



**ISLAMIC SCHOLARSHIP: ITS EMERGENCE AND
DEVELOPMENT AMONG THE GBAGYI OF MINNA AREA
1965-1980**

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Abstract

This article examines the emergence and development of Islamic scholarship among the Gbagyi of Minna Area, ¹ 1965-1980. Islamic scholarship refers to preservation and cultivation of traditional knowledge that harmonizes with Islamic metaphysical principles. It is a dynamic engagement with contemporary issues, emphasizing the importance of the ethical reasoning and social justice in interpreting Islamic teachings. As an intellectual pursuit, Islamic scholarship is rooted in the study of society, history and civilization. It is as old as the religion itself and a continuous process that requires perseverance for its formation to be firmly established, correctness, its accuracy and its aim fulfilled. Islamic scholarship the paper argues enable one to know his Creator and obey His laws, cultivate the earth and exploit the vast resources created by Allah and make person to be responsible and useful citizen capable of performing his duties in the best interest of the community he lives in.

Keywords: Islamic Scholarship, Gbagyi, Minna Area

Introduction

Islam reached the Gbagyi of Minna Area prior to the outbreak of the 19th century *jihad* of Shaykh Uthman bn. Fodiye in Hausaland. The contact of the Gbagyi with Islam marked a new era for religious, social and intellectual life of the people which changed actually their faith, rituals, rites, customs and practices. Prior to the advent of Islam, the Gbagyi in the study area had no written communication, the people never wrote nor read in their language. The religion of the Gbagyi does not have a scripture and as such does not require any form of literacy.² The acceptance of Islam by the Gbagyi couple with global civilization of Islam saw the emergence and development of intellectual life among the people on a scale not seen before which activated their mind and thought.³ This development paved way for the introduction of the new elements of culture and made it possible for the intellectual progress which followed the introduction and spread of literacy among the Gbagyi. To this end, Islamic scholarship has not only remain a dynamic and diverse field which has contributed to the intellectual and spiritual growth of Muslim communities worldwide, but also one of the legacies of Islam in Gbagyiland that has made the people literate which enabled them to read and write. This development is what this paper intends to examine.

The Overview of Islamic Scholarship among the Gbagyi of Minna Area, 1660 – 1964

Various versions exist as regard to the date of the arrival of Islam among the Gbagyi of Minna Area, however, the version that seems and appears authoritative is the one that date back to the arrival of Islam among the people to 17th century.⁴ This date apart from being popular, is the most acceptable date for the arrival of Islam in the study area by the majority of the Gbagyi Muslims.⁵ Besides, the date corroborate with the developments which occurred in the study area in the period that made it authentic and reliable. For instance, it was in the year 1625 that the first Muslim believed to have introduced the religion of Islam into the study area by name Mallam Adamu (aka) Bwodo arrived.⁶ This man who was a famous Kanuri Muslim hunter and a native of Ngazargamu, the former Headquarters of the Kanem empire, arrived and settled first at Dangunu village some kilometers from Kuta and later moved and settled permanently at Kuta town, the South-West of the study area.⁷ It was also in 1667 that the study area in its North-West axis, saw the arrival of one Fulani Muslim man Mallam Ahmadu, a native of Gwandu in the present Kebbi State who arrived and settled at Paiko.⁸ In 1687, also in Bosso town, the North-West of the study area witnessed the arrival of nomadic Fulani Muslim cattle rearers under their leader Mallam Umar, a native of Kebbi in the present Kebbi State.⁹

In the 17th century there were immigrant Muslims in the study area, but there was the absence of the Islamization of the Gbagyi. The number of the Gbagyi who accepted Islam and practice it, the names of the immigrant Muslim scholars who arrived and Qur'anic schools which they established in the study area for the teaching of Gbagyi Muslims were not known. The reason for this development was that the oral tradition did not provide any information in relation to this. Islam in the period was identified with Fulani, Hausa, Kanuri and Nupe.

The situation remained the same throughout the 18th century and continued up to the time the Muslim *jihadists* launched the *Jihad* on the people in the 19th century. During the *Jihad*/caliphate periods which spanned from 1810-1900, some Muslim scholars mostly from Hausaland arrived the study area¹⁰ prominent among them include, Mallam Ahmadu Wushishi, Mallam Bala Maikaho and Mallam Muazu Sokoto.¹¹ These Muslim scholars were reported to have settled in the North-West of the study area in places such as Beji, Bosso, Kaliko, Shatta, Maikunkele and Gusubmi, in the South-East of the study area in places such as Gwada, Galadima Kogo, Gini, Guni, Kuta, Egwa and Tawali and in the North-West, places such as Aninigi, Gabada, Gwam, Kaffin Koro, Kwakuti, Sesita, Tungan Mallam and Nikuchi¹²

The Muslim scholars who arrived with the intention to preach, convert and teach the people religion of Islam, however, were not able to do so partly because the people refused to listen and cooperate with them.¹³ The reason for this development was the maltreatment which the people suffered in the *jihad*/caliphate periods. The *jihadists* in the course of their *jihad*, subjected the people to constant harassments, raids, attacks and enslavement.¹⁴ This indeed affected the fortune of Islam among the people which made the people to resent the religion. The resentment of Islam by the Gbagyi continued up to the time the study area became a British territory in 1903.¹⁵

During the British colonial administration in the study area, which began in 1903 and ended in 1959, some Gbagyi did not only embraced Islam which was occasioned by some developments and British colonial policies of the periods but also the period witnessed the arrival of some Muslim scholars. Prominent among them were Mallam Usman Kungu, Shaykh Adamu Madako, Mallam Abdulkadir, Mallam Aliyu Musa and Mallam Muhammad Musa.¹⁶ Like their predecessors who arrived, settled at various places in the study area. Some of them were reported to have established local *Qur'anic* schools at the places where they settled. For example, in 1940 Mallam Muhammad Musa established local *Qur'anic* school at Zango area in Paiko,¹⁷ in 1947, Mallam Usman Kungu established local *Qur'anic* school at Kpaidna area in Bosso¹⁸ and in 1950, Mallam Mai Kasuwa established local *Qur'anic* school at Randa area in Kuta town.¹⁹

It is pertinent to note that from the time, Islam was introduced to Gbagyi in the study area up to the *jihad* and caliphate periods to the era of the British Colonial administration, Islam and its affairs in the study area were dominated by the immigrants. Islamic learning and scholarship were in the hands and control of immigrant communities particularly the Hausas.²⁰ The local *Qur'anic* schools which were spread across the length and breadth in the study area were established and managed by these immigrant Muslim scholars. Also the majority of the students in these schools were immigrants who arrived the study area with their *Mallams* or children of the immigrant Muslims who the *Mallams* met their parents in the study areas. The characteristics of the Muslim scholars of the colonial era, was that they encouraged and urged the Gbagyi Muslims both elderly and adults not only to attend their established local *Qur'anic* schools but should also sent their children for Islamic education. However, in teaching the Gbagyi Muslims in these schools, the

Muslim scholars used to pay attention to the Gbagyi Muslim children, while the adults and elders were neglected.²¹

In the same vein, with the attainment of political independence in Nigeria, particularly, between 1960 and 1962 the study area witnessed the intermittent arrival of Muslim scholars. Though, through, the activities of these Muslim scholars some of the non-Muslim Gbagyi in the towns and villages where they settled were reported to have accepted Islam which increased the number of Gbagyi Muslims.²² The practice of neglect of the elderly and adult Gbagyi Muslims in Islamic education, particularly Qur'an studies by these Muslim scholars in their established local *Qur'anic* schools continued and remained unaltered. They refused to pay attention in the teaching of the Gbagyi Muslim adults and elders how to read, write and recite the holy Qur'an.²³

During the Islamization programmes among the Gbagyi in the area of study by Sir Ahmadu Bello, the Sardauna of Sokoto which took place from 1963 to 1964 many non-Muslim Gbagyi were brought under the banner of Islam by Sardauna. Since the new Gbagyi Muslim converts holistically were ignorant about the Islamic religion, to enable the people to know Islam, its tenets and practices, Sardauna of Sokoto employed paid teachers and sent them to towns and villages in the study area to teach them. In the teaching of the Gbagyi Muslims, the paid teachers taught Islam to all categories of Gbagyi Muslims i.e. the already Gbagyi Muslims and the new Gbagyi Muslim converts including the elders, adults and their children.²⁴

It is worthy of note that from the time the Gbagyi in the study area first had contact with Islam up to the period of the indigenous Government, the teaching of the Gbagyi Muslims including the elderly and adults by the Muslim scholars who were immigrants were centred only to know Islam, how to perform *Wudu*- ablution, *Salat*- worship, *janazah*- prayer for the deceased Muslim, *Janabah* purification after cohabiting with their wives, *Sawn*- fasting, *Zakat*- poor due, *Hajj*- pilgrimage and do and don'ts of Islamic religion. The teaching of the Gbagyi Muslims particularly the elders and adults how to read, write and recite the Quran and trained them to be scholars who would in turn produce other Gbagyi Muslim scholars neglected by these immigrant Muslim scholars.²⁵

The immigrant Muslim scholars in the study area resorted to such a situation because they did not want the Islamic religious leadership role to be taken over by the elderly and adult Gbagyi Muslims.²⁶ Some of them were *Imams*, as an *Imam* in a particular town or village such a person enjoys respect of both Muslims and non-Muslims alike including right and privileges in their host communities. During official gathering and ceremonies, the Chief *Imam* is called upon to perform the opening and closing prayers. The Chief *Imam* also presided over marriage, naming and burial rite ceremonies. In the month of *Ramadan*, these Muslim scholars, apart from leading the Gbagyi Muslims in *Tarawih*- night *Salat*, they also appoint and send their most senior students to the outlying villages to lead the Gbagyi Muslims in the *Tarawih* night *Salat*. This was the practice of one Shaykh Muhammad Na'Inna in Paiko. It was reported that when it remains some days to

Ramadan, he used to appoint and send some of his senior students to various outlying villages which surround the town of Paiko to lead the Gbagyi Muslims in the *Tarawih Salat*.²⁷

The *Zakat al-Fitr* collected some few days at the end of *Ramadan* fast or in the morning before going to *id-el-Fitr* praying ground by the Gbagyi Muslims in the outlying villages were always taken to him. Beside, many of the Gbagyi Muslims in the study area including the outlying villages were made to believe by these Muslim scholars that the payment of *Zakat* (poor due) to them is the most acceptable act in the sight of Allah, thus, making the Gbagyi Muslims to give them their *Zakat* (poor due). The fear of losing the above might have made most of the migrant Muslim scholars in the period to be reluctant to teach the Gbagyi Muslims, particularly the elderly and adults how to read, write, recite the Glorious Qur'an and other Islamic principles. The above trend continued throughout the year 1964 even when Sir Ahmadu Bello, the Sardauna of Sokoto's Islamization programmes were on course among the Gbagyi in the study area. As a result of the above development, the Gbagyi Muslims, particularly the elderly and adults became disturbed, worried and frustrated. This made some of them to begin to leave Minna Area to other places, particularly in the Northern Nigeria region in search or pursuit of Islamic education, thus marking the journey or starting point of the emergence and development of Islamic scholarship among the Gbagyi in the study area.²⁸

The Emergence and Development of Islamic Scholarship among the Gbagyi of Minna Area, 1965-1980

In 1965, Gbagyi Muslims, particularly the elderly and adults have begun traveling to other towns outside the study area such as Bida, Kano, Kontagora, Gwandu, Wushishi and Zaria to acquire Islamic education with emphasis on how to read, write and recite the Qur'an. Examples of such Gbagyi Muslims include Mallam Abubakar Muhammad Tafinta Ashilo from Kodo village some few kilometers from Bosso. In 1965 this Gbagyi Muslim was reported to have travelled to Wushishi where he learnt the Qur'an and other Islamic sciences under Shaykh Inuwa Wushishi. On his return to Kodo village in 1970 Mallam Abubakar Muhammad Tafinta Ashilo established *Qur'anic* school at Kodo village and began to teach his Gbagyi Muslim children, adult and elderly men how to read, write, recite the Qur'an and other principles of Islam. This school became popular as it was not only attended by the Gbagyi Muslim children, adults and elderly in Kodo but also in villages such as Kato, Lagugi, Butugiko, Dogon Ruwa etc. This man by 1971 was made the Chief Imam of the central Mosque at Kodo village.²⁹

The other Gbagyi Muslims who were reported to have left their various towns for search of Islamic education are Mallam Musa Aliyu from Gwada village, some few kilometers from Kuta and Mallam Muhammad Adamu Paggo from Paggo village, some few kilometers from Paiko town. In 1967 after the civil war in Nigeria, while Mallam Musa Aliyu was said to have travelled to Zaria where he learnt the Qur'an from one Hausa Mallam, Abubakar Alaranma,³⁰ Mallam Muhammad Adamu Paggo, on the other hand was said to have travelled to Adamawa where he studied the Qur'an under one Fulani cleric named Mallam Ibrahim.³¹ It was reported that when these Gbagyi Muslims returned to their towns in 1972 and 1973 respectively, they established *Qur'anic* schools in their villages, while Mallam Musa Aliyu established *Qur'anic* school at Randa Area in Kuta³²

town, Mallam Muhammad Adamu Paggo on the other hand, established his own at Byebiggo area in Paiko town.³³ They used these schools to teach many of their Gbagyi Muslim Kinsmen the Qur'an and other aspects of Islam.³⁴

The establishment of the local *Qur'anic* schools by the above Gbagyi Muslim scholars to teach their brethren Gbagyi Muslims Islam was significant. Apart from making the alien Muslim scholars to drop their decision of not teaching the Gbagyi Muslim adults and elderly how to read, write, recite the Qur'an and other principles of Islam and made them to resort to the teaching of the Gbagyi Muslims in general in their respective places of residences. This also paved the way for other Gbagyi Muslims, particularly the adults to also travelled to Bida, Gwandu, Kano, Kontagora, Wushishi and Zaria to learn how to read, write, recite the Qur'an and other tenets of Islam. While some of these adult Gbagyi Muslims were sent out by their parents to pursue Islamic knowledge, others on the other hand travelled or set out on their own to search or pursue the knowledge of Islam. The above development became widespread all over the study area in which between 1971 and 1973, there were reports of good number of Gbagyi particularly Muslim adults in Bida, Gwandu, Kontagora, Wushishi and Zaria towns pursuing the knowledge of Islam.³⁵

It was reported that by 1975 many of the Gbagyi Muslim adults who travelled for the search of Islamic knowledge have come back home. The arrival of these people witnessed the establishment of *Qur'anic* schools not only in the major towns of the study area but also the outlying villages that bounded them. The consequences of this development was the increase in the number of Islamic religious learning centres teaching the Gbagyi Muslims the religion of Islam. During the colonial era and early post-colonial period up to 1970, the number of Qur'an schools were few. However, in 1980 many Islamic centres of learning have emerged not only in the major towns of the study area but also in the outlying villages that bounded them.³⁶

The prominent Islamic centres of learning i.e *Qur'anic* schools which flourished in the study area including the outlying villages that bounded them as of 1980 include, the ones of Mallam Ibrahim Dankoli, Mallam Bawa Babarbare, Mallam Isah Tudun Fulani, Bosso, Shaykh Umar Beji, Mallam Muhammad Palipali, Shaykh Mustapha Bosso, Mallam Bukhari, Mallam Muazu Beji, Mallam Shuaibu and Mallam Usman Kungu all in Bosso town, in the outlying villages that bounded Bosso. The Qur'anic schools that existed as of 1980 were the ones of Mallam Adamu Muhammad Nafi'u at Madako village, Mallam Ibrahim Maloli at Maikunkele village, Mallam Rilwanu Wushishi, Beji village and Mallam Abubakar Muhammed Tafinta Ashilo at Kodo village.³⁷ In Kuta and its surrounding areas, the *Qur'anic* schools there include that of Mallam Idi Kurma, Mallam Mai Shagali, Mallam Abdulkadir, Mallam Musa Aliyu and Shaykh Abdullahi Baba Kafanchan. In the outlying villages that bounded Kuta, the *Qur'anic* schools were the ones of Mallam Dikko, Mallam Dan'lya and Mallam Ali Bazazzagi all in Gwada village, Mallam Lanta and Mallam Abdullahi Agyarota at Galadima Kogo village.³⁸ In Paiko and its surrounding areas as of 1980, these *Qur'anic* schools include that of Mallam Kosai, Mallam Muhammad Mai Dubu, Mallam Muhammad Shinbobo, Mallam Muhammad Na'inna, Mallam Muhammad Saidu, Mallam Muhammad Adamu Paggo, Shaykh Usman Shehu, Mallam Abdullahi Ababa and Mallam Ndamaraki. In the outlying villages that bounded Paiko, the *Qur'anic* schools which flourished in

the period, include that of Shaykh Muhammad Rajab, Mallam Isiaka Makun and Mallam Haruna all in Nilkuchi village. Mallam Yusuf at Takupara village, Mallam Aliyu at Nagopita village, Mallam MaiGaraje at Gabada village, Mallam Habibu Imam, Mallam Labaran and Mallam Jibrin Dantsoho all at Tungan Mallam village.³⁹

It is pertinent to note that, the above *Qur'anic* schools with exception of those of Mallam Abubakar Muhammad Tafinta Ashilo at Kodo village near Bosso,⁴⁰ Mallam Lanta at Galadima Kogo, Mallam Musa Aliyu at Gwada village, via Kuta⁴¹ and Mallam Muhammad Shinbobo in Paiko, Mallam Muhammad Adamu Paggo in Paiko, Mallam Haruna Nikuchi at Nikuchi village, Mallam Isiako Makun at Nikuchi village, via Paiko, Mallam Aliyu at Nagopata village, via Paiko and Mallam Yusuf Takupara near Tungan Mallam via Paiko,⁴² were formed by the Gbagyi Muslims, the rest were founded by Fulani, Hausa, Kanuri and Nupe Muslim scholars.⁴³

The proliferation of *Qur'anic* schools in the study area in this period was significant as it stopped the Gbagyi Muslims in the study area from taking distant journeys to either Adamawa, Bida, Gwandu, Kontagora, Sokoto, Wushishi and Zaria or other distant areas for Islamic scholarship. They turned their attention to the aboved established *Qur'anic* schools.⁴⁴ The Gbagyi Muslims in Minna Area like the other Muslims of the world were proudly impacted by Islamic scholarship.

The Impact of Islamic Scholarship on the Gbagyi Muslims of Minna Area

The first impact of Islamic scholarship on the Gbagyi of Minna Area is that it brought to the people literacy. Since Islam is a literal religion which requires level of literacy that would enable one to read Qur'an and perform Islamic ritual properly. Therefore, attending the *Qur'anic* schools by the Gbagyi Muslims not only by the elderly and adults but also their children both males and females which they were taught not only the Islamic religious acts but also art of reading and writing, enabled them to acquire for the first time in their history the ability to use the written language.⁴⁵ This made Gbagyi Muslims to be able to read Qur'an, Islamic books, record transactions and social issues using Arabic letters. Being literate in Arabic made some of the Gbagyi Muslims as of 1980 to become teachers and preachers and teaching others, how to read and write in Arabic.⁴⁶

In addition, the ability of the Gbagyi Muslims to read and write in Arabic saw those who are blessed with the skill of reading Arabic materials documenting important activities in their vernacular using Arabic. The above development made Arabic to have influence on the Gbagyi language and its vocabularies.⁴⁷ The Gbagyi language became enriched in Arabic loan words which aided the people in communication, description of objects and other activities. The Arabic loan words are captured in the Gbagyi speakers in naming of the week, technical vocabularies of Islam and Qur'an education.⁴⁸ For some Arabic loan words which have influence on Gbagyi language see the table overleaf:

Arabic words	Meaning in Hausa	Meaning in Gbagyi	English
<i>Al'wa'z</i>	<i>Wa'azi</i>	<i>Wazi</i>	Preaching
<i>Al-Ahad</i>	<i>Lahadi</i>	<i>Lajife</i>	Sunday
<i>Al-Arbi'a</i>	<i>Laraba</i>	<i>Larubafe</i>	Wednesday
<i>Al-du'a</i>	<i>Adau'a</i>	<i>Aduwa</i>	Prayer
<i>Zakat</i>	<i>Zakka</i>	<i>Zeka</i>	Alms
<i>Udhiyya</i>	<i>Layya</i>	<i>Leya</i>	Sacrifice of ram during <i>Id-el-Kabir</i>
<i>Mu'allim</i>	<i>Mallam</i>	<i>Malemi</i>	Teacher
<i>Salat</i>	<i>Salla</i>	<i>Sara</i>	Daily worship
<i>Din</i>	<i>Addin.</i>	<i>Adini</i>	Religion
<i>Hajj</i>	<i>Haji</i>	<i>Aji</i>	Pilgrimage
<i>Al-niyyat</i>	<i>Niyya</i>	<i>Niya</i>	Intention
<i>Imam</i>	<i>Liman</i>	<i>Liman</i>	Leader in <i>Salat</i>
<i>Dawat</i>	<i>Towada</i>	<i>Towoda</i>	Ink
<i>As-sabat</i>	<i>Asabar</i>	<i>Asabarfe</i>	Saturday ⁴⁹

Beside the art of reading and writing in Arabic, Islamic Scholarship also brought to Gbagyi Muslims the emergence of Gbagyi Muslim scholars. Prior to the year 1980, the number of Gbagyi Muslim scholars were few but at the beginning of 1980 many Gbagyi Muslim scholars in different fields have emerged, particularly in the area of *Tafsir* and Qur'an studies.⁵⁰ In the area of *Tafsir* for example, Mallam Abubakar Muhammed Tafinta Ashilo was reported to have conducted *Tafsir* of the Qur'an in his home-town Kodo on every Saturday of the week.⁵¹ Similarly, Mallam Muhammed Adamu Paggo was said to have also conducted the *Tafsir* of the Qur'an on Fridays and Saturdays of every week at Byebigo area in Paiko.⁵² Other prominent Gbagyi Muslim scholars who emerged and flourished spread across the length and breath of Minna Area.⁵³ They include, Mallam Usman, Mallam Abubakar, Mallam Shehu, Alhaji Garba, Mallam Aliyu Kungu, Shaykh Shuaibu Alhassan, Mallam Hashim Bosso, Mallam Shehu Usman Maikunkele, Mallam Umar Beji, Mallam Isah Pyata, Mallam Tanko Muhammad Shako, Maitunmbi,⁵⁴ Shaykh Usman Arabi, Shaykh Abdullahi, Sahykh Bala Shagbe, Shaykh Sarkirchir, Mallam Ahmad Turaki, Mallam Barau Zamdape, Mallam Adamu Kaika, Shaykh Alhaji Garba Usman,⁵⁵ Mallam Muhammad Zhinbobo, Mallam Isiaka Makun, Mallam Haruna Nikuchi, Mallam Yahaya Nikuchi, Mallam Yusuf Takupara, Mallam Saidu Takupara, Mallam Mudi, Mallam Aliyu Nagopita, Mallam Muhammad Ayuba Essa, Shaykh Ibrahim Adamu Danjuma (aka) Kwashi, Shaykh Ibrahim Sani, Shaykh Abdullahi Ibn Ibrahim, Mallam Adamu Gurugu and Mallam Abdullahi Zhinbobo.⁵⁶

Indeed, it is worth noting that by 1980 there were many challenges to the Gbagyi Islamization in the study area, such as non-accessible road networks, transportation, inadequate *Du'ats*, language and communication challenges, problem of finance, the threat of activities of Christian Missionary organizations and unwillingness of the Gbagyi to abandon their traditional religious belief system.⁵⁷ However, the above named Gbagyi Muslim scholars through their

proselytization activities and dissemination of Islamic knowledge during the time contributed not only in the Islamization of the Gbagyi, but caused the watershed of Islam in the study area, entrenched Islamic values among the people and also made Islam to become popular among the Gbagyi in Minna Area.⁵⁸

Conclusion

Islam had been with Gbagyi in the study area since the 17th century but, its scholarship among the people began lately. From the date Islam was introduced among the Gbagyi to the *Jihad*/caliphate periods and up to the era of the British colonialists, the study area had witnessed the arrival of immigrant Muslim scholars who arrived and settled among the people. Some of them established local *Qur'anic* schools and used to urge and encourage the Gbagyi Muslims elderly and adults not only themselves to attend these schools but also send their children there for Islamic education. However, in the teaching of the Gbagyi Muslims they pay attention to the children while the elderly and adults were neglected. This practice continued among the Muslim scholars who arrived the study area after attainment of political independence in Nigeria, particularly between 1960 and 1962. Also the paid teachers employed by Sir Ahmadu Bello, the Sark of Sokoto during his Islamization programmes among the Gbagyi which took place between 1963-1964 taught the Gbagyi Muslims in general i.e. the already Gbagyi Muslims and the new Gbagyi Muslim converts how to practice Islam and pay no attention to teach them how to read, write and recite the Qur'an. This development made some Gbagyi Muslim adults and elderly from 1965 to begin to travel to other places to acquire Islamic education with emphasis on how to read, write and recite the Qur'an. Between 1967 and 1972 there were many Gbagyi Muslim adults and elderly in places such as Adamawa, Bida, Gwandu, Kontagora, Wushishi, and Zaria pursuing Islamic education. By 1975 some of them had returned from studies. They established their own local *Qur'anic* schools and used them to teach their Gbagyi Muslim Kinsmen Islam. This development stopped the other Gbagyi Muslims, particularly the adults and elderly from taking distant journeys to other places for Islamic scholarship and made the immigrant Muslim scholars to drop their decision of not teaching the Gbagyi Muslim adults and elderly how to read, write and recite the Qur'an. By 1980, through these local *Qur'anic* schools many Gbagyi Muslims were not only able to read and write in Arabic but also the emergence of Gbagyi Muslim scholars in different fields of Islam. Through them the other Gbagyi Muslims were able to know many things about Islam including how to read, write and recite the Qur'an.

Endnotes

1. Minna Area is located in the Eastern part of Niger State of Nigeria. The Area is made up of Gbagyi towns such as Allawa, Adunu, Bosso, Dangun, Tuka, Galadima Kogo, Gini, Guni, Ishau, Kaffin-Koro, Kurmin Gurmana, Kuta, Maikunkele, Manta, Minna and Paiko. For more on the History and geographical location of Minna Area, see M.M. Bawa, (2007), *The Biography of An ICON Alhaji Ahmadu Bahago (OON), The First Emir of Minna 1916-1987*, Kaduna: Nadabo Production pp.20-23 and I.N. Baba (2003), 'The Evolution of the State

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