CMXXXV. Rano A Friday Mosque.  
CMXXXVI. Rano B Friday Mosque.  
CMXXXVII. Rurum A Friday Mosque.  
CMXXXVIII. Rurum B Friday Mosque.  
CMXXXIX. Yalwa Friday Mosque.  
CML. Kazurawa Friday Mosque.  
CMLI. Kundu Friday Mosque.  
CMLII. Yalwa Friday Mosque.  
CMLIII. K/Garba Friday Mosque.  
CMLIV. Zurgu Friday Mosque.  
CMLV. Buran Friday Mosque.  
CMLVI. Munture Friday Mosque.  
CMLVII. Shangu Friday Mosque.  
CMLVIII. Gana Friday Mosque.  
CMLIX. Saji Friday Mosque.  
CML. Tsohongari Rano Friday Mosque.  
CMLI. Shehu Mai Hula (Kazaurawa) Friday Mosque.  
CMLII. Funkuyi Friday Mosque.  
CMLIII. Madaci Friday Mosque.  
CMLIV. Ruwan Kanya Friday Mosque.  
CMLV. Sabuwar Kaura Friday Mosque.  
CMLVI. Bul Friday Mosque.  
CMLVII. Yawar Friday Mosque.

**34. Kibiya Local Government Area.**

CMLVIII. Kibiya A Friday Mosque.  
CMLIX. Kibiya B Friday Mosque.  
CMLX. Kibiya C Friday Mosque.  
CMLXI. Kure Friday Mosque.  
CMLXII. Chalbo Friday Mosque.  
CMLXIII. Unguwar Liman Friday Mosque.  
CMLXIV. Bacha Friday Mosque.  
CMLXV. Dukku Friday Mosque.  
CMLXVI. Kuluki Friday Mosque.  
CMLXVII. Fancha Friday Mosque.  
CMLXVIII. Tarai Friday Mosque.  
CMLXIX. Kahu Friday Mosque.

- CMLXX. Saya-Saya Friday Mosque.
- CMLXXI. Kibili Friday Mosque.
- CMLXXII. Durba Friday Mosque.
- CMLXXIII. Fammar Friday Mosque.
- CMLXXIV. Unguwar Madaki Friday Mosque.
- CMLXXV. Gunda Friday Mosque.
- CMLXXVI. Kofar Kudu Kibiya Friday Mosque.
- CMLXXVII. D/Durba Friday Mosque.
- CMLXXVIII. Sabon Garin Kuluki Friday Mosque.
- CMLXXIX. Fassi Friday Mosque.

### **35. Wudil Local Government Area.**

- CMLXXX. Wudil A Friday Mosque.
- CMLXXXI. Wudil B Friday Mosque.
- CMLXXXII. Darki Friday Mosque.
- CMLXXXIII. Dankaza A Friday Mosque.
- CMLXXXIV. Dankaza B Friday Mosque.
- CMLXXXV. Indabo Friday Mosque.
- CMLXXXVI. Lajawa Friday Mosque.P
- CMLXXXVII. Utai Friday Mosque.
- CMLXXXVIII. Achika Friday Mosque.
- CMLXXXIX. University of Wudil Friday Mosque.
- CMXC. Dagumawa Friday Mosque.
- CMXCI. Kausani Friday Mosque.
- CMXCII. Jibwis Wudil Friday Mosque.
- CMXCIII. Kanyar Utai Friday Mosque.
- CMXCIV. Dareji Friday Mosque.
- CMXCV. Dadin Kowa Friday Mosque.
- CMXCVI. Makanwaci Friday Mosque.
- CMXCVII. Central Prison Wudil Friday Mosque.

### **36. Takai Local Government Area.**

- CMXCVIII. Kofar Fada, Takai Friday Mosque
- CMXCIX. Imamu Malik Masjid Friday Mosque
- M. B/Masallaci Garandiya Friday Mosque
- MI. Kofar Gidan Sarki Kachako Friday Mosque
- MII. Umar Bin Abdul'aziz Kck Friday Mosque
- MIII. Sunnah Mosque Bakin Kasuwa Kck Friday Mosque
- MIV. Huguma Kofar Fada Friday Mosque
- MV. Kwanar Huguma 2 Friday Mosque
- MVI. Sunnah Kwanar Huguma 3 Friday Mosque
- MVII. Babban Masallaci Langwami Friday Mosque



- MVIII. Babban Masallaci Awazara Friday Mosque
- MIX. Sabon Masallaci Dbd Friday Mosque
- MX. Kofar Fada Durbunde Friday Mosque
- MXI. Shaikhh Jafar Mosque Durbunde Friday Mosque
- MXII. Kofar Fada K/Lafiya Friday Mosque
- MXIII. Kofar Fada Sakwaya Friday Mosque
- MXIV. Kofar Fada Zuga Friday Mosque
- MXV. Sunnah Zuga Friday Mosque
- MXVI. Falali K/Fada Friday Mosque
- MXVII. Kyansha Gari Friday Mosque
- MXVIII. Fafin Wachiyawa Friday Mosque
- MXIX. Karfi Juma'a Mosque Friday Mosque
- MXX. Sawu Kofar Fada Friday Mosque
- MXXI. Diribo Kofar Fada Friday Mosque
- MXXII. Abubakar Sadiq Diribo Friday Mosque
- MXXIII. Tudun Makama K/Fada Friday Mosque
- MXXIV. Bagwaro 1 Friday Mosque
- MXXV. Bagwaro 2 Friday Mosque
- MXXVI. Kayarda Friday Mosque
- MXXVII. Tumbushi Friday Mosque
- MXXVIII. Birnin Bako Friday Mosque
- MXXIX. Shukutu Friday Mosque
- MXXX. Gungara Kuka Friday Mosque
- MXXXI. Kafin Sidda Friday Mosque
- MXXXII. Gamawa Friday Mosque
- MXXXIII. Faruruwa 1 Friday Mosque
- MXXXIV. Kandahar Faruruwa Friday Mosque
- MXXXV. Jigawa Friday Mosque
- MXXXVI. Dambazau Friday Mosque
- MXXXVII. Yada Friday Mosque
- MXXXVIII. Fajewa Friday Mosque
- MXXXIX. Hatsai Friday Mosque

**37. Gaya Local Government Area.**

- MXL. Gaya Old Mosque Friday Mosque
- MXLI. Gaya New Mosque Friday Mosque
- MXLII. Izala Friday Mosque
- MXLIII. Izala Badala Friday Mosque
- MXLIV. Izala New Friday Mosque
- MXLV. Kademi Friday Mosque
- MXLVI. Shagogo Friday Mosque

- MXLVII. Gamarya Friday Mosque
- MXLVIII. Yan Audu Friday Mosque
- MXLIX. Ni'ima Friday Mosque
- ML. Jibawa Friday Mosque
- MLI. Maimakawa Friday Mosque
- MLII. Gwadayi Friday Mosque
- MLIII. Kalahaddi Friday Mosque
- MLIV. Kazurawa Friday Mosque
- MLV. Kassai Friday Mosque
- MLVI. Hausawar Fan'idau Friday Mosque
- MLVII. Hausawar Maimakawa Friday Mosque
- MLVIII. Gidan S/Noma Friday Mosque
- MLIX. Gamoji Friday Mosque
- MLX. Amarawa Friday Mosque
- MLXI. Malamawa Friday Mosque
- MLXII. Jobe Friday Mosque
- MLXIII. Tsaida Friday Mosque
- MLXIV. Fan'idau Friday Mosque
- MLXV. Bangashe Friday Mosque
- MLXVI. Balan Friday Mosque
- MLXVII. Yankau Friday Mosque

**38. Ajingi Local Government Area.**

- MLXVIII. Ajingi Friday Mosque
- MLXIX. Chula Friday Mosque
- MLXX. Dundun Friday Mosque
- MLXXI. Toranke Friday Mosque
- MLXXII. Fagawa Friday Mosque
- MLXXIII. Kara Friday Mosque
- MLXXIV. Bota Friday Mosque
- MLXXV. S/G. Dosa Friday Mosque
- MLXXVI. Kadiri Friday Mosque
- MLXXVII. Balare Friday Mosque
- MLXXVIII. Gurduba Friday Mosque
- MLXXIX. Marita Friday Mosque
- MLXXX. Tilin Friday Mosque
- MLXXXI. Biyamusu Friday Mosque
- MLXXXII. Jiyaiyar Wanzamai Friday Mosque
- MLXXXIII. Dabi Friday Mosque
- MLXXXIV. Gafasa Friday Mosque
- MLXXXV. Kawoni Friday Mosque

MLXXXVI.	Dara Friday Mosque
MLXXXVII.	‘Yanwawa Friday Mosque
MLXXXVIII.	U/Bai Friday Mosque
MLXXXIX.	Gulya Friday Mosque
MXC.	Kunkurawa Friday Mosque
MXCI.	Makarya Friday Mosque
MXCII.	Jiya’ya Friday Mosque
<b>39. Dawakin Kudu Local Government Area.</b>	
MXCIII.	D/Kudu 1 Friday Mosque.
MXCIV.	Jido Friday Mosque.
MXCV.	Dan Bagina Friday Mosque.
MXCVI.	Runa Friday Mosque.
MXCVII.	Dabar Kwari Friday Mosque.
MXCVIII.	Tamburawa Friday Mosque.
MXCIX.	Ana Tamburawa Friday Mosque.
MC.	Fari Friday Mosque.
MCI.	Behun Friday Mosque.
MCII.	Shadai Friday Mosque.
MCIII.	Yar Gaya Friday Mosque.
MCIV.	D/Na’abba Friday Mosque.
MCV.	Talatar Jido Friday Mosque.
MCVI.	Ammar Dawaki 2 Friday Mosque.
MCVII.	Muras Friday Mosque.
MCVIII.	Dawakiji Friday Mosque.
MCIX.	Kamagata Friday Mosque.
MCX.	Gano Friday Mosque.
MCXI.	L/Yargaya Friday Mosque.
MCXII.	Yankatsare Friday Mosque.
MCXIII.	Kode Friday Mosque.
MCXIV.	Dosan Friday Mosque.
MCXV.	Zogarawa 1 Friday Mosque.
MCXVI.	N/Doya 2 Friday Mosque.
MCXVII.	Tsakuwa 1 Friday Mosque.
MCXVIII.	Tsakuwa 2 Friday Mosque.
MCXIX.	Gadar Tamburawa Friday Mosque.
MCXX.	Fan Sallah Friday Mosque.
MCXXI.	Fancin Kwari Friday Mosque.
MCXXII.	Wakai Friday Mosque.
MCXXIII.	Kantsi Friday Mosque.
MCXXIV.	Kogar Kaza Friday Mosque.

- MCXXV. N/Doya 1 Friday Mosque.
- 40. Albasu Local Government Area.**
- MCXXVI. Batayya Friday Mosque.
- MCXXVII. Burburawa Friday Mosque.
- MCXXVIII. Chilori Friday Mosque.
- MCXXIX. Daho Friday Mosque.
- MCXXX. Faragai Friday Mosque.
- MCXXXI. Farantama Friday Mosque.
- MCXXXII. Gagarami Friday Mosque.
- MCXXXIII. Gwagwarandan Friday Mosque.
- MCXXXIV. Hamdullahi Friday Mosque.
- MCXXXV. Hungu Friday Mosque.
- MCXXXVI. Jirago Friday Mosque.
- MCXXXVII. Kalahadi Friday Mosque.
- MCXXXVIII. Kwangwarmi Friday Mosque.
- MCXXXIX. Mangari Friday Mosque.
- MCXL. Panda K/Fada Friday Mosque.
- MCXLI. Baleke Friday Mosque.
- MCXLII. Panda Gabas Friday Mosque.
- MCXLIII. Panda Arewa Friday Mosque.
- MCXLIV. Panda Yamma Friday Mosque.
- MCXLV. Saya-Saya Friday Mosque.
- MCXLVI. S/Gara Friday Mosque.
- MCXLVII. Tsangaya Friday Mosque.
- MCXLVIII. Izala Friday Mosque.
- MCXLIX. Albasu Friday Mosque.
- MCL. Yaura Friday Mosque.
- 41. Kumbotso Local Government Area.**
- MCLI. Kumbotso Town Friday Mosque.
- MCLII. Dan Maliki Friday Mosque.
- MCLIII. Sheka Gidan Leda Friday Mosque.
- MCLIV. Dan Jirima Friday Mosque.
- MCLV. Waratallawa Friday Mosque.
- MCLVI. Wailari Friday Mosque.
- MCLVII. Kureren Sani Friday Mosque.
- MCLVIII. Panshekara Friday Mosque.
- MCLIX. Yan Dako Friday Mosque.
- MCLX. Gwazaye Friday Mosque.
- MCLXI. Murtala Friday Mosque.
- MCLXII. Na'ibawar Gabas Friday Mosque.

MCLXIII.	Unguwar Rimi Friday Mosque.
MCLXIV.	Limawa Friday Mosque.
MCLXV.	Kuyan Ta Inna Friday Mosque.
MCLXVI.	Ciranci Friday Mosque.
MCLXVII.	Sabuwar Gandu Friday Mosque.
MCLXVIII.	Sa'adatu Rimi Friday Mosque.
MCLXIX.	Sabuwar Zarah Friday Mosque.
MCLXX.	Dangwauro Friday Mosque.
MCLXXI.	Zawaciki Friday Mosque.
MCLXXII.	Mariri Friday Mosque.
MCLXXIII.	"Yangizo Friday Mosque.
MCLXXIV.	Parawa Friday Mosque.
MCLXXV.	Na'ibawa Sabuwar Unguwa Friday Mosque.
MCLXXVI.	Tsohowar Zara Friday Mosque.
MCLXXVII.	Maikalwa Friday Mosque.
MCLXXVIII.	"Yan Awakin Kureke Friday Mosque.
MCLXXIX.	Gaida Diga Friday Mosque.
MCLXXX.	Fandanka Friday Mosque.
MCLXXXI.	Danbare Friday Mosque.
MCLXXXII.	Calawa Friday Mosque.
MCLXXXIII.	S/Gandu Mai Mari Friday Mosque.
MCLXXXIV.	Mariri 2 Friday Mosque.
MCLXXXV.	Imamu Malik Gaida Friday Mosque.
MCLXXXVI.	Shekar Medile Friday Mosque.
MCLXXXVII.	Dr. Ado Bayero Gaida By Pass Friday Mosque.
MCLXXXVIII.	Bakin Watari Friday Mosque.
MCLXXXIX.	Shagari Quarters Friday Mosque.
MCXC.	Gwazaye Gangar Ruwa Friday Mosque.
MCXCI.	Police Academy Friday Mosque.
MCXCII.	Wailari Kureke Friday Mosque.
MCXCIII.	As'habul Kahfi Friday Mosque.
MCXCIV.	Shaikh Abubakar Gumi Friday Mosque.
MCXCV.	Gwazaye Unguwar Liman Friday Mosque.
	<b>42. Makoda Local Government Area.</b>
MCXCVI.	Koguna Friday Mosque.
MCXCVII.	Chidari Friday Mosque.
MCXCVIII.	Makoda Friday Mosque.
MCXCIX.	Gagarawa Friday Mosque.
MCC.	Tsamiya Friday Mosque.
MCCI.	Yambawa Friday Mosque.

MCCII.	Mai Tsidau Yamma Friday Mosque.
MCCIII.	Mai Tsidau Friday Mosque.
MCCIV.	Jibga Friday Mosque.
MCCV.	Bare-Bari Friday Mosque.
MCCVI.	Dunawa Friday Mosque.
MCCVII.	Shantake Friday Mosque.
MCCVIII.	Jigawar Satame Friday Mosque.
MCCIX.	Tangaji Gari Friday Mosque.
MCCX.	Ganjin Makoda Friday Mosque.
MCCXI.	Tabo Friday Mosque.
MCCXII.	Kadandani Friday Mosque.
MCCXIII.	Kurna Friday Mosque.
MCCXIV.	Fauriya Friday Mosque.
MCCXV.	Tayi Lafiya Friday Mosque.
MCCXVI.	Gawon Bature Friday Mosque.
MCCXVII.	Tukui Friday Mosque.
MCCXVIII.	Danmarke Friday Mosque.
MCCXIX.	Satame Friday Mosque.
MCCXX.	Sabon Ruwa Friday Mosque.
MCCXXI.	Dan Mai Daki Friday Mosque.
MCCXXII.	Wailare Friday Mosque.
MCCXXIII.	Mallam Salisu Friday Mosque.
MCCXXIV.	Kore Friday Mosque.
MCCXXV.	Jama'ar Hazo Friday Mosque.
MCCXXVI.	Sabaru Friday Mosque.

### **43. Garko Local Government Area.**

MCCXXVII.	Garko Friday Mosque.
MCCXXVIII.	Lamire Friday Mosque.
MCCXXIX.	Dal Friday Mosque.
MCCXXX.	Garwaji Friday Mosque.
MCCXXXI.	Gurjiya Friday Mosque.
MCCXXXII.	Zakarawa Friday Mosque.
MCCXXXIII.	Kumfada Friday Mosque.
MCCXXXIV.	Maida Friday Mosque.
MCCXXXV.	Sargi Friday Mosque.
MCCXXXVI.	Buda Friday Mosque.
MCCXXXVII.	Makaman Kudu Friday Mosque.
MCCXXXVIII.	Narya Friday Mosque.
MCCXXXIX.	Katsumari Friday Mosque.
MCCXL.	K/Malamai Friday Mosque.

MCCXLI.	Karfau Friday Mosque.
MCCXLII.	G/Ali Friday Mosque.
MCCXLIII.	Tsakuwa Friday Mosque.
MCCXLIV.	Sarina Friday Mosque.
MCCXLV.	K/Chiri Friday Mosque.
MCCXLVI.	Sanni Friday Mosque.
MCCXLVII.	Makadi Friday Mosque.
MCCXLVIII.	Rawon Friday Mosque.
MCCXLIX.	Fammadai Friday Mosque.
MCCL.	Daru Arqam Fammadai Friday Mosque.

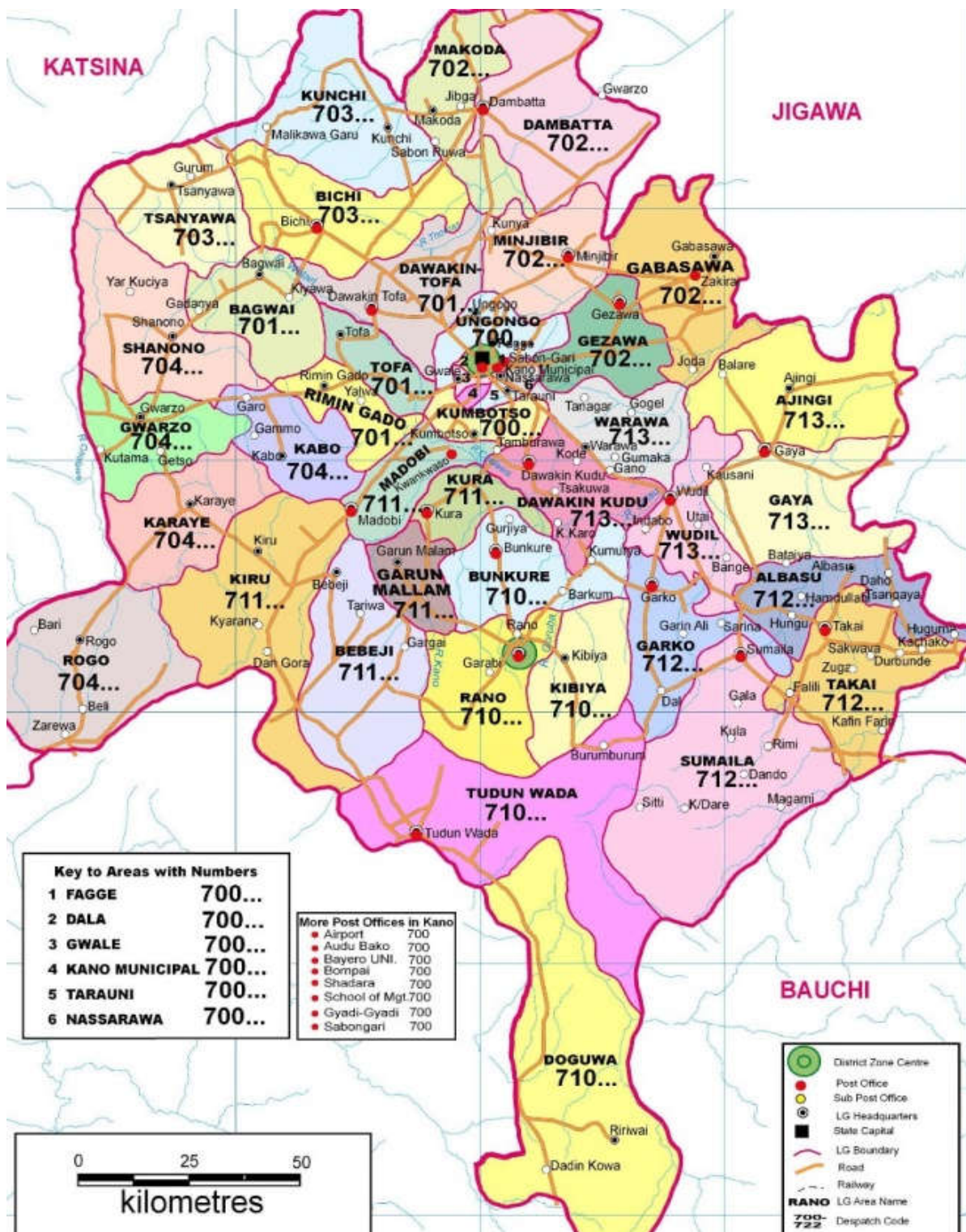
#### **44. Sumaila Local Government Area.**

MCCLI.	Sumaila Friday Mosque.
MCCLII.	Tsohon Ma'aji Friday Mosque.
MCCLIII.	Magami Cikin Gari Friday Mosque.
MCCLIV.	Rimi Cikin Gari Friday Mosque.
MCCLV.	Bingi Friday Mosque.
MCCLVI.	Kanawa Friday Mosque.
MCCLVII.	Bango Friday Mosque.
MCCLVIII.	Gunnabus Friday Mosque.
MCCLIX.	Dakumbal Friday Mosque.
MCCLX.	Farin Dutse Friday Mosque.
MCCLXI.	Dingamu Friday Mosque.
MCCLXII.	Baji Friday Mosque.
MCCLXIII.	Kwajale Friday Mosque.
MCCLXIV.	Yakaduna Friday Mosque.
MCCLXV.	Tukunda Friday Mosque.
MCCLXVI.	Sansani Friday Mosque.
MCCLXVII.	Kaja Friday Mosque.
MCCLXVIII.	Dando Friday Mosque.
MCCLXIX.	Gajiki Friday Mosque.
MCCLXX.	Kwangoro Friday Mosque.
MCCLXXI.	Gala Friday Mosque.
MCCLXXII.	Garfa Friday Mosque.
MCCLXXIII.	Rumo Friday Mosque.
MCCLXXIV.	Kula Friday Mosque.
MCCLXXV.	Gediya Friday Mosque.
MCCLXXVI.	Beta Friday Mosque.
MCCLXXVII.	Massu Friday Mosque.
MCCLXXVIII.	Gani Friday Mosque.
MCCLXXIX.	Dagora Friday Mosque.

MCCLXXX.	Matugwai Friday Mosque.
MCCLXXXI.	Kantudu Friday Mosque.
MCCLXXXII.	Burmunawa Friday Mosque.
MCCLXXXIII.	Sitti Friday Mosque.
MCCLXXXIV.	Riyi Friday Mosque.
MCCLXXXV.	Zamba Friday Mosque.
MCCLXXXVI.	Gandarma Friday Mosque.
MCCLXXXVII.	Dambazau Friday Mosque.
MCCLXXXVIII.	Giginya Biyar Friday Mosque.
MCCLXXXIX.	Nufawa Friday Mosque.
MCCXC.	Madobi Friday Mosque.
MCCXCI.	Gomo Friday Mosque.
MCCXCII.	Mako Friday Mosque.
MCCXCIII.	Bagagare Friday Mosque.
MCCXCIV.	Sumaila (B) Friday Mosque.
MCCXCV.	Rimi (B) Friday Mosque.
MCCXCVI.	Beta (B) Friday Mosque.
MCCXCVII.	Gomo (B) Friday Mosque.
MCCXCVIII.	Dagora (B) Friday Mosque.
MCCXCIX.	Bitai Friday Mosque.
MCCC.	Galagandi Friday Mosque.
MCCCI.	Sansani Friday Mosque.
MCCCII.	Magami (B) Friday Mosque.

## APPENDIX II





### APPENDIX III

### STRUCTURED INTERVIEW

1. Contribution of Friday Mosques in society.
2. Contribution of Friday Mosque Imamship in society.
3. Number of Mosque In whole Kano state.
4. Number of Mosque in Each LocalGovernmentArea.
5. The Mosque built by Government.
6. The Mosque built by Emirate Council.
7. The Mosque built by Community.
8. The Mosque built by Individuals.
9. Average Age of Imam of Friday Mosque.
- 10.Level of Qualifications.
- 11.Number of Congregation.
- 12.Average Age of Participants.
- 13.Average Number of Participants.
- 14.Source of Income of Imams.
- 15.Source of Income of Mosques.
- 16.Development of Friday Mosques.
- 17.Development of Friday Mosque Imam.
- 18.Problems of Imams.
- 19.Problems of Mosques in terms of repair and maintainance.
- 20.Imams and Mosque as a security in terms:

- I. Funeral prayer.
- II. Wedding Fatiha.
- III. Naming ceremony.
- IV. Preaching.
- V. Teaching.
- VI. Judgement.
- VII. Discipline.

21. The total number of Friday Mosques open by the Emir of Kano with dates.

NAME	AGE	OCCUPATION	PLACE OF INTERVIEW	DATE	TIME
Abdullah Sani Abdullah	75	Lecturer/Imam of Kano City central Mosque	At his office, Bayero University Kano, new site.	10/02/2015	12:15pm
Abdullah Nazifi Abdullah	72	Deputy Imam of Kano City central Mosque	No. 187 soron dinki quarters, Kano municipal.	24/08/2014	4:20pm
Abdullah Abdul'qadir Abdullah	57	Farmer/chief Imam of Karaye central Friday mosque	At his residence Torankawa karaye Local Government.	7/09/2014	10:45am
Abdullah Fadhlu Abdullah Almajiri	61	Teacher/chief Imam of Taiba Friday mosque	At his residence No. 503 fagge D.	22/08/2014	3:30pm
Abdullah kabiru Abdullah	54	Teacher/Deputy Imam Normansland central Friday mosque	Normans land Friday Mosque Fagge.	23/08/2014	2:12pm
Abdullah Habib Imam Abdullah	45	Civil servant/chief Imam Gezawa central Friday mosque	At his residence No. 24 Kofar Arewa, Gezawa.	23/08/2014	11:55am
Abdullah Hamza Abdullah	45	Farmer/chief Imam Garko central Friday mosque	Makwalla Zangon kaya ward Garko	15/08/2015	1:23pm
Abdullah Mukhtar Abdullah	80	Farmer/chief Imam Tsanyawa central Friday mosque	Makera, Tsanyawa local Government	29/08/2015	5:30pm
Abdullah Muhammad Abdullah	40	Teacher/chief Imam Doguwa central Friday mosque	Nil	1/12/2015	3:30pm
Abdullah Nazifi Abdullah	65	Farmer/chief Imam Tudun wada central Friday mosque	Central Friday mosque	30/1/2015	5:00pm
Abdullah Sulaiman Abdullah	46	chief Imam Rogo central Friday mosque	Nil	30/11/2015	4:45pm
Abdullah Tukur Abdullah	67	Retired civil servant/chief Imam Sumaila central Friday mosque	Durumin Iya, late Magajin Gari residence	26/11/2015	9:45am
Abdullah Ahmad Abdullah	76	Secretary of Waje Friday Mosque	Fagge Local Government secretariat	1/12/2015	12:00pm
Abdullah Usman Abdullah		chief Imam Gwarzo central Friday mosque	Nil	31/8/16	9:57am

### List of Informants