

## EXAMINATION OF *MAKARANTAR-ALLO* AMONG THE QUR'ANIC SCHOOLS IN LAFIA METROPOLIS OF NASARAWA STATE

By

**Abdullahi, Ibrahim Ramadan**

Department of Islamic Studies,  
Federal University of Lafia, Nasarawa State, Nigeria.  
08065913320; [ibrahimramadan19@gmail.com](mailto:ibrahimramadan19@gmail.com)

### Abstract

Qur'anic School is an institution in a town or village, often connected with a mosque or courtyard in which Muslim boys and girls between the ages of two and above get familiar with the Qur'an. The majority of Qur'anic Schools known as *Makarantun-Allo* (Plural) in Lafia traditionally adopt the rote learning. Qur'anic Schools System around Lafia metropolis has not yet been taken adequately into consideration by the government. This work examined the Qur'anic school called *Makarantar-Allo* (Slate or Tablet School) in Lafia metropolis. The study adopted descriptive and analytical method. Both primary and secondary sources were reviewed; the primary sources include information obtained from interviews and observations while the secondary sources consisted of books, reports, paper presentations and internet materials. The study revealed that in Lafia metropolis, the system of running Qur'anic Schools known as *Makarantun-Allo* is very poor. *Makarantar-Allo* needs to be transformed in the society for the progress of learning the Qur'an.

**Keywords:** Examination, *Makarantar-Allo*, Features, Challenges, Lafia.

### Introduction

Qur'an is the last scripture sent by Allah through Angel Jibrīl (AS) to mankind. All Muslims believed that the Qur'an is the words of Allah and the final arbiter in all facets of life, revealed to the Prophet Muhammad (SAW) via the angel Gabriel.<sup>1</sup>

The first Qur'anic School was established during the life time of the Prophet (SAW) where the first divine command instructed the Prophet Muhammad (SAW) to read the Qur'an as Allah (SWT) says:

Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated

blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen (the first person to write was Prophet Idrīs (Enoch)). Has taught man that which he knew not, (Qur'an 96:1-5).<sup>2</sup>

Angel Jibrīl was given the responsibility to teach the Prophet (SAW), then the Prophet learnt the Qur'an and taught his companions. The Prophet's mosque in Madīnah was the first Islamic centre and Qur'anic school, where all religious activities were being observed. The Prophet's Companions in turn taught the Qur'an to the successors and other people in the society, likewise, the

subsequent generation of Islamic scholars till this moment.

Therefore, education to the Muslim from the beginning was the learning of the Glorious Qur'an and its language; Arabic. In other words, this system of education was called Qur'anic education. However, Qur'anic education or learning is synonymous to the tradition of Islam, wherever Muslims found themselves or settled, they organized themselves as a community, built mosques and established Islamic learning centres. The Quranic teacher of *Makarantar-Allo* was called *Gwani* (Qur'anic Expert) or *Mu'allim* changed as *Mallam*, in Hausa language. The *Mu'allim* had only one complete manuscript, but dictated to learners in piecemeal for memorization.<sup>3</sup>

Three types of Qur'anic Schools developed in Lafia metropolis and these are; *Makarantar-Allo* (Slate-School), *Islāmiyyah* as a primary school and *Ilmiy* school (Higher Islamic School). The first school is meant for beginners and *Islāmiyyah* for its advanced while the Higher *Islamic* School embraces all aspects of Arabic and Islamic Knowledge including western Education. This work examined the Qur'anic School that called *Makarantar-Allo* its existence, features and challenges in Lafia metropolis of Nasarawa State, Nigeria.

#### **Historical Development of *Makarantar-Allo* in Lafia**

Lafia is a town in central Nigeria. It is the capital city of Nasarawa State and has a population of 330,712 inhabitants according to the 2006

census results. It is the largest town in Nasarawa State.<sup>4</sup>

Ayi in his book titled "Nasarawa State Past and Present" stated:

The origin of Lafia is traced to a group of Kanuri people from Borno led by one Dunama, believed to be the son of Mai Ali Bin Haji Dunama. They left Borno through Kano, Zaria and Bagaji near Keffi and first settled at Shabu. This was in 1770 or thereabout. The settlement of Dunama's men at Shabu was unacceptable to Gwandara people who in a bid to protecting their farmlands from strangers attacked them. The conflict resulted in the death of many of Dunama's men. Consequently, the settlers left Shabu for Borno from where they emerged. On their homeward journey, they came to Kwandare where they were unexpectedly well received by the chief; the Akpaki, through whose help they captured a small Koro town called Nene. Here they decided to settle at last and the decision was much to the delight of their supporter, the chief of Kwandare. They had found a place where they could settle down Lafia, which is "peacefully," hence the name of the town, Lafia under Dunama's leadership. Lafia became very prosperous and more Kanuri from Borno came to join the first batch of immigrant settlers.<sup>5</sup>

The Majority tribe in Lafia town is Kanuri or Bare-Bari otherwise called

Kambari. Among the ethnic groups that inhabit the town besides those tribes are; Alago, Eggon, Gwandara, Igbo, Kwaro (Migili) and Mada. The origins of Lafia is traceable to the period of Kwaro presence in the area, the Kwaro migrated into the area from near Kwararrafa settled in the area for a long time before even the arrival of Alago in the 13th century. A number of Gwandara joined them around 18th century.<sup>6</sup>

The migrants in the area called Lafia are Kanuri and Hausa-Fulani in 1777 and 1800. Igbo too chiefly from Onitcha while Bendel moved up to the railway in 1927, as Eggon also from their homes around 1935 from north.<sup>7</sup>

The language spoken by the people of Lafia town is Hausa, and their culture is predominantly Islamic with the Hausa-Fulani, variations of Language, dressing, ceremonies, personal and communal socio-cultural traits in Lafia, which reflect what obtains in any Hausa-Fulani Land.<sup>8</sup>

Lafia was known for farming, dyeing, weaving and blacksmithing in the past, but currently agriculture is the mainstay of the economy of Lafia. The major food and cash crops produced are; yam, rice, maize, sorghum, cassava, beans, millet, guava, cashew and other fruits. This made it possible, because of the soil types found in the land, which can be described as loamy and it is quite suitable for the practice of the tropical agriculture. In addition, the Lafia people are commercially oriented and involved in various trades ranging from sales of farm products, textile materials to industrial activities. It has

taken a modern perspective, because of the recent social influence and connection with the western people and now has many business men and women e.g. contractors, dealers, suppliers and others hold governmental positions, while majority remained as traders, farmers and few hunters and fishermen are also found.<sup>9</sup>

Prior to the advent of Islam, the people of Lafia used to sacrifice human beings to the supernatural power. Migili tribe in Lafia town killed twins before the coming of Kanuri people, thinking they were dangerous to the society; also the condition of the people in the early times was miserable when we talk of health care; application of herbs was based on trial, in which error led to the death of many people. More so, the system of agriculture in the past was subsistence farming. On the issue of schools, no person could read or write, but with the arrival of Islam in the 18<sup>th</sup> century, many important things emerged, and the above mentioned activities were reputed with the reformation of the people.<sup>10</sup>

Consequently, traditional beliefs, superstitions, soothsaying, cultism, taboo, human abuses, disregard of women and poor family life were abolished after the emergence of Islam, which made people to challenge such norms and customs.<sup>11</sup>

With this fact, it was believed that Islam had done a lot to alleviate the suffering of people and promote the standards of living in their communities.

The first Qur'anic School known as *Makarantar-Allo* (Slate School) had been traced back to 18<sup>th</sup> century, it started at Kofar Kaura<sup>12</sup> while some Lafia historians and scholars said it started at Kofar Gabas of Lafia town, followed by the one at Ungwar Magaji Street and that preceded the creation of another one at Ungwar Liman. From these forerunners, it later spreads to other parts of the town. The structure of these schools was located in the Mosques, or *Zaure* (porches) of the teachers. Some teachers teach under trees or inside their compounds etc. The teacher (*Mallam*) teaches the students through rote learning or literacy with the use of slate and ink.<sup>13</sup>

Subsequently, three types of Qur'anic Schools developed in Lafia metropolis, they are *Makarantar-Allo* (Slate School), *Makarantar-Islāmiyyah* (Islamic Primary School) and the higher Islamic School (*Ilmiy* School). The *Makarantar-Allo* in Lafia town is the foundation of Qur'anic Education. Apart of *Makarantar-Allo* as the elementary stage, also the Qur'anic Schools could be categorized into two. The first category may be described as a primary school (*Makarantar-Islāmiyyah*), while the second category was the higher Islamic schools or *Ilmi* School which may be regarded as the secondary level.<sup>14</sup>

#### Teaching Methods in *Makarantar-Allo*

In the *Makarantar-Allo* (Slate or Tablet School), *Mallam* or *Alaramma* (means; memorizer) used to gather his own children and those of his Muslim neighbours and strangers outside the State in his sitting room or under the

veranda of his house and starts a Qur'anic school. On the other hand, a wealthy person, community or a leader might invite a *Mallam* to teach the Qur'an to the children of his community. Mosques are also used as venue for Qur'anic classes with pupils sitting together on mats spread on the floor. There is no age limit in this type of Qur'anic school (*Makarantar-Allo*) and pupils of different ages could be on the same level of studies. The duration of the course in the school is not specified. Therefore, one could spend between four to ten years before graduation. Official uniform was unknown in the local Qur'anic Schools and pupils wear different kinds of dress. In most Qur'anic Slate Schools, no tuition or other fees were paid by the pupils to their *Mallam*, he does not receive monthly salary or allowances except a little weekly tribute known as *kudin-Lāraba* (Wednesday Money).<sup>15</sup>

#### *Walimah* Celebration

Occasional feasting in the *Makarantar-Allo* or Qur'anic Slate School known as *Walimah* could be held on the compilation of the Qur'an known as *Sauka* (graduation of the Qur'an) with grandeur celebration. The parents of the graduand give great importance to this ceremony. Relatives, friends, well-wishers and important personalities would be invited to grace the occasion. The occasion serves as an impetus to the other young pupils of the schools as well as others. Undoubtedly, the *Walimah* ceremony boosts the morale of the *Mallam* for whom the compilation of the Qur'an by the pupils was an accomplishment and therefore a very happy occasion.<sup>16</sup>

The virtues of these feasting cannot be over emphasized in any way; they provide sustenance to the *Mallam* who was already noted that did not receive a fixed amount salary. Thus, graduation ceremony had been contributed immensely to the development of Qur'anic Schools in Lafia town. Therefore, some pupils further their study to the primary level of Qur'anic Schools (*Islāmiyyah*), then passed to the secondary level which was known as Higher Islamic Schools. This level, had more elaborated curriculum drew its students from the graduands of the primary level who must have acquired high skill in reading and writing of the Qur'anic verses. The main assignment at this level was the learning of the meaning of what the pupils had read and memorized at the previous stages. Even though before this was done, the pupils in the *Islāmiyyah* were already been taught some *Ahādith* (sayings of the Prophet Muhammad (SAW)) about knowledge with their meanings. This was to motivate and encourage the pupils to love the acquisition of knowledge for its own sake.<sup>17</sup>

Thereafter, the pupils were introduced to other subjects like; Islamic Jurisprudence (*Fiqh*), Basic knowledge of the Unity of Allah, in other word Islamic theology (*ʿIlm al-Tauhīd*), Arabic Grammar (*Nahw*), Morphology (*Sarf*), Arabic Literature (*ʿAdab al-ʿArabiyy*), Rhetorics (*al-Balāghah*), Prosody (*ʿArūd*), Traditions of the Prophet (*Hadīth*), and Biography of the Prophet (*Sīrah*).<sup>18</sup>

After this level of Arabic and Islamic education, the student, if he wishes could proceed to the tertiary

institutions. At this level, a student will choose his area of specialization. It was assumed that after this stage, many of Muslim students had turned to scholars who were able to read, translate and interpret the Glorious Qur'an and other Islamic theological and philosophical works.

### **Features of *Makarantar-Allo* in Lafia Town**

The features of *Makarantar-Allo* (Slate School) learning manifested and operated in different forms and manners, some of which include the following:

1. **Materials:** Writing in the *Makarantar-Allo* situation involved using the following things: a pen called *al-Qalami*, locally prepared ink called *Tawada* and a wooden slate known as *Allo*.
2. **Learning Environment:** There are different designated places for *Makarantar-Allo* learning, these include the *Mallam* (teacher)'s parlour, verandah, courtyard (*Tsangaya*), house frontage and under tree shades or inside the mosque.<sup>19</sup>
3. **Time of Learning:** The school has two sessions namely; morning session which normally starts from 6:00AM or immediately after *Subhi* (Morning) Prayer and closes by 7:30AM, sometimes to 10:00AM, and evening session which usually starts from 4:00PM to sunset. In this type of Qur'anic School, students normally go to school for Qur'anic memorization and return home when the school closes. School days are usually five days from Saturdays to Wednesdays.<sup>20</sup>

### **List of Famous *Makarantun-Allo* (Slate Schools) in Lafia Metropolis**

The following are some of the notable Qur'anic Schools in Lafia town as follows:

1. Makarantar Mallam Ali, Ungwar Wajen Rabo Street.
2. Makarantar Mallam Liman, Ungwar Wajen Rabo Street.
3. Makarantar Gwani Kasimu, Ungwar Zugun Street.
4. Makarantar Mallam Baban Tani, Ungwar Zugun Street.
5. Makarantar Mallam Musa Mai Sunan Mallam, Rice mill Street.
6. Makarantar Gwani Mai-Kabila, Kofar Zanwa Street.
7. Makarantar Mallam Balarabe, Ungwar Doka Street.
8. Makarantar Gwani Umar Shalele, Ungwar Yazawa Street.
9. Makarantar Mallam Hassan, Gindin Lemu Street.
10. Makarantar Gwani Atiku, Sabon Garin Kurikyo Street.
11. Makarantar Gwani Mai-Babban Allo, Sabon Pegi Street.
12. Makarantar Gwani Bala, Sabon Kasuwa Street.
13. Makarantar Mallam Muhammadu Rafa, Sabon Kasuwa Street.
14. Makarantar Gwani Sule, Sabon Pegi Street.
15. Makarantar Gwani Salisu, Sabon Pegi Street.
16. Makarantar Gwani Mai-Kobo, Doma Road Street.
17. Makarantar Gwani Ali, Tsohon Kasuwar Tumatur Street.
18. Makarantar Mallam Sabo Baba, Tsohon Kasuwar Tumatur Street.
19. Makarantar Mallam Dan-Tanimu, Ungwar Wajen Lalle Street.
20. Makarantar Mallam Hassan, Kukan Bisa Street.
21. Makarantar Gwani Yahya Dan-Baiwa, Ungwar Liman Kasa Street.
22. Makarantar Gwani Bello, Ungwar Jaba Street.
23. Makarantar Gwani Sani, Ungwar Tibi Street.
24. Makarantar Mallam Aboki, Bakin Gwangwaro Street.
25. Makarantar Mallam Ibrahim, Ungwar Dokan Arago Street.
26. Makarantar Mallam Haruna, Ungwar Tiv Street.
27. Makarantar Mallam Jalalu, Ungwar Magaji Street.
28. Makarantar Liman Dahir, Ungwar Toni Street.
29. Makarantar Mallam Lukmanu, Ungwar Gayam Street.
30. Makarantar Gwani Adamu, Tudun Amba Street.
31. Makarantar Mallam Madaki, Ungwar Maina Street.
32. Makarantar Mallam Ali Na Malam Adamu, Ungwar Liman Street.
33. Makarantar Mallam Ibrahim, Ungwar Maina Street.
34. Makarantar Mallam Falalu, Ungwar Ari Street.
35. Makarantar Mallam Liman Kariyoma, Kofar Makama Street.
36. Makarantar Mallam Rayyanu, Ungwar Liman Kasa Street.
37. Makarantar Mallam Mai-Ungwa, Ungwar Galadima Street.
38. Makarantar Mallam Baban-Iya, Zauren Magajin Mallam Street.
39. Makarantar Mallam Dan-Tsoho, Gindin Lemu Street.

### **Some Challenges Face by Qur'anic Schools (*Makarantun-Allo*) in Lafia Metropolis**

#### **- *Poor Parenting and Guidance***

Parents are meant to provide the basic needs to meet the challenges of life,

but many parents do not even show enough care or support to their children. All they want to achieve by their children is to excel irrespective of the means.<sup>21</sup> The Prophet (SAW) said:

All of you are guardians and all of you are responsible for your wards, (Bukhari: 5200).<sup>22</sup>

- ***Begging as means of their sustenance***

Most of the pupils of *Makarantar-Allo* in Lafia town ask people for money, food, shelter or other things, when one is not able to give anything instead as the means of feeling themselves.

Begging (also panhandling or mendicancy) is the practice of imploring others to grant a favor, often a gift of money, with little or no expectation of reciprocation. A person doing such is called a beggar, panhandler, or mendicant. Beggars may be found in public places such as transport routes, urban parks, and markets. Besides money, they may also ask for food, drink, cigarettes or other small items.<sup>23</sup>

Typically, beggars often beg for spare change using coffee cups, mugs, small boxes, hats, or other items into which monies can be placed and sometimes display signs with messages such as "Help me. I'm homeless,"<sup>24</sup>

According to the Director of Nasarawa State Bilingual Education Project, majority of the students of *Makarantar-Allo* in Lafia especially the strangers engaged in the act of begging and are called *al-Mājirai*; in Hausa word, *al-Mājirai*, is the plural of *al-Mājiri* simply means a student or

pupil. The word frequently used to command respect, sympathy and solidarity, nowadays generates obnoxious feeling in the public domain. What quickly comes to the mind of many people whenever the word is uttered is the image of malnourished and destitute school age-street children, who constitute public nuisance and security threat to the society.<sup>25</sup> In addition to child labour, child abuse, and a vague future, the *al-Mājiri* pupils today are being linked to the insurgency in the country due to their vulnerability to crime. While justifying this assertion, some analysts by the Director of Nasarawa State Bilingual Education Project and some staff of Universal Basic Education Commission North Central Zonal Office (UBEC) argue that a person who solely relies on begging for survival; who is enduring instead of enjoying the preamble of his life as a result of societal negligence; and who does not know where his next meal will come from, can easily fall prey to terrorists, even though data survey and analysis from the interviewees and questionnaires showed that 90 percent of the pupils in *Makarantar-Allo* participated in attitude of begging were strangers not the indigens of the town and they were all males with few females, calling themselves *al-Mājirai* (students).<sup>26</sup>

The system of this kind of Qur'anic School Pupils (*Makarantar-Allo*) today in Lafia town faces a myriad of challenges with glaring abnormalities, the proprietors, Mallams and their pupils were left unmonitored. Findings revealed that 90 percent of beggars as mentioned earlier in

*Makarantar-Allo* were not indigene, most of them while attending the schools never find their ways back home and majority of them eventually stopped attending the schools. Instead of being brought up, they grow up like wild grass and lose out their integrity, educationally, morally and above all, religiously. It is on record that the current insurgency (Boko-Harām) in Nigeria and neighbouring countries recruiting their soldiers from the pupils of *Makarantar-Allo* (Slate School) after brainwashing them that the Western system of education is a sin.<sup>27</sup>

At most strategic roads, many of these pupils are seen with some form of diseases and could be seen at the center of the road with bows in their hands soliciting for help by repeating "*Fīṣabīlillāhi* (for Allah's sake). Majority of these pupils control by Mallams, while others by godfathers who are entitled to a 'cut' of their money for protection and support. The godfathers are also responsible for costuming i.e. fake wounds on appropriate parts of their bodies for the lame. Wheelchairs and wheelbarrows for the blind and another child or pupil leads him around and collect the day's earnings.<sup>28</sup>

### ***Welfare Problems***

The welfare problems especially those faced by the students of these kind schools are numerous as follows:

Firstly, the strangers among them are generally homeless with no accommodation. In such schools, there is no infrastructure other than the house of the *Alaramma* (Mallam).

They sleep in the outer rooms of the *Alaramma's* house, in congested rented stalls or in uncompleted buildings.<sup>29</sup>

Secondly, most students/pupils (*Al-Majirai*) have no form of healthcare whatsoever. When they become sick, their teachers do not have the financial wherewithal to take them to hospitals or even buy drugs for them. Therefore, at best they are given traditional medicine. Otherwise, they are left in pain and hardship.<sup>30</sup>

Fourthly, they do not enjoy other basic necessities of life such as clothing, shoes and bedding materials. This is why they are always seen barefooted and in tattered clothes. Unfortunately, they do not even have soap to clean their bodies and wash their clothes. Thus, they are perpetually in dirt with the resultant increased risk to diseases.<sup>31</sup>

### **- *Lack of Funding***

Resulting from the lack of recognition, none of the types of these schools receives any funding from the governments, agencies, organizations or any other non-governmental organizations (NGO).<sup>32</sup> They are all either funded by community and individual efforts or not funded at all. Many of the problems faced by these schools originated from lack of funding.<sup>33</sup>

### **Recommendations**

The study has the following recommendations below:

1. The Nasarawa State Basic Education Board and Local Government Education Authority and Emirate Councils must ensure



- that only qualified Qur'anic teachers are allowed to teach in the Qur'anic Schools known as *Makarantun-Allo*.
2. Among the responsibilities of Nasarawa State Universal Basic Education Board (UBEB), Universal Basic Education Commission (UBEC) and Local Government Education Authority (LGEA) are the financial planning and personnel management of such schools. They should also be responsible for developing the curriculum for these schools, ensuring its implementation, identifying the teacher-training needs, and also to assess the infrastructural needs of these schools.
  3. There should be adequate provisions of food, money and clothes by the parents of the pupils/students in such schools. That will go a long way in curtailing the menace of begging.
  4. At the course of this work, it is discovered by the present researcher from many of the interviewees and respondents among the teachers (Mallams) and pupils/students of these Qur'anic Schools, some of the students have come from Kano, Benue, Kebbi, Niger etc. This should be totally discouraged. Pupils should remain in any part of their local government areas for the purpose of learning the Quran.
  5. They should also include vocational skills in the school system to enable pupils to have some means of earning a living.
  6. The wealthy members of the public should assist the teachers

and the pupils in supplying the basic needs and medical care.

7. The government can build large compound in selected areas of the town, equip them with water toilets, verandas seats, bedding and light in which could be given to the Mallams (Qur'anic teachers) and pupils/students.
8. Finally, all *Makarantar-Allo* in Lafia metropolis need to be assisted by their administrators, school Mallams, *Alarammas*, parents, politicians, Emirates council, stakeholders and the government in general in order to tackle the problems of begging in the *Makarantar-Allo* as well as a sin in the society.

### Conclusion

The Qur'anic Schools in Lafia metropolis are not being fully recognized by the Local Government Education Authority, Universal Basic Education Commission (UBEC), Nasarawa State Universal Basic Education Board (UBEB) and Nasarawa State Bilingual Education Project, because they lack proper support from them which will help in upgrading the status of the school and the welfare of the students of the Qur'anic Schools. These schools mostly are owned by individuals such as Mallams, *Alarammas*, Imams whom hardly have the means of supporting the welfare of the students. These make the students to roam around the town in search of food, cloth and other means of livelihood and this results to them being kidnapped and as well get involved in different kinds of criminal activities, such as rubbery, bandits or even Boko Haram members.

The work found out that 90 percent of the pupils in *Makarantar-Allo* (Slate School) engaged in this habit and were not the indigens of Lafia town. Also the future of pupils in these schools especially those who prefer a dignified means of livelihood among them end up as *Maigãdi* (gate/security man), housekeepers, conductors, shoemaker, etc. The lazy ones who are comfortable with the life on the street continue to beg throughout their lives.

### Notes and References

1. "The Qur'an" <http://www.oxfordislamicstudies.com/article/book/islam-978019-28-31934/islam-9780192831934-miscMatter-6>. Retrieved on 8/6/2019.
2. K. M .Muhsin, "The Noble Qur'an English Translation of the Meaning and Commentary" King Fahad Complex for the Printing of the Glorious Qur'an, Madinah (1430AH).
3. Mallam U. S. Dan-Iya, 52 years, a chairman of al-Rābitah, Lafia L.G.A and Principal of Ta'lim College of Arabic and Islamic Studies, Makurdi Road, Lafia, Nasarawa, interviewed on May, 30 2021.
4. Y. Ibrahim, "Alhaji (Dr) Isa Mustapha Agwai 1st and 16th Emir of Lafia" Fad Anieh Press, Jos, N.D, p 2. And Lafia, Encyclopedia Britannica Online; Encyclopedia Britannica Ultimate Reference, Chicago, accessed 12/6/2014, Retrieved 19/06/2020.
5. S. O. Ayih, "Nasarawa State Past and Present" Umbrella Books, Abuja, (2003), P 141-142.
6. Y. Ibrahim, "Alhaji (Dr) Isa Mustapha Agwai 1st and 16th Emir of Lafia" Fad Anieh Press, Jos, N.D, p 5.
7. Y. Ibrahim, "Alhaji (Dr) Isa Mustapha Agwai 1st and 16th Emir of Lafia"....., p 5.
8. Y. Ibrahim, "Alhaji (Dr) Isa Mustapha Agwai 1st and 16th Emir of Lafia"....., p 6.
9. M. D. Makama, "Advent and Development of Arabic and Islamic Education in Lafia" Submitted to the Department of Religious Studies, University of Jos, (1991), p 8.
10. M. D. Makama, "Advent and Development of Arabic and Islamic Education in Lafia".. p 8.
11. M. D. Makama, "Advent and Development of Arabic and Islamic Education in Lafia"...p 8.
12. 12. Mallam A. Yakubu, 60 years, Secretary Jama'atu Nasrul-Islam Local Government Branch, Emir's Palace, Lafia, Nasarawa State, interviewed on May 11, 2021.
13. Mallam M. A. Gana, 60 years, an Imām and State Secretary of Jamā'atu Nasrul-Islām, Shendam Road, Lafia, Nasarawa, interviewed on May 26, 2021.
14. A. A. Auwal, "The Impact of Islamic Intellectual Contribution of Lafia's Dynasty to its Environment" Special Print Publication Lafia, (2007), p. 9
15. Mallam U. Abdulrahman, 54 years, an Imām and slate school teacher, Ungwar Zugun, Lafia, Nasarawa, interviewed on January 19, 2021.
16. Mallam A. Yakubu, 46 years, Lafia Local Government Secretary of Jamā'atu Nasrul-Islām, Emir's Palace, Lafia, Nasarawa, interviewed on August 11, 2020.
17. In the Interviews mentioned above
18. Mallam U. S. Dan-Iya, 52 years, a chairman of al-Rābitah, Ta'lim College of Arabic and Islamic Studies, Makurdi Road, Lafia, Nasarawa, interviewed on November 1, 2020.
19. M. D. Makama, "Advent and Development of Arabic and Islamic Education in Lafia" Submitted to the



- Department of Religious Studies, University of Jos, (1991), p 49.
20. Mallam G. Bala, 56 years, a Scholar, Makarantar Gwani Bala, Sabon Kasuwa, Lafia, Nasarawa State, interviewed on May 06, 2021.
  21. A. Auwal, "The Impact of Islamic Intellectual Contribution of Lafia's Dynasty to its Environment" Lafia, (2007), N.P
  22. K. M. Muhsin, "The Translation of the Meaning of Sahih al-Bukhari Arabic-English" Kitabbhavān, New Delhi, (1987), N0. 5200, p. 18
  23. H. H. Benton, "Encyclopedia Britannica 15<sup>th</sup> Edition Volume 8" Oxford University Express, London, (1974), p. 15
  24. Mr. A. Usamah, 55 years, a Parent and Director of Planning, Ministry of Budget and Planning, Nasarawa State, Behind City Hall Lafia, interviewed on May 11, 2021.
  25. Mr. M. Mohammed, 55 years, a Director of Nasarawa State Bilingual Education Project (BEP), Along Nasarawa State Pension Office, Shendam Road, Lafia, Nasarawa, interviewed on May 04, 2021.
  26. In the interview mentioned above
  27. Mallam M. A. Gana, 60 years, an Imām and State Secretary of Jamā'atu Nasrul-Islām, Shandam Road, Lafia, Nasarawa, interviewed on May 26, 2021.
  28. Mallam S. S. Mairafi, 70 years, an Imām and Scholar, Sadāmi Islāmiyyah, Behind Old Market, Lafia, Nasarawa, interviewed on May 14, 2021.
  29. Mallam M. Bala, 68 years, Village Head of Tudun Kauri Lafia, Nasarawa State, interviewed on April 22, 2021.
  30. Doctor B. Aliyu, 46 years, a Pharmacist, Voice of Islam Hospital, Lafia, Nasarawa, interviewed on February 22, 2021.
  31. Mallam M. S. Ilyasu, 53 years, an Islamic Coordinator, Universal Basic Education Board (UBEB), Shendam Road Lafia, Nasarawa, interviewed on December 21, 2020.
  32. Mr. A. U. Musa, 45 years, a Senior Clerk of Universal Basic Education Commission (UBEC), North Central Zonal Office, Opposite Nasarawa State Pension Office, Lafia, Nasarawa, interviewed on May 13, 2021.
  33. Mallam A. Ibrahim, 48 years, a Supervisor in Local Government Education Authority, Lafia (LGEA), Nasarawa, interviewed on December 11, 2020.