

**ASSESSMENT OF THE CONTRIBUTION OF USTADH MUHAMMAD SANI HARUNA
TO THE DEVELOPMENT OF MUSLIM COMMUNITY IN ANKPA, KOGI STATE.**

BY

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NSU/ARTS/MA/ISL/025/15/16**

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NIGERIA.**

DECLARATION

I hereby declare that this dissertation has been written by me and it is a report of my research work. It has not been presented in any previous application for any degree. All quotations are indicated and sources of information specifically acknowledged by means of references.

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DATE

CERTIFICATION

The dissertation “**Assessment of the Contributions of Ustadh Muhammad Sani Haruna to the Development of Muslim Community in Ankpa, Kogi State**” meets the regulations governing the award Master of Arts (M.A) degree of the School of postgraduate studies, Nasarawa State University, Keffi, and is approved for its contribution to knowledge.

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DEDICATION

I, Shuaibu Odiniya, hereby dedicate this project to my Uncle, Late Muhammad Sani Igomu.

ACKNOWLEDGMENTS

In the name of Allah, the Beneficent, the Merciful. May His mercies and blessings be upon our beloved Messenger (SAW), his household, companions and those who follow his path till the last hour. I equally thank Him for making it possible to put this piece of work together.

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ABSTRACT

This Dissertation which is titled “Assessment of the Contributions of Ustadh Muhammad Sani Haruna to the Development of Muslim Community in Ankpa L.G.A, of Kogi State” is a historical fact that Ankpa is one of the cities in Nigeria renowned for Islamic scholarship. This is due to the influx of Islamic scholars from far and near who find Ankpa ambience congenial for Islamic propagation and cultural enlightenment. Thus, the establishment of numerous Islamic educational institutions of learning Arabic and Islamic studies turns the city to be a cynosure and stronghold of cultural heritage of Islam. Ustadh Sani is one of the rare gems of Ankpa scholars whose personality is the focus of this research due to his remarkable role of providing educational opportunities for Muslim children from kindergarten up to tertiary level. The study adopted the historical research method. Data were obtained by using interviews and were properly presented in the data analysis. Finding of the study showed that Ustadh Sani has contributed greatly to the development of Islam in Ankpa. Thus, the research generally examines the position of Islam in Ankpa in its ancient and present periods. It also discusses the personality profile of Ustadh Sani and his contribution to the development of Ankpa Muslim community of Kogi State including the challenges faced by the proprietor. In Conclusion, it is made as part of recommendations in this research work that government should show positive response to the need of the private Islamic educational institutions because they contribute seriously to development of educational sector in the country.

CHAPTER ONE INTRODUCTION

1.1 Background to the Study

Islam as a complete way of life has a set of goals and values which surround and guide all spheres of human endeavour and this includes: Faith and moral conduct, *Ibadat* (act of worship), business and economic life, international law, military affairs, social, political, educational, and cultural well-being of man. This is because all human interactions are interdependent, and the Islamic way of life is in line with the injunctions of Allah. Allah gave human beings the Sharī‘ah to serve as man’s law on earth through Prophet Muhammed (S.A.W.). So that man can establish and live in terrestrial-paradise (Ahmed 5).

Man, according to the Qur’ānic account, is accorded pre-eminent position by Almighty Allah (S.W.T) over many of His creatures; Allah said:

And verily we have honor the children of Adam provided them with transport on land and sea, given them for substance things Good and pure, and conferred on them special favours above a great part of our creation (Q 17: 70).

The Divine grace which man enjoys is not unconnected with mental faculties and potentialities bestowed upon him (Ismail 17). That is why the Qur’ān describes this unquantified favour of wisdom and knowledge as abundant goodness. Allah says:

He granteth wisdom, to whom He pleaseth, and he to whom wisdom is granted receiveth indeed a benefit overflowing, but none will grasp the message But men of understanding (Q 2:269).

‘Wisdom’ as mentioned in the Qur’ānic reference means the knowledge and understanding of the Qur’ān and the *Sunah* and the enabling of one to speak and act in the correct and right way (Abdulsalam 1).

Hence, this calls attention to the role which the men of religion continue to play in the dissemination of knowledge. Momoh (28) asserts that scriptural religion to be specific is the first vanguard of inculcation of literacy championed by the Prophets of Allah and their respective followers. From the time of Prophet Idris (A.S) to the last Prophet Muhammad (S.A.W,) there were series of scriptural revelations transmitted from one generation of mankind to another. This lends credence to the position which knowledge acquisition occupies in the religion of Islam on historical reference. The Qur'ānic revelation began with exhortation on pursuit of knowledge (Jamiu 39). Allah said:

Proclaim (Read) in the name of thy Lord and cherisher who created, created man, out of a (mere) clot of congealed blood, proclaim! And thy lord is most Bountiful, he who taught (the use of) the pen, Taught man that which he knew not (Q 96:1-5).

Abdulsalam states that the house of the Prophet's companion Arqam as well as the Prophetic mosque in Madinah were places of learning for the early Muslim generation as similarly expressed that the post Prophetic era of the Abbasid period witnessed the establishment of Nizamiyyah academy in Baghdad which turned out great learned men in history (Abdulsalam 39).

In the latter centuries, the West African countries flourished with several Islamic educational institutions of global repute one of such institution is Sankore University of Timbuktu in Mali. In Nigeria, many Islamic philanthropic personalities established educational institutions to promote the golden heritage of Islamic scholarship and its cultural civilization. Ustadh Sani is one of those whose contributions to Islam are not only on imparting of knowledge to the younger generation but also development of Islamic manpower towards the achievement of Islamic consciousness and awareness on a

grand scale. It is on this note that it is discernible to a rational mind as Shaibu stated that Islam is a religion of knowledge, not of conjectures, superstitious belief and fictions (Shaibu 5).

Furthermore, Islam today is creeping into nooks and crannies of Ankpa and its environs and its promulgation is great even in the area that are under the control of Christianity, as Islam is neither an alien religion nor only an Arab religion. United States of America as a country today is rated high among the countries where Islam is fast growing (Nàsiru 1). Consequently, this research revolves around the contributions of Ustadh Sani to the development of Islam in Ankpa in particular and Igalaland in general. Allah, the Lord of honour and glory, said:

So their Lord accepted of them (their supplication and answered them) “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in my cause, and fought and were killed (in my cause). Verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in paradise), a reward from Allah and with Allah is the best of rewards (Q3: 195).

The Prophet (SAW) is reported to have said:

Whoever strives to up-lift the words of Allah is Jihad fissabilillah (Bukhari, vol.5, No. 445, 501).

Moreover, many of the above Muslim scholars and organizations had made incalculable contributions in one way or the other to the development of Islam in Nigeria at large. However, example of such persons in Igala land worthy of mention is Ustadh Muhammad Sani Haruna, who is popularly known as Ustadh Sani, who had made frantic efforts to the progress of Islam in Ankpa in particular and Igalaland in general (Abdul 76). Allah the Lord of Honour and glory whose territory is without frontier, said;

And who is better in speech than he who (say; my Lord is Allah (believes His Oneness))” and then stand firm (act upon his order), and invites (men) to Allah (Islamic Monotheism) and does righteous deed, and says; I am one of the Muslims (Q41:33).

According to Al-Qaradawi (25), Islam was understood by the best generation of the best Islamic nation. The companions and those who follow them sincerely and devotedly were praised by Allah and His Prophet”.

1.2 Statement of the Problem

The society today and Ankpa in particular seems to have forgotten the instructions of Allah on what they are to do to inherit paradise and what would lead them to hell fire that is why ustaz Muhammad Sani Haruna is striving to protect people from all forms of moral decadence. Commonly the issues in our society today among others are: the abuse of *Hijab*, free-mixing of the opposite sexes particularly in public, showcasing luxuries even at Islamic functions which often lead to competition and rivalry; indecent use of ornaments, oppressing members by leaders, adultery and fornication, using Islamic organization as an avenue to gather troop to gain wordly materials out of it.

It is on this note that this research is considered imperative to be embarked upon by examining the activities of Ustadh Sani and assessing the level of his conformity and compliance with the true preaching of Islam. The extent to which Ustadh Sani followed the true intent of his establishment and his set goals need to be examined and thoroughly assessed in line with the time line whether it is achievable or not.

In view of the above, this research will appraise thoroughly the activities of Ustadh Sani in line with the aim and objectives which are expected to be in agreement with the Islamic injunctions upon which his establishment is built.

1.3 Research Questions

The research questions to be addressed in the work are:

1. What was the role of both indigenous and foreign scholars to the development of Islam in Ankpa?
2. Who is Ustadh Sani Haruna?
3. How effective is Ustadh Sani's *Da'awah* methodology?
4. What are the impacts of Ustadh Sani Haruna's sermons on the Muslim Youths?
5. What are the challenges encountered by Ustadh Muhammad Sani Haruna in his contribution to the development of Islam in Ankpa?

1.4 Aim and Objectives of the Study

The aim of this research work is to assess the contributions of Ustadh Muhammad Sani Haruna to the development of Ankpa Muslim community in Kogi state of Nigeria with the following objectives: to expose his areas of excellence or otherwise, while necessary attention will be paid to areas that need to be adjusted. The study has the following objectives, which include:

1. To give brief history of Ankpa Local Government Area.
2. To explore the biography of Ustadh Sani.
3. To assess and analyse the contributions of Ustadh Sani to the development of Islam in Igala land with particular reference to Ankpa.
4. To examine the challenges he encountered in the course of his mission.
5. To acknowledge the factors that influenced the growth of Arabic and Islamic studies teaching and learning in Ankpa with reference to Ustadh Sani.

- 6 To come up with suggestions and recommendations that would be of benefit to tackle the observed shortcomings.

1.5 Significance of the Study

In every aspect of human endeavour, any research carried out is nothing but an attempt to show the importance the exercise holds for the individual, associations and society at large: Similarly, this research serves as an information, reservoir and data base to students and researchers of Arts, Sciences, management etc. expanding their frontier of knowledge particularly in Islamic field. The findings of the research could provide a base for planning and national decision making in our School system. It will also guide decision makers in determining what aspect of teacher duties in the school needs to be modified or altered. The researcher's theme is to provide the basis for other people in other disciplines and areas to conduct a similar research in their areas of study especially on the contributions of learned personalities to their locality. His document a research that will be available as record for all the sons and daughters of Igala land to enrich their literature and add to their knowledge.

1.6 Scope of the Study

In this study, the research areas shall be limited to Ustadh Muhammad Sani Haruna and other Islamic Scholars in Ankpa Muslim community in their course of Islamic Propagation generally. The research shall also delve into the personality and profile of Ustadh as well as the management and administration of his educational institutions. It will also cover the areas of challenges facing his institutions. However, the other Arabic and Islamic institutions existing in Ankpa apart from the one founded by the Ustadh are

beyond the scope of this research work. Also biographical study of Islamic scholars that contributed immensely to the development of Islamic education in Ankpa as well as detailed analysis of their scholarly efforts are beyond the limitation of this research work.

CHAPTER TWO LITERATURE REVIEW

2.1 Conceptual Framework

This exercise is considered broad and paramount in this dissertation report; it solicits for the reader's understanding of specialized terms of sociology used in diverse respect to communicate our findings. However, the researcher intended to make a glossary of the major terms, which shape and give meaning to the theme.

The major variables that are related to this research work are clearly identified and discussed in order to have the real picture of the findings and to reflect their true meaning in the study.

Ustadh, Muslim and community are viewed from different angles and the researchers have given many views.

2.1.1 Concept of Ustadh

Gibb & Kramers, (853) asserts, that Ustadh is a derivation of an Arabic word "Ostād" which means a dept scholar or an experti in a certain subject. Common usage for the word Ustadh in modern standard Arabic is Professor on a tenure-track appointment. An Assistant professor is known as Ustadh *Musā'id*, an Associate Professor as an *Ustadh Mushārik* and a full Professor as an *Ustadh*.

Haruna in his work: *Fruits of Islamic Jurist* define Ustadh as the higher class teacher. He further explain that the Prophet commanded us to treat people with due respect, especially those with knowledge. Each individual should only be given the amount of respect he truly deserves. Imam Muslim writes in the beginning of his masterpiece, *Sahīḥ Muslim* "the man of high status should be given the respect to which he is entitled and the

one with a low level of knowledge should not be elevated above his status. Every person should be given his due respect and should be honoured according to his status. It was narrated by ‘Ā’ Ishah that she said: the Messenger of Allah command us to place all people in their due stations (i.e., give people due respect) (Haruna M.S 1, 17).

2.1.2 Concept of Development

Development can be referred to as to grow or cause to grow and become more matured, advanced, or elaborate, start to exist, experience or possess. It can also mean the systematic use of scientific and technical knowledge to meet specific objectives or requirements. It is also an extension of the theoretical or practical aspects of a concept, design, discovery, or invention.

The process of economic and social transformation that is based on complex cultural and environmental factors and their interactions or the process of adding improvements to a parcel of land, such as grading, subdivisions, drainage, access, roads, utilities (Haruna M R. 23).

2.1.3 Concept of Community

Kramers (853-854); Defines community as Ummah. In the first period of Islam, the Muslim communities are called Muslim Ummah. Just as the earlier Messengers and admonishers of Allah had been sent to their Umma of the past, so Prophet had been sent to the Ummah of this present time. He had now been given the task of transmitting the Divine message to the Arab Ummah which had hitherto been neglected in order to show them the way to salvation. As Allah says:

And a Community among you would be advising people for good, warning people to stop evils, these are the ones to get big reward Q3:104.

Kramers further gave history of Prophet Muhammad (S.A.W) that after he has finally broken off relations with the pagan Meccans and migrated with his followers to Madina, he created a new community there.

2.2 Review of Previous Studies

Babalola's work on "*The Advent and Growth of Islam in West Africa*" is relevant to this work as it discusses the growth and development of Islam in some West African countries, the growth of Islam in Nigeria, the factors that facilitated its growth are specifically discussed in the work. The role played by imperialists in the history of Islam and the nationalist resistance to such effort and the zeal Muslims showed regarding Islamic education (75). However, the significant interest of this work is the section where the author discussed the contributions of indigenous scholars to the growth of Islam in Nigeria but he did not discuss the scholars in Ankpa that is why this work is important.

Yunus's work on "*Growth, development of Islam in Igala Land Problem and Prospects*" is relevant to this work, as it discusses the ceremonies, festival, syncretism and Islamic practices in Igala Land. It also discussed the economic, political problems and prospects of Islam in Ankpa (Yunus 102). Relevant to this work is the section the author devotes to the future of Islam as seen from the efforts of some Muslims today especially the young movements that are coming up with various organizations towards propagating the religion of Islam. It is observed that the work did not cover the aspects of the two *I-id* festivals in Islam, for that the work is hereby recommended for further study.

Oloyede's work on "*Islam in Nigeria: A Century of National Islamic Societies*". The significant interest of to the researcher is the section where the author discussed the

contribution of Islamic organization to national development (Oloyede 17). The work did not discuss the contribution of Ankpa scholars to the development of Islam in Nigeria specifically as well as the contribution of Ustadh Sani to the development of Islam.

Clarke worked on “*West Africa and Islam: A study of Religion Development from the 8th to the 20th century*”. The work does not discuss the implication of indigenous religions to Islamic development; the work is useful to this research especially in the area where Islam in Ankpa was discussed as part of Nigeria thereof (Clarke 57). However the development of Islam in Ankpa was not discussed.

Hiskett wrote on “*The development of Islam in West African*”. He discussed factors that are responsible for the growth and development of Islam in West Africa. He also discussed the challenges that faced the development of Islam as well as its encounters with traditional religions in West Africa. The contribution of scholars to the development of Islam in the West Africa and the role of the traders in spreading Islam (Hiskett 63). Hiskett’s work is useful to this work as it throws light on the teething problems Islam faced upon its introduction to the west African people and how they adapted their belief system to the religion, but the development of Islam in Ankpa was not specifically discussed.

Mbiti in his “*Introduction to African Religion*” discussed an understanding of African religion, but of particular interest to this work is where the author highlights the various Islamic scholars that contributed to the development of Islam in West Africa (Mbiti 73). But he did not discuss the role of Ustadh Sani to the development of Islam.

Hunwick wrote on “*Shari’ah in Songhay*”; discussed the growth and development of Islam in West Africa, he give vivid sketches of the syncretic practices engaged by the

rulers and biography of the famous scholars of West Africa and their contributions to the development of Islam (Hunwisk 73) of particular interest to this work is the section devoted to the growth and development of Islam in West Africa. The aspect of the is paramount to this work in order to serve as a parameter to judge the contribution of Ustadh Muhammad Sani Haruna to the development of Islam in Ankpa.

The scholars in Ankpa played significant role in the development of Islam and its spread to every part of Ankpa to worship and other villages. The following provides an overview of the literature on some of those scholars.

Abdulkerim has written on the contributions of Sulaiman Adem to the growth of Islam in Ankpa, Kogi State”. He discussed the brief history of Ankpa, Islamic civilization the growth of Shari’ah and Islamic belief in Ankpa (Abdulkerim 32). The work has been considered as the major source of information on Islam in Ankpa but it does not discuss the advent and development of Islam in Ankpa.

An article entitled “*Ishaq Ojibogo*” published in Al- Ihsan news magazine discusses the development of Islam in Ankpa (Cimcon 15). But the work is historical in nature and it does not discuss the geographical location of Ankpa.

Abdulmajeed wrote on “*The contributions of Yunus Abdullahi to the Growth of Islam in Eburaland*” and is paramount to this work because both of them are from the same State. Ankpa is not the focus of this work but the element of contribution to the development of Islam is not left out in the work. He discussed the establishment of Arabic School Mind College, the contribution of scholars to the growth of Shari’ah, views of Yunus on politics and Islam credit has to be given for its deep rooted explanation on the history of

Ebira (Abdulmajeed 17). But the work does not discuss the geographical location of Ebira land.

Zakariyyau's work on "*The contribution of Idris Abdullahi to Islamic Manpower Development in Ankpa Kogi State of Nigeria*" is useful to this work because he discussed the factors that aid the spread and development of Islamic in Ankpa, role of early Muslim shelters in Ankpa, the role of commercial activities in the spread of Islam in Ankpa, establishment of Islamic scholar (Zakariyyau 21). But he did not discuss the geographical location of Ankpa.

2.3 Theoretical Framework

According to Advanced Learners Dictionary (1995), theory is a set of properly argued ideas intended to explain facts or events (Hornsby 1237).

According to Advanced Learners Dictionary (1995), Frame work is a set of principles or ideas used as a basis for one's Judgments and decision (Hornsby 469), Louw quoted essential English Dictionary that a theory is a set of ideas, based on evidence and careful reasoning, which offers an explanation of how something works or why something happens (Louw 63). There does not however, exist only one theory that is universally accepted by all developmentalists or researchers, nor is there one theory that explains all facets of assessment of the contribution of scholars to the development of Islam.

Any research is supposed to be anchored on a number of theories which are genuine to the subject under study. Such theories also serve as guide in the prediction and control of events in the course of human social interaction. Theories enable researchers to arrive at true explanations of social phenomena (Haruna M.S. 2, 38).

Attention is however drawn here to four of such theories considered relevant to the present study. These are:

1. Social learning theory
2. Rational Emotive theory
3. Theory of Bureaucracy by Max Lubber
4. Paigetian cognitive approach

1. Social Learning Theory:- The social learning theory was propounded by Albert Bandurs in (1963). The theory puts up the concept of reciprocal interaction which states that the individual influences his environment while the environment in turn influences the individual. In the same vein, Qur' ān says:

Verily never will Allah change the condition of a people until they change it themselves (Q13:11).

Thus a person in a friendly environment would learn friendliness which he could transfer to another environment (Haruna M.S. 1, 36). In the glorious Qur' ān, Allah says:

All who obey Allah and the apostle are in the company of those on whom is the grace of Allah of the Prophets (who teach), the sincere (lovers of truth), the witnesses (who testify), and the righteous (who do well): Ah what a beautiful fellowship (Q4:69).

The social learning theory believes that human beings are to be seen as highly active and self-regulating and are capable of imposing goals and aspirations on him. According to the theory, people can learn the characteristic. Behavior that makes up their personality through observation and imitation (Haruna M.S. 1, 36).

Therefore this study is hinged on this theory because the study focuses on the assessment of the contribution of Ustadh Sani to the development of Islam, looking at the core ingredients of the study, its emphasis on individual contribution to learning and organization for goal attainment.

Therefore, this theory is relevant and related to the present study because both social learning theory and its study on the assessment of the contribution of Ustadh Muhammad Sani Haruna are aiming at a goal attainment.

Sequel to saying of Allah in the Glorious Qur' ān:-

Can you say literates are equal to illiterates? (Q39:9).

In another quotation, Allah says:

Nor should the believers all forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them that thus they (may learn) to guard themselves (against evil), (Q9:122).

2. **Rationale Emotive Theory:** - This theory was formulated by Albert Elits (1962). It is one of the cognitive oriented theories. The cognitive theories talk about mental process, ability to see things in their proper perspective in relation to healthy and unhealthy personalities otherwise called logical and illogical individuals. The major contributions of Elits was showing how individuals make themselves disturbed with irrational belief learned from the society in general and significant others in particular (Redmond 17). He outlined some rationale thus:
 - i. In order to feel worthwhile, a person must be competent in all possible respect,
 - ii. An individual must be loved and approved by almost everyone.

- iii. One needs to depend on other and to rely on someone stronger than one self.
- iv. There is a perfect solution to human problems and its essentials to find it.

Based on the above assumptions about the Rational Emotive Theory, the researcher is addressing Assessment of the contribution of Ustadh Sani in Islam and it agrees in the assumption of the concept of Emotive Therapy on the mental process. On the assessment, the contribution focuses on mental and brain work of Ustadh Sani. The evaluation is directed towards the task attempted; therefore this study is anchored on this theory (Chinweuba 41).

In the glorious Qur' ān, Allah says:-

And it is who spread out the earth and set there on maintains stading firm, and (flowing) rivers: and fruit of every kind he made in pairs, two and two: He draweth the night as a veil over the day. Behold, verily in these things there are signs for the who subjects thing in to rational thinking (Q13:3).

- 3. Theory of Bureaucracy by Max Weber:** - This theory emanated from what has been known as bureaucrats which basically comprises system of official rules and regulations.

It was propounded by Max Webers and concerned with legitimate authority Ogunu (2001) who asserts that Max Weber described types of authority as follows.

- a. Traditional authority where acceptance of those in authority arises from tradition and customs.
- b. Relation on Legal authority where acceptance arises from loyalty to and confidence in the personal qualities, of the ruler.
- c. Relation legal authority where acceptance arises out of the person in authority as built by the rules and procedure of its organization (Ilo 25).

Based on the above assumption about the nature of Bureaucracy and in view of the problem, the researcher is addressing assessment of the contribution, of Ustadh Sani to the development of Islam in Ankpa.

Assessment focuses on the contribution of his personality in his charismatic personality and acceptability of the mental efforts to the society, therefore this study is hinged on this theory.

Qur' ān reads:

“Say O Allah! Lord of power (and rule) thou givest power to whom thou pleasest, and thou strpprest off power from whom thou pleasest: thou endue with honour whom pleasest, and thou bringest low whom thou pleasest: in thy hand is all Good verily over all things thou hast power (Q3:26).

4. The Piagetian Cognitive Approach: - Jeans Piaget (1895-1980) was a Swiss psychologist who applied his knowledge to Biology, philosophy, logic and psychology to the study of children as play. He ultimately transformed people's perceptions about the way children think and behave. Piaget indicated that a child's thinking about moral dilemmas qualitatively differs from adults (Abrams 56).

He found that young children regard rules as fixed and absolute. They believe that rules are handed down by adults or by Good and that they cannot be changed. Older children understand that rules are not sacred and absolute but that they are devices which human use to get long cooperatively in everyday interaction with one another. His interest was not as much whether children can solve problems correctly or accurately but in why they behave in certain ways, aid the types of reasoning that motivates them. He was thus interested in how children think (Pratto 75).

One of the assumptions of his theory on moral development is that it is dependent on the cognitive maturity of the child, because for a child to be able to distinguish between right and wrong he or she must be capable of proper judgment, which a direct outcome of his/her is reasoning. Children, who are not intellectually matured, e.g. those in the sensory-motor stage, should not be held responsible for their inability to make moral decisions, because during this phase, they mainly learn through trial and error. From his observations he concluded that cognitive or intellectual development takes place in different stages. Each stage represents a qualitative change from one type of thought or behavior to another, such stage theories have contained characteristics: all individuals go through the same stages in the same order, even though the actual time may vary from one person to the other, making any age demarcation only approximate. Each stage builds on the previous one and constructs the foundations for the one that follows (Ellemer 25). Piaget distinguished between the following four major stages through which human cognitive development progresses:

- i. The sensory-motor stage (birth to two years): infants acquire knowledge about the world through their senses and their motor activity. The infant learns by means of trial and error and simple problem-solving. The major cognitive acquisition during this stage is the realization that the world is a permanent place and that people, places and things continue to exist even when they are out of view.
- ii The pre-operational stage (two to seven years): during this stage the child develops a representational system and uses symbols such as words to represent people, places and events, the child's thinking and behavior are still immature. Because of his or her egocentric nature, the child has difficulty considering other people's points of view.

- iii. The concrete-operational stage (seven to eleven years): the child begins to understand and uses concepts that help him/her to deal with the immediate environment. He or she can solve problems logically if they are focused on actual things and events in the here and now. The most important cognitive skill that is acquired is conservation, which is the realization that two things that started off the same remain the same even if they are made to look different, as long as nothing has been added or taken away from them.
- iv. The formal-operational stage (twelve to fifteen years): the child can think in abstract terms and deals with hypothetical situations. He/She is able to consider many possibilities and solve complex problems in a systematic way. Not until adolescents have attained the formal-operational stage can they reach the highly advanced stages of moral development. People have to be capable of abstract reasoning to understand development principles (Louwi 14).

This theory is relevant and related to the present study, because people have to be capable of abstract reasoning to understand that a town like Ankpa has to move from one stage to another that is why the theory is mostly hinged on the assessment of the contributions of Ustadh Sani to the development of Islam in Ankpa.

Qur' ān attests to this by saying:

It is He who has created you from dust then from a sperm-drop, then from a leech-like clot; then does He get you out (into the light) As a child: then lets you (Grow and) reach your age of full strength; then lets you become old though of you there are some who die before; and lets you reach a term appointed; in order that ye may learn wisdom (Q40:67).

In another quotation Allah says:

Man We did create from a quintessence (of clay); then We place him as (A drop of) sperm in the place of rest, firmly fixed; then We made the sperm into a clot of congealed blood; then of that clot We made A (foetus) Lume; then We made out of that lump bones and clothed the bone with flesh; then We developed out of it another creature, so blessed be Allah, the Best to create (Q23:12 – 14)

CHAPTER THREE RESEARCH METHODOLOGY

3.1 Research Design

The study was designed to examine the contributions of Ustadh Sani to the development of Muslim community in Ankpa, Kogi State. The study is adopted as a historical research; it is a sectional study which examines whether or not the nature of the effort of Ustadh Sani's commitment has significant impact on the performance of Ankpa people. The information obtained from interviews to be conducted would therefore form the major data to be analyzed.

Research design, according to Zakariyyau, is a process of arriving at a dependable solution to the problem through planned and systematic collection, analysis and interpretation of data (Zakariyyau 25).

3.2 Populations, Sample and Sampling Technique

The researcher used the Muslim men and women in Ankpa, Local Government Area of Kogi State, in carrying out this investigation and the whole population is three hundred and twentyfive (325).

A sample is a portion of the population being studied, and drawn through a definite procedure. The study employed a multistage random technique. First Ankpa metropolis purposively based on their accessibility to the researcher. The second stage was random selection of (10) major centres within the Ankpa vicinity, namely: Emere, Ejegbo, Ikanegbo, Okenyi, Abache, Owele, Ochinobi, Ojielanyi, Opulega and Ojogobo all in Ankpa Kogi State. 200 out of the number are men while 125 are women.

The random selecton can further be broken down based on the available vicinity in Ankpa L.G.A. This is illustrated in the table below:

Name of Vicinity	Number of Respondent
Emere	37
Ejegbo	32
Ikanegbo	32
Okenyi	32
Abache	32
Owele	32
Ochinobi	32
Ojielanyi	32
Opulega	32
Ojogobi	32

The above sample style is adopted to make it easy for the researcher to use the result from the study to determine the stand of the larger population.

3.3 Method of Data Collection

Historical analytical method of research is adopted for this study. It is the type of research that describes ‘what was’. In other words it employed scientific method of inquiry to describe and analyse past events. The main purpose of historical research is to discover certain facts that may be helpful in understanding the past and the present and to some extent predict the future (Zakariyyau 8).

This research work would be carried out by using both primary and secondary sources. Primary sources include: Al-Qur’ ān, Hadīths, consensus of the Muslim scholars as well as data collection from documented materials on the activities of Ustadh Sani. The researcher also conducted oral interview with other stake holders in Ankpa and the

Ustadh himself. While secondary sources include internet, website, relevant textbooks, magazines and academic works in similar and related filed.

3.4 Technique for Data Analysis and Model Specification

The researcher through the historical and analytical method analyses critically the problem under study and assesses, every concept objectively in order to point out the relevant ideas from the study and reveal the mistakes, misunderstandings etc.

In addition, the researcher puts in summary, the findings from the analysis of the study by mentioning the importance of the work and specific areas where it may rightly guide people and how the work is different from others and contribution to the existing knowledge.

3.5 Justification of Methods

In the study, the survey research design adopted led to gathering useful information since it involves field research work which would make it easier for the researcher to assess any disclosed fact from the respondents. The sources of data collection employed were useful in evaluating any presented reports in the study.

CHAPTER FOUR

DATA PRESENTATION AND DATA ANALYSIS

4.1 Data Presentation

This Data presentation deals with Historical Background of Ankpa, Geographical Location of Ankpa, Brief History, and Development of Islam in Ankpa, Biography of Ustadh Sani, Analysis of his efforts in education factor, the effectiveness of his Da'wah methodology, the impact of Ustadh Sani Haruna's sermon on youths, General observation on the contribution of Ustadh Sani to Islam in Ankpa, and Challenges experienced by Ustadh Sani in Da'wah.

This chapter also deals with the data that were obtained through general observation as well as questionnaire and content analysis. A total of 325 questionnaires were administered to various people within Ankpa Muslim community in Kogi State. 310 of these questionnaires were returned. It is considered that this percentage is significantly valid for this analysis. Therefore, the analysis was carried out on the 310 questionnaires that were returned.

The questionnaires were distributed at random to ensure that people from various profession participated, various educational backgrounds and qualifications; therefore there was a wide coverage in the questionnaire administration. The use of tables and percentages employed in describing the data collected.

4.1.1 Historical Background of Ankpa

According to an informed account, Ankpa is one of the oldest vibrant settings that has always put them on a collision course with the traditional headquarters, Idah, by early 1945, Ankpa had started evolving from individualistic lifestyle that was in vogue in

prehistoric times. The people are not idle, laziness is not tolerated and that is why the upsurge in criminality in recent times in the area has been frowned at by those who know the history of the people of Ankpa (Abdul 26). Apart from the loamy soil, the city and the people around, the area enjoy they are blessed with of fertile soil and balanced ecosystem, buoyant evergreen vegetation, streams from where river Anambra River has its source, provides healthy sunshine and rainfall. In their markets, locally produced food items like yams, cassava, cassava flour, banana plantain, fruits, vegetables, tomatoes, and pepper are in abundance. However, due to urban drift and nonchalant attitude of the youths and able-bodied men towards farming in recent times coupled with attitude towards quick money, one cannot say fully if the potentials of agriculture and home grown effort towards acquiring wealth is being tapped (Haruna M.R 26).

Ankpa, like all other community settings, has patriarchal monarchy and had series of rulers since inception, but the one commonly referred to, is Ejeh Ankpa Alhaji Yakubu Adaji, in whose reign people say they witnessed a lot of development. The dominant language spoken include Igala and Hausa, why some speak other languages because of commercial activities which took them to some parts of the country notably Igbo land, Idoma land and Tiv land among other parts (Adegbe 102).

4.1.2 Geographical Location of Ankpa

Ankpa Local Government area (L.G.A) is between Omala and Olamaboro Local Government Areas which formed the former Ankpa Division. Thus, Ankpa has common boundaries with the following L.G. As Omala L.G. lays to the North, Olamaboro to the

South, Dekina Local Government to the West, East of Ofu as well as its wards and districts (Okwoli 26).

Ankpa is located in Kogi State, one of the Local Governments that were removed from Benue State in 1991 to form Kogi State along other local government areas which were relocated from Kwara. Within the centre of Ankpa are Ogaji, Owele, Ochinobi, Ojielanyi and Opulega are towns. The history of Ankpa like some other ancient towns is based largely on oral tradition.

Furthermore, in terms of land area, Ankpa districts cover a space of about 200km, while in terms of population it is the biggest city in Igalaland and second largest Local Government in Kogi State, (Boston 56). Ankpa lies in an undulating landscape from the East (of the Imabolo River valley) to the West is part of the Udi hills that stretched from Enugu and extended Northwards. The city stretches from the Anambra (Imabolo) River valley across the wide slope to the western crest overlooking the river valley from the Antuwo hills. The township terminates at Angwa Ogebe which forms the peak of the hill and gradually falls in to the Eastern level land that continues to Oallaho and stretches to Ikoja areas. Ejegbo lies to the North where the hill also terminates and a semi low land continues across Emere to the Enjema villages. The South boundary is marked by Ojelayi village (Haruna M.S. 2, 11).

4.1.3 Brief History, Advent and Development of Islam in Ankpa

One of the major royal provinces in Igalaland is Ankpa. The founder of Ankpa, Prince Atiele left Idah in protest after being robbed of the throne by his brother Ayegba Oma'Idoko. This is the reason why of all the provinces in Igalaland, Ankpa is the only

place where there is an attempt to challenge the seniority of the Idah branch of the royal clans (Edimeh 75).

However, if reason should prevail, it would be seen that the continuation of this ancient protest is detrimental to the unity and development of Igalaland. Whatever happened in the past, it must be recognized today that the uniqueness of the Atta's position is derived from his being the heir to the insignia of office instituted by Ayegba Oma'Idoko. And undoubtedly this is the king generally recognized as the founder of the political structure of the Igala Kingdom (Armstrong 86).

Similarly, Idah retains a unique position in Igalaland. Thus, the physical association between the ancestors and shrines of the royal dynasty makes it impossible for the shift of the traditional political leadership of Igalaland from Idah. Finally, it should be noted that in Igalaland, there were royal descent groups whose genealogy placed them before Ayegba. Examples include the clans that hold the titles of Ochai Atta and Ahcanya Atta. These traces direct descent from Idoko, they father of Ayegba. Like the descendants of Atiele, they had their own hereditary titles whose holders were confirmed by the Atta. "Yet, members of this clan recognize and respect the position of Ayegba's heir. This is the same attitude expected of Atiele's descendants (Braima 35).

Be that as it may, when Atiele decided to occupy his own land he travelled until he came to the present Ankpa. The date of Atiele's arrival in Ankpa was sometimes between the end of the 17th century and the beginning of the 18th. He met several kindred groups prominent among which were Ejegbo and Ubelle. Even though they put up a fight, Atiele was able to conquer them and lay the foundation of his kingdom. Atiele's death was

followed by succession disputes. While Oguchekwo emerged the winner, some of his brothers fled and eventually founded chiefdoms. Three of his children founded the chiefdoms of Adanawo, Onoja and Aba. However, the fission of the Adanawo lineage has increased to four; the lineages that provide candidates for the stool of Onu Ankpa. They are Onoja (based in Abache), Ikoja (Acharane), Aba (Ofugo) and Ojogobi (Ojogobi) (Boston 73).

The confirmation and investiture to the Onu Ankpa stool is done by the Atta. His salutation is Doga. His functions included the maintenance of law and order ensuring the economic and social well being of his chiefdom as well as being the highest judicial and administrative authority of the province. The Onu Ankpa appointed and awarded titles to subordinate councilors from among members of the ruling clans. These include:

1. Aboko Onu Ankpa
2. Agenyi Onu Ankpa
3. Odoma Onu Ankpa
4. Ochai Onu Ankpa (Ishaq 38).

In addition, there is another group of titles whose holders were responsible for the Ankpa earth shrine as well as the funeral rites of the Onu. In this way, they were important in the succession process. This is because, unless they completed the funeral rites of the former Onu, the incoming one could not take office. These titles were.

5. Achadu Onu Ankpa
6. Achadu Agukele
7. Olobu Onu Ankpa

8. Anawo Onu Ankpa (Onu Ejegbo) (Attah 26).

The Onu Ejegbo was responsible for the Erane (earth shrine). And while the Achadu Onu Ankpa sewed a leopard's skin around the deceased Onu's coffin, the Olobu and Achadu Agukele carried it to the grave. The importance of this set of title holders could also be seen in the fact that they had to give their recognition to the Onu Ankpa on his arrival from investiture at Idah (Edimeh 107).

In terms of climate, Ankpa has one of the best weather in this part of central Nigeria, temperatures range between 28⁰-36⁰ Celsius which make it quite equable and cool. The annual average rainfall range is from 45-50 CM in the 1960s, a temperature as low as 20°C were recorded in Ankpa by Catholic weather station at the Sacred Heart Primary School during some typical hamattan weather (Adegbe 35).

Moreover, the main soil type in Ankpa is the alluvial sandy soil which accounts for the excess soil erosion and gully formation in the township. The soil is so porous that even after heavy rain, it takes only few minutes for the water to be absorbed in to the soil. One major advantage of the porous soil of Ankpa however is that mosquito is rare since standing water is also rare agriculturally, the alluvial sandy soil has very fertile conditions especially in the virgin forest areas and slopes in the valleys. Moreso, in terms of vegetation Ankpa district is covered with dense, tropical forest only as far back as the 1960s, but due to human factors. Like Agriculture, Deforestation, bush burning, human settlement and timber logging, Ankpa is now mostly woody savanna but to the Western area in the suburb and hinter land. Particles of rain forest formation exists on hilly terrans mostly in the Acharane and Atuma areas (Haruna M.R. 36).

Economically, Ankpa town no doubt, is a commercial centre. There is no any specific day that commercial activities will not be taking place in Ankpa central market. Occasionally, most of the people in Ankpa township are traders and transporters. Agriculture is another main occupation of the people, through their subsistence Agriculture. Yams, cassava, beans, bambara-nuts, bene-seed (sesame), millet and sorghum are produced for both commercial and domestic purposes. A lot of fruits and vegetables are cultivated in Ankpa. Here mangoes of different varieties, oranges and pawpaw are grown in abundance. In recent times many farmers take to the cultivation of tomatoes, okra and pepper which are easier to farm and yield more money for the average farmer (Attah 76).

Similarly, the main cash crop in Ankpa is palm produce and it can easily be said that Ankpa is one of the leading producers of quality palm oil in Igalaland. Indeed a place like Ikanekpo and Etutekpe derived their name from palm oil, moreover, cashew has in recent times become important cash crop of the people of Ankpa, most especially Ejinya, Okenyi, Ogaji, Ebakpoti etc. The crop flourishes mainly during the dry season and terminates during the early rains (Edimeh 26).

The Islam is a complete way of life revealed in the Arabian Peninsula through the seal of Prophets, Prophet Muhammad (S.A.W), it is a turning point in the history of human race (Doi 95). This is because the Islamic religious dispensation is liberation of a man from bondage and abyss of spiritual darkness, ignorance and barbarism to the light of recognition of Allah as the only deity that is supreme and which requires absolute obedience and submission to His will. Hence, Islam, through its revolutionary ideology makes lasting imprint on every community of human beings, despite the rebellious

attitude and insubordination of man to extinguish the light of Islamic faith. Allah has guaranteed the preservation of Islam till the end of the world and its protection from its adversaries. Almighty Allah said:

Fain would they extinguish Allah light with their mouths, But Allah will not allow, But that His light should be perfected, even though the unbelievers may detest it. It is He who hath sent His Apostle with guidance and the Religion of truth, proclaim it over all religion, Even though the Pagans may detest it (Q. 9:32-33)

For Almighty Allah to say they want to extinguish Allah's light with their mouth has two meanings as follows: First the old fashioned open oil lamps were extinguished by being blown with the mouth: the unbelievers would like to blow out Allah's light as it is a cause of offence to them.

Secondly, false teachers and preachers distant the message of Allah by the false words of their mouth. Their wish is to put out the light of truth for they are people of darkness; but Allah will perfect His light, i.e make it shine all the brighter in the eyes of men. His light in itself is ever perfect. But it will penetrate the hearts of men more and more and so become more and more perfect for them, every religion which commends itself widely to human beings and lasts through some space of time has a glimpse of truth in it. But Islam is the perfect light of truth. As greater light, through its own strength outshines all lesser lights, so will Islam outshine all else, in spite of the displeasure of those to whom light is an offence (Ali 449).

Ishaq in his work quoted Raji that Islam forms the watershed between the ancient and modern world. It is the time that history should put its record straight and the birth of Islam according to him should be regarded as the dawn of modern age (Ishaq 9).

It is however pertinent to mention that the emergence of Islam in Arabia is a catalyst to the Islamic action process of the other parts of the world. The early Muslim generations were keen and observant to the Prophetic injunctions of spreading the message of Islam to neighbouring countries and remote areas. This accounts for the introduction of Islam to North Africa by some companions of the Prophet notably Amr bun' As, and `Uqbah bn Naf'I as posited by (Zakariyyau 38).

These were not unconnected with the trading activities, itinerant preaching and the Jihad embarked upon by the Muslim conquerors to extirpate Shirk and establish the Islamic systems of government. Reheem maintains that West Africa had contact with Islam through the Da'wah activities of the Muslim traders from North Africa and the success of Islam in North Africa, Maghrib and Andalusia, also, the new trade routes between North Africa and West Africa that were opened facilitated the spread of Islam to West Africa (Ishaq 9).

Furthermore, Ishaka quoted Abdulrahman Doi thus:

The trade routes served as a significant factor that brought the Northern part of Nigeria in connection with Islam. He similarly expressed that Islamic relations with North Africa and Western Sudan, the political influence came to Hausa people of Nigeria from many directions such as: the pilgrim traffic, trade relations with North Africa and Western Sudan, the political influences of Songhai and Bornu and through the itinerant scholars. He however asserts that Islam did not make real impact until after the early nineteenth century when the Jihad of Uthman Dan Fodio took place (Ishaq 9).

Almighty Allah willed to librate the people of Ankpa Muslim community from bondage and abyss of spiritual darkness, ignorance and barbarism to the light of Islam that is why He brought the indigenous and nonindigenous scholars so that Islam can be passed to the people of Ankpa.

Role of some Prominent Scholars toward the Propagation of Islam in Ankpa

The indigenous and nonindigenous the stranger's scholars in Ankpa played significant role in the development of Islam and its spread to every part of Ankpa township and other villages. The scholar who do that could be categorically stated as follows:

1. Kanawa Scholars
2. Kastina Scholars
3. Nupawa Scholars
4. Daura Scholars
5. Yoruba Scholars
6. The Indigenous Scholars

1. **Kanawa Scholars:** The advent of Islam to Ankpa is dated back to the 14th century by Shehu Sherifu Abubakar, who came from Kano, and settled in Angwa Ede, later his brother Muhammad who was a preacher, a teacher and a slate carver (Allo) joined him. Both of them started teaching the pupils the recitation of the Glorious Qur' ān. Chief Oguchekow, the then traditional ruler of Ankpa demanded for special prayer for the progress and peace of his land, which he did. Thereafter, chief offered him one of his daughters in marriage, After some time, Sherifu Abubakar inclined to leave the palace with this wife and students because of some traditional rites, observed by his father-in-law which may hinder his Islamic activities, He then relocated to another place near Ede Market which is presently known as Angwa Ede, though, the Ede market is no more in existence (Haruna 3, 15).

This continued for a very long time before the modern day Islamic institution started to spring up in Ankpa and other parts of Igalaland e.g Dekina, Umomi, and Idah and it was from these areas that Islam promulgated over the nooks and crannies of Igala land. The

people of Ankpa looked at the activities of the Islamic scholars and fully welcome the ideas. The Islamic Scholars started encouraging their children to attend the local Mallam school. Sherifu Abubakar established a well-institutionalized Da'wah activity in Ankpa and some local Mallam schools. They started propagating Islam within the main towns, and its environs.

As time went on many other Hausa scholars who were also traders came from Zaria, Nassarawa and Niger to settle in Ankpa. They established many Islamic schools called *Makarantan Allo*, such as Makarantan Mallam Gedo, Mallam Umar, Makarantan Ate Ojo-onugba and others. This continued before the modern day Islamic institutions started to spring up in Ankpa and other parts of Igala peninsular (Haruna 20).

- 2 **Kastina Scholars:** The second group of scholars that came to Ankpa are Mallam Ibrahim Aliyu from Katsina who entered Ankpa with his brother Musa. They started with calling people to the way of Allah, building of Mosques, establishing the Qur' ānic School and praying Friday Salat and other religious activities that can promote Islam. According to Ibrahim Ishaka, he noted that Ibrahim Aliyu was the first person that brought Islam to Ankpa, his preaching then mostly was to the King of Ankpa then Adaji to embrace Islam, many people brought their children to him and he thought them the Qur' ān (Suleman Abdulwahab oral interviewed).

He was the leader of Hausa and Imam as at that time. Those that came from Idah for the special Prayer for Attah visited him at that time according to Ibrahim Ishaka (Baba Ayije). All this happened in the 11 century (Amstrong, 102). Mallam Ibrahim Aliyu moved from Kastina to Keffi, from Keffi to Dekina and he sent his brother from Egume

to Ankpa and he sent his brother Usman Danwandara to Ogugwugu for religious activities. His then means of survival was farming and praying for people (Illim tib). This is to tell us that, he was among the Hausas that brought Islam to Ankpa and Igalaland as a whole (Dauda 18).

3 Nupawa Scholars: The third group of people that came to Ankpa was Muhammad Idris and his elder brother the Vice Imam Mallam Ibrahim Aliyu. When Imam died he became the second Imam of Ankpa since the inception of Islam in Ankpa as a whole. He had a mosque, Qur' ānic school and first person to establish the Arabic school in Ankpa. He preached from one place to another for the progress of Islam in Igalaland, he graduated many students from different parts of Igalaland. Some of them are Ademu Musa from Imane, Suleiman from Imane, Alhaji Yusufu Omonu Amodu Odagba (Dauda Ibrahim oral interviewed).

4 Daura Scholars: The fourth group of scholars that came to Ankpa was that of Bello Mikaila from Daura, the deputy Imam of Muhammad Idris Onugba, (Nupe). He had a Qur' ānic school, Madarasatu for Advanced Learning Students in Islam and he graduated many students from different parts of Igalaland and preached for the progress of Islam. Among his children are Menigi and Musa Bello. When Imam Bello became sick, his son Musa was the one that assisted him. When he died, Musa became Imam and then carried on every activities of his father. As an Imam and the teacher teaching Qur' ān, conducting wedding, naming ceremony and other religious activities became compulsory for him (Ibrahim oral interviewed).

Also, worthy of mention, is Suleiman Adamu the present Imam of Ankpa. He acquired knowledge from a great scholar Shahu Yusufu Lokoja at the secondary level with higher Islamic studies and then proceeded to Medina for his first degree. He established Qur' ānic school together with Madarasatu, preaching in every nook and crannies of the Local Government and the state. He is the Imam of Council of Imam and Ulama in Kogi State and that is why some people describe him as Imams of Kogi State. He is the proprietor of College of Arts and Islamic Studies and has two Tafsir centres in the month of Ramadan, one in the Central Mosque Ankpa in the afternoon and another one is in his compound after 8:00pm. He performed all duties of Imam by conducting wedding, naming ceremony and settling dispute between Muslims brother and sisters (Gbobe 28).

- 5 **Yorubas Scholars:** The fifth group to be mentioned is the Yoruba scholars who have contributed to the development of Islam in Ankpa. In this case, the pen of the researcher can not forget Late Alhaji Amuda who was the first Yoruba that settled in Ankpa before other people migrated to meet him. He settled in Ankpa before the Nigeria Civil War, Late Alhaji Idris Olukoba and Alfa Abdulsalam Muhammed Buhari were formally settled at Ubegwas before Civil War started in the year 1966. They migrated to Idah and when the Ibos started bombing the place they migrated to Ankpa in 1967. Alfa Abdulsalam Muahmad Buhari, popularly known as Alfa Yaji Ankpa became the first Imam of Yoruba of Ankpa. He prayed five daily prayers in the Mosque and also taught the Qur' ān. His Qur' ānic school is for both Yoruba and Igala students from different parts of Igalaland. Among his students are Fajri-deen and Salisu Haruna (Dauda 65).

Alhaji Abdulhameed Afinowi the Oba (Chief) of Yoruba Ankpa is the person that takes care of all Yorubas in Ankpa now since he is the leader of all Yorubas. He was among those that migrated from Begwa to Idah and from Idah to Ankpa 1967. From 1967 till date, three Qur'ānic teachers have taught in the Yoruba Mosque in Ankpa. They are; Alfa Abdulsalam Muhammad Buhari, Alfa Suleiman Salifu and Alfa Abdul-azeez Ambali Mustapha and Late Alhaji Idris Olokoba popularly known as (S.M.O) who was born in 1923 at Uke Ekeju compound, Lakaba Oja Kwara State, He died in 2003 (1923-2003), At Age 80 years, (S.M.O) means Sikemi Oluwa (Allah help me). This marked the end of the non indigenous categories that contributed to the development of Islam in Ankpa (Alfa Abdulsalam Muhammad Buhari, Alhaji Abdulhameed Afinowi, Abdul-Azeez Ambali) (Ishaq 73).

- 6 The Indigenous Scholars:** The researcher categorized the scholars in Ankpa into five groups as follows:
- a. Ankpa Centre Scholars
 - b. Eastern Regions Scholars
 - c. Western Regions Scholars
 - d. Southern Region Scholars
 - e. Northern Region Scholars

Ankpa Centre Scholars: Among the scholars of Ankpa centre is Late Mallam Gedo who basically face Qur'ānic school he taught many both indigenous and non-indigenous scholars. His students were spread in Igalaland. Worthy of mentioning here are Abdulrahman Idris and Muhammad Idris from Bida Niger State. Muhammad Idris gave birth to Alhaji Abubakar General while Abdulrahaman gave birth to Natala. This

group of people was in Ankpa long before soldiers returned from Adolf Hitler War. Yakubu

Zakariyau Owele is one of their students as well as Faruk Usman, they dedicated their time for teaching of Qur' ān and preaching for the progress of Islam. Among them were Mallam Mekerefi, Mallam Umoru Baribari and Mallam Menigi (Meningi Bello orally interviewed).

Also very important to be mentioned is Shaik Zakariyau Yakubu Owele who acquired both western and Islamic education. He obtained his degree of Bachelor of Arts in Arabic Language and Literary studies from Kogi State University, Anyigba, Nigeria. He started doing his Tafsir from 1980 to 1996 from Arabic to Igala. Before he started doing this Tafsir (exegesis), it was a scholar from Bebeji Kano that used to do the Tafsir. He also has Tafsir Centre at Owele Central Mosque from 2006 till date, Ojeke from 2008 to 2010. All these are in the month of Ramadan. Shahu Zakariya Owele was also a sole proprietor of Owele Islamic Primary School, in Ankpa which focused on Qur' ānic and Illim education known as *Maahdl-Ada-bu-wal-fiqh Islam*. It is the institute of Arts and Islamic theology; the school was fully transferred to its permanent site on 5th January 1973 at Owele Ankpa. Other subjects in primary school were taught (Ishaq 76).

In this category, the personality of Hajiya Titi Saba and Hajiya Rabi Iqra is highly commendable. Both of them were women of Global repute who have made numerous impacts on the lives of the Muslims women within and outside the vicinity of Ankpa region, both of them have Qur' ānic schools where old women will go and learn the Qur' ān and they graduated many women in year. They called scholars to come and

teach those women Qur' ān and in the month of Ramadan and invited scholars for Tafsir (Exegesis) in that centre. Also, Ustadh Al-Qadi Salihu Musa Ubele is the person in charge of Tafsir (exegesis) in that centre (Achor 56)

Hajiya Rabi established a complete Islamic Nursery and Primary School for children of Muslim to come and learn.

Presently, Alhaji Jibrin Yakubu together with Council of Imam and Ulama have contributed to the development of Islam by establishing College of Arabic and Islamic studies at Ankpa with Jamatu Nasirul Islam Primary School. These are great contributions to the development of Islam. Some of those students graduated who from College of Arabic and Islamic Studies Ankpa are Shuaibu Odiniya, Salihu Zakariyyau, Zakariyyau Abdullahi, Dawudua Ibrahim, Fatima Salihu, Aliyu Yakubu and Ishaka Ibrahim. He also has Qur' ānic School in his compound that graduated many students and built a mosque for five daily prayers (Abdullahi 56).

Also Late Shaikh Yusufu Egah the branch proprietor of Young Muslim Congress (YMC) in Ankpa, contributed immensely to the development of Islam in Ankpa. Among the students of that college is Ustadh Muahmmad Sani Haruna, the Provost of Al-Hikma College of Education Ankpa. The school was established in 1980 by Late Yusufu Egah who died in the late 2016. May Allah have mercy on his soul, Amin (Mallam Ishak, oral interview).

One other person that needs recognition is Late Shekh Alhaji Abdul Madaki Angwa popularly known as Baba Kola. He has contributed to the development of Islam, built a mosque for Juma'at and five daily prayers. He taught the Qur' ān to students and

organized Tafsir in the month of Ramadan. And he died around 1997, infact he has made numerous impacts on the lives of people. May Allah forgive his shortcomings Amin. Among his students is Ustadh Salihu Andullahi Angwa (Basir 46).

However, the history of the Islamic scholars in Ankpa can not be complete without mentioning Late Shekh Abu Anawo-Ogene of Okenyi who died on February 2017. As a result of his immense contributions to the development of Islam in Ankpa, he graduated many students of Qur' ānic studies among them is Ustaz Salihu Angwa. He also leads five daily prayers in the mosque (Haruna M.R 56).

Next to be considered is Ustadh Salihu Abdullahi Angwa who obtained his B.A Hons degreed in Arabic Language and literary studies from Kogi State University Anyigba. Nigeria. He is a well known Islamic preacher. He does Tefsir (exegesis) of the Qur' ān in the month of Ramadan. He has a Qur' ānic school and Makaranta Illim (higher Islamic School) and a Chief Imam of Al-Hikma college of Education Ankpa, Kogi State. Another scholar is Ustadh Muhammad Rabiu Tahiru who is a great preacher, teacher of Qur' ān and Mederasat School. Of more scholars is Suleiman Okpapala Angwa, a teacher of Islamic studies and a caller to the way of Allah (Idris Jibrin, oral interview).

Also Ustadh Tanimu Angwa a caller to the way of Allah, has Qur' ānic school and he taught Illim (higher students in Islamic Studies). Similar is Ustadh Abdul Hameed Inye, who has Qur' ānic school, teaching madarasat and calling people to the way of Allah. Among the people that contribution to the development of Islam in Ankpa cannot forget is Late Mallam Yakubu Omale Akaya Ona-Ogaji. He has a Qur' ānic school, madarasat

and mobile jihadist in Ankpa, and he later died around 2016, (Yahaya 36). Other scholars include: Mallam Ibrahim Yamusa who has a Qur' ānic school and a mobile Jihadist, a teacher of Islamic studies in Ankpa. Alfa Zakariya Okenyi who is popularly by known as Alfa Yaji because he studied from Yoruba land so he cannot fluently speak Igala again. He is a mobile Jihadist. Alhaji Sule Onugba, also he has a Qur' ānic school, built a mosque for five daily prayers and other contributions for the development of Islam. Imam Salihu Zakariyyau who has a Qur' ānic school also teaches Illim (higher Islamic Studies) and an Islamic Studies teacher. Zakariyyau Abdullahi, teaches Qur' ān in his compound together with makaranta Alo and host of others. This marked the end of Ankpa central scholars (Dauda Ibrahim, oral interview)

Eastern Region Scholars: In the eastern part of Ankpa, the first person to be mentioned in this region is Late Mufesiru Mallam Audu Ajobe, the earliest indigenous scholar to start Tafsir. He taught Illim and has a Qur' ānic school, did Tafsir (exegesis) of the Qur' ān in Ejeh Palace for over thirty years and many other places. In this group among the first mufesimu in Igala land is Late Alhaji Sule Okpokwu who has contributed immensely to the development of Islam, and has a Qur' ānic school and also impacted knowledge to higher students of Islam. In this category is Sheykh Salihu Okpobagwu Ajobe who has contributed immensely to the progress of Islam. And he has a Qur' ānic school (Odiba 26).

Similarly Ustadh Harun Okaba, is an expert in terms of the use of Arabic poem for admonition purpose. He has Qur' ānic school and also taught Illim (Higher Islamic

Studies) in his compound, Abu Ademu Onu Ojokwu also has a Qur' ānic school, and is a mufesirun himself. He has immensely contributed to the development of Islam (Ishak 38).

Onu Omalabu also contributed to the development of Islam. Akpa OFe oro Ojokw who is a mufesirun and he taught both Qur' ānic and Illim in his compound and preached Islam to any group of people that invited him (Yakubu 29). However, Ustadh Yusufu Seke Ojokwu who is a mobile Jihadist, has a Qur' ānic school, and Makaranta Illim (Higher Islamic learning) and also a mufesirun. Worthy of mention is Ustadh Idris Jibrin Angwa Sanu Ojokwu who acquired both western and Islamic Educations. He obtained his Degree of Bachelor of Arts (B.A Hons) in Arabic Language from Bayero University Kano, he has Qur' ānic school in his compound, markaranta Illim (higher Islamic studies), a proprietor of primary school as well as College of Arabic and Islamic Studies Ojokw and did Tafsir in Ankpa and many other places in the month of Ramadan (Abdul M.O 75).

Some other scholars have played significant role in the development of Islam in this region through public preaching. Examples include Mallam Bello Kaduna and Ustadh Tizani Otukpo all from Akunu Ojoku (Idrish Jibrin in interview).

Western Region Scholars: The western scholars have contributed greatly to the development of Islam in Ankpa. Worthy of mention is Dr. Bala Ikanekpo who has an Islamic Primary School, Qur' ānic School Islamic Hospital, and Mosque for five daily prayers and is supporting public preaching for keeping Islam rolling. In this category is

Mallam Hussaini Opulega who has a Qur' ānic school in his compound, mosque for five daily prayers, and Imam leading prayers and a mobile preacher (Gbobe 38). Also, to be mentioned is Shaykh Muhammad (Momodu) Ikanekpo, who has his mosque for five daily prayers, using Arabic poem for preaching, people turn to him to pray for them for their needs. Among them is Ustadh Shekuru Ikanekpo, a teacher in the Arabic School and also fighting for the progress of Islam in his Area (Nasiru 63).

Southern Region Scholars: The Southern region of Ankpa has been blessed with numerous scholars, among them is Mallam Ishaka Odiniya a proprietor of Bayit-ul Beyan Foundation Nursery and Primary School Udama, and among the students who graduated are Ishaka Ademu, Isah Abdullahi, Rashidatu S. Ebute, Abdullahi S. Ebute, Rashidat and last but not the least is Juretu Ademu. He is the proprietor of As-Salam College of Arabic and Islamic Studies Udama and among his students are: Ishaka Adem, Abdullahi Isah, Shuaibu Amidu, Abdullahi S. Ebute, Rashidetu S. Ebute and last but not the least Abdulkerim Yahaya. (Aminu Usman oral interviewed) Likewise he also has a Qur' ānic school, and graduated many number of students, and among them are Usman Aminu, Alih Sule, Haruna Usman, Ademu Ishaka, Rashida Ishaka, Ishaka Shuaibu (Alhaji Ejinya) Usman Muhammad, Lawal Ofugo and Marriam Ishaka etc(Yahaya 46). He is an Ameer of the Islamic Propagation Group, Udama, Okenyi Ankpa Kogi State of Nigeria, the Ameer Councils of Imam and Ulemau, Udama and the Imam leading five daily prayers and Jumat prayer. He has a prayer centre called Ya-Salam Islamic prayer Centre Ojibogo Okenyi Ankpa Kogi State of Nigeria. This prayer centre has been in existence since June 30, 1999, and is still functioning. Prior to the period stated above,

there was an Islamic group called Islamic Propagation Group in Okenyi, Ankpa Local Government that went around to preach Islam, he was the Ameer of the Okenyi Group. One day, we were in Aguyaya in Okenyi, where we met with the Adokanya of Aguyaya in person of Omale Akpa, a very old man in the course of Da'awah. He appreciated our Da'awah efforts and sought our prayer over his particular big okra tree that has not been producing. We all moved to that okra tree and offered prayer. The next season of okra production, that particular okra produced seven fruits and in the subsequent years it was massive production of fruits more than other okra trees. Infact, it was beyond our imagination and up till date it is still producing very highly (Al-Ihsan News).

All Islamic Propagation Group (I.P.G) members in Udama are contributing their quota to the development of Islam through this. In this category the name of Mallam Lawal Muhammad cannot be forgotten. He has a Qur' ānic school and he is the Vice Ameer of Udama Okenyi I.P,G and a pillar in council of Imam and 'Ulamau Udama Okenyi (Zakariyyau 26). Worthy of mention is Shehu Musa Abakpa, the principal As-Salam College of Arabic and Islamic Studies in Udama, who has Makarant Allo in his compound (Aminu Usman's interview). Worthy to be mentioned is Alhaji Aliyu Zekeri, the first Imam of Okenyi, fought very well to see that Islam succeeds. He has a Qur' ānic school, led five daily prayer, Jumat prayers and other activities that is the responsibility of an Imam. Relevant to mention is Sheku Usman Okama the first person that learnt Qur' ān, and established Qur' ān school in Ojibogo but died in 1999. Among his students were Mallam Ishaka Odiniya, Shuiabu Odiniya, AminiU Usman, Idris Okoh, AdemU Okoh, Seidu Okoh. He graduated over one thousand students (Mallam Ishaq's interview).

Another person to mention in this group is Alhaji Jibrin Idenyi Okenyi popularly known as (Jibrin eteke) who died around 2008. He has a Qur' ānic school and have graduated many student. Including Hussaini Jibrin. Similarly, Late Mallam Usman Ogbe and Imam Zakari Omogwu, they had Qur' ānic schools and led five daily prayers (Odiniya 27). ALhaji Idrisu Sani Uboji has a Qur' ānic school and produced many students. Late Alhaji Idris Ejinya (Imam). Also has Qur' ānic school and was always in the mosque for the five daily prayers on him. Late Momo Ejinya Eheche was the Imam Eheche and has graduated a lot of students of Quran from his school (Odiba 89).

Late Imam Ademu Ogoma, has a Qur' ānic school and graduated many students. Among his students are Shaibu Ademu and his son Ogoma. He built a mosque for Islamic activities; Idris Benu Uboji was a Muajin (caller to prayer) at Uboji and did it for many years (Odiba 58). Late Yusufu Adejoh Imam Uboji, has graduated many students; among his scholars were Mallam Hussain Okenyi, Mallam Umoru Ojamukpa, they contributed a lot to the development of Islam. In this group, are Imam Amoke, Imam Tenimu Jibrin who has a Qur' ānic centre, an Imam and holds tafsir (exegesis of the Qur' ān) at Ejinya, and his own Mosque at Amoke (Abubakar Abdul interviewed).

Ustadh Tenimu Ojeke, has Qur' ānic school, teaching Illim, and a mobile preacher in Ankpa local government area of Kogi State. Shiabu Odiniya also has a Qur' ānic school, teaching Illim in Ojibogo mosque, and public preaching in Ankpa Local Government Area of Kogi State. Ustadh Ibrahim Audu, again has a Qur' ānic school, maderasa and contributed to the society through public preaching. Ustadh Aminu Usman who has

makarat Illim (Qur'anic school) holding in the mosque of Ojibogo has also contributed through public preaching. Mallam Idrisu Okoh has a Qur'anic school, and had public preachings. Ustadh Ibrahim Adaji (Ura Uboji) has Tafsir Centre at Okenyi Central Mosque and has public addressing system for preaching and rendering assistance to other Islamic organizations. Ustadh Suleman Haruna, was al-Mufasirun who has his Tafsir centre at Ola, preaching Islam in Ankpa Local Government but mostly at Okenyi, his home town. (Aminu Usman interviewed).

Northern Region Scholars: The northern region of Ankpa scholars have contributed immensely to the development of Islam in Ankpa Local Government Area of Kogi State. Among them were Late Alhaji Tizani Ofugo who has Qur'anic school and public preaching when ever he was invited (Abdul 11). Ustadh Haruna Khalid popularly known as Harun Ogaji also contributed to the development of Islam through public preaching, Qur'anic school and helds Tafsir (exegesis) in the month of Ramadan. Ustadh Idris Ojokuta Enangbede, did Tafsir during the month of Ramadan, having Qur'anic school; he was endowed with efficacious prayer. He has a Qur'anic school as well. Late Alhaji Ahamad Abubakar popularly known as Alhaji Alegole Enamgbede went on for pilgrimage to Mecca 19 times before he died. He has Qur'anic school (Kebiru Enangbede, interviewed). Adama Lada, acted as Muazin calling prayers, for seven Imams before he died. Alhaji Alidu Daud Imam popularly known as Baba Ediri, has Qur'anic school for pupils, and also an Imam who has acted fully on Islamic activity.

Alhaji Yusuf Ahamodu Omonu Odagba has students of Qur'an and one of his students was Mallam Ishaka Ojibigo (Suleman Abdulwahab, interviewed).

Further more, Ustadh Bedemaci Abu Odagba Agojoeju is one of the prominent scholars in Ankpa, who held. Tafsir in the month of Ramadan, and also a public preacher. Infact he has contributed immensely to Islamic development in Ankpa. He also taught Illim (higher Islamic Studies). Momo Musa popularly known as Momo Uje of Odagba has contributed greatly to the development Islam and has graduated over one thousand pupils from his Qur' ānic school. Among them was Shaibu Odiniya (Khalid Haruna interviewed). Similarly, Alhaji Enemali has a Qur' ānic school. Idrisu Daji, the senior brother to Momo Uje has also supported the growth of Islam immensely. Imam Idrisu Jibrin popularly known as Imam Enabo has contributed to the development of Islam. Musa Akara is with special gfit of Allah, as a blind man but still read the Glorious Qur' ān. Idrisu Olufoto with his two blessed children Yahaya Idrisu and Nuha Idrisu all have contributed to the development of Islam. They have a Qur' ānic school, they taught Littafi and preaching publically. One of his students was Mallam Ishaka Odiniya (Mallam Ishaka, oral interviewed).

4.1.4 Biography of Ustadh Sani

1. His Family Background

Ustadh Muhammad Sani Haruna was born in Nima province of Accra Ghana on the 31st day of January, 1967. He had been with his father until he reached school age. It was his father who first equipped him with Qur' ānic knowledge. His father was among those who

spent their days in search of Islamic knowledge within Ankpa and Kano to mention just only two. However, he joined his ancestors in August, 2000. May his soul rest in peace, amin.

Ustadh Sani is as dedicated as his father. He is a good Muslim in character, not like those who are Muslims in name. He is capable of sympathizing with others and hates ingratitude. He inspired respect (Haruna M.S. 2., 17).

His father's name is Haruna son of Abdullahi, the son of Apeh, son of Agu who hailed from Obakoba (Ajode Itodo) clan of Ekelenugbaje in Ogaji, Ankpa local government Area of Kogi State, Nigeria. However, Ekelenugbaje is the son of Adanawo, the son of Oguchekwo, The son of Atiele, The son of Idoko, The son of Agenepoji, The son of Abutu-eje who migrated from Ukari the Jukun/Kwararafa (Haruna, M.S oral interview).

His mother's name is Fatimat Zahara Adamu Ojoko in Okenyi Alome Anawo Ogene in Udama district in Ankpa, but her father went and settled in Ikobi Agatu L.G. of Benue State. From there he came to Ikampo Ocheke which was known as Ikamapo Goleochokwunu, and finally returned to Okenyi Alome in Ankpa L.G Area of Kogi State where he died (Haruna M.S 1, 23).

2. His Marital Life

Ustadh Muhammad Sani Haruna is blessed with a happy home and righteous offsprings. He has four wives according to the Qur' ānic injunction. His wives played roles emulating Khadijah Bintu Khuwaylid with Prophet Muhammad (S.A.W) in good nurturing of their children and supporting the spouse in defending the Islamic cause.

Ustadh Sani has twenty-two (22) children (Haruna, M.S oral interview).

Ustadh Sani as a family man believed that the family is the most essential structure in establishing a peaceful purposeful and ideal society and as such, he developed his life in raising a righteous family with the conviction that when all families achieve basic training standards, the whole society will be a better place to live. He never relegated or delegated the training and development of his family trusts. He spent time with them and trained his children and wards to imbibe the teaching of Islam and to pursue education (Abubakar and Usman, oral interview).

3. His Educational Background

Ustadh Sani, first attended Kanda Estate primary School in Ni'ma Province Accra Ghana between 1973-1979. His parents finally migrated to their home town Ankpa, Kogi State of Nigeria. He later continued his education in Roman Catholic Mission (R.C.M.) School Ankpa between 1979-1982. He proceeded to Young Muslim Congress (Y.M.C) Secondary School Ankpa from 1982-1987. He studied manual typing at Modern Typing studio and obtained a testimonial in 1989. He obtained Nigeria Certificate of Education (NCE) from Kogi State College of Education Ankpa in 1992. He was at the Univeristy of Legon Ghana in 1992 and obtained the Bachelor of Arts degree in Islamic studies in 1997. He later proceeded to University of Nigeria, Nsukka (UNN) and obtained the Bachelor of Science Education in Economics in 2000. Also, he bagged the Master of Education in (Educational Planning and Admin) from UNN in 2006 and finally obtained his Ph'd in Educational Foundation (Educational Planning and Administration) from the same UNN in 2015 (Haruna M.S. 2, 16).

Immediately they arrived Nigeria, his father Alh. Haruna took him to Shaik Haruna Musa Shuwa Arab to further his studies in the Glorious Qur' ān and other Islamic Jurist books

Al-akhḍaryyu, Qawā'idu Ṣalat, Al-'Ishmawīyyah, Al-'Izziyyah, Ar-Risalah, Irshad As-salik ('As-keri), Tāleemu Al-mutālim, Lubabu Al-hadeeth, Bughiyyatu-L-muslimeen, Bulughu-L-maram, Rīyaḍu aṣ-ṣaliheen, Badr zaujain, Fiqh S-Sunnah, Kashf Ghummah, Durratun-nasiheen, Tanbh-L-Ghafileen, Sabeel-as-saadh, Al-Qurṭabiyyu, Al-burdah, Qisasal-anbiyayi (Abdullahi M.O. 53).

He was given an excellent education in jurisprudence from Shakh Abdullahi Kanji (of blessed memory) in Niger State like Akrabul masaliki, Jawahir Ikhilil, Duratul Haridat, Zabura Mukhtasari Khalil where he become an authority in "Fiqh" Islamic Jurisprudence. He started work in 1992 as a teacher at L.G.E.A Primary School, Uboji Okenyi Ankpa. He seconded later to the College of Arabic and Islamic Studies, Ankpa from 1992 to 1995. He became Vice Principal (Admin) in 1995 and was promoted to Principal in 1997 to 2010. He is currently the provost of Al-Hikma College of Education Ankpa, as well as Sahibi (third Imam) in Ankpa Central Masjid (Mosque).

Ustadh Sani is a course tutor in National Teachers' Institute Kaduna Ankpa study centre. He studied philosophy and theology and embedded his result in his works. It is worthy to relate that the good intention of Ustadh Sani in the pursuit of knowledge eased his effort in acquisition. Ishaq (34) states in line with this, that the first prerequisite in the quest of knowledge and for understanding any matter is that one's intent in study and discussion should not be negative and hostile. The educational philosophy of Ustadh Sani correseponds with that of Malik that education should be aimed at the balanced growth of the total personality of man's spirit, intellect, the rationale, self feelings and bodily sense. That is why Ustadh perceives education and knowledge acqisistion as a lifelong process

that should not be dependent on academic certificate alone. M.A Hashimi in Ishaq shares this view when he states that true knowledge does not mean obtaining a degree or diploma, rather, it means continuous reading and studying day by day (Ishaq 29).

4. His Scholars and Students

Ustadh Sani received his elementary education from his Late father Alhaji, Haruna Abdullahi Imam Ogaji, Ankpa; furthered his education under Shaikh Audu Abdullahi Nima Accra Ghana, and on arrival to Nigeria, he proceeded to acquire (knowledge) from well known Ustadh Shaikh Haruna Musa Shuwa Arab. He learnt Islamic Jurisprudence under a well known Islamic Shaikh Abdullahi Kanji in Niger State. There he became an authority in Islamic Jurisprudence. His other lecturers include: Dr. Mrs Angie Ogboebem, Department of Educational Foundation University of Nigeria, Nsukka, Professor Anthony Ali, Prof, Nelson Ogbonnaya and Prof. Onwuka all are in the Faculty of Education (U.N.N) Nsukka (Haruna M.S. 3, 15).

Ustadh Sani had graduated not less than thirty-three (33) students in the knowledge of Tafsir of Qur ‘ān (exegesis). It is worth mention that Ustadh Sani, in his teacher-student relationship is a scholar of exemplary character. He is very tractful in dealing with his students most importantly when he discovers their mistakes. According to Al-Munajjid, in Ishaq, correcting mistakes is a part of education and sincerity in religion which is a duty of all Muslims (45). Ustadh Sani applied leniency, allusion, and on rare cases tongue lashing to correct mistakes of his students in appropriate conditions. This portrays his personality as a scholar who adorns his character with moral integrity (Dauda 21).

4.1.5 Analysis of Ustadh Muhammad Sani Haruna's Effort in Educational Sector

The establishment of Ankpa as a Muslim community whereby Islamic principles were adopted as a code of life came after the Hausas and their supporters paved a smooth way for the establishment of numerous Islamic schools. This initially began with the evolution of traditional Qur' ānic Schools. This is because the study of the Qur' ān occupies a prominent position in Islam as Muslims are enjoined not only to learn it but also to disseminate it. The propagators of the Qur' ān through its acquisition and teaching are acknowledged by the Prophet as the best of men (Abdullahi 76). Ankpa was known to be a renowned centre of Islamic scholarship with Qur' ānic learning and its rudiments since the inception of Islamic education in the town as far back as the mid twelfth century, the patronage of the Qur' ānic schools was often informed by socio-psychological factors whereby children attended such Qur' ānic Schools favoured by their parents. With further development, the establishment of Qur' ānic Schools and dissemination of knowledge were no longer confined to the acknowledged scholars alone, but extended to anyone who is literate in the Qur' ān and can afford the time for its teaching. It is therefore understood from this submission that the exact number of these Qur' ānic Schools cannot be established with certitude (Achor 35).

Furthermore, most of the Qur' ānic Schools in Ankpa and its environs began as parts of mosques which were constructed by the Muslims. Some Qur' ānic Schools are located in

the residences of the Mallams while others are arranged under trees with the use of facilities such as a wooden slates, mats and goat or cow skin on which they sit and Tadawa as well as Qalam for writing on the slates (Adegbe 55).

Even though, it is on record that Islamic education in Nigeria is mentioned by Ishaq his submission that the Qur' ānic School was characterized with rigidity featured with learning and memorization method aligns with the observation of the next advanced stage, in which students are taught the meaning of the learnt Arabic words known as Ilim class, was not free from conservatism. In the light of this, some eminent scholars thought of reformation and standardization of both Qur' ānic and Illmiyyah school system (Ayuba 73).

The establishment of the educational institutions by Ustadh Sani was prompted by his desires to champion the cause of making educational opportunities available to Muslim children who could not afford schooling in some institutions that have been characterized with elitism syndrome. Ustadh was motivated by his perception and appreciation of difficulties and education challenges facing the students of Arabic and Islamic Studies in terms of modern way of learning. To the founder, Islamic education is not limited to mere Qur' ānic literacy as Quadri has also observed (Ahmed 38). (Quadri 38) rather, it involves application of Qur' ānic guidance to all facets of human endeavour. And to achieve this objective, the role of establishing educational institution cannot be underplayed. Also, Ustadh laments that scholars of Arabic and Islamic Studies are not employed into governmental positions, let alone being among the civil servants of the states simply

because of their lack of educational qualification and necessary requirements for being absorbed into the mainstream of civil service (Haruna M.S 2., 27).

The following are some efforts of Ustadh on the establishment of some educational institution (Haruna M.R 17):

1. Al-Hidaya Nursery and Primary School Ojiapata

The school was established by Ustadh Sani in the year 2006. He was a product of Isalmiya Secondary School Ankpa, Kogi State of Nigeria owned by Shaykh Yusuf Ega.

The school came into existence in the year 2006 with two classrooms in Ishaka Umar's house. It started with day care and class one with thirty three students and five teachers with Mallama Memuna S. Ujah as the headmistress, Isah Musa, Hassana Balla and Hussana Balla; other teachers included. At the present the school has two blocks of eight classrooms, one hundred and fifty nine students, made up of eighty boys and seventy nine girls.

The school is founded by Ustadh Sani and Parent Teachers Association. The school presently has seven staff. The present permanent site was given free by Abdul Adejor. The present P.T.A Chairman is Usman Zakari; treasurer is Lawal Musa (Ujah). Five batches has graduated from the school as at July, 2017 (Uja Memuna interviewed).

2. Al-Hidaya Nursery/Primary School Ankpa

The school was established in 2007 with the joint efforts of all Islamic Propagation Group (IPG) members of Ankpa centre, under the leadership of Ustadh Sani. The pioneer

headmaster was Mallam Musa Yaqub. The school is located at No 2 Makurdi Street, Ankpa, Kogi State of Nigeria (Ayisat Abubakar, interviewed).

The school started with six teaching staff which included Hassana Isah, Isah Rabiya and Musa Yakubu. The school has four blocks of eight classrooms; a block containing two rooms each. The student population initially was thirty seven which is made up of eighteen boys and nineteen girls. The current population of the school is three hundred and seventy one students. The teachers now are twelve in number. Five set of pupils have graduated from the school (Juweriya Usman, interviewed).

3. Al-Bayan Comprehensive Nursery and Primary School Ogaji Ankpa Kogi State

The school was established in the year 2006 by Ustadh Sani, the pioneer headmaster was Mallam Haruna Khalid. The school started with five teaching staff which include Haruna Khalid, Lary Haruna, Talatu Muhammad, Munirretu Ademu and Idrisu Muhammad.

The school has two blocks; the first one has two rooms and the second one has five rooms. The students' population initially was ten which is made up of seven boys and three girls. The current population of the school is one hundred and ten; sixty boys and fifty girls. The number of teaching staff stands at ten. The school is sponsored by Ustadh Sani and the Parent Teacher Association (P.T.A). The current P.T.A chairman is Muhammad Sani Abija and the Vice Chairman is Ibrahim Hussein; the treasurer is Nuhu Khalid, (Khalid Haruna, interviewed).

4. Progressive Secondary School Ankpa

Progressive Secondary School is located at Ankpa, Enugu Road, and Opposite Ankpa township stadium. It was established in September, 2008 by Ustadh Sani, Muhammad

Rabiu, Sister Zulaihat, Borthar Uthman and Mallam Abdul Malik Ahmed who was the pioneer principal of the school with twenty students and few teachers. The school is currently having a population of two hundred and sixteen students made up of one hundred and two boys and one hundred and fourteen girls, and currently has twenty teaching staff. Four batches have graduated from the college as at July, 2017.

The Parent Teachers Association's chairman is Mahammad Salisu Sani and the treasurer is Alhaji Hassan Yakubu. The school is founded by Ustadh Sani and the P.T.A of the school.

Mallam Abdulmalik Ahmed was the pioneer principal of the school and was succeeded by Mallam Rabiu Haruna 2008-2010 and Muhammad Uthman 2011-2013.

There is one block of classroom for Junior and Senior Secondary Schools. The block consists of several classrooms (Abubakar Abdul Interviewed).

5. Al-Hikma College of Education Ankpa Kogi State

The College is located along the Governor's lodge, Ankpa. It was established in September 2006 with the joint effort of Ustadh Sani, Association of Imams and Al-Hikma Islamic Mission of Nigeria.

The College started with seven pioneer staff which includes: Ustadh Sani, as provost, Muhammad Abdulkareem, Register, Monday Okoliko, Abdul Abubakar, Abdulqadri Abubakar, Adam Adogo, Hassan Yakubu anco. The school has fifteen blocks of several offices and classrooms (Haruna M.S. 2., 36).

Academic structure of the College:- The college started with three schools but has increased to five and these are:

A. School of Education

- B. School of Arts and Social sciences
- C. School of Languages
- D. School of Sciences
- E. School of Vocational and Technical Education

Governing Council- as-appointed by the college stakeholders: Principal Officers are: the provost, the registrar, the bursar and the Librarian.

Academics are Deputy Provost/Head of Academic, Dean of Student Affairs, Deans of schools, Heads of Departments (Makoji 38).

Administrative and Technical- Director of works and service internal Auditor, Deputy Registrar, The maiden matriculation of the college took place on 14th, January 2007 with about 200 students across the various departments. The college graduated her first set of students in 2009; its activities are thoroughly supervised by the famous C.O.E Katsina-Ala, Benue State the college has graduated nine sets of students some of them have undergone their degree and masters (Abubakar Abdulwahab, interviewed).

6. Peace College of Education, Ankpa, Kogi State

The College is located in the Northern part of Ankpa 3 kilometer to Enekpoli Road, Ankpa. The College has collaborated with the ancient College of Education in the North Central zone of Nigeria, the famous Benue State College of Education Katsina-Ala.

Ustaz Sani is the one funding the college with few others. The College has seven blocks of several offices and classrooms. It has twenty non teaching staff and teaching staff and forty four in the College. Alhaji Hassan Yakubu is the pioneer provost of the school (Yakubu 6).

Academic Structure of the College:- The college started with three Schools but now have five schools namely:

1. School of Education
2. School of Arts and Social Sciences.
3. School of Languages
4. School of Sciences
5. School of Vocational and Technical Education (Ali Zunaidu interviewed).

4.1.6 The Effectiveness of his Da'wah Methodology

Da 'awah is an Arabic word from root word 'da'a', which means to invite, to call, to summon etc. In its technical definition, Azeez in Ishaq (45) defines it as the invitation addressed to men by Allah and Prophet to believe in the true religion of Islam. It simply denotes all sorts of missionary activities within the purview of Islam.

The work of Da'wah presupposes or pivots on the basis of creeds (*Aqidah*) which is described by Al-Jazairi in Ishaq (48) as indispensable in the Muslim's life. Da'awah which considered as synonymous to *Nasiha* (admonition), leading to the path of guidance is an objective goal of education. Hashimi in Ishaq maintains that the goal of education is to produce righteous people.

In essence, Ustadh Sani made use of educational platform to embark upon Da 'awah activities. He demonstrates to his students and people sincerity of purpose in rendering worship to Allah. That is why he enjoys excessive praise and adulation. He is such an unassuming personality that prefers to hide his light under a bushel (Gbobe 63).

Similarly, Ustadh Muhammad Sani Haruna in his Da 'awah methodology would always advise the audience on strict adherence to the Qur' ān and Sunnah. His stand on social

interaction through Da 'awah is similar with that of Al-Talib that a Muslim is not one who fights Shaytan with his swords and get catapulted into paradise. Rather, he is the one who interacts actively with his environment in order to make a difference. In other words, he hammers on issues of adherence to Sunnah which differentiates a Muslim from non Muslim.

Furthermore, he cautions Muslims about dangers inherent in innovative practices (*bid'ah*), an example of which is birthday celebration unknown in Islamic history as explained by Ibn Baz (Haruna M.R 27).

The Prophet ought to be seen as a model and he is the best interpreter of Islamic injunction per excellence. Therefore, petty difference which could cause division of Islamic fold as pointed out by Philips should be jettisoned. The Ustadh would always caution the Muslim masses about the evils of divisionism which Al-Awani regards as disastrous. He emphasizes in his Da 'awah unification of Muslims' fundamental principles of Islam to as Al-Aqil in Ishaq considers it very important. He usually warns people to avoid extravagant spending in social occasion, such as naming and funeral ceremony as considered by Shittu in Ishaq to be path of Bid'ah practices (Usman 28). He would call attention of Muslim to be wary of external enemies of Islam on global scale such as freemasonry and crusading Christians. Yakan describes awesome resources of these enemies against Islam, while Al-Awani unveils their sinister plans to corrupt Muslim world (Ishaq 48).

He maintains that Sufism, which its end goal is for spiritual development, should be subjected to Shari'ah principles and Prophet's Tradition. After all, Al-Junayd, a prominent Sufi master has emphasized that Sufi practices are subject to Qur' ān and Sunnah as pointed out by Al-Qushyri. In the same vein, Al-Ilori maintains that Sufism practices with the light of Islamic guidance must be free from taints of sectarians and alien philosophical postulations and extremism. Ustadh in his Da'awah would appeal to Muslims to shun extremism and that Muslims should acquire Western education to serve as a weapon against the non Muslims modern-day intellectual warfare. Specifically, he would call attention of Muslim scholars to have unity of purpose in their Da 'awah orientation. His stand on the Muslim units correlated with Al-Ilori's appeal to various Muslim sects to unite in their focus through mutual understanding and tolerance with resort to Qur' ān and Sunnah of the Prophet (Ishaq 49).

The contributions of Ustadh Sani to the development of Islam in Ankpa cannot be over emphasized. These are manifested through his positive impacts felt within and outside Ankpa.

4.1.7 The Impact of Ustadh Sani's Sermon on Youths

The sermon of Ustadh Sani has a great impact on the youth of Ankpa most especially the aspect of encouraging the youths of Ankpa to seek for knowledge, with that they have gained many young scholars in the field of Tafsirul Al-Qur' ān like Ustaz Salihu Abdullahi Angwa Ankpa, Central Mosque Okenyi Ankpa, Mallam Abdulkarim Idrisu Ojogobi Ankpa, Mallam Uthman Muhammad (Mudi) Ankpa, Mallam Haruna Khalid

Ogaji Ankpa, Mallam Tenimu Musa Amoke Ankpa, Fajrideen Yusuf Ankpa, Mallam Suleiman Haruna Ankpa all these people are in different places as Al-mufesirun as the result of his Advice in his sermon (Yahaya 73).

Another of his impact is on the dignity of labour. He advised the youth not to be fully dependent on the white collar jobs; he always advises the youth to select one aspect of means of life and join it to the way of their life, like farming transacting business and hand working to acquire the direct skills not to depend on government. He also advised the youths to avoid indecent dressing; this has contributed to the wearing hijab (veiling) avoiding wearing tight dress by the girls and any form of dress abuse by the young boys in the town of Ankpa (Zakariyyau 38).

Ustadh Sani always advises the youths of Ankpa to run from social laxity and moral decadence. He also advised them to believe in oneness of Allah and stay away from all forms of festival like: Ogani festivals in Angwa Ankpa, Otegu festival in the entire Ankpa Community, Ejamu in Okenyi Community Ankpa Local Government and Uloja festivals in Ankpa Town. With his advice, 75% of the youths in Ankpa town and villages have started deviating from celebrating the festivals, except Islamic Festivals (Yahaya 29).

4.1.8 General Observation on the Contributions of Ustadh Sani to Islam in Ankpa

Ustadh Sani has undoubtedly contributed immensely to Islamic development in Ankpa. These contributions can be seen largely in the areas of educational achievement from primary to tertiary institutions. He has taken a painstaking effort to combine the form of education i.e Arabic and Western education within a very short period of time. He has embarked upon a serious commitment which entails in running an education institution

from elementary to tertiary stage most especially when it is done with little or no governmental patronage manpower as cause is viable through Islamic education establishment (Usman 58).

The contribution of Ustadh Sani to Islamic development in Ankpa can be seen vividly. He is instrumental to the establishment of an educational institution from Nursery to tertiary institution. This was prompted by his burning desire to caption the cause of making educational opportunities available to all Muslims, a genuine love for the Muslim Ummah. Al-Hikima the name of the institution has taken the name of the district and has also turned it into a place of commercial attraction where many people who engage in trade turned to for getting their means of livelihood (Tanko 63).

Owing to the number of staff in the various school sections who collect monthly salaries, it can be concluded without prejudice that Ustadh Sani contributed meaningfully to manpower development in Ankpa in the course of his contributions to development of Islam in Ankpa (Ishaq 78).

Another area of his contribution to manpower development is that many of his schools' products are civil servants in government parastatals, while others manage their privately owned and businesses.

An important area which needed to be reviewed by the school administration is staff salary. The monthly salary is expected to be a sum that will cater for, the basic needs of the family of the employees. It should not be too small to cater for the immediate needs of the family and should be paid as at when due.

Establishment of tertiary institution and its management involves a lot of arduous task. This should not become a hindrance concentration on the Primary and Secondary sections (Yahay 38).

Since the commencement of the college in 2006, it has been observed that so much attention has been on its running than the secondary and the Arabic primary sections. This has led to a situation where many parents withdrew their children on account of poor student's performance. But what could be said to be responsible for the students' poor performance are:

- i. Insufficient number of teachers.
- ii. Poor or little amount of money paid as salaries which affects teachers performance.

Facilities for boarding students should also be enhanced for students whose parent or guardians are not residents of Ankpa or who may decide that their children should reside in the hostel (Haruna M.S. 1., 36).

Though, Al-Hikma College of Education has made enormous impact on manpower development through job creation, the salary structure of the institution is not encouraging. The academic staff are not efficiently paid. This makes them to augment their income through selling of hand-out materials. Students are asked to contribute some amount of money which could have effects on their academic performance (Yakubu 15).

Similarly, there is need of improvement in the areas of educational facilities and amenities. The boarding facilities are not up to the required standard. Students need to be well accommodated to enhance their learning process. Many of the students complain of

inadequacy of water supply and intermittent electric power supply. There is no doubt that these are necessary facilities which would enable students to gain more concentration in their studies (Ayuba 13).

Also, educational activities are not limited to classroom alone. Physical education in terms of sporting activities is part of education. Recreational facilities of the institution are scanty. The facilities are needed to improve psychomotor skill of the students. More importantly, some students may have talents and better performance in games and sport than academic aspect of learning, such students might even have preference to make career or profession in this regard. Adequate provision of such recreation facilities would enable the students to showcase and improve upon their talents (Abdulmajeed 75).

4.1.9 Challenges Experienced by Ustadh Sani in Da'awah

There are numerous challenges facing his Da'wah activities, prominents among them are:

- a. The financial challenge. Financing an educational institution of this magnitude, ranging from basic to tertiary level is an arduous task. It requires large capital which is a burden at a private level. Therefore, such institution needs both governmental and nongovernmental support to achieve its lofty objectives optimally.
- b. The second challenge is that there are means of Da'wah ill informed people who perceive the educational establishment basically as Islamic oriented. The wave and craze for western education has made some Muslims to abandon the aspect of Islamic education to an utter neglect. This is not unconnected with the modern trend of materialism which struggle to encroach upon Islamic awareness and orientation.

- c. Thirdly another paramount challenge of Ustadh in his Da'wa activities come from his peer counterparts out of jealousy and envy on the general appraisal of his tremendous achievement by the public. Some of his friends who are not blessed with such wisdom try to pull him down.
- d. Fourthly is land tonnre challenge. The present day Da'wah programme needs enough land for school and Da'wah centres. The Ankpa community are not ready to release land for such programme. They discourage him for the plan and lust the land to non muslims.
- e. Furthermore, educational challenge is another factor. The exposure which the founder has gained through his travel to many advanced countries made him realise that Islamic institutions of learning are lagging behind in the provision of standard ultramodern educational facilities that are necessary for learning. Though the founder has made conscious effort in this respect. There are some educational facilities such as standard Arabic and Islamic text books that reflect Nigerian Environment which are relevantly needed in the school curriculum.
- f. Lastly, there is social challenge. Despite the efforts of the Federal and State Government on child abuse through street hawking, some parents still persist in the crime by not enrolling their wards in the school. This will invariably affect the number of students and pupil intakes. Besides, some Muslims have been brainwashed with western education palaver. They prefer Christian oriented schools to schools established by Muslims under the pretext that those Christian schools offer more qualitative education. It is however revealing that many of those schools are not at par with the Islamic ones.

For effective implementation of the Arabic and Islamic perspective, on the people of Ankpa, Ustadh Sani is confronted with the above challenges.

4.2 Data Analysis

This Data Analysis contain Contribution of Ustadh Muhammad Sani Haruna to the Development of Islam in Ankpa, Da'awah Activities, Activities in the Mosque, Friday Sermon Delivery at Ankpa Central Mosque, Annual Ramadan Tafsīr, Educational Contribution, His Literature Works on Islamic Matters and Discussion of Finding.

4.2.1 Contributions of Ustadh Sani to the Development of Islam in Ankpa

Ustadh Sani has contributed to the development of Islam in many aspects which include the following:

4.2.2 Da'wah Activities

Da'wah is the Sunnah (practices) of Prophet Muhammad (peace be upon him). Allah recognized him as Daa'ee ila-Allah ("Daa'ee" or "Daa'iah" means there are who call people to Allah) (Basir 27). Almighty Allah says:

“O” Prophet Muhammad (peace be upon him) we have sent you as witness, and a bearer of glad tiding, and a warner, and as are who invites to Allah (Islamic monotheism) a lamp spreading light (Q 33:45-46)

Ustadh Sani has worked in the most difficult circumstances and gave a practical demonstration of excellence in moral character during his Da'wah efforts. He did everything possible to convey Allah's message despite the most difficult response from Ankpa people (Haruna M.S. 1., 29). He remained firm, patient and confident of Allah's help and victory. He associated his will to the will of Allah and showed how to follow Allah's method in doing his Da'wah work. Doing Da'wah is an individual responsibility of every Muslim, male and female. Allah commanded the believers to do whatever they can in order to spread Allah's message. He made the Muslim Ummah (community), both individual and groups responsible for this noble cause (Abdul M.O. 46).

You (true believers in Islamic monotheism and followers of prophet Muahmmad (Peace be upon him) and his sunnah) are the best of people ever raised up for mankind; you enjoin Al-ma'roof (whatever is good) and forbidding Al-munkar (whatever is evil), and it is they who are successful (Q3:104).

Abu-Saeed Al-khuduri narrated the Prophet (peace be upon him) saying: "Anyone among you who notices something evil should correct it with his own hand, and if he is not able to do so, then he should prohibit it with his tongue, and if he is not able to do so, he should at least consider it as bad in his heart, and that is weakest of faith, i.e the lowest degree of faith (Muslim vol.1, 301, No. 145)

While the Qur' ānic text talks about the importance of this obligation on the Muslim community both individuals as well as groups, Ustadh Sani has provided a unique way to open communication channels with other communities in order to inform them about Al-Islam, the religion of human dignity and honor. Through Da'wah, he has removed alot of misunderstandings, and misrepresentations about this beautiful religion, and spread messages of peace, justice and fairness (Doi 61).

Ustadh Sani developed permanent habit of seeking Allah's help and forgiveness, by following the Sunnah of Prophet Muhammad (peace be upon him) in his daily life and has provided excellent examples of moral and ethical behavior as Almighty Allah has said in the Qur' ān:

Indeed in the Messenger of Allah you have a good example to follow, for him, who hopes for (the meeting with) Allah and the last day, and remembers Allah much (Q33:21)

O Muhammaad (peace be upon him) invite mankind to the way of your Lord (Islam) with wisdom and fair preaching, and argue with them in a way that is better (Q16:125)

Ustadh Sani's success in his Da'wah is as a result of constant application of wisdom in his approach. That is gift of Allah to him as Allah said:

He grants Hikmah to whom He wills and he to whom the Hikma is granted, is indeed granted abundant good, but none remember (receive admonition) except men of understanding (Q2:269)

Ustadh Sani has good communication skills and presentation style as well as a nice way of talking and this helped to make his Da'wah effort a true success. Allah commanded Musa (Moses) (peace be upon him) to adopt a soft and mild approach when He sent him along with him, his brother Haroun (Aaron) to the Fir'aun (Pharaoh) (Basir 63).

Go both of you, to Fir'aun (Pharaoh) Verily he has transgressed, and speak to him mildly, perhaps he may accept admonition of dear Allah (Q20:43-44).

Ustadh Sani in his book titled *Islam, the Perfect Religion* discussed the three strategic steps in Da'wah as to Report-building, diagnosis and treatment. Report-building stage is one where efforts are made known to others to be honest, trust worthy and helpful, just as the Prophet (S.A.W) was known as "Al-Ameen" (the trust worthy one) even before he began his mission. Such efforts must be done sincerely and developed as good habits for one's own personal development, not just as public relations gimmicks. Sincerity and good repute result in a high level of credibility when entering in to discussions about matters of faith and reason (Makoji 75). However, it should be emphasized again that pretentious displays of good will should not be made for Da'wah purpose. Hypocrisy is usually detected sooner or latter and it will be the name of Islam that is tarnished (Achor 56).

"Diagnosis" Da'wah entails, helping others to understand Islam and practice it better, thereby helping others to become closer to Allah. Da'wah also involves correcting misconceptions about Islam and helping others to find and embrace truth. In order to

perform Da'wah well, one needs to discover what a person already believes, whether any misconceptions exist what these are, and whether there may be any stumbling block that impedes him/her from finding and accepting truth or understanding and applying certain aspects of Islam. Such a process of observation, analysis and discovery is termed "Diagnosis". Appropriate diagnosis involves serious examination of all overt and subtle "symptoms" of misunderstanding ignorance or difficulty-in order to implement an appropriate "Treatment" Da'wah usually fails when there is absence of appropriate diagnosis it altogether (Tanko 36).

"Treatment", misconceptions and difficulties in understanding and applying Islam are known, and once reasons of deficiency in knowledge of a subject matter or defective reasoning have been deduced as the source of such misconceptions, effective "Treatment" to solve the problem may be decided. However, as with any prescription or treatment given by a practitioner, the problem can only be remedial if the client is willing to accept it at the particular time. It must be noted again that Da'wah does not have a 100% success-rate. Some may be convinced of truth, once it is presented to them, others may not be immediately convinced but may become so later on through more knowledge and/ other life experiences, while yet others may never be convinced, one's role as a daiyah is only to convey the message, not to compel anyone to accept it (Isha 95).

Ustadh Sani before his establishment of Islamic Centres started from learning and personal development together with preaching in every nook and crannies of Ankpa Local Government Area and some parts of Benue State. He is known by that time as a mobile preacher because he moved from town to town, village to village, all in the name

of spreading Islam. He later realized that doing this alone one could not help him graduate many students, he then developed the interest of teaching Qur' ān by establishing Qur' ānic school in his compound because Prophet (S.A.W) said according to Serifi:

On the authority of Uthman bin Afan, may the please of Allah be with him, said: the Prophet may the peace and blessing of Allah be with him said: The best of you people is the person that learn Qur' ān and teach the others (Bukhari Vol. 6, 501 No. 545)

Secondly, he started teaching Illim (higher Islamic education) in the same compound but when the students started to come in large number. He relocated his teaching both Qur' ānic school and Illim (higher Islamic education) to his outside verander because the compound can no longer contain them. Later students studying Qur' ān would stay in the verander, while the students of Illim (higher Islamic education) would stay under a shade of a tree. When rain was falling, the environment was no longer conducive for his teaching and learning, from there he started thinking on how to build a Mosque because he knows that the mosque in Islam is a multi-purpose hall. Mosque is the base and the foundation store for Muslim society (Usman 22).

It is a place where believers congregate to get to know each other and share their pleasures and their problems. It is a centre from where the voice that is for Allah is raised and devotion to His oneness is practiced. It is the place where the remembrance of Allah takes place continuously; it is a centre from where the light of knowledge and wisdom emanate and enlighten the surroundings. Allah (SWT) says:

In houses (Mosques) which Allah has ordered to be raised (to be cleaned, and to be hornoured). In them His Name is remembered (i.e Adhan, Iqama, Salat

(prayer, invocations recitation of the Qur' ān, etc) therein glorifies Him (Allah) in the mornings and in the afternoons or the evenings (Q24:36).

4.2.3 Activities in the Mosque:

Mosque is the major Islamic center that Ustadh Sani established. The program sheduled for the mosque include:

1. The teaching and learning of Illim [higher Islamic learn].
2. Ta'limu of muwata Imam Malik is going on in this Mosque.
3. Tafsīru al-Qur' ān
4. Meeting of different Islamic organization (Argungu 79).

1. **The Teaching and Learning of Illim:** [higher Islamic learning] Ustadh Sani developed the habit of teaching Illim to both indigenes and non indigenes of Ankpa people with free intention to enable him have reward from Allah. This interest has been built on the advice of his Mallam Alhaji Haruna Suwa that thught him Illim and advised him to make sure that he spreads Islam in his father, land. Ustadh Sani remembered the saying of Allah that Allah will not change what is with you people untill you change it for yourself. Ustaz Sani teaches two times in a day, early in the morning by 4:30 am till 8:00 am when he will go and prepare to go to work and after working hours by 4:00 pm till 6:30 pm when it is time for Magrib prayer. He will be teaching every day in the week except in the month of Ramadan that classes take place only in the morning during month of Ramadan as Tafsīr and prayers take the better part of the afternoon and evening hours (Zakariayau 33).

The teaching of Qur' ān goes simultaneously with the teaching of Illim; it is the senior students of Illim that will teach the students of Qur'an most, while Ustadh himself would

pay much attention to them while he would be teaching Illim. The manner of his own graduation is that all students that graduate will do their Islamic graduation (Bakara and Wolimat) in the Month of Rabiul Awal together with his Maulud. On the same day and the same time from 8:00am till 2:00pm, Maulud activities first, that is preaching and sharing of food as maulud ceremony before graduation ceremony starts by sharing a complete Qur' ān, one hizb, to each person. After finishing the reading, pronouncing the last Qur' ān for those graduates will take place and programme comes to an end (Odiba 46).

2. The Teaching of Muwatta of Imām Mālik: Ustadh Sani develops natural love for Imam Maliki school of law very well that is why he selected his book Muwatta to be his book of Talimu every Sunday in the whole year except in the month of Ramadan that Tafsīr is going on. He will start teaching the book of Muwatta after magrib until 7:50pm when he will answer questions and the session comes to an end with the observation of Ishai prayer (Abdul 36).

3. Tafsīr of Qur'ān:- another of his activities in every week Tafsīrul Qur' ān, introduced apart from the Tafsīr in the month of Ramadan that is general for the whole of his students to have detailed understanding of Tafsīrul Qur' ān. This programme is going on every Wednesday after Salat Magrib (sun-set prostration) till 7:50. At the end, he gives room for questions. (Abdul 75).

4. Meeting of the Different Islamic Organizations: The mosque of Ustadh Sani is located in the heart of the town that is why many other Islamic organizations use to zone their meetings their most especially after Asr prayer for some Islamic activities like preaching

exco meeting and other religious activities. Most especially, things that have to do with calling people to the way of Allah. These organizations mostly are First Aid Group of Nigeria, Muslim Youth Organization (M.Y.O) and Islamic Propagation Group (I P G) (Abdul 35).

Pre-Ramadan lecture, apart from the Ustadh Sani's Islamic activities, that he centred in his mosque, the General Imams of three local governments give pre Ramadan lecture to Al-hikima college of Education Ankpa. Those three local governments are Ankpa, Olamaboro and Omala local government; they practice their religion together because both Olamaboro and Omala local governments were created from old Ankpa local government , that is why they still maintain their formal relationship as they understand each other. They said for government to separate them from each other does not mean Allah has separated them (Abdullahi 30).

Ustadh Sani used this avenue of their togetherness to organize annual training camp three days pre-Ramadan lecture for the Imams of these three Local Governments together with their Muadin (caller to prayer). The annual seminar always falls to a month to Ramadan; different lecturers will be invited from different places in Igala land and some time Benue State to come and lecture the Imams from Friday till early in the morning on Sunday (Ahmed 76). Most of their lecture is based on Ramadan and other aspect of Islamic religions. There will be room for question and answer at the end of every lecture. In the end of three day lecture, they read the whole Qur' ān as a prayer and final certificate will be given to every participant. Ustadh Sani will be responsible for the tow and prow of all Imams and the lecturers together with their contributors for their three day feeding. He takes care of their well being, for those three days. That is why their number continuously

increases every year since there will be nothing like no money for transport or feeding. We pray that Allah gives Ustadh Sani long life and prosperity for his generosity (Ankpa 63).

i. Programmes and the Administration of his Mosque:

Ustadh Sani's mosque has a good administrative system because he maintains the equity or justice by providing a specific place for women when they want to join congregational prayer or listen to preaching and guidance as confirmed in the Hadith of Abdullahi bin Umar (RA) (Yahaya 39) in which the Messenger (SAW) said:

Do not deny the bond-maid of Allah (muslim woman) from attending prayer in Al-masjid (Bukhari, vol. 1, 190, No.900). (Muslim vol. 1, 60, No.442).

Ustadh Sani has a good management in his Mosque, he ensures that the authority and the responsibility of the mosque are being shared among his senior students and the elderly men in the mosque. He does not restrict every thing to himself alone. There is management committee that makes decisions about the overall activities of the mosque, and is always sure that the mosque property and money are properly used and managed. Among those senior students are Rabi'u Haruna, Mallam Faziri-deen, Salihu Zakariyyau, Abdulkerimu Idrisu, and Kebiru Enangbede (Zakariyyau 45).

Ustadh Sani's most central focus is on mosque as a place of worship, ministry of information, university for learning and teaching, place of Da'wah, a home for the needy and the traveler, a place of relaxation and siesta, a place where pleasure of Allah and reputation is sought, a place for meeting, consultation and exchanging views (Gbobe 16).

4.2.4 Friday Sermon Delivery at Ankpa Central Mosque

One way that Ustadh Sani helps to promote his religion is through sermon on Friday. He is aware that one of the easiest ways of reaching people is by that Friday sermon, because

people from different mosques will come and gather in one Mosque for the purpose of Friday prayer which involves sermon from the *Qur'ān*, *hadith* and view of some scholars (Tanko 76).

He used to prepare his sermon in Arabic language and then translate it to Igala so that the information can reach the whole of his people. He used to start his *Qutuba* with *Tahamid* (praises to Allah).

Some characteristics of his *Qutuba* are, reading before *salat*, good intention, prepared in Arabic, he maintains the time for *salat*.

Friday sermon is one way that Allah has made the information of Islam to reach people and that is why Allah said:

O ye who believe! When the call is proclaimed to prayer on Friday (the day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic) that is best for you if ye but knew! (Q. 62:9)

The idea behind the Muslim weekly “Day of Assembly” is different from that behind the Jewish Sabbath which is primarily a commemoration of Allah’s ending His work and resting on the seventh day (Gen.ii 2; Exod. Xx. ii): we are taught that Allah needs no rest, nor does He feel fatigue (Abdul 73), He says:

Allah there is no deity except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great (Q. 2:225).

Prosperity is not to be measured by wealth or worldly gains but there are higher prosperity which are the health of the mind and the spirit. The immediate worldly gain may be the ultimate and spiritual loss (Ali 1548).

Yahaya narrated from Malik that he asked the son of Shihab, (may Allah be pleased with them) about the saying of Allah (the exalted and Almighty):

‘O’ Ye who believe! When the call is proclaimed to prayer on Friday (the day of Assembly) Hasten earnestly to the remembrance of Allah (62:9). The son of Shihab said: Umar bin Alkhattab used to recite it when the call to prayer is proclaimed on Friday, proceed in remembering Allah. (Matraji 145)

In view of this that we have just written about, Ustadh Sani designed to help us follow the traditions of the holy Prophet (S.A.W). Ustadh Sani have presented over two hundred sermons some include.

4.2.5 Annual Ramaḍān Tafsīr

Tafsir of the Qur’ ān is a well-developed and important science for Muslims. It means the explanation or interpretation of the Qur’ ān, and is sometimes translated as exegesis of the Qur’ ān in English (Ali 16).

Tafsīr is very important in helping the reader to grasp the meaning and implications of the Qur’ ānic verses and to clarify any legal rulings that may be in the text.

Tafsīr began during the time of the Prophet Muhammad (S.A.W), and was then of two types. The first was the explanation of the Qur’ ān by the Qur’ ān. In this case, a verse that required some explanation would be explained by another verse in another part of the Qur’ ān (Lemu B 107).

The second type was explanation of the Qur’ ān by the Prophet. In some cases the Prophet (S.A.W) himself asked Angel Jibril to explain the meaning of a verse to him. In other cases the Companions of the Prophet asked him to explain a verse to them, and he would do so.

This is the original Tafsir. Next in line of both time and reliability comes the Tafsir of some of the Companions of the Prophet (Sahabah) who were able to pass on to others the explanations of the verse which they had heard from the Prophet. Among these, Ibn Abbas was generally considered the most knowledgeable (Doi 38).

The Sahabah in turn taught some of the Tabi'un (the Successors-the next generation after the Prophet) who thus maintained the chain of transmission of Tafsir. However, the later Tufasir (plural of Tafsir) could not generally be considered as reliable as the earlier ones.

Another type of Tafsir was developed a few hundred years later. It was not based wholly on a chain of transmitters of the explanation, but made use of Ijtihad (independent judgment and reasoning) along with knowledge of Arabic grammar and the meaning of words. Among the most famous of these are the Tafsir for al-Tabari (died 310A.H. 992A.C.) and those of Ibn Kathir (died 774A.H. 1209 A.C), al-Zamakhshari (died 669A.H. 1270A.C), and also Tafsir al-Jalalain (named after two scholars both named Jala

al-Din al-Mahalli (died 864A.H. 1459 A.C.) and al-Suyuti (died 911 A.H. 1595 A.C.) (Ahmad 18)

In the twentieth century, there has been a great revival of Tafsir. The modern tafsir writers have sought to relate the teachings of Qur' ān to our present day way of life so as to bring to light once more its eternal relevance to the condition of man. Among the modern Tafsir books the best are considered to be those of Muhammad Rashid Rida (died 1354 A.H. 1935A.C, Sayid Qutb (died 1386 A.H. 1966A.C.) and Abul A'la Mawdudi (died 1400 A.H. 1979 A.C) (Lemu B 108).

Ustadh Sani has two Tafsīr centres, he started his Tafsīr at Angwa Ankpa in the year 1994 while he started his own personal centre at No 17 Seidu Adejo Street in the year 1997. His Tafsir in Angwa was organized in the Mosque of Late Mallam Abdul Madaki Angwa Mosque by the Islamic organization called Jeyinul-Islam (the ornament of Islam). He starts from 9:00pm to 11:00pm every day in the month of Ramadan. Over one thousand Muslims troop in to come and listen to his Tafsir, mostly young boys and girls together with all members of the organization; he is still on this striving in the way of Allah up till date (Zakariayau 76).

Ustadh Sani's centre for Tafsīr starts immediately after Asr prayer in his Mosque till 5:300pm. He explains over twenty verses in a seating; it is mostly based on the, Ibn Abbas, Ibn Kathir and Tafsir of Jalalain. He also adopts the explanation of Qur' ān by the Qur' ān and the explanation of Qur' ān by Hadith. Over two thousand people come and listen to him, 95% are men while 5% are women because it is at that time that women are

mostly busy in the kitchen. The notable people that do constantly listen to his Tafsir are, Ustadh Tenimu Momoh, Alhaji Tenimu Sani, Usman Imane, Ustadh Fazirdeen Yusuf, Hassan Yakubu and Imam Salihu Zakariyyau, his annual prominent visitor is Ustadh Tijani Otukpo (Ayuba 81).

Moreover, during Ramadan he pays huge amount of money to N.T.A officers for the 29 days of fasting in Ankpa Local Government in order to cover his daily activities between 4 to 5:30pm. The N.T.A officers would show it between 9 to 10 every Ramadan night for

other people that were not opportuned to attend the Tafsir due to one programme or the other (Usman 78).

4.2.6 Educational Contribution

Ustadh Sani has undoubtedly contributed immensely to Islamic Education development; this contribution can be seen largely in the area of educational achievement from primary to tertiary institutions. He has taken a painstaking effort to combine the forms of education i.e Arabic and western education within a very short period of time (Usman 38). He has embarked upon a serious commitment which entails in running an educational institution from elementary to tertiary stage most especially when it is done with little or no government patronage manpower as cause is viable through Islamic educational establishment (Yakubu 8).

His educational development can be seen vividly even to those who do not care to see it. He is instrumental to the establishment of an educational institution from nursery to tertiary institution. This was prompted by his burning desire to caption the cause of making educational opportunities available to Muslims, a genuine love for the Muslim uma (community) (Ishaq 29).

Another area of his contribution to educational development is that many of his school products are teachers in government schools and others are owners of private schools.

4.2.7 His Literature Works on Islamic Matters

Ustadh Sani has made up his mind on the writing of Islamic and Western educational books as a means of calling people to the way of Allah. Before he started writing, he has thought about how information would reach people and then discovered that one way is

by writing of books. Allah endowed him to be one of the Igala prophetic authors both on Islamic and Western Education (Ismail 39).

What motivated him mostly in to writing is that he has seen it as Sadagat al-Jariya (permanent charity) that the reward will continue even after one's death, as the holy prophet S.A.W said:

If the son of Adam died his work has stopped except for only three things: continuous charity, knowledge that people are using after him and obedience son that pray for him (Muslim 1631).

According to Jamiu, writing of book is part of coninous charity (Jamiu 57).

Ustadh Sani has written many books for different purposes. Some for students in the schools teaching prayer as other forms of Ibadat. He has written over fifteen books. The characteristics of his books are:

1. Simple language- in his writing, some were written Arabic while some English.
2. He will bring out the meaning of word out clearly in such away that the reader understands.
3. He will open to reader his view on a particular problem that has different scholars, opinion, the aim, and objectives of particular things.
4. Some of his books include:

1. *Hidayat Al-talabu ila siratul musteqimu*
2. *AL-Adiyatu Al-Mufidetu*
3. *Islamic studies for Higher Education*
4. *Fruits of Islamic Jurist (inheritance and Zakat) in Islam*
5. *Islam, the perfect religion:*
6. *Islamic studies for Senior Secondary School/Colleges:*

He has other works again in the other fields of studies, those works are as following:

1. *An Introduction to History of Education 2004.*
2. *An Introduction to Sociology of Education Unpublished.*

a. Discussion of Findings

This research dwelt mainly on assessment of the contributions of Ustadh Muhammad Sani Haruna to the development of Muslim Community in Ankpa, Kogi State Nigeria. From the study, it has become clear that Ustadh Muhammed Sani Haruna follows the foot steps of Prophet Muhammad (S.A.W) in love and promoting knowledge, because of the position which acquisition of knowledge occupies in the religion of Islam, on historical reference, the Qur'ānic revelations began with exhortation on pursuit of knowledge.

On the part of the teaching of Qur'ān, Ustadh Sani teaches Qur'ān simultaneously with the teaching of Illim (higher Islamic learning). It is the senior students of Illim that will teach the students of Qur'an most, while Ustadh himself pays much attention to the teaching of Illim. This is as the result of his intention of having reward from Allah. With this he has produced many graduates from his Qur'ānic School and many Mufasssirun from his School of Illim. But implication of his doing is that he payed little attention to students of Qur'an than the higher Islamic student. Sometimes, senior students will be committed with their studying while the junior once are aside.

However, the teaching of higher Islamic students that used to be three times in a day has now reduced to once in a day as the result of his commitment in the office as a provost.

The ethic of his graduation for the students of Qur'an is that all who graduate will do their Islamic graduation (Bakara and Wolimat) in the month of Rabi'u Awal together with

his Maulud on the same day and the certificate will be awarded for each person among them.

For the higher Islamic learning, he has no curriculum, graduation and certificate which is called Ijaza in Islam. Ijaza is the certificate that will qualify student to establish his own school or become a defined scholar in Islam. As the result of this, some students will just come and learn small and then claim to be scholars of Islam of which they do not reach the level of scholar in Islam.

It was discovered that Ustadh Sani made use of educational platforms to embark upon Da'awah activities. He demonstrates to his students and people sincerity of purpose in rendering worship to Allah. That is why he dictates excessive praise and adulation.

Similarly, Ustadh Muhammad Sani Haruna in his Da'awah methodology would always advise the audience on strict adherence to the Qur'ān and Sunnah. His stand on social interaction through Da'awah is similar with that of Al-Talib that a Muslim is not one who fights shaytan with his swords and get catapulted into paradise. Rather, he is the one who interacts actively with his environment in order to make a difference. In other words, he hammers on issues of adherence to Sunnah which differentiates a Muslim from non Muslim.

Furthermore, he cautions Muslims about dangers inherent in innovative practices (*bid'ah*), the achievement of his Da'wah is that eighty days ceremony has been reduced to barest minimum. The problem of his Da'wah is that he dwelt mostly in Ankpa town than extending it to Villages.

It is noted from the study that the sermon of Ustadh Sani has a great impact on the youth of Ankpa most especially the aspect of encouraging the youths of Ankpa to seek for knowledge, with that they have gained many young scholars in the field of Tafsīr.

Another of his impact is on the dignity of labour. He advised the youths not to be fully dependent on the white collar jobs; he always advises the youths to select one aspect of means of life and join it to the way of their lives, like farming, transacting business and hand work to acquire the direct skills not to depend on government. He also advises the youths to avoid indecent dressing, this has contributed to the wearing hijab (veiling) avoiding wearing tight dress by the girls and any form of dress abuse by the young boys in the town of Ankpa. The problem is that he concentrates on the youths than correcting some abnormalities in the characters of the elderly people in the society.

The studies reveal that Ustadh Sani has undoubtedly contributed immensely to Islamic development in Ankpa. These contributions can be seen largely in the areas of educational achievement from primary to tertiary institutions. He has taken a painstaking effort to combine the form of education i.e Arabic and Western education within a very short period of time. He has embarked upon a serious commitment which entails in running an educational institution from elementary to tertiary stage most especially when it is done with little or no governmental patronage manpower as cause is viable through Islamic education establishment.

An important area which needs to be reviewed by the school administration is staff salary, the monthly salary is expected to be a sum that will cater for the basic needs of the family of the employees. It should not be too small to cater for the immediate needs of the family and should be paid as at when due conclude.

Establishment of tertiary institution and its management involves a lot of arduous task. This should not become a hindrance to concentration on the Primary and Secondary sections.

Since the commencement of the college in 2006, it has been observed that so much attention has been on it running of higher institution than the secondary and the Arabic primary sections. This has led to a situation where many parents withdraw their children on account of poor student's performance. But what could be said to be responsible for the students poor performance are;

- iii. Insufficient number of teachers.
- iv. Poor or little amount of money paid as salaries which affect teacher's performance.

Facilities for boarding students should also be enhanced for students whose parents or guardians are not residents of Ankpa or who may decide that their children should reside in the hostel.

It was discovered that Ustadh Sani develops natural love for Imam Maliki's school of law very well that is why he selected his book Muwatta to be his book of talimu every Sunday in the whole year except in the month of Ramadan that Tafsīr is going on. The implication of this is that his students' views are going to be narrowed to a single school of thought. The impact of it is that they will understand in detail the Maliki school of law. The study found that another of his activities in every week is every Wednesday Tafsīr of Qur' ān, that he introduced apart from the Tafsīr in the month of Ramadan that is general for the whole of his students to have detailed understanding of Tafsīrul Qur' ān. The achievement of this programme is that it makes his students to understand the detailed

meaning of Qur'ānic Tafsīr and they will be able to digest its meaning. The problem is that the time is too short and few people gain this knowledge instead of the whole community.

The study reveals that the mosque of Ustadh Sani is located in the heart of the town that is why many other Islamic organizations zone their meetings there most especially after Asr prayer for some Islamic activities like preaching, exco meeting and other religious activities, most especially things that have to do with calling people to the way of Allah. The goodness of it is proximity factor. The negative aspect is that the Mosque can not contain large number of people.

The study also reveals that one way that Ustadh Sani helps to promote his religion is through sermons on Fridays. He is aware that one of the easiest ways of reaching people is by that Friday sermon, because people from different mosques come and gather there for the purpose of Friday prayer. The positive effect of this is that many people gain this information but no much room for questions and answers.

It is noted from the study that Ustadh Sani has two Tafsīr centres. He started his Tafsīr at Angwa Ankpa in the year 1994 while he started his own personal centre at No 17 Seidu Adejo Street in the year 1997. His Tafsir in Angwa was organized in the Mosque of Late Mallam Abdul Madaki Angwa Mosque by the Islamic organization called Jeyinul-Islam (the ornament of Islam), he will start from 9:00pm to 11:00pm every day in the month of Ramadan. Over one thousand Muslims troop in to come and listen to his Tafsir, mostly young boys and girls together with all members of the organization. He is still on this striving in the way of Allah up till date. The impact of this programe is that it has enough

time for questions and answers by the audience. The problem is that it makes night *Tajud* (prostration) and suhur (early in morning meal) difficult for some people to meetup with its time.

Ustadh Sani's centre for Tafsīr starts immediately after Asr prayer in his Mosque till 5:30pm. He explains over twenty verses in a seating. It is mostly based on the, Ibn Abbas, Ibn Kathir and Tafsir of Jalalain he also adopt the explanation of Qur' ān by the Qur' ān and the explanation of Qur' ān by Hadith. The advantage of this is that it is after office hour but the implication of it is that few women will be in attendance because the time coincide with the time that women will be in the kitche preparing food for Iftār (opening fasting).

The study found that Ustadh Sani has made up his mind on the writing of Islamic and Western educational books as a means of calling people to the way of Allah. Before he started writing he has thought about how information would reach people and then discovered that one way is by writing of books. Allah endowed him to be one of the Igala prolific authors both on Islamic and Western Education. The impact of this is that it serves as book of reference for further study and a documented information for incoming generations. The implication of this is that not everybody in the society is a literate.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

The research work is based on assessment of the contributions of Ustadh Sani to the development of Muslim Community in Ankpa, Kogi State.

The research assessed Ustadh Sani. In the course of the research, the researcher made attempt to analyse the topic of the study on a logical sequence of arrangement of the chapters. The first chapter contained the general introduction, background to the study, statement of the problem, aim and objectives of the study, significance of the study, scope of the study, methodology of the study.

The second chapter discussed the literature review which contains the write up on conceptual framework, review of previous work and theoretical framework, concept of Ustadh, concept of development and concept of community.

The third chapter expatiated on the brief history of Ankpa, Geographical location of the third chapter examines vividly on research design, population, sample and sampling technique method of Data collection Technique for data Analysis and model specification and justification of methods.

The fourth chapter enlightened about data presentation and analysis. Data presentation includes: The Historical Background of Ankpa, Geographycal Location of Ankpa, Brief History of Ankpa, Development of Islam in Ankpa, Biography of Ustadh Sani, Analysis of effort in his educational factor, The effectiveness of his Da'wah methodology, The impact of Ustadh Sani Haruna sermon on youths, General observation on the contribution of Ustadh Sani to Islam in Ankpa, Challenges experienced by Ustadh Sani on Da'wah.

The data analysis includes: The contribution of Ustadh Muhammad Sani Haruna to the development of Islam in Ankpa, Da'awah Activities, Activities in the Mosque, Friday Sermon Delivery at Ankpa Central Mosque, Annual Ramadan Tafsīr, Educational Contribution, His Literature Works on Islamic Matters.

The concluding, chapter focuses on summary, conclusion, recommendations, and suggestion for further Reading.

Finally it is important to know that this research was carried using both primary and secondary sources. Primary sources include Al-Qur' ān, Hadīths, consensus of the Muslim Scholars as well as data collection from documented material on the activities of Ustadh Sani. The researcher also conducted oral interview with other stake holders in Ankpa and the Ustadh himself. Facilities, relevant text books, magazines and academic works in similar and related fields. Readers will no doubt find this work a reliable research material having tried my best to exhume the minute details on the assessment of contribution of Ustadh Sani to development of Islam in Ankpa. It is therefore assumed that any further work in which area of his contributions on this subject matter could only be a contribution, not only from where this research has stopped but also the period the research has stopped, which is the year 2017 upwards.

5.2 Conclusion

Ustadh Muhammad Sani Haruna has greatly contributed to the development of Ankpa Muslim community. This achievement has been made through his establishing Qur' ānic and Illim (higher Islamic education) Schools, building of schools from kindergerten to

tertiary institution to run the two system of education together i.e Islamic and werstern education.

His contributions to the aspect of education serve as an eye opener to those that do not know that one can combine both Islamic and western education to promote Islam.

It is important to note that aspect of his payment of salary to his employee needs to be adjusted. He should not pay much attention to tertiary institution than kindergerten.

His teaching of Qur' ānic school is a sign of spreading knowledge from this present generation to incoming generation. The buiding of mosque is to show that he follows the footstep of prophet Muhammad (S.A.W), as it was the first house built by the prophet as he landed in Medina. Be a member of council of Imam and Ulama and his organizing pre Ramadan lecture for the three local governments together in every year prior to fasting is a sign of peaceful and hamory between him and the Imams in those local government areas. Establishment of Tafsīr Qur' ān in every Wednesday and in the month of Ramadan is a sign of devotion to his Allah.

This study has discovered that inspite the various challenges that Ustadh is facing do not stop him from his religious activities.

5.3 RECOMMENDATIONS

Based on the findings of his study, the following recommendations are made:

1. Ustadh Muhammad Sani Haruna should develop the habit of awarding Ijaza (certificate) for his higher Islamic students to qualify them to establish their own school or attain the position of scholar in Islam.
2. He should design a curriculum that his students have to undergo to serve as a guide for them.
3. Attention should be given to the students of Qur'an, since Qur' ān is the bedrock to all knowledge in Islam.
4. His Da'wah should not focus on youths alone; he has to extend it to elderly people Muslim and Christian in the town.

5. Equal attention should be given to primary, secondary and tertiary institution to avoid withdrawing of children from primary school.
6. Staff salary should be reviewed to meet up with the basic needs of the family of the employees.
7. Ustadh should expose his students to the four schools of law in Islam in order not to narrow their view in Islam.
8. He should restructure the time of Tafsīr to enable both male and female benefit from his admonition.

i. Suggestion for Further Reading

The researcher suggests for further readings of this topic because it is not exaggeration to state that this work has been the first of its kind that the researcher has moved from one Distreet to another to distribute questionnaire, move from one school to another and direct interview with the stakeholders in Islam in Ankpa Local Government Area of Kogi State.

It is hoped that the reader should not doubt this work as a reliable research material on the assessment of the contributions of Ustadh Muhammad Sani Haruna to the development of muslim community in Ankpa Kogi State. It is therefore assumed that any further work on this topic matter could only be a continuation, not only from where this researcher has stopped, but also the period the research has stopped, which in the year 2018 upwards.

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List of Interviewees

SN	NAME	AGE	ADDRESS	OCCUPATION	DATE
1	KHALID HARUNA	38	OGAJI	TEACHING	9/6/20017
2	ABUBAKAR ADEMU	40	ANKPA	TEACHING	9/6/20017
3	ALI ZUNAIDU	30	PEACE COLLEGE OF EDUCATION	BURSAR	9/6/20017
4	ABUBAKAR ABDULL	45	ALHIKMA COLLEGE OF EDUCATION ANKPA	ACADEMIC REGISTER	21/6/20017
5	SULEMAN ABDULWAHAB	32	NO,17 MAKURDI STREET ANKPA	PRINCIPAL	22/6/2017
6	UJA MEMUNA	55	OJI APATA,ANKPA	TEACHING	8/6/2017
7	AYISAT ABUBAKAR	35	NO.16 MAKURDI STREET ANKPA	MISTRESS	16/03/2017
8	JUWERIYA USMAN	35	NO.16 MAKURD STR. ANKPA	STUDENT	
9	DAUDA IBRAHIM	46	AL-HIKMA ANKPA	LECTURER	14/04/2017
10	AMINU USMAN	30	OKENYI OJIBOGO	TEACHING	15/4/2017
11	MALLAM ISHAQ	43	OKENYI OJIBOGO	IMAM	18/4/2017
12	IDRIS JIBRIN	45	OJOKU ANKWA SHANU	IMAM	20/4/2017