

**THE CONTRIBUTIONS OF GONI HALADU JAJIMAJI'S *TSANGAYA* TO
THE DEVELOPMENT OF QUR'ANIC STUDIES IN YOBE STATE**

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DECLARATION

I hereby declare that this work is the product of my research efforts undertaken under the supervision of Dr. Usman Sani Abbas and has not been presented anywhere for the award of a degree or certificate .All the sources have been duly acknowledged.

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DEDICATION

This dissertation is dedicated to my late mother, Hajiya Binta Umaru Mai Kaulasan Nguru. May Allah have mercy on her, amin.

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ABSTRACT

This dissertation is a study on Goni Haladu Jajimaji's Tsangaya and its role in the development of Qur'anic studies in the State. Among other things, the objectives of the research is to discuss the biography of the founder, the historical evolution and the contribution of his Tsangaya to the development of Qur'anic Studies in Yobe State. The qualitative research method has been adopted with the historical analytical technique. The study reveals that the proprietor of the Tsangaya, Goni Haladu Jajimaji was born in 1897 at Yanyawai, Jigawa State and terminated his Qur'anic Studies tour at Jajimaji, in Yobe State where he was appointed a manager over his teacher's Tsangaya, Malam Audu Gangaran. In 1937, following a fire accident which left the Tsangaya dilapidated, Goni Haladu established his own Tsangaya a little distance in the bush south of Jajimaji which gradually transformed into an urban area. It was in the 1950s that this Tsangaya of Goni Haladu became fullfledged, prestigious and famous for Qur'anic Scholarship. In addition it was renowned for supplication, arbitration, admonishment and advice. By using the teaching method with beginners and intermediate learners and the supervisory method with the advanced learners, it developed into a Tsangaya with significant records of achievements. It produced plenty of new generation memorisers, Qur'anic scribes as well as Tsangaya managers and founders across Yobe State, in the neighbouring States and even beyond the country borders into the Republic of Chad and Niger. However, this Tsangaya is not devoid of challenges such as lack of funding, poor management, old curriculum etc This research recommends, among other things, financial and pedagogical reforms.

CHAPTER ONE

INTRODUCTION

In the Name of Allah the Most Beneficent the Most Merciful and may the peace and blessings of Allah be upon Prophet, Muhammad, his household, his companions and all those who follow them in righteousness till the last day.

Jajimaji as will be discussed later in the course of this research, was until recently only a village. It witnessed rapid growth and development to stand out as the largest and most significant town in the Bilaljawa District of Nguru Emirate. Jajimaji emerged as the headquarters of the then newlynewly created Karasuwa Local Government Area in 1996, in Yobe State during General Sani Abacha's military regime.

In and around this town, there flourished a number of *Tsangayas* among which Goni Haladu's became the most influential. Goni Haladu Jajimaji's Tsangaya can aptly be said to be an epitome of a school never brought under limelight, notwithstanding the tremendous effort exerted thereby in the sphere of Qur'anic scholarship in the region . It was founded before the first half of the 20th century, in what was previously part of the Kanem-Borno Empire which was famous for supporting Islamic scholarship.

Although the glory of the *Tsangaya* is believed by many to have passed away or at least diminished with the demise of its principal founder in 2000, the school is still in existence reminiscing its glorious past .

In view of the foregoing, this research is intended for a journey round the years to find out about the origin and personality of the school's founder, the school's evolutionary process and the contribution of the school in the development of Qur'anic Studies in the modern day Yobe State of Nigeria.

1.1 STATEMENT OF THE PROBLEM

The researcher has chosen to do research on Goni Haladu Jajimaji's *Tsangaya* because it is a *Tsangaya* with significant records of achievements and, no any research found thereon. The geographical area once covered by the Kanem-Borno Empire was and still is home to itinerant Qur'anic teachers and disciples who sojourned across it for learning the Qur'an. Those people toiled day and night, rain or shine, for studying the Qur'an in the area. However, their contribution has received little and incommensurate attention by researchers. Even the scarce literature available on the contribution of such people tend to give uncorresponding emphasis on the individual *Tsangaya* and concentrate more, rather on treating their contribution on a general basis scale. In Nguru, research reveals that literature on Qur'anic Studies reflects either on the individual person or *Tsangayas* being

considered in general but not the contribution of a specific *Tsangaya*. Similarly, there is no work found on any *Tsangaya* or *Tsangaya* teacher in or around Jajimaji.

As a response to the paucity in literature of the individual *Tsangaya* contribution, the researcher proposes to conduct a study on the contribution of Goni Haladu Jajimaji's *Tsangaya* to the development of Qur'anic Studies in Yobe State.

In the ambit of Qur'anic Studies, Goni Haladu *Jajimaji* earned fame and respect amidst contemporary *Tsangaya* teachers for his exceptional knowledge of the Qur'an coupled with his piety and good conduct. He was an advocate of peace. His home was a court for the settlement of disputes and reconciliation among people. He was accorded with the honour and admiration of Chiefs like the Shehu of Borno, Umar Ibn Abubakar Garbai; statesmen like Former Governor of Yobe state, Alhaji Bukar Abba Ibrahim; judges like late Grand Kadi, Yusuf Bulama Bizi; business tycoons like Senator Usman Albashir etc. People like these used to pay homage to him and seek *du'a*, advice and admonishment from him.

Qur'anic students heard of him and craved for his teachings. His *Tsangaya* attracted more disciples than any other one in his area. It gave birth to many more other *Tsangayas* established by his disciples elsewhere in places like Yobe, Borno, Jigawa, and Kano and beyond the boundaries of Nigeria in the Niger Republic and Chad.

Evidently, Goni Haladu Jajimaji's *Tsangaya* serves as a bedrock from which numerous *Tsangayas* find their way to Qur'anic scholarship across Yobe State and even beyond. Its alumni are within reach. Its link with the daughter *Tsangayas* is easily traceable. As the problem under investigation, however, is the contribution of the *Tsangaya* to the development of Qur'anic Studies in Yobe State, there is no evidence available of any documented work with regard to the birth, infancy or growth of the *Tsangaya* in question. Moreover, most of the founding fathers, custodians of oral history including the school's principal have passed away.

Fortunately enough, there remain few centenarian if not super centenarian survivors but they are getting fewer and fewer with the passage of time. Notwithstanding the inconveniences, the task of this research which is the preservation of the historical account of the *Tsangaya* under investigation, the principal founder's origin, the *Tsangaya's* evolution and its contribution to the studies of Qur'an as will be narrated by the co-founders presently alive, can still be timely and capable of saving subsequent reliance on second hand information, in case the need for further research on the same *Tsangaya* arises .

1.2 AIM AND OBJECTIVES

The aim of this research is to study the contribution of Goni Haladu Jajimaji's *Tsangaya* to the development of Qur'anic Studies in Yobe State. The objectives of the research are to trace the evolution of Qur'anic Studies in Jajimaji town, to document the biography of Goni Haladu, founder of the *Tsangaya* under investigation, and to document the evolution of his *Tsangaya*.

1.3 SCOPE AND LIMITATION

The research is intended to cover the contribution of Goni Haladu Jaji-maji's *Tsangaya*, to the development of Qur'anic Studies in Yobe State from 1937 to 2017. This work will not cover other *Tsangayas* within or outside the area of study.

1.4 SIGNIFICANCE OF THE STUDY

The significance of this study is as follows:

- i. The study calls minds back to encourage the employment of the *Tsangaya* method of memorization of the Qur'an which is more consolidated than the modern method
- ii. It encourages Muslims to practise the art of reproducing the Qur'an manually from memory despite of the plenty printing houses available

- iii. It will be found handy for literature review to researchers of the *Tsangaya* education
- iv. It provides relevant details about life in a *Tsangaya* that may be useful to governments and organisations that wish to introduce reforms or provide aid to the system.

1.5 CONTRIBUTION TO KNOWLEDGE

The research would contribute to knowledge in the following ways:

- i. It serves as the pioneer work on Goni Haladu Jajimaji's *Tsangaya*.
- ii. It helps to know about the contribution of the *Tsangaya* in Qur'anic Studies.
- iii. It documents the biography of the *Tsangaya's* founder.
- iv. It may serve as a pavement for subsequent researches on the same *Tsangaya*.

1.6 METHODOLOGY OF THE RESEARCH

For the conduct of this research, the qualitative research method is adopted with the historical, analytical technique. The researcher has consulted relevant materials on bookshelves in libraries and online, such as students research projects, papers,

journals and newspapers, as well as oral interviews and also relied on personal observation, being native to the area of study.

The M.L.A (Modern Language Association) style of reference is used throughout this research.

CHAPTER TWO

LITERATURE REVIEW

Although this serves as the first research on Goni Haladu Jajimaji's *Tsangaya*, a number of related works to the topic and area under investigation have been reviewed. This is to enable the researcher take a wider look at the scope of the research so as to come forth with limitation or extension where necessary.

2.1 REVIEW OF RELATED LITERATURE

In *Qur'anic Schools and the Anti-illiteracy Campaign in Yobe State*¹, Adam A.M Alfallati started with a brief historical account of Arabic-Islamic Studies Education in Yobe State which he traced back to the coming of Islam to West Africa and the Kanem-Borno Empire where the geographical area known as Yobe State used to be in those days. Among other things the author discussed the meaning of *Katatib* (an Arabic word equivalent to the Hausa *Tsangaya*), the history of *Katatib* in Islam , the classes or categories of Qur'anic teachers, the students of *Katatib* , procedure and mode of admission into *Katatib* schools, the materials used for

¹ Alfallati, Abdullahi Adam Mohammed, *Qur'anic Schools and the Anti-Illiteracy Campaign in Yobe State*, 2014 .A Paper Presented at a National Conference in Atiku Abubakar College of Legal and Islamic Studies, Nguru, Yobe State. Pp 1-9

learning , the Qur'an and the role of Qur'anic schools in combating illiteracy in the State .

However, the work did not cite any particular *Tsangaya* to serve as an example or case study. It discussed the above mentioned themes in a general way without reference to any specific *Tsangaya* in the state. For the purpose of this research, therefore, Goni Haladu Jajimaji's *Tsangaya* serves as a case study of a *Tsangaya's* contribution to Qur'anic studies in the state. Likewise, the history, teacher's students, modes of admission, and learning materials of the school are also investigated.

In a paper titled *Karatun Allo the Islamic System of Elementary Education in Hausa land*², Suleman discusses the socioeconomic status of *Malam* in the society. He submits that prior to the advent of the white man the society comprises two classes, the commoners *Talakawa* and the aristocrats, *Sarakai*. However, to be a learned person then accords one with a special status enjoyed only by technocrats.

Malam is the Hausa translation for the Arabic word *Mu'allim* which means a learned person but is also now used by the Hausas as a courtesy title. The author further elaborates that during the classical days of the Sokoto and Borno Caliphates,

² Suleman, Khalid *Karatun Allo, the Islamic System of Elementary Education in Hausa Land*, Usmanu Danfodio University, Sokoto.

scholars are accorded with high respect and exempted from military service, tax, confiscation etc. They, their families and disciples are given land for cultivation and many honours. They are consulted for prayers and advice by rulers and businessmen and anybody who needed their help. The prestige of a *Tsangaya* depended on the status of its proprietor.

However, the British occupation divested scholars of their active role in the administration of their society. Alongside the new system of education, *boko*, the scholars are rendered irrelevant in administration except for the few who managed to serve as judges of Islamic courts. Majority of them remained as private teachers. They did not expect to be paid by government for an act of worship as they considered teaching the Qur'an to be so. The teachers continued to be respected in the society to date.

Furthermore, the paper discusses the issue widely as applicable to numerous and various *Tsangayas* in Hausa Land and Borno also. It has not made any reference to a specific *Tsangaya* most of what the paper discusses will be depicted within the frame of Goni Haladu Jajimaji's *Tsangaya* only. The respect the *Tsangaya* has earned and privileges, accrued with the status of the *Tsangaya* proprietor who has accorded the school with high respect even after his death. The *Tsangaya* is visited

by politicians, statesmen, chiefs, and common men alike for prayers and advice. This will be vividly discussed in the development of the dissertation content.

In *An Investigation into the Rampant Increase of Tsangaya System of Education (A case Study of Yobe North Senatorial District³)*, Yarima Aishatu Hussaini in her findings reveals that *Tsangayas* in YobeYobe North tend to breed delinquent children who end up as nuisance to the society. Due to poverty, many parents send their children to *Almajiri* schools where there is lack of proper care for the children. They are abandoned to wander and beg for food in the streets. She suggests for reforms and corrective measures in the research.

The research seems to focus on the disadvantages rather than the advantages of the *Tsangaya* system. It has given little attention to the positive side of the *Tsangaya* system of education.

In every phenomenon, there must be positive and negative aspects. Notwithstanding the shortcomings of the *Tsangaya* system, the positive aspects of Goni Haladu Jajimaji's *Tsangaya* will be focused on, rather than the lapses thereof.

³ Yarima, Aishatu Husaini, *An Investigation into the Rampant Increase of Tsangaya System of Education (a Case Study of Yobe North Senatorial Zone)* A B.Ed project submitted to the Department of Education, Umar Suleiman College of Education, Gashua, in Affiliation with the University of Maiduguri, in partial fulfilment for the award of Bachelor's degree in Education

This is because the dissertation will be a work on the contribution of the *Tsangaya* to the development of Qur'anic Studies rather than the problems associated with schools. However, major among the problems of the *Tsangaya* will be identified and corrective measures will be suggested.

In a paper titled *Recitation and Memorisation of the Qur'an in Nigeria a Comparison of Traditional and Modern Qur'anic Schools*⁴, Nura Sani submits that the *Tsangaya* system has developed a method for consolidation of memorisation which should be emulated by modern Qur'anic schools. The methods include processes such as *Tukuri* whereby male students recite portions of the Qur'an in turn audibly to strengthen memorisation. *Mussaffa* is like *Tukuri* but is practised on a larger scale in special occasions such as naming and wedding ceremonies. *Takara* is a method of reading portions of the Qur'an on paper. *Tilawa* reciting from memory by a single person and *Harji* paying attention to mnemonics that resolve similar texts of the Qur'an are among features of consolidation not employed in modern Qur'anic schools in Nigeria.

In the paper, it has been recommended for both schools to learn from and complement each other. Precisely, modern schools on this point have been advised

⁴ Nura Sani, *Recitation and Memorisation of the Qur'an in Nigeria, a Comparison of Traditional and Modern Qur'anic Schools' 2015*, Department of Islamic Studies and Shariah, Bayero University, Kano, Pp 1-6

to learn from the *Tsangaya* system which has been found to enjoy much more consolidated memorization than its modern counterpart.

This research will explain how the consolidation method is practised at Goni Haladu Jajimaji's *Tsangaya* in teaching the Qur'an which includes the features covered by the above mentioned paper of *Tukuri, mussaffa, Harji* etc.

In *Comparative Examination between Tsangaya Schools and Western Education*⁵, Adam Babangida compares the Western system to that of *Tsangayas*. In turn, he outlines a number of shortcomings associated with each system and consequently suggested certain corrective measures to be taken. To mention but a few regarding *Tsangayas*, the author recommends for an urgent intervention of all tiers of government, Federal, State and Local Governments in the *Tsangaya* system reform, development of new curriculum, retraining and organising of teachers and setting a conducive atmosphere for learning. The main purpose of this research is not to investigate the problems associated with the *Tsangaya* in question nor is it to offer, suggest, propose or recommend for how to deal with the chinks in the school's

⁵ Adamu, Mohammed Babangida, *Comparative Examination Between Tsangay Schools and Western Education*, 2014. Research Project Submitted to The Department of Education in partial fulfillment for the award of B.Ed, University of Maiduguri.

armour; but to state, inter alia, the way and manner of operation, history and contribution of the school.

In the Nguru Salo Journal of Languages, Law and Islamic Studies, 2014⁶, the time table for Qur'anic lessons, recitation and memorisation in *Tsangaya* Schools were discussed and examined. This research also will discuss the same issues but within the school under investigation alone.

In *Improving Qur'anic Education in Nigeria, Trends, Issues, Challenges and the Way forward*⁷, Shehu's discourse is the Almajiri School which is an exonymous term for child *Tsangaya*. He touches on the trends, challenges and the way forward. This research, however, is not mainly concerned with *Tsangaya* challenges and solutions. And as the paper seems to focus on elementary Qur'anic education, our scope is much wider in this sense, since it covers all the levels in any *Tsangaya* system.

⁶ Salo Journal of Language, Law and Islamic Studies, Volume 3, 2004, Nguru.

⁷ Salisu Shehu, *Improving Qur'anic (Tsangaya) Education in Nigeria, Trends Issues, Challenges and the Way Forward*. 2006. A Paper Presented at a Three Day Workshop on Tsangaya System of Education, Maiduguri. Organized by Borno State Agency for Mass Education.

In *Integrating Basic Primary Education Curriculum into Qur'anic Education for Children in Minna, Niger State*⁸, Isah Halima discusses the integration of the Universal Basic Education Programme into the Qur'anic schools in Niger State. The work is particularly pertinent because of the Yobe State Universal Basic Education Board Programme which contributed to some notable *Tsangayas* with the construction of a classroom across the State among which the *Tsangaya* under investigation is a beneficiary.

In "*The Model Tsangaya School*"⁹, Pantami Isa being a former *Tsangaya* student and a manager, appeals to parents, philanthropists, *ulama* , elders , community leaders , all tiers of government and all and sundry to assist in financing *Tsangayas* in Nigeria so as to have the model *Tsangaya* School in the country . He recommends for the establishment of *Tsangaya* governing council, committees for *Tsangaya* Schools, establishment of a measure for generating income from mature students. Parents and volunteers He urges for sincerity of purpose in carrying out the above tasks.

⁸ Isah Halima, *Integrating Basic Primary Education Curriculum into Qur'anic Education for Children in Minna, Niger State* , 2013. A dissertation submitted to the Department of Educational Foundations in Partial Fulfillment for the award of M. Ed in Childhood Education .University of Nigeria, Nsukka .

⁹ Pantami Isa, *The Model Tsangaya School*, *Premium Times*.

In a paper titled *Reforms for the Promotion and Development of Tsangaya Schools in the Context of the Nigerian Educational System*¹⁰, Bashir Galadanci compares the traditional Qur'anic system in Nigeria to that of other Muslim countries, the likes of Bangladesh , Egypt , Sudan , Gambia and Saudi Arabia . He also traces the historical involvement of governments in *Tsangaya* schools in Nigeria.

The last two sources above allow the researcher to take a wider look into the issues pertaining to this research. The idea of a model *Tsangaya* School and counterpart *Tsangaya* Schools in other nations make the researcher ponder over more about the *Tsangaya* though this research will touch nothing of the sort.

¹⁰ Galadanci Bashir *Reforms for the Promotion and Development of Tsangaya Schools in the Context of the Nigerian Educational System*, 2014. Department of Software Engineering, Bayero University, Kano.

CHAPTER THREE

THE ADVENT OF ISLAM AND THE EVOLUTION AND DEVELOPMENT OF QUR'ANIC STUDIES IN JAJIMAJI

3.1 MEANING AND EVOLUTION OF *TSANGAYA*

This chapter discusses the advent of Islam into Jajimaji and the impact of Qur'anic Studies in it, but the picture cannot be clear enough without a description of the concept of *Tsangaya* and its historical evolution, therefore, some details about Jajimaji and its vicinity are provided for a better understanding of the research.

The Hausa word *Tsangaya* is adopted from the Kanuri word *Sangaya* which means a centre for learning the Qur'an. Similarly, there are other phrases of Hausa origin which are synonymous to *Tsangaya*. For instance *Makarantar Allo* meaning a slate school, and *Makarantar Toka* meaning ashes school. Both slate and ashes are important properties of a *Tsangaya* since the slate is used to write on, while the ashes are left in a mound after burning fire logs for generating heat and light at night. Another term often used interchangeably with *Tsangaya*, is *Almajiri* School, somehow exonymous and more often employed by critics and nonprofessionals. *Almajiri* is a Hausa word derived from Arabic *Muhajir* which literally means an immigrant. The word *Almajiri* means a pupil studying the Qur'an. It evolved this sence perhaps because students of the Qur'an are frequent travellers who move from place to another in search of knowledge. Nowadays, due to the fact that

Almajiris beg for food and wander the streets in unclean, poor clothes, and the term *Almajiri* School refers to those children, it is regarded as humiliating by many¹¹.

In addition, the term *Tsangaya* is preferred for an advanced and sophisticated traditional Qur'anic school in Northern Nigeria. *Makarantar Allo* may be used for a beginner's level or a less advanced traditional Qur'anic school. *Makarantar Toka* is rather humorous. And is not used as an academic terminology. Therefore, the term *Tsangaya* is more favourable than its counterparts. *Tsangaya* is an advanced institution, establishment or centre for studying the Qur'an in the traditional method typical of Northern Nigeria and the Republic of Niger. The origin of *Tsangaya* system is believed to have originated from Timbuktu, Mali¹²

The first to teach the Qur'an to people was the prophet Muhammad (S.A.W) and his companions followed his footsteps. Thus studying the Qur'an continued generation after generation. With successive attestation, it spread all around the world.

The first verse to be revealed in the Qur'an instructed the prophet (S.A.W) to read.

Allah said:

¹¹ Ahamad Yahaya, *Tsangaya: The Traditional Islamic Education System in Hausa Land*, Department of Islamic Studies, Federal College of Education, Kano, A paper published by Journal Pendidikan Islam 4 (1)2018.Pp 1-4

¹² Ahmad, *Tsangaya*, P 1

اقرا باسم ربك الذي خلق

"Read in the Name of your Lord Who created." Qur'an 96:1

Numerous Qur'anic verses urge for the recitation of the Qur'an, for example, in Surat al-Muzzamil, Allah says:

او زد عليه و رتل الفراءان ترتيلا...

....'Or add unto it and recite the Qur'an the best of recitation." Qur'an 83:4

Aisha (R.A) when asked about the prophet's conduct, she replied:

كان خلقه القرآن

"His conduct was the Qur'an." (Muslim, Hadith 746)

This shows that the prophet used to read the Qur'an and act in accordance with the it. Similarly, it is reported that the prophet (S.A.W) said:

خيركم من تعلم القرآن و علمه

"The best amongst you is he who learnt the Qur'an and taught it)."Bukhari,
Hadith 4739)

Tsangayas evolved for this reason, for learning and teaching the Qur'an. Islam came to West Africa via the trans-saharan trade routes with Muslim Sufi North African traders mainly from Libya, Morocco, Tunisia, Algeria, Egypt etc. Borno was the first to come to contact with Islam in Nigeria. Islam became the State religion and the teaching of the Qur'an became well grounded in Borno.

3.2 THE HISTORICAL EVOLUTION OF JAJIMAJI

Jajimaji is a town midway along the main road between Nguru and Gashua in Yobe State, Nigeria. It was carved out of Nguru Local Government Area on 20th December 1996 as the headquarters of Karasuwa Local Government. It became the capital of Bilaljawo District of the Nguru Emirate in 2000¹³.

The origin of the word *Jajimaji* goes back to the nick name of its founder whose real name is unknown. Jajimaji in the Manga language means one whose arrow never misses a target. The man, Jajimaji was a fearless hunter who was part of the community of people derived out of Doran in Borno following a dispute with the chief. The hunter settled in a place at about 1802, which later bore his name, Jajimaji. He ruled for 70 years and his descendants continued after him¹⁴.

¹³ Ala Mohammed Isa *The History of Karasuwa Area, Yobe State from 1992-2013*, 2014 A.B.A History project submitted to the Department of History, University of Maiduguri. P 18

¹⁴ Ala, History of Karasuwa, P 3

At this point, the evolution of Jajimaji, for the sake of convenience, will be discussed further under three important periods, namely:

- i. Jajimaji in Bilaljawawa (500 to date)
- ii. Jajimaji in Nguru (1606 to 1996)
- iii. Jajimaji in Karasuwa (1996 to date)

Bilaljawawa refers to the ruins of an ancient town half a kilometre north of Yerebiya which is nearly two kilometres north of Garingawo town along the main Nguru-Gashua Road. Bilaljawawa flourished at about 500 BC. The researcher has been to the ruins and observed potsherds here and there on the ground. It is rather small for a modern town. The traces of its fortified walls are still identifiable around a considerable number of baobab trees. Conspicuous still are five mounds of earth believed to be the garbage disposal heaps of the inhabitants.

The word *Bilaljawawa* is a blending of the names of its co-founders, Bilal, a Manga warrior and Jawa, a Bade one. These warriors had had a lot of skirmishes with each other but neither emerged victorious so the enemies turned to friends forming a strong alliance against invaders. Bilaljawawa only succumbed to natural forces as the

riverian area became drier and drier with the passage of time, it declined, collapsed and perished, since the people emigrated along with the river¹⁵.

Certainly, Bilaljawa town perished but never did its name. The area between Nguru and Bade is still known as Bilaljawaland. Jajimaji, although founded relatively late in 1802, being the largest and economically most significant in the area, became the capital of Bilaljawa District of Nguru Emirate in 2000. Thus, the first thing that comes to mind when Bilaljawa is mentioned, is Jajimaji notwithstanding the distances¹⁶.

Nguru is the Western Railway Terminus town of the River Hadejia and the Nguru local Government Area headquarters of Yobe State. The word Nguru is derived from *ngurtu*, the Kanuri word for hippopotamus, or from the herb called *guru* in Kanuri or *jiji* in Hausa. Nguru was founded in 1606 by Galadima Mai Makinta. It was part of the Kanem-Borno Empire and Borno State before the creation of Yobe State in 1991¹⁷.

Jajimaji is 47 kilometres east of Nguru and was until the birth of Karasuwa Local Government Area part of Nguru. It outgrew its counterparts rapidly and emerged

¹⁵ Ala, History of Karasuwa, P 2.

¹⁶ Ala, History of Karasuwa, P 8

¹⁷ Ala, History of Karasuwa P 18

as the second largest town in Nguru Local Government Area. Because of its economic importance and Saturday market, Jajimaji was a good source of revenue generation to Nguru until it became the headquarters of Karasuwa Local Government Area of Yobe State on 20th December, 1996¹⁸.

East of Nguru, over 50 kilometres apart, there are two towns called Karasuwas (Karasuwa Garinguna and Karasuwa Galu) and both were under Nguru before the birth of Karasuwa Local Government Area. The word Karasuwa is coined from the Kanuri word *karaskata* meaning a man of sense because the chiefs of Karasuwa have always been sensible. Historically, both Karasuwas existed before Jajimaji. However, with the creation of a new Local Government Area, east of Nguru, various names were proposed. Bilaljawa, Jajimaji, Karasuwa, New Nguru and others were suggested. But the new local government area was named Karasuwa with Jajimaji as headquarters on 20th December, 1996. Since then Jajimaji witnessed more development and transformed from rural to semi-urban area¹⁹.

3.3 ADVENT OF ISLAM INTO JAJIMAJI

Ngazargamo was the capital of Borno Empire from 1460-1809 It situated 60 kilometres west of Lake Chad in the Yobe State of modern Nigeria. The

¹⁸ Ala, History of Karasuwa, P 18

¹⁹ Ala, history of kalasuwa

impressive remains of the former capital city are still visible. At its height, the city was an important centre for trade and learning. *Ngazargamo* was besieged and destroyed by Malam Zaki in the Ibn Fodio led Jihad in 1809²⁰. In the fifteenth century, the Kanem tradition had it that Mai Ali Ghaji Dunoma (1460-1500), the first caliph of the Sayfawa Dynasty who founded the city of Ngazargamo in 1467 had laid its intellectual foundation and produced in his own handwriting a copy of the Glorious Qur'an²¹.

Since Jajimaji was part of Kanem-Borno before the evolution of Nigeria, one can safely assume that the contact of Jajimaji with Islam is not far away from the contact of Kanem with Islam which was first not only in Nigeria but in the whole of Sudanic Africa. The seventh, eighth and tenth centuries have been suggested as the beginning of the spread of Islam in Borno by different sources. The earliest period suggested is between 680-683 with the second expedition of Uqba Ibn Nafi' in North Africa during the caliphate of Yazid Ibn Mu'awiyah. According to Mustapha, the influence of Islam overwhelmed the people of Borno even before they embraced it. Muslim names were *kanuritized* and even kings bore such names,

²⁰ Kanem Bornu Kingdom, New World Encyclopedia, 2018, retrieved 25-07-2019, www.newworldencyclopedia.org/p/dx.php?title=kanembornukingdom&oldid=1010581

²¹ Muhammad Ibrahim and Abbas Usman Sani, Qur'anic Education in Northern Nigeria: The Journey So Far, A paper presented at a three day conference organised by The Society for Learned Qur'anic Studies

Abdul Jalil was naturalized to Lil, Shu'aibu to Shu, Ibrahim to Brem or Bri and Abdul Qadir to Kutri. Islam became the Court religion in Borno during the reign of Mai Hume Jilmi at about 1096 and thus the faith spread more across the empire²².

Jajimaji is populated mainly by the Manga, a subgroup of the Kanuri, the Fulani and Hausa who are all Muslims except for some non indigenous tribes posted mainly as health or security personnel²³.

3.4 THE IMPACT OF QUR'ANIC STUDIES IN JAJIMAJI

Since Islam became formally the faith of the Court, a considerable amount of attention was given to Islamic education and proselytization by authorities in Borno. Mai Hume Jilmi granted the first *Mahram* to Shaikh Muhammad Mani. The *Mahram* is a document issued to scholars to accord them a special status and exempt them from certain liabilities such as payment of State taxes and military service in order to enable them teach free from hindrance. Since then, the institution of *Mahram* became well established in Borno and many *Mahrams* granted to scholars to teach the Qur'an and other subjects of Islamic Studies. Ever after, *Mais* and *Shehus* continued to support Islamic scholarship, particularly

²² Olayiwola Abdulfatah, *Islam in Nigeria; One Crescent Many Focuses*, 2007 Sakirabi Publishers, Lagos Nigeria. Pp11-12

²³ Gazali Kalli Alkali Yusuf, *The Role Of Kanem Borno Ulama in Qur'anic Education, Before the Colonial Rule in Nigeria*, 2014, , a paper, Centre for Qur'anic Studies, Bayero University, Kano, Pp 5-10

Qur'anic studies. *Malamtis* which are exclusive settlements of scholars emerged as result in that era across Borno, like Goneri in Yobe State, for instance²⁴.

As Jajimaji was part of Kanem, Qur'anic Studies became well grounded there and supported by local chiefs. The darkness of the night was lit up of Tsangaya log-fires and its quietness interrupted by the sound of students reciting the Qur'an around a large circle till day break. A lot of Tsangayas flourished in and around Jajimaji .It attracted immigrants particularly from the west, the Hausaland. The theme of this research, Malam Haladu Jajimaji's Tsangaya is one of these centres of learning the Qur'an.

3.5 SCHOLARS AND SCHOLARSHIP IN JAJIMAJI

Jajimaji being once part of Kanem-Borno which was famous for Qur'anic Studies has been home to Qur'anic Scholarship since its foundation. Generations of Qur'anic scholars flourished. However because such treasure was not properly preserved through writing but only passed on orally over the centuries , a sizable amount of it passed away with the passage of time. A lot of Tsangayas reached zenith but then followed the same routine to diminish, collapse and vanish. For convenience's sake, the researcher divided scholars into four generations. Of the

²⁴ Interview held with Malam Isyaka Wanzam (107 years), on 23rd January, 2018 at Jajimaji, Karasuwa LGA, Yobe State.

first generation scholars none can be mentioned by name they are just known as the generation of the teachers of *Gangaran*. This is the 17th century through the mid 1800s ie the pre-*Gangaran* period.

The second generation of Qur'anic scholars, as far as Jajimaji is concerned is the epoch of *Gangaran*. In living memory there existed no greater *Tsangaya* than that of Malam Audu *Gangaran* (1820-1925), Goni Haladu's Teacher. Even his *Tsangaya* collapsed and vanished. The researcher had been to the site where it once stood. The traces of soot left around following the fire accident which burnt it off, are still noticeable. Generations of scholars before *Gangaran* were lost to oblivion. However, a contemporary scholar of his worthy of being mentioned is Malam Adamu Liman (1798-1903), a saint and Qur'anic memoriser, one of the greatest scholars in Borno. He was the Jumu'at Imam of Jajimaji in the era of *Gangaran*²⁵.

The third generation of scholars forms the epoch of Goni Haladu Jajimaji (1897-2000) which is the subject of this research. He emerged as the son-in-law and heir of *Gangaran's* calibre of scholarship. He managed his teacher's *Tsangaya* and later founded his own in 1927 in the bush south of Jajimaji. Another important scholar

²⁵ Interview held with Malam Isyaka Wanzam (107 years), on 23rd January, 2018 at Jajimaji, Karasuwa LGA, Yobe State.

is Malam Kurna (1910-2003), the scribe of the famous Qur'an of Jajimaji. The Scripture of Malam Kurna was sure enough to leave dead anyone who swore falsely thereto. The scripture is still in the custody of Malam Kurna's heirs at Jajimaji. Similarly, Liman Haiyo (1907-date) has his *Tsangaya* called *Tsangayar* Gawo. He relocated there from Goni Haladu Jajimaji's *Tsangaya*. This scholar was the Imam of the central Mosque of Jajimaji until his retirement in 2006. Other important scholars include: Malam Usaini *Tsangayar* Kudu (d.1996), Malam Mamman Gindin Gawo (d. 1995), Malam Isyaka Wanzam (1912-date), Malam Sule (d.1988), Malam Mustapha Badagire (1914- date), Shaikh Buro (1909-date), Shaikh Abdurarahman (d. 2002), Malam Zakariya (d. 2017), Malam Alhaji Nasiru (1948-date), and many others. However, all the scholars in this period regarded Goni Haladu Jajimaji as the greatest Qur'anic teacher of their period. They paid homage to him and most of them studied or stayed in his Grand *Tsangaya* which is simply known as *Tsangaya* in Jajimaji notwithstanding the numerous *Tsangayas* existing in the town²⁶.

The forth generation is the modern era generation of *Tsangaya* scholars at Jajimaji who are mostly disciples of Goni Haladu and his disciples' disciples. Here are a few of them Goni Kasimu Liman Haiyo (1948-date), *Alaramma* Rabi'u

²⁶ Interview with Liman Hayyo (111 years), held on 27th January, 2018 at Jajimaji, Karasuwa LGA, Yobe State.

Mamman 1976-date, Alaramma Mustapha Kurna (1971-date), (the head teacher of Darul Furq'an, a modern Qur'anic school founded by Al-Shaikh Al-Goni Ayuba Alkaransami), Alaramma Alhajiji Haladu Jajimaji (1976-date), *Alaramma* Mari Badagire (1974-date) *Alaramma* Dahiru Inuwa 1965-date and many others.

CHAPTER FOUR

GONI HALADU JAJIMAJI: HIS BIRTH, SCHOLARSHIP, PERSONALITY AND THE EVOLUTION OF HIS *TSANGAYA*

This chapter gives a picture of the *Tsangaya* of Jajimaji, its history, structure, and administration and teaching methods. This *Tsangaya* has been in existence for more than seventy years. It underwent different circumstances which affected the way it was managed. Therefore, unless otherwise specified, the content of this chapter refers to the *Tsangaya's* golden era between 1950-1990. However, the *Tsangaya* today is not too far from what it used to be in terms of its structure and methodology, but life has changed much socially and economically since. Spiritually, the *Tsangaya* can by no means continue with the same level of prestige as at the life time of its founder.

Moreover, the chapter starts with the biography of the *Tsangaya's* founder as part of the attempt to elucidate the evolutionary process of the *Tsangaya* which is vital for the proper understanding of its contribution to the development of Qur'anic studies, in Yobe State.

4.1 THE BIOGRAPHY OF GONI HALADU JAJIMAJI

Little is known about Goni Haladu's early life and study tours because most of his contemporaries are dead at the time of this research. The retired Chief Imam of Jajimaji, at the age of 111, *Limam* Haiyo who is a junior colleague of Goni Haladu's, says: “when I first met him he was already learned. I spent two years in his *Tsangaya*. Nevertheless, the researcher is able to gather some essential

information about Goni Haladu from his family members and senior students based on what they learnt from him directly.

4.1.1 Origin And Birth of Goni Haladu Jajimaji

The founder of the *Tsangaya* is Goni Haladu Abubakar Ibrahim Muhammadu Dirani. His mother is Ramatu Muhammadu Garkin Daura. Goni Haladu Jajimaji was born in Yanyawai, Jigawa State, Nigeria in about 1897. His parents' geneologies both are traced to Daura, Katsina State Nigeria. Goni Haladu's Hausa accent is purely that of Daura. He had pride in Daura and used to joke with the Hausa people of Kano²⁷.

His great grandfather, Muhammadu Dirani was a tribal chief and landlord who left his homeland and emigrated to Garkin Dirani in the east, in modern Jigawa State. Goni Haladu's grandfather, Ibrahim emigrated to Karangi, then to Dogo both in Jigawa State. The town Garin Dogo was named after Goni Haladu's paternal uncle who had the nickname Dogon Gondala. Malam Goni was regal but he preferred learning to royalty and left his first born, wife and home for the sake of mastering the Qur'an²⁸.

²⁷ Interview with Barira Haladu (67 years), daughter of *Goni* Haladu Jajimaji, held 11th April, 2017 at Jajimaji, Karasuwa LGA, Yobe State.

²⁸ Interview with Barira Haladu, (67 years), daughter of Goni Haladu

He travelled very widely for mastering the Qur'an and his itinerary terminated at Jajimaji around 1920. Having settled for a long time there, he later, became known as Goni Haladu Jajimaji, or just by his title *Mai Darasu*, Malam, or Alaramma, especially in and around his *Tsangaya*²⁹.

4.1.2 His Personality and Character

Goni was meek and economical with words. He had little interest in worldly affairs. He was devoted to the Qur'an. He memorised the Qur'an and revised it many times. He reproduced it off head 9 times in ink on paper. He supervised hundreds of handwritten Qur'ans. Thousands of students memorised the Qur'an under his guide³⁰.

Goni Haladu was well known and respected not only for his super knowledge of the Qur'an but also for his piety and generosity. He was a good arbitrator and reconciler in the area of Jajimaji. He was particularly charismatic for being ascetic. He was altruistic and always put the interest of others before his. He was

²⁹ Interview with Malam Gamdu Haladu (78 years) son of *Goni* Haladu jajimaji,

³⁰ Interview with Alaramma Isyaka Wanzam, (107 years) held 12th April, 2017 at Jajimaji, Karasuwa LGA, Yobe State.

eloquent in speech, wise in decision, good in manners, lenient with subjects, clement with opponents and above all he was God-fearing³¹.

As a *Tsangaya* Manager, Goni Haladu was competent and successful. As Qur'anic tutor, students craved for his tuition which was remarkable with *Harji* (mnemonics, statistical details and nuances). He was a man of God. People would visit him to pray for them daily. He was a *Sufi*. He ate and slept little and prayed and read more. His favourite food was *Fura* and longest period of sleep was the siesta. He used to wake up in the nights to worship his Lord. During the day, he never parted with his rosary for supplications and invocations³².

In order to illustrate Goni Haladu's clemency, good manners, fairness, and the affection people had for him, the following instance of his arbitration is included. Once as children were playing hide and seek, accidentally an orphan chased a lamb into a pit. Immediately, the lamb's leg was broken. Aggrieved with the incident, the plaintiff claimed redress worth the full value of his lamb. On the ground that the defendant was a minor and orphan, *Goni* pleaded with the plaintiff to consider the circumstances, but he insisted on compensation on the pretext that the subject

³¹ Interview with Malam Garba Gonin Kwance (55 years) disciple of Goni Haladu Jajimajis Tsangaya held 17th October, 2017, at Jajimaji, Karasuwa LGA, Yobe State

³² Interview with Alaramma Haruna Nageidam, (87 years)

matter of the case belonged to his wife who could not afford to waiver. Unhappy with the plaintiff's attitude towards *Goni*, a third party, Alhaji Nuhu applied for audience. On being granted, he declared his intention to compensate the plaintiff. Thus, the case came to an end.

A few months later, in the outskirts of the town, as children were playing together, a certain boy set fire on Alhaji Nuhu's hay worth of thousands of Naira which was burnt to ashes. Investigation revealed that it was the son of the man whose lamb's leg was broken by an under-aged orphan whom the Alhaji compensated a few months before. This was a good opportunity for both, Alhaji Nuhu and *Goni* to take revenge. Without hesitation, the case was referred to *Goni* for hearing.

The plaintiff demanded that his destroyed property be compensated in full measure. Although the defendant confessed that his son was responsible for the damage, he begged the defendant to forgive him because he was poor and could not afford to pay such a huge amount of money even on selling let alone mortgaging his only house. The defendant though wealthy insisted obstinately for redress. The plaintiff burst into tears and pleaded with *Goni* to talk to Alhaji. *Goni* told him that no one could dispense the property of another. The Alhaji said to *Goni*: "whatever is your pleasure in this case, so be it!"

To the surprise of the litigants and audience, *Goni* said to the defendant, "you are pardoned and may leave." Unable to control his excitement, the defendant took off his gown clad *Goni* and said, "Please, do accept it from me as a token of gratitude. I have nothing else." *Goni* declined the gift and urged him to be more patient next time³³.

Instances like the above that demonstrate good conduct were abundantly frequent in *Goni's* arbitrary court. This is just an example of how he led an exemplary life. Even after his death, he still remains an icon of veneration and adoration. The younger generation of his students never cease, recounting his favours upon them and the older students before them.

4.1.3 His Teachers

Goni Haladu started learning the Qur'an at home at an early age, but he got married early and sired a daughter. His curiosity for learning the Qur'an derived him out of home leaving behind worldly pleasure and family for mastering the book of Allah, the Qur'an. He sojourned and visited many teachers in many places which include: Gombe, Geidam, Jos, and Maiduguri³⁴. Most of his teachers can not be mentioned by name because even his oldest living diisciples have no idea about their names.

³³ Interview with Muhammad Suleiman, (38 years)

³⁴ Interview with Muhammadu Bul, (67 years)

When Goni Haladu reached Jajimaji in early 1920s, he was already learned. He stayed under a new teacher, Malam Audu *Gangaran*. He was very loyal to his teacher. In addition he laboured for him on farm and at home until he became his favourite student and later son-in-law. Goni Haladu was made Deputy of *Gangaran* and ran the affairs of the *Tsangaya* of *Gangaran* until the latter's death. Then Goni Haladu became the father of *Gangaran's Tsangaya* till it suffered a fire disaster.

4.1.4 His Students

In 1936, Goni Haladu founded his own *Tsangaya* south of old Jajimaji village. This *Tsangaya* soon became one of the most successful in Nguru. He made a career as a great Qur'anic teacher in the region. His *Tsangaya* attracted visitors from far and near.³⁵

Thousands of students memorised the Qur'an in his *Tsangaya*. Although we can mention by name only, Malam Audu *Gangaran* as his teacher, many memorisers of the Qur'an of his students can be mentioned by name. Prominent among his disciples are: Goni Idi Dapchi, Sheik Sani Yahaya Jingir, Alaramma Liman Haiyo,

³⁵ Interview with Isyaka Wanzam

Alaramma Sule Jajimaji, and Alaramma Mustapha Badagire. (for more disciples, see appendix 3)

4.1.5 His Death and Legacy

Goni Haladu Jajimaji's health deteriorated in late 2000. He was hospitalised but on his own requested that he be returned home. He died in the morning on 27th November, 2000 at the age of 103. His funeral was arranged on the same day. Jajimaji was well crowded. A forty-day mourning was observed. Goni Haladu was survived by four wives and twelve children, six sons and four daughters, but he had many other children that had died before him, and other wives that either died or separated with him. He left behind more than fifty grand and great grandchildren³⁶.

His legacy was the Qur'an. He left the *Tsangaya* full of students learning the Qur'an. Apart from the Qur'an, he left nothing but his personal belongings, like his rosaries, ram-fur mat, ablution kettle and some other books. He left behind the indelible memories of his teaching on the mind of his students. Thus was the heritage of Goni Haladu Jajimaji the Qur'an. Had it been he wanted to be rich he could have been so, but he never accepted reward for his teaching the Qur'an, nor made income by fining litigants as some *Tsangaya* managers used to do. He

³⁶ Interview with Aisha Haladu ,(38 years)

refused to keep for his own and family's consumption what is donated as charity to him for prayers by chiefs and politicians alike. He took out of it what was sufficient for immediate need and distributed the rest for the people of *Tsangaya*. Goni Haladu Jajimaji, on two different occasions, was offered the opportunity to relocate and live in the cities of Kano and Niamey by his patronisers with the promise of good life and care in wellfurnished modern houses but he declined the offers and chose to remain with his disciples at Jajimaji instead³⁷.

4.2 THE EVOLUTION OF GONI HALADU JAJIMAJI'S TSANGAYA

This section is divided into three evolutionary stages, namely the emergence of the *Tsangaya*, its growth and development and its decline, for convenience, since it is the story of a *Tsangaya* established 80 years ago. Being the first study on Goni Haladu's *Tsangaya*, fieldwork data have to be relied upon. While most of the custodians of oral history have passed away, the researcher relies on the account of the only surviving few notwithstanding the abundant second hand information available on the matter. This, of course, applies to the emergence of the *Tsangaya*.

With regards to the stages of growth and especially the developmental aspect of the *Tsangaya*, however, many eyewitnesses are available. Being more recent, the

³⁷ Interview with Malam Amadu Maishayi, (67 years)

decline of the *Tsangaya* to which the researcher is also an eyewitness, has more informants readily available than the first two stages. Therefore, the need for second hand information does not arise.

4.2.1 Emergence of Goni Haladu Jajimaji's *Tsangaya*

Around 1936, fire destroyed Malam Audu *Gangaran's Tsangaya* of which Goni Haladu was the Manager since his teacher's death a few years before. He used to be his teacher's favourite student and son-in-law. He was appointed *Gangaran's* Deputy and Principal teacher while *Gangaran* was still alive. The whole *Tsangaya* was burnt to ashes, their lodgings and granaries all damaged as a result of the fire disaster. The *Tsangaya* looked of soot³⁸.

Therefore, Goni Haladu decided to relocate. With the permission of local authorities in Yusufari, he moved to the bush south of Jajimaji and founded his *Tsangaya* in 1937. The bushes were manually cut with cutlasses and a well was dug. The first house built on the Southern side of Jajimaji was that of Goni Haladu, then his mosque and other houses of the staff and students of the *Tsangaya*³⁹.

³⁸ Interview with Liman Haiyo, (111 years), retired Imam central Mosque Jajimaji, held 20th February, 2018 at Jajimaji, Karasuwa LGA, Yobe State.

³⁹ Interview with Isyaka Wanzam

The town is presently bifurcated into two by a tarred road, the Nguru-Gashua High Way. The Southern part of Jajimaji has developed much with residential houses, business centres and government institutions like the Independent Electoral Commission Office, The Local Government Secretariat, Government Primary Health Care Centre, Military Out Post Base, Magistrate Court, Government Lodge, Low Cost Houses, government and private primary schools, a maize mill etc. The most populated area on this side is the *Tsangaya* with the largest polling unit in the South.

Alaramma Isyaka Wanzam 107 years old says: "All those that witnessed the inception of *Tsangaya* have passed away except me and Guna's mother. The people that pioneered in the *Tsangaya* are: Goni Haladu, Alaramma Ayuba, Malam Shehu Namallam, Malam Dahiru, Alaramma Audu Dan Makeri, and others. I was the first to present my slate for recitation in the *Tsangaya* with "*inna kathiran*" (*Qur'an, Surat Altauba, 9:34*). I was appointed a Hall officer in charge of allocating hostels for single students, and Alaramma Ayuba in charge of married ones. The first child born in *Tsangaya* was Gamdu (son of Goni Haladu). I fetched firewood for the postnatal bathing".

Unfortunately, Guna's mother who is a centenarian as well as an eye-witness of the event was ailing and could not stand an interview.

Liman Haiyo, former Imam of Jajimaji Central mosque, 111 years old, said: " I was in Kilbuwa improving my memorisation when Goni Haladu and his friend Malam Ayuba Namallam came and informed me of the fire disaster and their intention of relocation. Later, I joined and stayed for two years in the *Tsangaya*, but I relocated afterwards. I cannot narrate anything about his studenship. When I first met him he was already learned. When he came to *Gangaran* (his teacher at Jajimaji) he was already learned, but he served his teacher hard until he won his favours. He married his daughter off to him and handled him his *Tsangaya*"

Goni Haruna Audu, son of Gangaran and Goni Haladu's brother-in-law, aged 87, says: "I was still a child when the *Tsangaya* was founded. I remember that I started wrapping my loins up only of recent when we crossed up to this side."

4.2.2 Growth and Development of Goni Haladu Jajimaji's *Tsangaya*

Soon after it was founded, the *Tsangaya* gathered momentum. It had a reputation for quick memorization of the Qur'an. In no time was it crowded by students who flew from various places with the desire to attend the classes of Goni Haladu and memorise the Qur'an. The *Tsangaya* soon outshone counterparts in the area. It expanded and crowded, filled up to brim⁴⁰.

⁴⁰ Interview with Wanzam

Many vast scholars of the Qur'an visited and confirmed what is said of the integrity of the *Tsangaya* to be true. Politicians raced one another for the blessings and prayers of the *Tsangaya* founder. Royals and courtiers were in the forefront to share in the blessings of the Qur'an and supplications of the *Tsangaya*⁴¹.

The *Tsangaya* was regarded like a holy place. No dog, harlot, effeminate or gangster dared pass through its lanes, neither for fear of danger nor power, but for respect. Ladies used to take off and carry their shoes in their hands when passing by *Goni's* house, a gesture of their homage⁴².

The *Tsangaya* metamorphosed into an Islamic centre with mosques, Qur'anic classes for children, classes for extra-Qur'anic studies, jurists, imams and exegete. Nobody dared enroll in a Western Education School any child of *Tsangaya*⁴³.

If one happened to be at the *Tsangaya* at night on week days ie Saturday through Wednesday, at the prep yard, one would have a view of the flames of fagots burning in a fire around which multitudes of pupils and students, seated, standing and moving round and round, reciting the Qur'an at the top of their voices. The sound of recitation was within earshot in every house in *Tsangaya* and beyond.

⁴¹ Interview with Wanzam

⁴² Interview with Malam Muhammad Mai, (42 years)

⁴³ Interview with Muhammad Mai

The silhouettes of reciters coupled with flickers peeped every house between stalks of fences and above⁴⁴.

4.2.3. Decline of Goni Haladu Jajimaji's *Tsangaya*

The *Tsangaya* started declining when the eyesight of the founder weakened and he appointed Alaramma Sule, and after his demise, Alaramma Mustapha Badagire Mai Darasu to take his place, one after other, in the early 1990s. Although the new tutors were competent and up to the task, the *Tsangaya* shrank a little, a factor considered as the beginning of the decline. *Goni* did not retire but because of his blurred vision, he supported the new teacher in cases of doubt which he illuminated verbally⁴⁵.

In late 2000, *Goni* died at the age of 103. Following the demise of the founder panic overtook *Tsangaya*. Many more people moved to other places on the belief that the blessed die away with their blessings. *Tsangaya* shrank more this time. The death of *Goni* made *Tsangaya* suffer a major setback in its historical development. It opened a new but sad page in the history of its evolution⁴⁶.

⁴⁴ Interview with Muhammad Mai

⁴⁵ Interview with Alaramma Ibrahim Alhajiji, Goni Haladu's son , (38 years)

⁴⁶ Interview with Aisha Haladu

The aftermaths of his death kept remnant students and family at loggerheads. The issue of succession not to the seat of *Goni* but to the houses of *Tsangaya* caused a serious conflict. This led to a legal battle which lasted for two years. It forced more other students to relocate on the reminiscence that such could not have happened during *Goni's* life time when none had to sue to court, and he resolved every dispute amicably in his arbitrary court⁴⁷.

The succession conflict, on an appeal filed by the family of late Goni Haladu, the appellants against the respondents who were the students of the same late Goni, the Yobe State Shari'ah Court of Appeal sitting in Damatiru, the Yobe State Capital in 2002, upheld the decision of the lower court. Thus, the case ended in favour of the students. This dragged the *Tsangaya* up to its lowest ebb. Notoriety distorted the good reputation of the *Tsangaya*. Students ceased to seek admission into it except few⁴⁸.

Worse still became the situation with the deaths of other important figures in the *Tsangaya* in the first decade of the 21st century. The death of Malam Goli, children's teacher, Malam Hamza Mai Tafsiri, the Qur'anic exegete of *Tsangaya*, and the illness of Malam Maina Waji, the jurist of *Tsangaya* who is also the

⁴⁷ Interview with Gamdu Haladu

⁴⁸ Interview with Muhammadu Bul Haladu

Jumu'at Imam of *Tsangaya*, deteriorated the condition more, since *Tsangaya* lacks readily available replacement for the losses⁴⁹.

Coupled with the phenomenon of *Boko Haram* insurgency which made Qur'anic students fall easy prey to security agents as prime suspects, a fact that checked the movement of students in general. Similarly, many former Qur'anic teachers joined themselves the modern formal system of education, or have enrolled their children in the system. This has also snatched away a considerable number of students and potential students of the *Tsangaya*⁵⁰.

Against all odds, Goni Haladu Jajimaji's *Tsangaya* is still operational. It fluctuates between its glorious past and not very good present, with the hope that it may improve some day. It is still managing and is better off than many other *Tsangayas* in the area. The Yobe State Government under the Universal Basic Education Programme selected the most significant *Tsangayas* in every local government area in the state and a structure that can be used as a class room or dormitory was constructed for each. Goni Haladu Jajimaji's *Tsangaya* was the only one selected in Jajimaji in 2007⁵¹.

⁴⁹ Interview with Haruna Nageidam

⁵⁰ Interview with Alaramma Dahiru (47 years) current manager of Goni Haladu Jajimajis *Tsangaya* held 14th November, 2017, at Jajimaji, Karasuwa LGA, Yobe State

⁵¹ Interview with Alaramma Dahiru

4.3 THE STRUCTURE AND ADMINISTRATION OF GONI HALUDU JAJIMAJI'S *TSANGAYA*

The researcher has visited and observed that the Goni Haladu's *Tsangaya* of Jajimaji is well organised much similar to a modern college or university in many aspects. However, this may not be realised at first glance and without taking a closer look at it. Here the physical structure of the *Tsangaya* will be described first to enable us understand the administrative structure of the *Tsangaya* better. Details of how the *Tsangaya* is managed will follow afterwards.

4.3.1 The Structure of Goni Haladu Jajimaji's *Tsangaya*

The *Tsangaya* is divided into three main parts: Staff Quarters, Students' Area and Academic Area.

1 Staff Quarters

This part comprises the:

- i. *Goni's* Residence

This is the residential area of the head of the *Tsangaya*. It is the biggest house in the whole *Tsangaya* with a big hall at the entrance which functions also as the office of *Goni Haladu*, the Principal of *Tsangaya*. It was built of mud bricks and

plaster with fermented mud mixed with streaks of hay. The roof is of doum palm trunks used as beams covered in mud plastered. The founder resided there with his extended family.

ii. *Goni's Mosque*

This mosque is also an adobe structure, doum palm wood roofed like the other houses in the *Tsangaya* when it was first built. There are nine pillars in it. It is a Friday mosque presently. The roof has been changed to metal.

iii. Other Staff Lodgings

Individual staff members of the *Tsangaya* like teachers, the Imam, the jurist, and other staff have their own lodgings in the *Tsangaya* where they live with their families.

2. Students' Area

This consists of

i. Married Students lodges

They are separate and a little distance away from the singles' for the sake of family privacy. Students and their families may occupy their lodgings as long as their period of study and even after graduation as alumni, *Kadikkawa*.

ii. Single Students Hostels

These are allocated to single students at the extreme end of the *Tsangaya*. Several students share the same room together.

iii. Pupils' Dormitories

Young learners, *almajirai* have their dormitories provided separately. They sleep together in large numbers.

vi. Students' Common Ground

The *lakka* is a place where students meet for chatting and having fun. They sit on bough benches and converse at leisure time.

3. Academic Area

This contains:

i. Tutorial Theatre

This is in front of the principal's house under the shade of a huge neem tree, enclosed by stalk fence with white raffia mats spread over the ground. Advanced students who write long portions of the Qur'an off head present their magnificent wooden slates for supervision before *Goni* in the afternoon after *Asr* prayers Saturday through Wednesday. The *Goni* and other scholars and students present

make observations and comments on the slate presented before another one is presented until dusk when they call it off for the day and leave for the *Maghrib* prayers.

ii. Tutorial Halls

These look more or less like the theatre with the exception that less advance students who still copy their portions of the Qur'an on relatively small slates present the same for corrections before other competent tutors in the *Tsangaya*. There are four to Seven of such classes in the *Tsangaya*.

iii. Elementary Classes

These classes are for male and female children and adolescents some of whom still learning the alphabets, others memorise as much as ten *Hizibs* of the Qur'an. While some have started copying themselves others need their slates to be written for them.

vi. Extra-Qur'anic Classes

In the *Tsangaya*, apart from the Qur'an, special classes are held for Islamic jurisprudence and theology, in front of the jurist, Maina Waji's Residence.

v. Prep Yard

The yard is in front of the *Tsangaya* Mosque. It is a place for revision and practice of memorization. It is the symbol of a *Tsangaya*. Boughs for benches surround a mound of ashes of burnt firewood. The ground turned blackish of grey and soot of a fire lit up dusk to dawn, for light, heat, and reheat of pupils' rechauffe.

4.3.2 The Administration in Goni Haladu Jajimaji's *Tsangaya*

There is no written law that governs or states how the *Tsangaya* is to be managed. It is rather administered by norms and conventions. There are prevailing practices that can be regarded as the rules and regulations upon which the affairs of the *Tsangaya* are run. There are also some officials with definite responsibilities, however, in case of any perplexity; the Principal may be referred to for his discretion.

All powers were conventionally vested in the hand of the principal, whether such powers were of legislative, executive or judicial nature. However, in practice, he exercised such powers in consultation with his advisory council which consists of the imam, jurist, exegete, and other senior teachers in the *Tsangaya*. He could appoint or expel teachers to or from any office with or without prior consultation with the advisory council. He performed all functions in person or by proxy⁵².

⁵² Interview with Alaramma Dahiru

The following are considered as the most important officials of the *Tsangaya*:

1. The proprietor (*Mai Tsangaya*)
2. The Assistant proprietor (*Wakili*)
3. The Manager
4. The Treasurer (*Ma'aji*)
5. The *Imam*
6. The Jurist
7. The Exegete
8. The Elementary Section Headmaster
9. Hall Officers
10. Senior Teachers

The proprietor is the overall head of the *Tsangaya*. Goni Haladu Jajimaji was the founder and proprietor until his death from 1937- 2000. *Alaramma* Mustafa Badagere took over from 2000-date. Although in practice he retired in 2011 due to illness, he is still regarded as the principal. The office of Assistant Proprietor was

first occupied by *Alaramma* Ayuba, then *Alaramma* Inuwa. Currently the Assistant Proprietor is *Alaramma* Dahiru he is also the acting principal.

The Manager is secretary to the proprietor in charge of staff and students affairs. He acts as delegate of the proprietor in external affairs. He is regarded as a close confidant of the proprietor. Many persons have been in the office since the emergence of the *Tsangaya* but, the contribution of the *Tsangaya* will not be complete without mentioning *Alaramma* Nuhu Baban Kaila, the longest serving Manager in the *Tsangaya*. The most important Treasurer can be said to be Alhaji Nuhu who was a wealthy man who donated a lot of money for the development of the *Tsangaya*.

The offices of Imam, Jurist and exegete are spiritual offices the holders of which are immensely respected. The office of the *Imam* was first assigned to Malam Baban Dan Kamu until his death, then Malam Sanda and others. The Imam led the five daily prayers, *tarawih* and collective supplications after each obligatory prayer as well as the *dhikirs* of *Jum'a*. The jurist settled later in *Tsangaya* and he is still the one, Malam Maina Waji. He is in charge of teaching jurisprudence and theology. The exegete's main responsibility is preaching and commenting on the Qur'an during Ramadan especially. The office was held by Malam Hamza Mai *Tafsiri* and currently by Malam Yusuf Mai *Tafsir* following the former's death.

The office of Headmaster was held by Malam Goli until his death in 2009. He was nicknamed Goli because he was the prep master who used to kindle the prep fire for Qur'anic memorisation. Alaramma Dahiru has taken over from him to date.

The pioneer hall officers in *Tsangaya* were *Alaramma* Ayuba in charge of married students lodge and Malam Isyaka Wanzam in charge of single students' hostels. Many other persons held the offices at different times afterwards.

Other important people in the management of *Tsangaya* are the senior teachers whose responsibility is to teach and supervise other students than those that completed their memorisation. They are numerous and existed at different times to mention but a few: Malam Dan Hadeja, Malam Sabo, *Alaramma* Sule, *Alaramma* Maikwado Dalinzami, *Alaramma* Sani, *Alaramma* Haladu Baban Toro and *Alaramma* Yusufa Shatimari.

It is worthy to mention, however, that from the proprietor above down to the lowest staff member, none expects a single penny as reward. It is all a voluntary service for the sake of Allah.

4.4 METHODOLOGY OF GONI HALADU JAJIMAJI'S *TSANGAYA*

The *Tsangaya* admits students and pupils to study, memorise and inscribe the Qur'an. Admission into the *Tsangaya* may be of full time status where the students

stay on campus for a long time, or of temporary or part time status where students leave during the rainy season for farming elsewhere and return later on. There is also the casual admission for students that visit the *Tsangaya* only once or a few times at irregular intervals. Students vary in age, experience, intelligence and the zeal to learn. Hence, regardless to the nature of admission, students learn at their own pace. They do not expect to be awarded any certificate upon completion of their course⁵³.

However, the method adopted is the conventional *Tsangaya* methodology. The level of a learner matters in determining which method to apply. Thus, the method adopted in the elementary differs from the one in advanced level. Being a *Tsangaya* which administers all levels of students, *Goni Haladu Jajimaji's Tsangaya* uses the teaching method with pupils and the supervisory method with the advanced learners⁵⁴.

4.4.1 The Teaching Method in Goni Haladu Jajimaji's *Tsangaya*

The elementary class begins as soon as a learner exceeds the pre-linguistic bubbling stage and starts uttering meaningful words. Learners range between 3 to 16 years old. At this level, both male and female pupils are admitted into the

⁵³ Interview with Alaramma Rabi'u Mamman, (37 years)

⁵⁴ Interview with Alaramma Rabi'u

Tsangaya. All school age children in the neighbourhood attend the school for learning the Qur'an. There were as many as one hundred and seventy pupils in the class at a time⁵⁵.

The *Tsangaya* holds morning, afternoon, evening and dawn classes (see appendix four for the elementary timetable)

Very young boys and all females are exempted from the dawn and night preps. There are times that are used for supplications and invocations rather than study as children's prayers are acceptable and it helps in molding their character and teaches them discipline.

On being admitted as a fresh pupil, one is taught the opening *Surah* of the Qur'an (Qur'an Surat Al-fatihah, QI:1-7), pupils are seated under a shade of stalk and taught word for word, sentence for sentence and made to repeat loudly until it becomes smooth from constant repetition and sinks into the fabric of their brains. The strongest memorisation is carried out in childhood. Then, they proceed to the shortest chapters of the Qur'an from *Surah Al-Nas* to *Surah Al-Fil* (Qur'an Surats 114-105, reverse order). Then a slate is bought for the child to start writing. He first of all writes *Surah Al-Fatihah* (Qur'an 1:1-7) on the wooden slate with a pen

⁵⁵ Interview with Malam Muhammad Mai

curved of rid and ink made of charcoal and Arabic gum poured into a goard inkpot. He can wash off the slate only upon memorising the text on it. He copies from his incomplete, printed portion of the Qur'an copy, *Juzu 'i* which has unstapled leaves for easier portability. Then, he writes from *Surah Al-Nas* to *Surah al-Fil* gradually according to his ability on both sides of the slate. The pupil must submit his slate to the teacher and recite it off head aloud correctly before he is allowed to take in a new portion. Otherwise, he will be required to revise it further. The teacher calls the attention of the pupil to the mistakes on his slate if any and correct them⁵⁶.

Pupils memorize as many as ten portions, *Hizibs* and even above of the Qur'an in the elementary. Many females get married at or before sixteen. Many more boys are taken elsewhere for further study of the Qur'an before fourteen. Thus, they get replaced by younger ones⁵⁷.

4.4.2 The Supervisory Method in Goni Haladu Jajimaji's *Tsangaya*

Advanced learners who started schooling in *Tsangaya* and those with foundation from other places can be grouped into two: those that have memorised the Qur'an and those that are about to memorise it. Those that have memorised the Qur'an also strive to put it into writing off head, *Satu*. Those that are about to memorise are

⁵⁶ Interview with Muhammad Mai

⁵⁷ Interview with Muhammad Mai

sub-classified into those with mild half baked memorisation *Zuku*, and those with rather stronger but not solid enough memorisation *Laushi*. All categories of learners are advanced learners since they more or less have concluded the recitation of the Qur'an⁵⁸.

In *Tsangaya* grade one, advanced learners study under *Goni* in the tutorial theatre. The others who are grade two study in other tutorial halls under the supervision of other tutors in the *Tsangaya*. In either case, the method is supervisory.

A student writes fairly long portions of the Qur'an on both sides of a big clean wooden slate, in beautiful crystal clear handwriting, and presents it for supervision and necessary corrections by tutor and colleagues alike. The writing must be from memory, for the more advanced students. The duty of the teacher is to detect and mend errors, to rectify observations by the student's colleagues and to finalise issues of doubts among them. His comments on one's slate are hearkened to with rapt attention. The teacher compares and contrasts between points with striking similarity in the Qur'an if they happen to feature. He points out to mnemonics, details and nuances on points that are worth special care⁵⁹.

⁵⁸ Interview with Muhammad Mai

⁵⁹ Interview with Interview with Alaramma Rabi'u

Ahead of seminar time, slates are arranged in queue on the basis of first come first serve. With outermost humility and respect, students crouch around the teacher lowering their heads in a half moon, with the presenter facing the tutor, his slate in front for hearing. He and his tutor recite audibly and simultaneously while the text written on the slate is being scrutinised. Errors are fished out and dealt with.

The students revise and practise off head recitation until they learn it by heart, then they wash off and write the next portion. They continue like that till the Qur'an is concluded. Students vary in the period it takes them to write the next portion. The quantity varies also because of individual differences. While some write once every fortnight others may write as frequently as twice a week. While some write a single or half a *hizb*, others may write as many as four *hizbs* in accordance with one's capacity⁶⁰.

A beehive of activities, the students are always engaged. The morning prep commences right after dawn prayer in the prep yard when fire is put out and it lasts till breakfast time. *Kiskali*, the afternoon prep, is preferably conducted in the bush, under a tree shade enclosed with stalks, so as not to be distracted by passersby. This may be carried out either in solitude or in company of a few other students away from the noise of the busy day town. Lunch is taken along as It starts when

⁶⁰ Interview with Alaramma Rabi'u

the sun is hot till it is nearly dusk. *Jadare*, the early night prep, begins when fire is kindled in the prep yard after supper and *Isha* prayer and lasts well into the night. The *tashe*, late night prep starts midnight and lasts till daybreak (see appendix four for advanced students' timetable).

The final stage of studentship is writing on paper leaves, the size of a printed Qur'an. A student writes the whole Qur'an off head, usually in seclusion with much acts of worship and sacrifices. Upon completion, the manuscript is submitted to *Goni* for proofreading and approval⁶¹.

4.5 LIFE IN GONI HALADU JAJIMAJI'S *TSANGAYA*

When it was founded in the 1930s, the *Tsangaya* was a typical *Malamti*, a settlement of scholars who had a separate and spiritual life at a time of moral decadence and colonial usurpation in Nigeria. Although they could not fight the white man, they refused to join him. They detested the white man and his way of life. They adopted non violent method of resistance. They chose passive opposition. However, they paid the price for their opposition by being rendered incapacitated and made to be seen uncivilised and ignorant of their era. They preferred penury to the grandeur of life. They preferred a progeny of beggars and paupers to a progeny

⁶¹ Interview with Alaramma Garba,

affluent but loyal to the white man, their enemy. They recognised his government and power but not his authority and legitimacy. Perhaps that was not the best option, but in their own view point, it was.

Scholars were regarded as legitimate leaders even though they lacked power. Their judgment was regarded binding and enforceable in honour. Traditional rulers were obeyed although viewed as corrupt and loyal to the white man. Obedience to them was obligatory. Therefore, the highest legitimate authority regarded was *Goni*, founder of the *Tsangaya*.

All important social gatherings used to take place in the facade of *Goni's* house, wedding and naming ceremonies, funeral prayers, Quranic conclusion ceremonies etc. Tortuous, matrimonial, contractual, but not usually criminal cases were heard and determined by *Goni* Haladu. He used to arrange and sponsor marriages for his students, pay back the debts of those who could not afford to repay, and settle disputes and conflicts of parties outside his *Tsangaya*⁶².

The *Tsangaya* was a spiritual centre where the soul was trained to cast away mundane filth and come nearer to Allah. *Du'ah* was always in progress there. *Surah Al-Waqi'ah* (*Qur'an* 56:1-96) used to be recited a thousand times daily for seeking Allah's mercy and forgiveness. The *Tsangaya* was as busy as an anthill

⁶² Interview with Alaramma Haruna Nageidam

with people from all social strata seeking *Du'ah* from *Goni*. Livestock and poultry were slaughtered as sacrifice. The meat was distributed as charity. Big bowls of food, *Kallami* were served to single students from *Goni's* house and a bowl from every staff and married student's houses who could afford it⁶³.

Men in *Tsangaya* dined together in *Maciya*, a dining place so that those that had not would not be left unfed. Young boys would roam from door to door, to seek for leftover from housewives and children. Some boys had meals at their matron's house in exchange for texts on slates *Rubutun Sha*. They would write medicinal and protective prayer points on slates which the ladies washed off in a bowl and drank. Others helped in households chores such as fire wooding and water fetching in exchange for their meals⁶⁴.

The main occupation in *Tsangaya* was farming. Men relied on seasonal substantial food crops like millet and guinea corn. Some grew cash crops as well such as beans, groundnuts and red sorrels. Handicrafts such as capping, broidering, roping are important means of livelihood for students in the *Tsangaya*. Young ladies, housewives also were professionals in seamstressing and weaving. Other businesses were cobbling and manicuring. Men hardly engaged in trade so as not

⁶³ Interview with Haruna Nageidam

⁶⁴ Interview with Malam Muhammad Mai

to distract them from reading. Thus, the people of *Tsangaya* coexisted in peace and harmony. In a sacred place that was never trod by impurities like harlots, dogs, effeminate men, scoundrels and miscreants⁶⁵.

However, much has changed nowadays. Some people attend *Boko*, Western schools in *Tsangaya*. Conflicts are resolved in courts. Any person of questionable character can buy or rent a house in *Tsangaya* let alone passing by. There are entrepreneurs and business centres all over *Tsangaya* including a football viewing centre. In spite of the changes, students still continue to study the Qur'an, reminiscing the glorious past of *Tsangaya*⁶⁶.

4.6 PROBLEMS OF GONI HALADU JAJIMAJI'S TSANGAYA

The researcher has observed that *Goni Haladu Jajimaji's Tsangaya* is an establishment, an institution of learning with virtually no any standard means of funding or source of revenue generation. It is no gain saying that the *Tsangaya* is in an appalling condition. Most of the buildings are of mud and dilapidated, the pupils are unclean and walk the streets in rags to beg for food. The older students and

⁶⁵ Interview with Alaramma Dahiru

⁶⁶ Interview with Malam Muhammad Mai

teachers struggle in abject poverty. The *Tsangaya* is a portrait of misery and penury. Its people are viewed as paupers and beggars by the society.

This *Tsamgaya* does not succumb to modern development of education. It uses an old system of teaching solely the Qur'an except for a few advanced students who wish to study other Islamic sciences like jurisprudence, theology etc. There is no room for *Tajweed* ie the science of the recitation of the Qur'an, talkless of allowing western education, Boko.

Upon completion of studies, there is no any certificate issued to the students testifying that they have attained a certain level of learning. In fact there is no course duration of study, no formal assessment, evaluation or grading of learners. Also, the *Tsangaya* students can not secure white-collar employment in government, except serving as watchmen, messengers, cleaners, gardeners or doing other jobs reserved for the illiterate and uneducated. They are not recognised and regarded as educated by government. In most cases, this renders quite a lot of them unemployable and a nuisance to the society⁶⁷.

The *Tsangaya* does not keep record of admitted, transferred and absconded students, nor any record of graduates. There is no formal appointment of teachers

⁶⁷ Interview with Alaramma Dahiru

nor retirement. In short the *Tsangaya* lacks in administration, management and funding as well as government recognition, supervision and monitoring⁶⁸.

⁶⁸ Interview with Alaramma Dahiru

CHAPTER FIVE

THE CONTRIBUTION OF GONI HALADU JAJIMAJI'S *TSANGAYA* TO THE DEVELOPMENT OF QUR'ANIC STUDIES IN YOBE STATE

Goni Haladu Jajimaji's Tsangaya is a multitribal, multilingual, multicultural society. It is a settlement of people who travelled distances, crossed rivers, climbed mountains, and endured sweat and tears. They are immigrants who left their families, friends and loved ones for the service of the Qur'an. It is nearly eighty years now since these people decided to come together and live in unity within diversity. For the love and respect of the Qur'an, they turned blind eyes and deaf ears to the differences among them. They magnified only their unity of purpose, their common goal being accomplishment for the Qur'an.

These people dedicated their time, energy and resources for the development of Qur'anic Studies. They sacrificed their lives for the progress of Qur'anic scholarship. In fact, every stage of their lives from youth to old age is exhausted in rendering nonprofit making service to the Qur'an. Sincerely, only death dare do so; neither hunger nor disease could ever stand between them and service to the Qur'an, as long as they had an atom's worth of strength to render it. Hence, they have contributed immensely to the development of Qur'anic Studies in Yobe State. It was due to their determination; persistence and hard work that these people have

come out with significant achievements wide enough to cover many parts across the State and even beyond.

Yobe, the scope of this research is a State in the North Eastern flank of Nigeria. It was carved out of former Borno State on 27th August, 1991 during General Babangida's military administration. The State Capital is Damaturu. Yobe occupies an area of 45,502 square kilometres. It shares borders with Borno, Bauchi and Gombe States all in Nigeria and borders also with the Republic of Niger to the North⁶⁹.

The State has a population of 2,321,339, according to the 2006 Census. With the exception of a few Christians, the population is predominantly Muslim. There are several ethnic groups in Yobe such as the Kanuri, Fulani, Hausa, Ngizim, Bolewa, Bade, Karai-karai, Ngamo and Maga. There are seventeen Local Government Areas in the State, namely:

Bade, Bursari, Damaturu, Geidam, Gujba, Gulani, Fika, Fune, Jakusko, Karasuwa, Machina, Nangere, Nguru, Potiskum, Tarmuwa, Yunusari, and Yusufari⁷⁰

⁶⁹ Aduku Baba Emanuel, a Study of Violent Related Deaths in Karasuwa, Machina, Nguru and Yusufari Local Government Areas of Yobe State, North Eastern Nigeria, 2014, IFRA Nigeria, epapers series 2015

⁷⁰ Aduku, Study of Violent & Related Deaths

In this chapter, the contribution of the *Tsangaya* to the development of Qur'anic Studies in Yobe State will be discussed under the following subheadings:

1. Tuition free service of the Qur'an
2. Allocation of free Students Lodgings
3. Promotion of memorisation of the Qur'an
4. Generation of New *Tsangayas*
5. Preservation of Conventional Methodology
6. Teaching Qur'anic Calligraphy: a great creativity
7. Maintenance of Extended Use of the Qur'anic Script
8. Efforts towards Literacy
9. Extra Qur'anic Education
10. Unique Contribution of the Founder

5.1 TUITION FREE SERVICE OF THE QUR'AN

Nowadays, some teachers of the so called *allo* private schools do receive monthly tuition fees from parents, for example *Makarantar* Malam Garba and *Makarantar* Malam Sabi'u both in Jajimaji town. Since inception until present,

qualitative Qur'anic education has been free and accessible to all students at all levels.

Adult itinerant students stormed the *Tsangaya* from all of the 17 local government areas to enjoy the privilege of being taught by the reknown and distinguished Qur'anic Teacher, *Goni* Haladu of Jajimaji. The *Tsangaya* hosted not less than a thousand students even in mid spring when students usually tend to be fewer than usual. A considerable number of these students belonged to areas that were part of the modern State of Yobe well before boundary adjustment. Parents/guardians used to send their children/wards to the *Tsangaya* as child boarding education was provided for. Thus, children were not left behind in relishing the dividends of the *Tsangaya* free of charge. Similarly, allowance for day girl-child Qur'anic education was made though female early marriage was highly prevalent then, and the responsibility of housewife education was firmly believed to rest solely on the shoulders of her husband⁷¹.

On top of all the tuition circles held at the *Tsangaya*, that of the principal *Goni* Haladu was the biggest. Usually, unsupervised pending slates were carried over to the next meeting due to congestion of students and limited time in all the tuition

⁷¹ Interview with Malam Muhammad Mai (47 years) a student of Malam Goli, held 20th April, 2017 at Jajimaji, Karasuwa LGA, Yobe State.

circles within the *Tsangaya*. Other notable teachers include: *Alaramma* Ayuba, *Alaramma* Shehu Namallam, *Alaramma* Dahiru, *Alaramma* Haiyo, *Alaramma* Mustafa Baban Habu, *Alaramma* Baban Bala, *Alaramma* Usaini, *Alaramma* Yahaya Yan Madubi. Malam Audu Dan Makeri, Malam Mamman Lantai, Malam Inuwa, *Alaramma* Haladu Ba're, *Alaramma* Mamman Baban Tamasila, *Alaramma* Yusufu Kakori, and *Alaramma* Nuhu Baban Kaila. *Alaramma* Goli was in charge of the elementary section in the *Tsangaya* and his long and selfless service is unforgettable⁷².

Goni Haladu served in the *Tsangaya* tirelessly from 1937 to 1988 when he retired as tutor following fifty years of Qur'anic teaching and supervision. His retirement was due to sight defect but he continued to render services in respect of Qur'anic statistical analysis of textual similarities and differences, as well as smart Qur'anic mnemonics of memorization and spelling nuances while sitting in the entrance chamber at his house and his proxy, *Alaramma* Mustafa Baban Habu chairing the Qur'anic presentation of highly advanced learners until his death in 2000. All the other teachers service was interrupted only by illness or death. Their service is

⁷² Interview with Malam Amadu Mai Shayi (70 years), *Goni* Haladu Jajimaji's grand son-in-law, held 11th December, 2017 at Jajimaji, Karasuwa LGA, Yobe State.

rendered for the sake of Allah. They seek their reward only from him in the hereafter⁷³.

Concerning figures of Yobeian disciples who enjoyed the tuition free Qur'anic service in the *Tsangaya*, it is difficult to ascertain since the *Tsangaya* keeps no written record of admitted students and alumni. However, from Yobe State alone it is estimated that tens of thousands of students have at various times studied the Qur'an in this *Tsangaya* and from all of the seventeen Local Government Areas in the state. Nevertheless, students from southern Yobe were relatively few, especially Gulani and Fika have had fewer students than those from Nangere, Fune and Potiskum respectively. This may not be unconnected to the fact that people from those areas considered western education significantly. The students from Yobe North, however, the zone of the *Tsangaya* which comprises: Machina, Nguru, Karasuwa, Yusufari, Bade and Jakusko were hardly more than those from eastern Yobe, Bursari, Yunusari, Geidam, Tarmuwa, Damaturu and Gujba. Likewise, there

⁷³ Interview with Malam Hamidu Haruna (76 years), cousin of Mallam Haladu Jajimaji, held 15th December, 2017 at Jajimaji Karasuwa LGA, Yobe State.

were no less non-Yobe students in the *Tsangaya* who enjoyed equal rights and privileges without any discrimination whatsoever⁷⁴.

5.2 ALLOCATION OF FREE STUDENTS LODGINGS

Although it is inherent that conventional *Tsangayas* furnish accomodation for on-campus learners, Goni Haladu's *Tsangaya* has contributed its quota in this regard. Moreso, not all centres that use traditional *Tsanvaya method* of teaching the Qur'an provide this service since *allo private schools are typically an exception to this, since they are more of day schools*.

Goni Haladu Jajimaji's *Tsangaya* has provided lodgings, hostels and dormitories for desiring learners. Polygamous families were equally entertained to stay in the *Tsangaya*. This free service was available and accessible to all and sundry.

Alaramma Ayuba was appointed Hall Officer in Charge of married students. He allocated lodgings to eligible candidates who wished to stay and study in the *Tsangaya* whether permanently or temporarily. He was equally vested with the discretion to revoke the offer in case of gross indecency or misconduct on the side of the beneficiary student. However, the Mai *Tsangaya*, Proprietor of the *Tsangaya*,

⁷⁴ Interview with Malam Isyaka Wanzam (107 years), disciple of Malam Haladu Jajimaji, held 15th December, 2017 at Jajimaji, Karasuwa LGA, Yobe State.

Goni Haladu who appointed him always had the final say in any matter. Many students from other parts of Yobe State have temporarily stayed in the *Tsangaya* but most permanent residents are from further places especially Jigawa and Kano⁶.

Malam Isyaka Wanzam was appointed Hall officer in charge of single students. He was vested with powers to allocate and revoke hostels where necessary, subject to the overriding ruling of the *Tsangaya* Proprietor. Students from Yobe State have stayed on campus some even got married while studying in the *Tsangaya* and relocated to the married students' lodgings under the monitoring of *Alaramma* Ayuba. The number of single students from Yobe was significantly higher because after studies most of them left for home to start a matrimonial life since the *Tsangaya* was closer to them⁷⁵.

Malam Goli was appointed Elementary Section Headmaster and was in charge of children's dormitories. He served pupils with places to sleep and keep their belongings. He used to monitor them and made sure they exited for prep when the time was due. He used to hear and determine cases of property loss or theft in dormitories. He was vested with powers to admit and expel pupils subject to the overriding ruling of the *Tsangaya* proprietor. OfOf all categories of learners:

⁷⁵ Interview with Malam Muhammad Mai (47 years), a student of Malam Goli, held 4th September, 2017 at Jajimaji, Karasuwa LGA, Yobe State.

married, singles and pupils, there are those that reside elsewhere in Jajimaji town outside the *Tsangaya*. Almost all of them are Yobeans day learners. Yet boarding learners were much more; yet they include Yobeans also⁷⁶.

No learner child or adult was ever asked to pay rent for his stay in the *Tsangaya*. It was absolutely free. The hall officers and the *Tsangaya* proprietor never earned a penny for their services of allocation, monitoring, peace keeping and adjudication from on-campus learners. They only expected their reward from Allah for Whose sake they rendered free and selfless service for the development of studying the Qur'an⁷⁷.

5.3 PROMOTION OF MEMORIZATION OF THE QUR'AN

The ultimate goal of every learner of the Qur'an is to memorise it wholly. However, for one reason or another only few are able to make it out of the many who aimed at that. They are those who are blessed with the memorisation of the Qur'an, those upon whom Allah bestows his bounty. Fewer yet are those who reduce it to writing off head upon completion of memorisation. They say: "when it is written with the hand it is safeguarded in the mind".

⁷⁶ Interview with Muhammad Mai

⁷⁷ Interview with Malam Haruna Kafinta (43 years), disciple of Malam Haladu Jajimaji, held 16th September, 2017 at Jajimaji, Karasuwa LGA, Yobe State.

It is a remarkable milestone in the path to learn the Qur'an by heart when a learner has read it cover to cover. It is a moment of joy, an occasion worthy of celebration. Cows are sacrificed, banquets are organised. Spectacles upon spectacles are presented, and charity is given in order to express gratitude to Allah for his magnificent favour⁷⁸.

Unfortunately, for lack of record keeping, no exact figures can be presented. However, the *Tsangaya* has witnessed time and again Qur'anic memorisation celebrations for multitudes of disciples. A bulk of them hail from Yobe State. A degree greater joy than the first, yet a lot of others have actually memorised the Qur'an there. Although relatively rare, many learners have reproduced the Qur'an off head manually in the *Tsangaya*.

Approximately, over 20,000 disciples from Yobe alone have read the Qur'an in the *Tsangaya*. 12,000 have concluded it cover to cover. Amongst them 3000 have learnt the Qur'an by heart. More than 600 have written the Qur'an. Most of the memorisers are from Machina, Yusufari, Geidam, Gujba, Tarmuwa and Damaturu areas.

⁷⁸ Interview with Malam Hamidu Haruna (76 years), cousin of *Goni* Haladu Jajimaji, held 15th December, 2017 at Jajimaji, Karasuwa LGA, Yobe State.

5.4 GENERATION OF NEW *TSANGAYAS*

A king is adorned with subjects; a scholar is adorned with disciples. The alumni of *Goni Haladu Jajimaji's Tsangaya* have established their own *Tsangayas* in many places, to mention a few: Kano, Jigawa, Borno, Yobe and the Republic of Niger. In Jajimaji alone, there are more than twenty *Tsangayas* that are the direct or indirect product of *Goni Haladu Jajimaji's Tsangaya*. Most remarkable direct product *Tsangayas* are Liman Haiyo's *Tsangaya*, known as *Tsangayar Gawo* and *Alaramma Mamman's Tsangaya*, known as *Gindin Gawo* as well as *Alaramma Usaini's Tsangaya*, known as *Tsangayar Kudu*. These and others in Jajimaji have produced many memorisers exceeded only by *Goni Haladu Jajimaji's Tsangaya* which is simply known as *Tsangaya* till today. It is regarded as the mother of all *Tsangayas* in and around Jajimaji⁷⁹.

Outside Jajimaji, in places within Karasuwa Local Government Area in Chakama, Karasuwa Garin Guna, Bukarti, Kilbuwa, Garin Gawo, Kafetuwa, Gadar Kargo, and others, the alumni of *Goni Haladu* have founded their *Tsangayas*. In other local Government Areas in Yobe State, they have established *Tsangayas* such as

⁷⁹ Series of interviews with Malam Isyaka Wanzam, Liman Hayyo, Malam Hamidu, Malam Haruna Nagaidan held between 4th September, 2017 - 20th January, 2018 at Jajimaji, Karasuwa LGA, Yobe State.

in Machina, Nguru, Yusufari, Bursari, Yunusari, Jakusko, Nangere, Damaturu, Gujba, Tarmuwa, Bade and Potiskum⁸⁰.

5.5 PRESERVATION OF CONVENTIONAL METHODOLOGY

As the trend of change looms high in the horizon, what makes a Tsangaya to be one is its distinctive methodology. A system abandoned is a system changed. It is pertinent to mention that it is due to the efforts of *Tsangayas* that this methodology resists and subsists. Otherwise it might have been history succumbing to *Islamiyyah* and *Tahfidh* modernity. In *Islamiyyah* Schools or *Tahfidh* where the Qur'an is taught, relatively new methods of learning the Qur'an on paper collectively or individually in a classroom or mosque have been adopted. In such a case, students do not write the Qur'an. They only read it. The script itself differs and usually the mode of recitation is not *Warsh*. In Western education based schools at both primary and secondary levels, students are taught portions of the Qur'an collectively. Often, the text is copied by the teacher on chalkboard for the learners to copy. These are the new methods of teaching the Qur'an. Other Qur'anic sciences may be attached in the curriculum.

⁸⁰ Interview with Wanzam & others

Here the efforts of Goni Haladu's *Tsangaya* as one of many will be elucidated as its contribution neither for being unique nor pioneer in this regard. In this *Tsangaya*, which is of course rather conservative, conventional methods are still in use. No chalkboard or printed Qur'anic portions are allowed. All learners copy from Qur'anic print portions on their slates for memorisation. The slate is presented before the tutor for supervision. Learning is individual not collective. *Warsh* is the only approved *Qira'a* not *Hafs*. The science of *Tajweed* has, if any, little consideration in *Tsangaya*.

No improvement ever is succumbed to, for the fear of the odd to creep into the system or temper with the conventional *Tsangaya* methodology. Thanks to *Tsangayas* like this that the use of slate lingers in learning the Qur'an. If they had assimilated to the so called modern method, it would have been extinct. Perhaps to be remembered only when viewed in museums as relics of the past as is the case in some Muslim countries.

Notwithstanding, the shortcomings of the *Tsangaya* conventional methodology, there is no any other method proved better in terms of memorisation strength, anywhere in the world. Thus, *Tsangaya* scholars belittle any other method. It is quite true that most of them are not learned with regards to the exegesis of Qur'an and other Qur'anic sciences which they consider outside their area of specialisation;

yet they are the masters of memorisation word for word, dot for dot, symbol for symbol without speculation⁸¹.

There are both destructive and constructive criticisms against the *Tsangaya* methodology, but both are met with equal reactions. They end up falling on deaf ears. With this method, *Goni Haladu Jajimaji's Tsangaya* has made its achievements. It is the method by which *Goni Haladu* and his teachers had learnt and so by it they teach. The *Tsangaya* has employed the method for eighty years so far. It is proved effective. It is this method that makes a *Tsangaya* to be one. If it is altered, then it is no longer a *Tsangaya*⁸².

5.6 TEACHING OF QUR'ANIC CALLIGRAPHY

One feature that characterises and distinguishes any *Tsangaya* is the the beautiful art of writing the Qur'an on slate and paper alike. *Goni Haladu's Tsangaya* has a sizable amount of contribution in this area which will be elaborated here. As is the case in any prestigious *Tsangaya*, apart from memorising the Qur'an, it is preserved in beautiful handwriting on papers, notwithstanding the abundant printing houses of the Qur'an available everywhere nowadays, the practice of Qur'anic manual calligraphy is of paramount importance.

⁸¹ Interview with Haruna Nageidam

⁸² Interview with Nageidam

As soon as a child is enrolled in Goni Haladu Jajimaji's *Tsangaya*, for a start, effort is made to ensure that the child can recognise and later copy the script of the Qur'an on his own little wooden slate. Advancing further gradually, after memorising the whole Qur'an, then unaided, a learner starts writing it portion by portion accordingly on his slate from memory. Slates written off head are presented for errors to be detected and corrected before the Malam who never overlooks errors no matter how minute. The final stage is when a learner reproduces the Qur'an wholly from memory artistically on papers cut into the size of a printed Qur'an. It is eventually submitted for approval. Upon proofreading, it may either be approved, thus, as good copy of the Qur'an, or rejected as bad one and be buried as a result.

In the *Tsangaya* at the elementary section, Malam Goli used to guide pupils as how to write. He wrote for the ones that were too young to write on their own, or directed older pupils to help them do it. Advanced disciples would present slates to *Goni Haladu* and other tutors at the *Tsangaya* for adequate guiding and monitoring⁸³.

Every learner in the *Tsangaya* was taught calligraphy beside memorisation or recitation. However, like the memorization itself, even rarer still, as writing is a

⁸³ Interview with Nageidam

bounty which Allah bestows on some memorisers in addition. It is particularly special. There are memorisers that either tried and failed or dared not even try it. There are those also that never intended to do it. It is by no means an easy task. It requires a meticulous care, rapt attention, retentive memory and above all, divine intervention and guidance⁸⁴.

The *Tsangaya*, never relinquishes the practice of manual Qur'anic production in favour of the mechanical one. It has a special recognition. For examples, scribes fast, give charity and pray a lot during its production period which may be extended to a year in some cases or even more. Its sight reminds one of its pious scribe. The Qur'an produced in printing houses lack this aura of respect peculiar only to manual Qur'ans⁸⁵.

5.7 MAINTENANCE OF EXTENDED USE OF THE QUR'ANIC SCRIPT

Local languages spoken in the *Tsangaya* mainly are Hausa, Kanuri and Fulfulde. Since these languages are freely spoken in the *Tsangaya*, they are also written in

⁸⁴ Interview with Malam Muhammad Ahmad (36 years), resident of Goni Haladu Jajimajis Tsangaya, held 14th December, 2017, at Jajimaji, Karasuwa LGA, Yobe State. (The Scholar made the statement at a National Preaching Tour held at Jajimaji by Jama'atu Izalatul Bid'ah wa Iqamatul Sunnah held at Jajimaji in 2003. Many other interviews conducted by the researcher confirm the story eg Malam Yusuf Nadabo, Malam Muhammadu Bul, Malam Ibrahim Alkasim, Malam Bamadu Giru etc).

⁸⁵ Interview with Malam Muhammad Mai (47 years), Malam Goli's Student, held 4th September, 2017, at Jajimaji, Karasuwa LGA, Yobe State.

the same script used for writing the Qur'an, *ajami*. Although prior to the advent of the Europeans the *ajami* was widely in use in the geographical areas known as Northern Nigeria, but it started to be replaced largely by the Roman script *boko* after the British colonisation of Nigeria. *Boko* became more widespread even after independence⁸⁶.

In Yobe State, however, except among people of *Tsangayas*, *boko* is used to transcribe all indigenous languages. However, in the *Tsangaya*, letters, agreements of sales, debt, transfer of title, mortgage etc, certificates of divorce, prayer points instructions *barori* are all written in the *ajami* script identical to that of the Qur'an.

The official script for eighty years in *Goni Haladu Jajimaji's Tsangaya* has been the *ajami* identical with that of the Qur'an. The people of *Tsangaya* keep using the script, even though it is regarded in many places outdated and out of fashion⁸⁷.

5. 8 EFFORTS TOWARDS LITERACY

The education in *Tsangaya* is based on reading and writing of the Qur'an. By extension, however, these skills although not formally taught to be used that way, are manipulated to be employed in reading and writing indigenous languages as

⁸⁶ Suleiman, Khalid karatun Allo, the islamic system of elementary Education in Hausa land, Usman Danfodi university, Sokoto.

⁸⁷ Interview with Nageidam

well. Therefore, in spite of the growing numbers of *Tsangaya* drops-out it is hard to come by an illiterate person among them. This is because reading and writing skills are taught early before the ages of adolescence during which many pupils become absconded from school others leave to start business or occupation at home having learned some portions of the Qur'an in addition to the skills of reading and writing. Literacy helps them to run their business better. Normally, girls who do not exceed the elementary level at *Tsangaya* get their share of literacy before they leave for their matrimonial homes.

In Jajimaji's *Tsangaya*, an overwhelming majority of the boy-pupils in the elementary are from Jajimaji. All girl-pupils with the exception of few itinerant students' daughters are also from Jajimaji. The children of all Muslims who wanted their children to be oriented in Islam were taken to *Tsangaya* ,before the division of Muslims into factions and before any Islamiya was established, or even a single so called conventional primary school in Jajimaji⁸⁸.

This pinpoints that most beneficiaries of the literacy programme efforts in the *Tsangaya* are Yobeans. As for the other learners who arrive from other *Tsangayas*, were already literate and came to pursue advanced studies of the Qur'an.

⁸⁸ Interview with Amadu Maishayi

5.9 EXTRA-QUR'ANIC EDUCATION

This *Tsangaya* is blessed with a jurist, Malam Maina Waji who taught mature students books of Islamic theology and jurisprudence like the *Qawa'idi* and *Risalah* of Ibn Abi Zayd Al-Qairawani. The books are learnt cover to cover chronologically as he directs in a circle held around him. The learners study individually one by one. They read out aloud from their books in Arabic Language and he translates into and comments in Hausa language⁸⁹.

Similarly, the *Tsangaya* was blessed with an exegete, Malam Hamza Mai Tafsiri who interpreted the meaning of the verses of the Glorious Qur'an especially during the Month of Ramadan. Learners would sit around him at night with their kerosene lamps on, and open Qur'ans to listen to the Qur'anic commentary of *Tafsir* Al-Jalalain. Moreover, *Goni* Haladu hosted many scholars who visited the *Tsangaya* occasionally for admonishment and advice. Some would stay for months or weeks. Others spent a day or two or just departed on the day of their arrival after delivering a word of advice to the disciples⁹⁰.

Since the *Tsangaya* is populated by disciples including many from Yobe State and being in the State itself, and some other many from other neighbouring towns and

⁸⁹ Interview with Hamidu

⁹⁰ Interview with Aisha Haladu

villages in Yobe would take a journey to the *Tsangaya* in order to gain advantage from the visiting scholar. This has contributed immensely to people understanding better about Islam in the area.

In fact, before the emergence of modern Islamic organisations in the area, the *Tsangaya* used to be the main centre for learning about Islam in Jajimaji.

5.10 THE UNIQUE CONTRIBUTION OF THE FOUNDER

The founder of the *Tsangaya*, in addition to his role as a teacher, contributed to Yobe State also in many other regards. Although it would not be easy to sum up his bulky contribution over the years, here an attempt is made to discuss the most notable aspects of the entire contribution he made throughout his long and prosperous life. For convenience's sake, the contribution is categorised as follows:-

- a. *Dua'ah* for Peace and Security
- b. Settlement of Disputes among People
- c. Hosting Preachers for Public Enlightenment
- d. Supporting Women's Education
- e. Involvement in Philanthropic Activities
- i. Charity for the Poor and the Needy

- ii. Arrangement of Marriages
- iii. Provision for Itinerant Disciples
- iv. Caring for Widows and Orphans
- v. Caring for the Disabled whether Students or not

a. *Du'ah* for Peace and Security

Peace is prerequisite to settlement in *Tsangaya*. The *Tsangaya* needs to be in a peaceful atmosphere for teaching and learning the Qur'an to take place. Therefore, Goni's *Tangaya* was famous for *du'ah* in the unique prayer points of *Goni Haladu Jajimaji*. In the company of his colleagues, they recited *Surat al-Waqi'ah* (Qur'an 56:1-97) a thousand times every morning. In a circle in the shade of his neem tree with each of them seated holding a rosary in his hand would recite a single verse a thousand times. The moment one of them was through with his count, he demanded for the next verse from *Goni Haladu* who chaired the *du'ah* sittings. They continued until the count was complete; one thousand recitations of *Surah al-Waqiah* every blessing day. After this he would supplicate aloud torrentially with emphasis on sustenance, peace and security for the nation, State, Local Area and the entire Muslim World.

In addition to fasting a day on and a day off continuously, his mouth never got dry of the remembrance of his Lord, at home, in the mosque and even on journey. His nights were spent sleeplessly except for the brief moments of slumber in between supererogatory prayers which he used to perform till dawn. He was attracted to as the fragrance of rose would attract honeybee. Many admirers who went to him would ask him to pray for them. He would usually do so by reciting '*Waitha sa'alaka ibadi anni fa'inni qarib.....*'(Qur'an Al-baqarah 2:) till the end of verse and then recited the opening chapter (Qur'an Surat Al-fatihah 1:1-7)⁹¹. He was never heard of helping with prayers for wicked intentions as some did. He would admonish ill-willed people to repent to Allah instead, and promise to pray and ask Allah to bless them⁹².

b. SETTLEMENT OF DISPUTES AMONG THE PEOPLE

Disputes lead to conflicts which may hinder the educational process. *Goni* ,therefore, used to be an arbitrator, a settler of disputes among people. Although his decisions were not judiciously binding but persuasive and he was often referred to for adjudication not only within his *Tsangaya* but also from other places in and beyond Jajimaji provided that the conflicting parties agreed to be

⁹¹ Interview with Haruna Nageidam

⁹² Interview with Wanzam and others

bound by his decision. He did not entertain cases of criminal nature, however, especially homicide and robbery. Most of the cases he heard and determined were related to tort, contract, and breach of trust. Most frequent cases were matrimonial, and the most difficult to handle were those of witchcraft. However, he managed to do fairly well⁹³.

His role as teacher during the day did not hinder his role as judge at night. He did not receive any remuneration neither for the academic nor for the judicial services he rendered. He expected reward with Paradise only from Allah⁹⁴.

C. HOSTING PREACHERS FOR PUBLIC ENLIGHTENMENT

Enlightening students about Islam especially about the importance of learning the Qur'an, encourages them to try and concentrate further on their studies and makes them realise the reward and virtues of learning the Qur'an.

Goni Haladu did not deliver sermons himself or taught anything other than the Qur'an but he would invite knowledgeable people to stay in his house in order to admonish and preach. Other scholars would come uninvited but he did not mind to host them as long as they would contribute in public enlightenment about Islam.

⁹³ Interview with Wanzam and others

⁹⁴ Interview with Haruna Nageidam

There was a special chamber for *ulama* guests in his house. He was particularly kind and hospitable with them⁹⁵.

d. SUPPORTING WOMEN'S EDUCATION

He had strongly supported the education of maids and housewives by fellow women. He allowed his daughters to teach ladies the Qur'an, *Tauhid* oneness of Allah, *fiqh al Ibadat*, worship rituals and Arabic language. Ladies classes were held at his home from 08:00 pm - 10:00 pm Saturday through Wednesday, five days a week. This began in 1997 and continued until 2001. Many ladies in Jajimaji learnt a lot about Islam. Young boys as well benefitted from it. Before then, no ladies studied after marriage except at home because it was considered a taboo for a lady to learn from an alien man in *Tsangaya*⁹⁶.

e. INVOLVEMENT IN PHILANTHROPIC ACTIVITIES

i. Charity for the Poor and the Needy

Supporting weak students encourages them to visit the *Tsangaya* to study in it. *Goni* Haladu was very generous. He did not mind to save what to eat tomorrow, today. He used to be lavishly showered with gifts and money from supporters and

⁹⁵ Interview with Aisha Haladu

⁹⁶ Interview with Haruna Kafinta

admirer, such as royalties, dignitaries and business tycoons who visited him for *Du'ah*, admonishment and advice. He used to take only what was necessary for the day and distributed the rest for his colleagues and disciples⁹⁷.

Children and even animals loved *Goni* Haladu. The little pupils in *Tsangaya* were sure to get alms from him every day. They would have bean cake, *Kosai*; millet pancake, *waina*; or groundnut cakes, *Karago*. There in his house they sleep at the backyard, in the entrance corridor. Even animals had their share of charity, for he used to keep an extended family of pet cats. They were sure to have a breakfast of bean cakes, *kosai*; a lunch of cow milk, and a supper of fish. They would eat to their satisfaction and purred contentedly. Cats were never harmed in *Tsangaya* then, and are rarely hurt today as they are believed to be the descendants of *Goni's* cats⁹⁸.

In winter, some boys of the neighbourhood were brought to be circumcised in his house. They were served with food rich with proteins. Sheep and chickens were killed and prepared for them to hasten the healing process of their wounds supported by the cold weather of winter. The delicious meals continued until they

⁹⁷ Interview with Aisha Haladu

⁹⁸ Interview with Hafizu Haladu

recovered. He would then provide each of them with a new set of gown, tunic, a pair of trousers and a cap, and in some instances, a new pair of shoes⁹⁹.

One day flocks of sheep were sent to him as gift in pick-up vans. He did not keep them to breed and multiply. Contrary to expectations, he ordered them slaughtered one by one, and everyone was served with meat in *Tsangaya*. He used to distribute money to those that spend the day in his company to support their families. He used to give those that asked for, and those that did not, until there was no more. One would say , '*Alaramma*, I need so and so'. He would say, ' There is none' but wait God will bring', and before he left sure enough, someone would come with what he asked for, be it clothes, money or food. He never turned any one that asked him down¹⁰⁰.

ii. **Arrangement of Marriages**

Goni Haladu used to arrange marriages for his single disciples and shoulder the responsibilities of wedding expenses. He would invite the father of a prospective bride a few days to the wedding to inform him of his intention to give off the man's daughter's hand in marriage to a so so disciple. The father would receive that as an

⁹⁹ Interview with Haruna Kafinta

¹⁰⁰ Interview with Alasan Dantata

honour and privilege both to him and his child. The prospective bridegroom would be informed also a short while before the formulation of the marriage. *Goni* Haladu contracted many marriages in this way. Yet such marriages in many instances proved successful¹⁰¹.

This was never seen as tyranny or oppression as would have been viewed nowadays. His people believed that he knew better what would be in their best interest. In any case, girls got married early those days before being able to make independent sound decisions concerning their lives. It all depended on trust and confidence in *Goni*. However, the practice was gradually declining. It was much more frequent and prevalent in the 1970s and beforehand¹⁰².

iii. Provision for Itinerant Disciples

On no account would food be served in *Goni's* house without making allowance for the itinerant students' share, *Kallami*. They took their share of lunch and supper in his house every day. This encouraged others to do the same so that food was always in abundance for them. They never begged for what to eat¹⁰³

¹⁰¹ Interview with Audu Hanci

¹⁰² Interview with Sabitu Muhammed

¹⁰³ Interview with Hajiya Dumba

iv. Caring for Widows and Orphans

The proprietor of *Tsangaya* had cared and catered for orphans. He had lived a long life with four wives at a time. He married widows to take care of their orphans not beautiful young ladies for biological gratification although he had the means to, if he had wished so. At any time if one passed away, he would bring in another widow with as many orphans as possible. As a result he had more than 50 step daughters and female wards that he brought up and gave off in marriage. As for the orphan boys he taught them the Qur'an. Of all the four wives that survived after his death, he had only three sons nine step daughters and three step sons. He urged others to marry the widows and care for orphans in the *Tsangaya*. They respected his word and many of them so used to do¹⁰⁴.

He was highly regarded. All social gatherings, weddings, infant namings, funeral rites, memorization celebrations etc were held at his house in *Tsangaya*¹⁰⁵.

v. Caring for the Disabled whether his Students or not

Goni Haladu had a chamber in his house called the blind people's chamber. This was the place where he hosted the visually impaired people that came from far

¹⁰⁴ Interview with Isyaka Wanzam

¹⁰⁵ Interview with Barira Haladu

away to beg for self sustenance. The ladies among them stayed in his house with his wives. He fed the blind males and females throughout their stay in Jajimaji which was seasonal once annually but extended to three months a year. He never got bored of them and supported them not only with shelter and food alone but also with detergents for laundry and personal hygiene¹⁰⁶.

These people were served from what was cooked at the house, what was meant for the consumption of the family. There was no separate meal for the less privileged people in his house. He did not expect to be given anything out of what they got by their begging, but rather , he would also pay their fare when ready to leave anticipating to meet them once more a year after¹⁰⁷.

In a nutshell, *Goni* Haladu Jajimaji's *Tsangaya* contributed to the development of Qur'anic Studies in ways more than one. It rendered free and selfless services in teaching the Qur'an to others. It taught the recitation, memorisation and writing of the Qur'an. Conventional techniques have been used for the consolidation of memorisation. The *Tsangaya* provided a conducive atmosphere for learning with hostels, lodgings and dormitories for learners from far away. With this conventional methodology the *Tsangaya* was able to keep significant records in

¹⁰⁶ Interview with Lababatu Haladu

¹⁰⁷ Interview with Lababatu Haladu

both memorisation and manual production of the Qur'an. Efforts were crowned in with the evolution of plenty of other *Tsangayas* of which *Goni* Haladu's alumni were founders across Yobe State, in the neighbouring States and across the borders in Niger Republic and Chad. This makes it ever alive and memorable in the mind of its students. An alumnus of the *Tsangaya*, a prominent Muslim cleric in Nigeria, Sheikh Sani Yahaya Jingir says: "Allah is the greatest! Gone are the days. He (*Goni* Haladu Jajimaji) is my teacher . I studied in his *Tsangaya*. May Allah have mercy on him”.

In addition, *Goni* Haladu's *Tsangaya* has extra-Qur'anic contributions to Islamic knowledge including Islamic Jurisprudence and Theology. Last but not the least, the founder and proprietor of the *Tsangaya* has his own unique contributions to Islam in the *Tsangaya* including prayers for peace and security in the nation, state and local area. He was an arbitrator, an advocate for peace and mutual coexistence among people. He encouraged the doing of good deeds and abstaining from evil. Besides he devoted himself to philanthropic activities such as arranging marriages for those who could not afford it, caring for orphans, giving alms to the poor and the needy and making provisions for the itinerant students.

CHAPTER SIX

CONCLUSION

In the forgoing chapters, the researcher presented and discussed the constituents of the research aim and objectives. The contribution of the *Tsangaya* of *Goni* Haladu to the development of Qur'anic Studies in Yobe State has been elaborated. The biography of the *Tsangaya* founder, the evolution of the *Tsangaya* and the teaching method as well as the structure of the *Tsangaya* have been discussed.

Goni Haladu Abubakar Ibrahim Muhammadu Dirani was born at Yanyawai Jigawa State in 1879 but his origin is from Daura Katsina State. He was an itinerant scholar of the Qur'an who travelled to many places but finally settled at Jajimaji and won favours of his teacher and father-in-law Gangaran who anticipated rare success in his career. *Goni* Haladu dedicated his life in rendering services to Qur'anic Studies until his death in 2000. Testimony of scholars shows that his *Tsangaya* is the greatest in the history of Jajimaji. It is highly regarded even after his death.

Goni Haladu Jajimaji's *Tsangaya* was founded in 1937 at Jajimaji . It was the first establishment on the southern side of the main Nguru-Gashua way which bifurcates the town into two. It was given birth to, subsequent to a fire accident

which destroyed Malam Audu *Gangaran's Tsangaya* over which he appointed *Goni* Haladu manager before his death.

The then newly established *Tsangaya* gained popularity and earned respect before long. It won the admiration of influential members of the society who stormed for prayers and advice. It maintained an ethical life style by example. It became a centre for conflicts resolution and above all a *Tsangaya* that manufactured plenty of Qur'anic memorisers and writers around Yobe State and beyond. There are students of the *Tsangaya* across the state who have established their own *tsangayas*. For example, in Nguru, Geidam, Damaturu, Dapchi, Bade Jakusko, Karasuwa, Yusufari, Garin Gawo, Jajimaji, Chakama etc.

The *Tsangaya* was administered by the principal founder and proprietor, *Goni* Haladu Jajimaji and his Deputy, *Alaramma* Ayuba Namallam. Later the *Tsangaya* had a manager, *Alaramma* Nuhu Baban Kaila besides the proprietor. Other important administrators of the *Tsangaya* include the Elementary Section Head, Malam Goli; the Jurist and Jumu'at Imam, Maina Waji and the Qur'anic Exegete, *Alaramma* Hamza, as well as other important Qur'anic tutors that include: *Alaramma* Inuwa, *Alaramma* Sule, *Alaramma* Mustafa Badagire, *Alaramma* Mamman Gindingawo, *Alaramma* Garba Mai Kwado da Linzami etc

The *Tsangaya* consisted of administrative staff area which contains the proprietor's residence, his mosque and tutor's lodgings. The academic area includes the prep yard, Elementary School Section, students' assembly square, students hostels and lodgings for single and married students respectively, and pupils' dormitories.

Goni Haladu Jajimaji's Tsangaya uses the *Tsangaya* conventional method for teaching the Qur'an . Hence the teaching method is applicable to beginners and intermediate learners while the supervisory method is applied to the advanced learners.

This *Tsangaya* has more on campus learners than offcampus ones. All categories of learners were accommodated free of charge and were never requested to pay admission, tuition or enrolment fees, nor were they ever asked to settle a levy of any sort. All those services were rendered free of charge for the sake of Allah. Over the years, this *Tsangaya* has had plenty of students who have memorised the Qur'an, wrote it or established *Tsangayas* of their own else where.

Essentially, the theme of this research is the contribution of *Goni Haladu Jajimaji's Tsangaya* to the development of Qur'anic Studies in Yobe State, yet because of the problems associated with this *Tsangaya* as identified in chapter three, the researcher proposes the following measures which may serve as a remedy to the

challenges facing *Goni Haladu Jajimaji's Tsangaya* and perhaps other *Tsangayas* confronted by more or less the same obstacles:

Provision must be made to generate income for running the affairs of a *Tsangaya*. The *Tsangaya* should have means of funding and financing its activities. This can be by collecting schools fees, charitable donations from willing individuals and organisations. The *Tsangaya* may also apply for assistance from local, state and or federal government(s). International Islamic organisations and governments of Muslim countries should be invited and encouraged to support *Tsangayas*. Salaries should be fixed for *Tsangaya* staff of all categories. Arrangement should be made for the welfare of retired *Tsangaya* workers. Feeding should be made available for *Tsangaya* pupils.

There should be labour division in the *Tsangaya*. The staff should know their specific duties and responsibilities. There should be a difference between teaching and non-teaching staff in a *Tsangaya* so that there will be proper administration and academic activities will be better. There shall be adequate documentation and proper record keeping in the *Tsangaya*. There should be time to time assessment and evaluation of students performance and progress. Upon graduation, a student should be issued with a certificate of course completion.

The *Tsangaya* method of memorisation on slate should remain in tact. However, the science of *Tajweed* should be introduced in the *Tsangaya* to enable the students recite the Qur'an more appropriately. Similarly, other Islamic subjects such as jurisprudence and theology should be made compulsory for pupils. Besides, it is high time to consider allowing western education in the *Tsangaya* because beside the Qur'an one has to be learned in Islamic subjects and Western education in order to be able to stand the test of time.

Although there have been attempts by governments at various levels to introduce reforms in the *Tsangaya* system of education, such attempts have been met with a lot of challenges and the system remains more or less unamiliated. It should be revigourated and recognised that *Tsangaya* is a system as distinctive, variant form of special education the product of which should be entitled to employment like all other educated people in the country. This can be done through establishing a *Tsangaya* management board the functions of which, should among other things, include supervision, monitoring, guiding and retraining of *Tsangaya* staff.

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al-Kotob al-Islamyyah

GLOSSARY

Ajami Hausa written in Arabic script

Alaramma a title of senior Tsangaya teacher higher than Malam lower than Goni

Alhaji a title given to a man who has been to the sacrede muslim shrines in Arabia for pilgrimage

Allo a wooden slate used for memorising portions of the Quran

Almajiri a pupil in Qur'anic School

Babbaku Arabic consonants without the vowels

Baki alphabet(s)

Bara prayer points, also begging

Boko western education, also Roman Script

Boko Haram an insurgent group in Nigeria

Bulama a village head title in Manga language

Darasu lesson

Dhikir remembrance of Allah, supplications

Du'ah prayer, invocation

Faffaru Vocalised Arabic Consonants

Fiqh Islamic Jurisprudence

Fura Hausa food, balls of millet taken mixed with milk and often sugar

Gangaran title of very senior Tsangaya teacher higher than Goni

Goni title of a senior Tsangaya teacher higher than Alaramma lower than Gangaran

Guru (Kanuri) a certain kind of herb

Hadda. memorization

Hafs a specific mode of Qur'anic recitation

Harji mnemonics for similar Qur'anic texts

Hizb a portion of the Qur'an equivalent to 1 over 60 of the whole Qur'an

Ibadah worship of or service to Allah

Imam leader of a muslim congregational prayer

Isha the muslim night prayer

Islamyah a school usually for children teaching various basic Islamic subjects

Jadare in Tsangaya, night revision of the Qur'an

Jiji (Hausa) a certain kind of herb

Jumu'at Friday

Kadi a judge in Shariah Court of Appeal

Kallami a meal offered to bachelor students as charity

Kanurinize to turn into, assimilate to or match with the Kanuri language

Karago a kind of Hausa cookie made of groundnut

Karaskata (Kanuri) sensible, reasonable or prudent

Karatu Study, reading, lesson

Katatib (Arabic) traditional Qur'anic schools

Kiskali Evening or afternoon revision of Qur'an often in the outskirts, also the place

Kosai a kind of Hausa snack made of fried beans puree

Lakka a common sitting place at leisure time in Tsangayas

Laushi Hausa term to describe half baked memorisation of Qur'an

Liman Hausa version for Arabic Imam; one who leads in prayer

Ma'aji a money keeper, treasurer or bursar

Maciya eating place where students share one another's meal

Mahram Exemption of scholars from tax, military service etc as privilege

Mai (Kanuri) Monarch, sovereign, chief or king

Maidarasu a senior tutor, lesson giver

Mai Tsangaya Tsangaya proprietor

Makaranta school

Malam (Hausa) man's courtesy title, also title of a junior Tsangaya teacher

Malanti (Kanuri) a settlement of scholars

Mu'allim (Arabic) teacher

Muhajir (Arabic) emigrant

Musaffa completing the whole Qur'an by reciters in turn often to mark occasions

Ngurtu (Kanuri) Hippopotamus

Qira'at modes of recitation of the Qur'an

Rubutun Sha prayer points washed off slates and taken as medicine or protection

Sangaya (Kanuri) see Tsangaya

Sarakai aristocrats

Satu off head writing of Qur'anic portions on slate

Shaikh (Arabic) a high ranked scholar of Islam

Shehu title of the Emirs of Borno

Sufi a mystic, follower of an Islamic dervish order

Surah One of the 114 chapters of the Glorious Qur'an

Tafsir commentary on the Qur'an, Exegesis

Tahfidh Qur'anic school using paper instead of slate, counterpart of Tsangaya

Talakawa masses

Tashe late night revision of Qur'an

Tauhid monotheism, Islamic Theology

Tilawa off head recitation of Qur'an

Toka (Hausa) ashes

Tsangaya a traditional Qur'anic school typical of Northern Nigeria

Tukuri taking turns in the recitation of the Qur'an for consolidation

Ulama (Arabic) scholars

Waina Hausa snack, fries millet puree

Wanzam (Hausa) a barber, also traditional healer

Warsh a specific mode of recitation used in Tsangayas

Wasali (Hausa) a vowel

Zuku weak memorization of the Qur'an

APPENDIX ONE

LIST OF INFORMANTS

Abdulhamidu Haruna, (76 years) at his house in Jajimaji, Karasuwa L.G.A, Yobe State, on 15-09-2017

Abdullahi Kadikko, (57 years) at his house , Jajimaji, Karasuwa L.G.A , Yobe State,
on 19-07-2017

Abubakar Fulani, (47 years) at his Tsangaya, Jajimaji, Karasuwa L.G.A, Yobe State,
on 17-04- 2017

Aisha Haladu, (38 years) at her house in Nayinawa, Nguru L.G.A, Yobe State, on 14-
04-2017

Amadu Maishayi, (67 years) at his house in Fulatari, Jajimaji, Karasuwa L.G.A ,
Yobe State, on 11-12-2017

Audu Hanci (67 years), student of Goni, at Jajimaji, Yobe State, on 18-07-2018

Bamammada Wakili, (93 years), at Jajimaji Village Head's Palace,Karasuwa L.G.A,
Yobe State, on 16-04-2017

Barira Haladu, (67 years) at her house in Jajimaji,Karasuwa L.G.A, Yobe State, on

07-11-2017

Dantata Alasan, at Jajimaji, Yobe State, on 22-07-2018

Dahiru Inuwa, (47 years) at Tsangaya, Jajimaji, Karasuwa L.G.A , Yobe State, on 14-

11-2017

Dumba Ali, (66 years) widow of Goni Haladu,, at Nguru, Yobe State, on 18-07-2018

Gamdu Haladu (78 years) at Tsangaya, Karasuwa L.G.A Yobe State, on 20-11-2017

Garba Gonin Kwance (55 years), at his residence, 17-10-2017, Karasuwa LGA, Yobe State.

Hafizu Haladu,(27 years) son of Goni Haladu, at Jajimaji, Yobe State, on 22_07-2017

Haruna Kafinta, (43 years), at his workshop , Karasuwa L.G.A , Yobe State, on 16-

09-2017.

Haruna Nageidam, (87 years), at his house in Jajimaji, Karasuwa L.G.A, Yobe State.

on 02-09-2017

Ibrahim Alhajiji Haladu, (38 years) , Jajimaji, Karasuwa L.G.A Yobe State, on 14-04-

2018

Isyaka Wanzam, (107 years), at his house in Jajimaji, Karasuwa L.G.A, Yobe State, on 15-12-2017

Khalid Haruna, (47 years), at *Tsangaya*, Jajimaji, Karasuwa L.G.A, Yobe State, 13-

09-2017

Lababatu Haladu(76 years) at her residence at Alasawa House, Nguru Yobe State, on 18-02-2018

Liman Haiyo, (111 years) at his Tsangayar Gawo, Jajimaji, Karasuwa L.G.A, Yobe State. on 20-02-2018

Liman Maina Waji, (85 years), at Tsangaya, Jajimaji, Karasuwa L.G.A Yobe State, on 15-02-2018

Maina Waji,(83 years), at his residence in Jajimaji, Yobe State, on 09-07-2017

Muhammad Ahmad, (34 years), at Jajimaji, Karasuwa L.G.A , Yobe State on 27-01-

2018

Muhammadu Bull, (67 years), at Jajimaji, Karasuwa L.G.A., Yobe State, on 17-04-2018

Muhammad Mai, (47 years), at his, on 4th September, 2017, at Jajimaji, Karasuwa LGA, Yobe State.

Muhammadu Suleman, (38 years), at Jajimaji Karasuwa L.G.A, Yobe State, 02-03-2017

Mustapha Baban Habu , (93 years), at his house in Jajimaji, Karasuwa L.G.A, Yobe

State, on 04-09-2017

Rabi'u Mamman, (37 years), at Jajimaji, Karasuwa L.G.A, Yobe State on 11-09-2017

Sabit Muhammad, (42 years), at Jajimaji, Karasuwa L.G.A , Yobe State, 11-09-2017.

APPENDIX TWO

INTERVIEW QUESTIONS

INTERVIEW QUESTIONS REGARDING THE TSANGAYA FOUNDER

1. What is his full name?
2. Where and when was he born?
3. What about his parental origin?
4. What about his teachers and study tours?
5. What about his disciples?
6. What about his personality?
7. What is his position with regard to contemporary scholars?
8. What about his family life ?
9. What about his death?
10. What are his achievements?

INTERVIEW QUESTIONS REGARDING THE EVOLUTION AND CONTRIBUTION OF THE TSANGAYA

1. Who founded the Tsangaya?

2. What are the circumstances that led to its emergence?
3. Where and when was it founded?
4. What about the growth and development of the Tsangaya?
5. What is the methodology of teaching adopted by the Tsangaya?
6. What about the Tsangaya administration and management ?
7. Who are the Tsangaya teachers?
8. What about the curriculum ?
9. What about the Tsangaya students and their levels?
10. How does life go on in the Tsangaya?
11. What is the place of the Tsangaya in relation to other Tsangayas in Jajimaji?
12. What is the contribution of the Tsangaya to the development of Qur'anic Studies in Yobe State?

APPENDIX THREE

SOME MEMORISERS OF *GONI HALADU JAJIMAJI'S TSANGAYA*

1 Alaramma Malam Inuwa Jajimaji, Karasuwa LGA, Yobe State

2 Alaramma Malam Sule Jajimaji, Karasuwa LGA, Yobe State

3 Alaramma Malam Mustapha Badagire, Karasuwa LGA, Yobe State

4 Goni Idi Dapchi, Bursari LGA, Yobe State

5 *Alaramma* Haruna Na Geidam, Karasuwa LGA, Yobe State

6 *Alaramma* Sani Gashua, Bade LGA, Yobe State

7 *Alaramma* Abdurrahman Maitafsiri, Nguru LGA, Yobe State

8 *Alaramma* Danmirya Garingawo, Karasuwa LGA, Yobe State.

9 *Alaramma* Ilya Yusufari LGA, Yobe State

10 *Alaramma* Yahaya Yusufari LGA, Yobe State

11 *Alaramma* Isha'u Yusufari LGA, Yobe State

12 Alaramma Kondo, Shekh Buro Zawiya, Damaturu LGA, Yobe State

14 *Alaramma* Muhammadu Galiyal , Zawiya Shekh Buro, Damaturu LGA, Yobe State

- 15 *Alaramma* Sule Sumbar, Yusufari LGA, Yobe State
- 16 *Alaramma* Alhaji Yura, Bawure, Diffa, Niger Republic
- 17 Malam Amadu Hardo, Mada, Diffa Niger Republic
- 18 *Alaramma* Salisu Kalgeri, Njamena Chad Republic
- 19 *Alaramma* Sabitu Kore, Gujungu, Jigawa State
- 20 *Alaramma* Adamu Danmalam, Koki, Kano State
- 21 *Alaramma* Ya'u Baban Musbahu, Koki, Kano State
- 22 *Alaramma* Jubrin Kukadabo, Birniwa, Jigawa State
- 23 *Alaramma* Yusufa Shetimari, Diffa, Niger Republic
- 24 *Alaramma* Mari Badagire, Karasuwa LGA, Yobe State.
- 25 *Alaramma* Abubakar Dogon Karfe, Jajimaji, Karasuwa LGA, Yobe State.
- 26 *Alaramma* Audu Fari Jajimaji, Karasuwa LGA, Yobe State.
- 27 *Alaramma* Isha'u Chakama, Karasuwa LGA, Yobe State.
- 28 *Alaramma* Dahiru Inuwa, Jajimaji, Karasuwa LGA, Yobe State.
- 29 *Alaramma* Hamza Mai Tafsiri, Jajimaji, Karasuwa LGA, Yobe State

30 *Alaramma* Hashimu Mango, Jakusko LGA, Yobe State

APPENDIX FOUR

A Table Showing the Rulers of Jajimaji

S/N0.	Name of Bulama	Duration	Date
1	Bulama Jaji-maji	70	1802 - 1872 CE
2	Bulama Kore	50	1872 - 1922 CE
3	Bulama Mammadu	15	1922 - 1937 CE
4	Bulama Kyari	52	1937 - 1989 CE
5	Bulama Manu	22	1989 - 2011 CE
6	Bulama Amadi	6 (so far)	2011 CE - Date

Elementary Class Timetable

PERIODS					
Days	5:30am- 8:00am	10:00- 12:00pm	4:00- 6:00pm	8:00- 10:00pm	3:00-5:00am
Saturday	Morning Prep	Afternoon Prep		Night prep	Late Night Prep
Sunday	Morning Prep	Afternoon Prep	Evening prep	Night prep	Late Night Prep
Monday	Morning Prep	Afternoon Prep	Evening prep	Night prep	Late Night Prep
Tuesday	Morning Prep	Afternoon Prep	Evening prep		Late Night Prep
Wednesday	Morning Prep	Afternoon Prep	Evening prep	Night prep	Late Night Prep

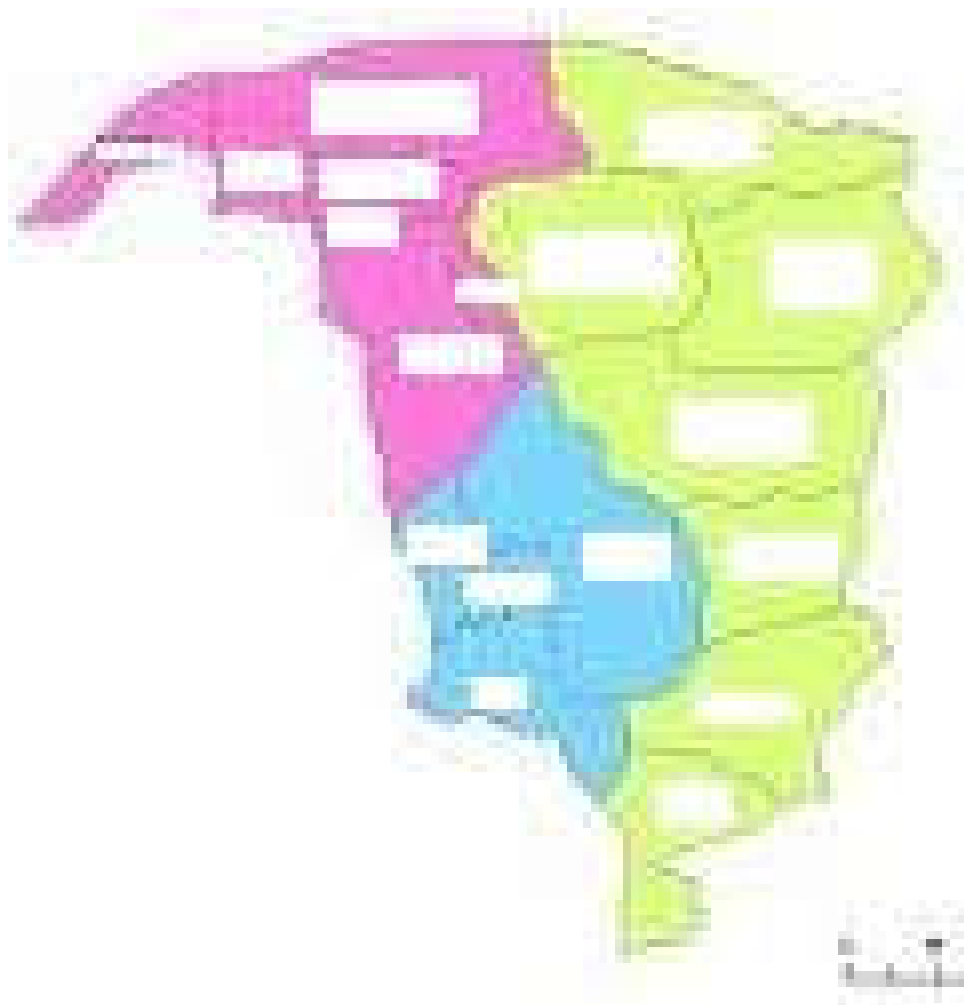
Advanced Students Timetable

Days	5:30am- 8:00am	10:00-6:00pm	8:00-11:00pm	2:00-5:00am
Saturday	Morning Prep	<i>Kiskali</i>	Evening prep	Late Night Prep
Sunday	Morning Prep	<i>Kiskali</i>	Evening prep	Late Night Prep
Monday	Morning Prep	<i>Kiskali</i>	Evening prep	Late Night Prep
Tuesday	Morning Prep	<i>Kiskali</i>		Late Night Prep
Wednesday	Morning Prep	<i>Kiskali</i>	Evening prep	Late Night Prep



A MAP SHOWING YOBE STATE IN NIGERIA

(Yobe State Government Official Website at <http://www.yobestate.gov.ng>
retrieved on 13/12/2017)



A Map Showing The Seventeen Local Government Areas in Yobe State

(Source: Abdullahi Hassan Gana, Drought in Yobe State, 2018, PhD Thesis,
University of Wolverhampton P 12)