

THE PLACE OF ARABIC IN THE CONDUCT OF WOMEN TAFSIR IN JOS METROPOLIS, NIGERIA

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Abstract (In English). This research titled 'The Place of Arabic in the Conduct of Women *Tafsir* in Jos Metropolis', discusses Arabic as the language of the Qur'an, a Brief overview of the development of *Tafsir* and women *Tafsir* in Jos metropolis about certain circles where women attain to the teaching and interpretations of the Glorious Qur'an. The research applies qualitative design and employs the methods of sampling and interview using purposive sampling. The research selected six different *Tafsir* circles in the Jos metropolis. It is discovered that most of the women *Tafsir* in the various circles are conducted by Muslim Male scholars of Islamic knowledge and those having higher qualifications in Arabic studies, using different Arabic books of *Tafsir*. Some of the *Tafsir* circles have been in existence for some years, **few are new**. It has been discovered that most of the places where women attain *Tafsir* in Jos are self-funded, with inadequate equipment and lack of funds.

Keywords: Arabic Language, Position, *Tafsir*, Women, Jos Metropolis

INTRODUCTIONS

The place of Arabic language in the conduct and dissemination of the exegesis of Islam Noble Book of Allah is not only because of the society where Prophet Muhammad (S.A.W), assigned as an Messenger and Prophet is an Arabic speaking society but also because it is capable and worthy to embrace and express eternal and universal divine messages.³ Arabic had become the language of more than 22 countries in the Middle East and parts of the African continent, which then became the official language as well as the international language used as the working language of the United Nations, the main factor

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³ Fuadah, J., Muhammad, R.A., and Ahmad, F.M.A., (2014). "A Review on Literatures of Zakat Between 2003-2013," *Library Philosophy and Practice* 0, No. 1, 1-10.



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besides preserving it in conjunction with the "guarantees and divine protection" the maintenance of the Qur'an is vital plan (the spirit of fighting, impetus) and the religious motivation of Muslims to understand the divine messages and traditions (Sunnah) of the Prophet.⁴

Language is a medium for communicating ideas, thoughts, and knowledge. Across the centuries, the Arabic language has always been the backbone of Islamic sciences due to its epistemological relation. Not only the Al-Quran and Prophet Muhammad's traditions but also the main epistemological sources for Islamic sciences were also revealed in Arabic, too, have been engrossed with Arabic metaphors and semantics. Thus, a sufficient command of the Arabic language or at least, a certain degree of competency in understanding certain Arabic terminologies and grammar is expected for one to master the various Islamic knowledge.⁵ This interconnectedness between the Arabic language and the learning of the various Islamic sciences is pertinent as being explained by scholars and researchers in the field.

Al-Ghaliyeni states that Arabic is all the words Arabs use to name their items, and all the words which were transferred to us. It was protected by the Qur'an, Hadith, and the Arabs' prose and poetry.⁶ Such explanation is based on what Ibn Jinni mentioned in his book *The Characteristics (Al Khasa'es)* that language "is sounds through which each people express themselves" (Ibn Jinni, 2010).⁷ The Arabic language plays an important role in the comprehension of the Islamic Sharia sciences since Arabic here is considered as an auxiliary science. The Glorious Qur'an was revealed in Arabic. Allah says:

"We Verily, have made it a Qur'an in Arabic, that You may be Able to understand (its meanings and its admonitions)".⁸

The Qur'an was revealed in plain Arabic, and not everyone is able to understand its meaning except those with good understanding of Arabic language. Knowledge of Arabic language is an important requirement of *Tafsir*. *Tafsir* is the explanation of the contents of the Glorious Qur'an to understand the meaning, and implication of Qur'anic verses. As a medium of exploring the Qur'an, *Tafsir* started in the period of revelation. The Arabic word *Tafsir* (literally meaning "to clarify," "to explain") most commonly refers to the process of interpreting the verses of the Glorious Qur'an, and to the vast literary genre of Qur'anic exegesis. The word *Tafsir* is derived from the Arabic word *fasara*, which means to lift the curtain, to make clear, to show the objective, and hence by analogy *Tafsir* is the body of knowledge that aims to make clear the true meaning of the Glorious Qur'an, its injunctions, and the occasions of its revelation. This research is based on the traditionally transmitted material about the Qur'an. Although *Tafsir* is an Arabic word the process was known before the age of Islam.⁹

Tafsir or also known as the Qur'anic exegesis means clarification and identification. Imam Al-Dhahabi defines it as a science of knowledge to

⁴ *Ibid.*

⁵ M. Hamidah, and U.A. Wan Mohammad, The Relevance of Arabic Language in Islamic Studies Program: A Case Study of Open University Malaysia (OUM), *Journal of Education and Social Sciences*, Vol. 5, issue 2, 2016.

⁶ M. Al-Ghaliyeni, *Jami' Al-Duroos Al-Arabiya* (28th ed.), Saida, Beirut, 1993.

⁷ Ibn Jinni, *Al-khasa'es* (4th ed.), Egypt, General Egyptian Book Organization, 2010.

⁸ Qur'an, Surah Al-Zukhruf, 43:3.

⁹ R. Britton, *The Last of the Prophets*, Worthing, Churchman Publishing, 1990, p. 109.

understand the Qur'an, to explain its meaning, to reveal its rulings, and to remove the confusion and ambiguity about its verses.¹⁰ It also refers to elucidation, explanation, interpretation, context, or commentary which is carried out for a clear understanding of the Qur'an and its commandments.¹¹ It covers linguistic, juristic, and theological aspects of the Qur'an. *Tafsir* began in Northern Nigeria after the spread of Islam to the region, inclusive of the North Central where Jos is situated¹². The research aims to find out the role of Arabic in the conduct of Women *Tafsir* in Jos Metropolis.

METHOD

The research applies Qualitative design and employs the methods of sampling and interview, using purposive sampling. The research selected six *Tafsir* circles. It is discovered that most of the women *Tafsir* in Jos are conducted by male Muslim scholars. This article consists of three sections, apart from the introduction and conclusion. The sections are Brief Overview of the Development of *Tafsir* in Jos, Women *Tafsir* in Jos, and The Place of Arabic in the Conduct of Women *Tafsir* in Jos.

RESEARCH

1. Brief Overview of the Development of *Tafsir* in Jos

Jos town is the capital of Plateau State. It is located almost in the geographical centre of Nigeria. About 1,000km North-East of Lagos, 400km South of Kano, 900km north of Port Harcourt, 600km south-west of Maiduguri and 1,000km South-East of Sokoto.¹³ It is located at the north part of Plateau which bears its name at an elevation of about 1,200m above sea level.¹⁴ Jos town is the most asymmetrically placed State Capital in the whole Nigeria, located at the extreme northern end of Plateau State.¹⁵

Islam is believed to have crossed the borders of West Africa in the century C.E. Scholars like Ibn Munabbah had written that as early as 738 trade and commerce from northern Africa helped to bolster the spread of Islam in Africa.¹⁶ Islam was brought into Hausa land, (which Jos Plateau is considered part of the area) by trade and scholars.¹⁷

Tafsir started in Jos after the spread of Islam to the Northern part of Nigeria. It is difficult to give a specific period in which *Tafsir* began in Jos but can be traced to the establishment of Islamic education. Islamic education started in Nigeria at the Qur'anic traditional schools. There has been tremendous growth of Qur'anic schools in Plateau since 1960. It was said that there were 50 Qur'anic schools in

¹⁰ M. Al-Dhahabi, *Al-Tafsir wa al-Mufassiruun*, Qahirah, Dar al-Hadith, 2005.

¹¹ J. L. Esposito, *The Oxford Encyclopedia of the Modern Islamic World*, Oxford, Oxford University Press, 1995.

¹² For the introduction of Islam in Northern Nigeria, see for instance, A.G. Yahaya and A.M. Nata'ala, "Introduction of Islam in Hausaland: A Remark", in *Farfuru Journal of Multi-Disciplinary Studies*, Vol. iv, Nos. 1&2, 1992, pp. 104-110.

¹³ A.D. Binge, *Jos: Origin and Growth of the Town 1900-1970*, Department of Geography, University of Jos, Publication No. 1, Nigeria, 1978, P. 2.

¹⁴ C.B.A. Azgaku, and O.U. Samuel, "The Socio-Economic effects of Colonial Tin Mining on the Jos-Plateau: 1904-1960", *Development Country Studies*, Vol. 5, No. 14, 2015, www.iiste.org, P. 36.

¹⁵ *Ibid.*

¹⁶ A.B. Fafunwa, *History of Education in Nigeria*, George Alien and Urwin, London, 1974, p. 1.

¹⁷ *Ibid.*

the Plateau Division of the then Northern Region. In the year 2011, the statistics showed that there were 360 Qur'anic schools and 80 *Tsangayas* with an enrolment of 260,000 pupils and students.¹⁸ At the beginning of the commencement of *Tafsir* in Jos, only men were the *Muffasirun* and attended by their fellow men.

Sheikh Muktar Adam, a well-known Islamic Scholar, retired Director of, the Ministry of Education, and *Mufassir* of the Central Mosque, Jos, explained that Mallam Mai Jalalaini was the first person who started *Tafsir* in Jos. He was known *Mai Jalalain* due to the book of *Tafsir* he used as his original name was **overshadowed** by the nickname due to respect and tradition. After him, scholars like Ahmad Arabi, Mallam Abdullahi Yelwan Shendam and Sheikh Ismaila Adam were amongst the early *Mufassirun* at the Mosque of Ahmad Arabi. Sheikh Sa'eed Hamajan carried out *Tafsir* at the Central Mosque too. Besides these two Mosques, other *Tafsir* were carried out at different homes or in the streets like the *Tafsir* of Mallam Qawasu and *Tafsir* of Sheikh Muktar Adam.¹⁹

The book used in those places of *Tafsir* as mentioned above, was *Jalalain* of Suyuti. The scholars sometimes used to quote *Qisas* from *Sawi*, the commentary of *Jalalain* just to spice up the *Tafsir* but not as a book for the conduct of the *Tafsir*. Later, the book of Shiekh Abubakar Mahmud Gumi, *Raddu Al-Azhaan ila Ma'ani Al Qur'an* was at some time used by Sheikh Mukhtar Adam until he was prompted to stop using it due to sectarian issue.²⁰

According to Sheikh Lawal Adam, the current Chief Imam of Central Mosque Jos, that when he arrived Jos in 1973, there were some places where *Tafsir* was conducted by different scholars amongst them: Shiekh Sa'eed Hamajan, former Chief Imam of Jos, Sheikh Muktar Adam, and one Scholar who usually comes from Kano ad conducted his *Tafsir* at the residence of Alhaji Adahama in Jos. As regard to the book of *Tafsir* that was used at the period, it was an Arabic book of *Tafsir Jalalain* of Suyuti.²¹

The *Tafsir* used to be conducted in the local language of Jos, which is Hausa since the Muslims in Jos are mostly Hausa/Fulani. The *Mufassirun* used Arabic books of *Tafsir* where they further their research by using different Arabic books on *Tafsir*.

2. Women *Tafsir* in Jos Metropolis

Women *Tafsir* is conducted in Jos every month of *Ramadan*. According to Shaykh Mukhtar Adam the actual *Tafsir* for women was started by *Jama'atu Izalatul Bid'a wa Iqamatis Sunnah* (JIBWIS)²². *Raddu Al- Azhaan ila Ma'ani Al Qur'an* of Sheikh Abubakar Mahmud Gummi was used during the *Tafsir*

¹⁸ Modibbo, Muhammad Sani, "Survey of Muslim Groups in Plateau State of Nigeria", *Nigerian Research Network (NRN)*, background Paper, No.4, Oxford Department of International Development, Queen Elizabeth House, University of Oxford, 2012.

¹⁹ Interview with Shiekh Mukhtar Adam, retired Director, Ministry of Education, Chairman, *Lajnatu Tariqati Tijjaniyyah* and *Muffasir*, Jos Central Mosque, on 26th June 2023, at his residence, Duala Street, Jos North, Plateau State.

²⁰ *Ibid.*

²¹ Interview with Shiekh Lawal Adam, Chief Imam of Central Mosque, *Muqaddam* of *Tijjaniyyah* Path and *Muffasir* at the Central Mosque, on 22nd June 2023, at Sarkin Mangu Street, Jos North, Plateau State.

²² For some background information about JIBWIS, see for instance, A.I. Yandaki, "A History of the *Izalah* Movement in Northern Nigeria Up to 1989", M.A. Dissertation, Department of History, Usmanu Danfodiyo University, Sokoto, 1990.

session.²³ Women attended the *Izala Tafsir* in large numbers every month of *Ramadan*. That was how the women *Tafsir* continued to the modern time. A few years later, Mallam Abdullahi Kotonu included women *Tafsir* in his Islamic teaching activities.²⁴ The views of *Sheikh* Mukhtar Adam were corroborated by Imam Tijjani Abdullahi, the Chief Imam of *Masjidul Abu Hurairah*, popularly known as *Zinariya*. According to Imam Tijjani, women *Tafsir* in Jos was started by the *Izala* Group about 33 years ago at Sarkin Mangu Street. Shortly after it started, it seemed as if all Muslim women in Jos would join the *Izala* Group due to their increasing number of attending the women's *Tafsir* being organized by the *Izala* Group. For example, within two to three years of its commencement, the *Tafsir* circle was expanded to Unguwar Keke at Nasarawa, as well as Rikkos. The above development did not go down well with members of the *Tijjaniyyah* Sufi Order. Consequently, the late Mallam Muhammad Adullahi Kotonu, popularly known as Mallam Kotonu, began women *Tafsir* about 3 to 4 years after *Izala*.²⁵

There are thirteen centers of women *Tafsir* in Jos. Six of them were selected for this research. The six centers were selected because of the following reasons. Individually, the six centres have a large turnout of women attending the *Tafsir* than the remaining seven centers. In addition to that, the *Tafsir* is conducted regularly at the selected centers since their establishments are without breakage. Furthermore, the research focused on those *Mufassirun* that have the highest or higher qualification in Arabic Language or Islamic Studies.²⁶

3. Women *Tafsir* at ‘Yan Shanu, Rikkos, Jos North by Professor AbdurRahman Lawal Adam:

This *Tafsir* has 3 years of existence, but the commentator or the *Mufassir* has many years of doing the *Tafsir*. He was the former *Murshid* of *Jama’atu Nasril Islam* (JNI) where he conducted his *Tafsir* then at the Central Mosque of J.N.I. He was born in Jos in 1955.²⁷ He uses three different books of *Tafsir*: *Ibn Kathir*; *Safwatu At-Tafasir* of Ali As-Sabuni; and *Raddu Al- Azhaan ila Ma’ani Al Qur’an* of *Sheikh* Abubakar Mahmud Gumi. *Alaramma Umar* AbdurRahman Lawal is the reciter. The *Tafsir* has only one source of funds which is donations from the audience attending the *Tafsir*.

4. Women *Tafsir* at *Masjidu-An-Nur*, Kampani, Duala Street, Nassarawa Gwong, Jos by Dr. Danjuma Usman Gwani:

This *Tafsir* session was established for three years ago. Dr. Danjuma Usman Gwani is the *Mufassir*. He was born in Jos. He is a *hafiz* of the Glorious Quran. His reciters of the Glorious Qur’an during *Ramadan* women *Tafsir* are *Alaramma* Malam Mudassir Abubakar Goni and Malam Mustafa Abubakar. *Tafsir Jalalain* is the book of *Tafsir* used at this *Tafsir* Centre every *Ramadan*. This *Tafsir* is sponsored by the *Muffasir* and individual donations during the *Tafsir*.

²³ Interview with *Sheikh* Mukhtar Adam, retired Director, Ministry of Education, Chairman, *Lajnatu Tariqati Tijjaniyyah* and *Muffasir*, Jos Central Mosque, on 26th June 2023 at his residence, Duala Street, Jos North, Plateau State.

²⁴ *Ibid*.

²⁵ Interview with Imam Tijjani Abdullahi, the Chief Imam of *Masjidul Abu Hurairah*, popularly known as *Zinariya*, on 15th October 2023.

²⁶ For the Arabic and Islamic Studies qualifications of the *Mufassirun*, see the Section of this paper that deals with the Arabic qualifications of the *Mufassirun*.

²⁷ Interview with Prof. AbdurRahman Lawal Adam, on 14th April 2023, at his *Tafsir* place.

According to the *Muffassir*, some of the women attending the *Tafsir* are now public speakers.²⁸

5. Women Tafsir at Aisha Memorial School, Duala, Nassarawa Gwong Jos by Mallam Shamwil Umar Uba:

Mallam Shamwil Umar Uba is the *Mufassir* at the above women *Ramadan Tafsir* Centre. He was born in Jos; he is 35 years of age. He is using *Safwatu At-Tafasir* of Ali As-Sabuni. This women's *Tafsir* Centre has been in existence for more than 28 years, but Mallam Shamwil Umar Uba earned only 5 years of that. Malam Ibrahim Abdullahi and Malam Usman Muhammad are the reciters of the Glorious Quran there. The Aisha Memorial School and some members of the public are the main sources of funds for the women *Tafsir* at the Centre.

6. Women Tafsir at Central Mosque of Jama'atu Nasril Islam (J.N.I.) Jos by Mallam Mustafa Aliyu Gwarando:

The current *Muffassir* at the above *Tafsir* Centre is Mallam Mustafa Aliyu Gwarando. He was born 45 years ago. He is the current *Murshid* of Jos North Local Government Area of Plateau State under *Jama'atu Nasril Islam*. He is the Proprietor of *Taadib* Central School. The books that he used in his *Tafsir* are *Ibn Kathir* and *Jalalain*. This *Tafsir* of Mallam Mustafa last for only three years after he was appointed as the new *Murshid* of the J.N.I.²⁹ However, the *Tafsir* at the Central Mosque started many years ago by different *Muffassirun* as was mentioned earlier.³⁰ This place of *Tafsir* has three reciters, they are Mallam Ibrahim Maaruf, Mallam Abubakar, and Mallam Anwar. According to the *Murshid* the *Tafsir* is self-sponsored. He is grooming women to carry out *Tafsir* in the future.³¹

7. Women Tafsir at Sarki Street Jos by Mallam Mustafa Salisu Aska:

This is another *Tafsir* for women conducted by Mallam Mustafa Salisu Aska. He is a preacher in Jos North and *Muqaddim* of Tijjaniyyah Sufi Order. The *Tafsir* was established 15 years ago and is self-sponsored. Mallam Umar Musa is his reciter. Inadequate equipment and lack of sponsorship are among major challenges the *Tafsir* is facing.³²

8. Women Tafsir at Masjidu Al-ansar, Anguwan Rogo, Jos, by Malama Zahra'u Adam:

This *Tafsir* was established 8 years ago. Malama Zahra'u Adam and two other scholars have been carrying out the *Ramadan Tafsir*. She was born in Jos. Malama Nusaiba Shehu Masala is the reciter.³³ This *Tafsir* is sponsored by the Committee of the Mosque, and it is the only recognised women *Tafsir* carried out by a woman in Jos North.

²⁸ Interview with Dr. Danjuma Usman Gwani, at his place of Women *Tafsir*, *Masjidu-An-Nur*, Kampani, Duala Street, Nassarawa Gwong, Jos, on 15th April 2023

²⁹ Interview with the *Mufassir*, Malam Mustafa Aliyu Gwarando, at his Office, *Jama'atu Nasril Islam*, Central Mosque, Jos, on 12th April 2023.

³⁰ *Ibid.*

³¹ *Ibid.*

³² Interview with the *Mufassair*, Mallam Mustafa Salisu Aska, on 12th April 2023.

³³ Interview with Malama Zahra'u Adam, at the place of her *Tafsir*, *Masjidu Al-ansar*, Anguwan Rogo, Jos, 18th April 2023.

To this end, it is important to state that the women *Tafsir* has an important impact to the women spiritually and morally. It increases unity and removes obstacles to mutual understanding and harmonious coexistence. It increases their knowledge on how to tackle their problems in their various matrimonial houses.

i. Place of Arabic in the Conduct of Women *Tafsir* in Jos

The place of Arabic in the conduct of women *Tafsir* in Jos will be examined at three levels. Firstly, Arabic is the language of the Qur'an, and secondly and equally important, the books of *Tafsir*. And thirdly, the Arabic background of the *Mufasssirun*.

ii. Arabic as the language of the Glorious Qur'an

The Glorious Qur'an is a Divine Message from Allah (SWT) to His blessed Messenger, Prophet Muhammad (SAW), through Angel Jibril (AS). The Glorious Qur'an was revealed in Arabic, so Arabic is the language of the Qur'an. Giving attention to Arabic is giving it to the Glorious Book of Allah (SWT). Studying Arabic and mastering it helps in understanding the Glorious Qur'an. It is as well considered as the language of Islamic law not the language of nationalism or racism but the cloak of Islamic civilization.³⁴ Allah says:

*"We have sent it down as an Arabic Qur'an so that ye may learn wisdom".*³⁵

In another verse, He says:

*"It is a Qur'an in Arabic without any crookedness-there in- so that they may guard against evil".*³⁶

The Glorious Qur'an remains the only Book in the world that has been memorized completely by millions of people, both Arabs and non-Arabs. The *Sunnah* of the Prophet Muhammad (peace be upon him) is documented in Arabic. The Qur'an and the Prophet's traditions are two primary sources of Islam that lead scholars to master them. The Arabic language is a prerequisite to learning and understanding Islam. Thus, a good understanding of the language will enable a person to understand the meaning being indicated by the Qur'an and *Sunnah* concerning Islamic law. Therefore, its negligence will lead to difficulty in understanding the meaning of the Quran and Sunnah.³⁷

iii. The Books of *Tafsir*

This is another level at which the Place of Arabic in the conduct of Women *Tafsir* in Jos will be examined. Although the *Tafsir* is conducted in the local language of Jos, which mostly is Hausa since the Muslims in Jos are mostly Hausa/Fulani, the Books of the *Tafsir* are all in Arabic. They range from *Tafsir Jalalain* of Suyuti to *Raddu Al-Azhaan ila Ma'ani Al Qur'an* of Shaykh Abubakar Mahmud Gummi. Other Books of the *Tafsir* are *Safwatu At-Tafasir* of Ali As-Sabuni, and *Ibn Kathir*. The *Mufasssirun* used to consult many sources to get more explanations and details before the *Tafsir* session every day. In other words, the *Mufasssirun* used Arabic books of *Tafsir* where they further their research. For

³⁴ Al-Batili, Ahmad Ibn Abdullahi, "Arabic- The Language of the Quran", Sunnahonline.com,2023, P.2.

³⁵ Qur'an, Suratul Yusuf, 12:2.

³⁶ Qur'an, Suratul Az-zumur 39:28.

³⁷ A.S. Faisal, "Arabic Language Methods and their Effects on the Scholars' Differences in Understanding the Qur'an and Hadith Texts", *Albayan Journal of Quran and Hadith Studies*, Volume1, Issue1, pp. 4, 2016.

example, a *Mufassir* may read a book of *Tafsir* to see the *sabab nuzul* of a verse if the book of *Tafsir* he is using has not provided such information; or he may use an Arabic dictionary to search for the meaning of any vocabulary he comes across either in the Book of *Tafsir* he is using or the other books he used to extract information and meaning of a specific verse. Thus, Arabic plays a vital role in women's *Tafsir* in Jos.

iv. Arabic Background of the *Mufassirun*

All the *Mufassirun* have versatile knowledge of Arabic. For instance, Professor AbdurRahman Lawal Adam obtained his BA, MA, and PhD degrees in Arabic Studies from the University of Jos. He became an Associate Professor in 2018 and a full Professor in 2021. He is a lecturer at the Department of Religion and Philosophy, University Jos.³⁸ Dr. Danjuma Usman Gwani on the other hand, obtained his BA, and MA degrees in Arabic from the University of Jos, while his PhD was obtained from Nassarawa State University, Keffi. He is a lecturer in the Department of Arabic, Federal University Kashere, Gombe State. Similarly, Mallam Shamwil Umar Uba has a BA and MA degree in Arabic Studies. He is currently a teacher in the Al-Iman Secondary School Section. Mallam Mustafa Aliyu Gwarando has an MA degree in Islamic Studies. He is the current *Murshid* of Jos North Local Government Area of Plateau State under *Jama'atu Nasril* Islam. He is also the Proprietor of *Taadib* Central School. Malama Zahra'u Adam obtained her N.C.E certificate from Ibrahim Memorial Arabic College and obtained her BA degree in Islamic Studies from University of Jos, she is presently pursuing her MA degree in Islamic Studies from the same University. She is teaching Islamic Studies at Albayan Science Secondary School, Dogon Dutse, Jos.

CONCLUSION

The research studied the Place of Arabic in women *Tafsir* in Jos Metropolis. Six centres of women *Tafsir* were selected. The selection was based on the realisation that individually, the six centres have larger turnout of women attending the *Tafsir* Equally, the selection was based on the consideration that the centres have no history of breakage of *Tafsir* since their establishments. Over and above that, a significant consideration in the selection of those six centres was the highest or higher Arabic Language and/or Islamic Studies qualifications of the *Mufassirun*. There is no doubt that the women benefit a lot from the *Tafsir*. This is evidenced from the quality of matrimonial life they are living. It is hoped that more Muslim women *Mufassirun* will emerge and participate actively in the conduct of Muslim women *Tafsir* in Jos Metropolis.

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List of Informants

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- Shiehk Lawal Adam, Chief Imam of Central Mosque, *Muqaddam* of *Tijjaniyyah* Path and *Muffasir* at the Central Mosque. His Residence is at Sarkin Mangu Street, Jos North, Plateau State
- Prof. AbdurRahman Lawal Adam, Department of Religion and Philosophy, University of Jos.
- Dr, Danjuma Usman Gwani, Departmet of Arabic, Federal University Kashere, Gome State.
- Mufassir* Malam Mustafa Aliyu Gwarando, the current *Murshid* of Jos North under JNI and Proprietor of *Taadib* Central School, Jos.
- Imam Tijjani Abdullahi, the Chief *Imam* of *Masjudul* Au Hurairah, popularly known as Zinariya.