

شيخو أحمد سعيد غلادنثي:
رمزٌ في الدراسات العربية والثقافة الإسلامية
"والخدمات الإدارية والدبلوماسية"



كتاب تكريم الأستاذ الدكتور شيخو أحمد سعيد غلادنثي



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SHEHU AHMAD SA'ID GALADANCI:
AN ICON OF ARABIC STUDIES, ISLAMIC SCHOLARSHIP,
ADMINISTRATION AND DIPLOMATIC SERVICES

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A Festschrift in Honour of Professor
Emeritus Shehu Ahmad Sa'id Galadanci, Con



A PUBLICATION OF
USMANU DANFODIYO UNIVERSITY,
SOKOTO



*Shehu Ahmad Sa'id Galadanci: An Icon of Arabic Studies, Islamic Scholarship,
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FOREWORD BY THE VICE-CHANCELLOR

All praise and gratitude are due to Allah, the Lord of the Worlds, Who revealed His noble Book in the Arabic tongue, declaring: "Indeed, We have sent it down as an Arabic Qur'ān so that you may understand" (Q. 12:2).

In His infinite wisdom, He made the Arabic language the medium of revelation, the language of worship, knowledge, and communication among His servants. Praise be to Allah, Who created the heavens without visible pillars, spread out the earth without stakes to support it, and proclaimed in His Glorious Revelation: "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe" (Q. 14:7). Exalted is He above every comparison and likeness, transcendent beyond all limitation and imperfection.

May peace and countless blessings be upon the Seal of the Prophets, Muhammad ibn 'Abdullāh (peace be upon him), the most eloquent of all who spoke Arabic, the perfect exemplar for humanity, who reminded us: "He who does not thank people has not thanked Allah."

Honouring a Distinguished Legacy

It is with profound joy and immense gratitude that Usmanu Danfodiyo University, Sokoto, presents this Festschrift in honour of one of its most illustrious sons and founding fathers, Professor Shehu Ahmad Said Galadanci, a distinguished scholar, an exemplary administrator, eminent teacher, and erudite promoter of Arabic and Islamic scholarship.

As the pioneer Vice-Chancellor of this noble institution, Professor Galadanci laid down foundations of excellence, integrity, and discipline that continue to guide the university decades after its establishment. His far-reaching contributions, academic, administrative, moral, and cultural values will remain a living testimony to his vision and dedication. Indeed, he sowed seeds of learning and service whose fruits the university and the wider academic community continue to reap today.

This commemorative volume is, therefore, not only a recognition of his noble personality, but also a testimony to the enduring value of his contributions to education, scholarship, and nation-building.

A Collective Scholarly Tribute

The university takes pride in the contributions of the scholars, who have enriched this Festschrift with their learned articles and thoughtful ideas and reflections. Their participation represents a fruitful intergenerational collaboration and serves as a beacon of our promising future in academia and scholarship.

We owe a special debt of gratitude to the Organizing Committee, whose tireless dedication ensured the successful collection, review, and presentation of these contributions in a scholarly and dignified form. Their perseverance amidst challenges stands as proof of their commitment to honouring Professor Galadanci in a manner befitting his stature.

In particular, I wish to acknowledge the Faculty of Arabic and Islamic Studies for championing this noble effort. I extend special appreciation to its respected Dean, Professor Kamal Babikir, and the Chairman of the Organizing Committee, Professor Sani Umar Musa, for their leadership, patience, and constant engagement that brought this project to fruition.

Finally, I supplicate to Allah, the Most-High, to bless Professor Shehu Ahmad Sa'id Galadanci with continued good health, long life, and enduring honour, and rewards him with al-Firdaws al-A'la for his good works. May He also bless his family, protect his descendants, and preserve the light of his legacy for generations to come.

To our distinguished guests who graced this occasion, setting aside your responsibilities to honour both the personality and this commemorative volume, I convey my deepest gratitude. Your presence has dignified this event and enriched its memory. May Allah return you safely to your families, reward you abundantly, and fulfil your noble aspirations.

Finally, it is my earnest prayer that this Festschrift not only serves as a tribute to Professor Galadanci's towering legacy but also as a source of knowledge, inspiration, and guidance for students, scholars, and the Ummah at large.

Professor Bashiru Garba, MFR

Vice-Chancellor,
Usmanu Danfodiyo University, Sokoto, Nigeria.

ACKNOWLEDGMENTS

All praise is due to Allah, Lord of the World, with praise befitting His Majesty and Perfection. May peace and blessings be upon the Messenger sent as a mercy to all creation—our Master Muhammad—together with his family and noble Companions, who said: “*Whoever does not thank people has not thanked Allah.*”

The Editorial Committee is pleased and honoured to extend its profound gratitude and heartfelt appreciation to all those who, in one way or another, contributed to the completion of this blessed Festschrift, titled: “*Shehu Ahmad Sa'id Galadanci: An icon of Arabic Studies, Islamic Scholarship, Administration and Diplomatic Services.*” This expression of thanks embodies the Prophetic injunction: “*Whoever does you a favour, recompense him; but if you cannot find that with which to recompense him, then pray for him until you think you have repaid him.*” We pray that Allah reward all the Contributors abundantly, bless their progeny, fulfil their aspirations, and grant them acceptance both on earth and in the hereafter.

The Committee makes special mention of the Administration of Usmanu Danfodiyo University, Sokoto, Nigeria, for opening its doors to this endeavor, providing the enabling environment, and encouraging the Faculty of Arabic and Islamic Studies to carry this scholarly project forward. This book thus stands as a source of pride for the University, for its first Vice-Chancellor, for the nation as a whole, and indeed for the entire West African subregion. May Allah grant the University the best of rewards and make it a beacon of knowledge and a guiding light.

Sincere thanks are also due to Professor Lawal Suleiman Bilbis, former Vice-Chancellor of the University, who embraced the idea from its inception when it was proposed through Professor Ahmad Murtada of the Department of Islamic Studies, Bayero University, Kano. Recognizing its significance, he immediately engaged with the then Dean of the Faculty of Arabic and Islamic Studies and provided the necessary support to establish the project, until it became a tangible reality. Today—by Allah’s grace—the fruits of that vision are being harvested, and to Him belongs all praise and gratitude.

The Editorial Committee is further honored to acknowledge with profound gratitude the invaluable support of the current Vice-Chancellor, Professor Bashir Garba, *MFR*, whose commitment and generosity greatly facilitated this project and ensured the successful organization of the book launch ceremony. The Committee prays for his continued health, long life, and enduring success.

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The Committee also renews its appreciation to the distinguished staff of the Faculty of Arabic and Islamic Studies, who devoted their time, expended great effort, and contributed valuable articles in honour of one of the Faculty's eminent scholars. Professor Galadanci holds you all in the highest regard, and your scholarly contributions have greatly enriched the pages of this book with elegance and depth. May Allah place these efforts in the scale of your good deeds, bless both you and the Faculty, and make it a united academic family and a model for other faculties and departments of our esteemed University.

We equally extend heartfelt appreciation to contributors from outside the University. Your participation has greatly honoured us, and your studies have enriched this work across diverse fields including Arabic language, Islamic studies, Arabic and Islamic culture, history, and administration, in addition to the sincere reflections offered by Professor Galadanci's students, colleagues, and admirers. To you all, the Committee conveys its utmost gratitude.

Finally, the Committee expresses its special thanks to its own dedicated members, who from the very outset undertook tasks ranging from designing and preparing announcements to reviewing, editing, and coordinating the articles, until this book emerged in its present distinguished form. May Allah reward them generously and make their efforts sincerely for His sake.

May peace and abundant blessings be upon our Master Muhammad, his family, and his companions.

Prof. S. U. Musa

Chairman, Editorial Committee

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LIST OF TRIBUTE CONTRIBUTORS

- Prof. Mohammad Ahmad Wali, OON Ambassador** Department of Political Science
- Prof. A. S. Mikailu** Department of Accounting UDUS, Former Vice-Chancellor, Usmanu Danfodiyo University, Sokoto
- Prof. R. A. Shehu, OON** Department of Biochemistry and Molecular Biology Usmanu Danfodiyo University, Sokoto
Former Vice-Chancellor
- Prof. L. S. Bilbis** Department of Biochemistry and Molecular Biology, Usmanu Danfodiyo University, Sokoto
Former Vice-Chancellor
- H. S. Shuaibu (Amb), CON
A. S. Usman** Ministry of Foreign Affairs, Nigeria
Registry Department, Usmanu Danfodiyo University, Sokoto
- Prof. Mohammed A. Iliya
Dr. A. S. Balarabe** Department of Geography, UDUS
Vice Chairman, Ulama Consultative Council, Zamafara State
- Prof. Mukhtar Umar Bunza** Vice-Chancellor, Northwest University, Sokoto

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LIST OF CONTRIBUTORS

Prof. Ja'far Makau Kaura	Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto
Prof. Salisu Ahmad Yakasai, FLAN	Department of Nigerian Languages, Usmanu Danfodiyo University, Sokoto
Professor Mukhtar A. Yusuf	Department of Linguistics and translation Studies, Bayero University Kano
Prof. Bashir S. Galadanci	Department of Software Engineering Bayero University, Kano
Adam Yusuf Adam, PhD	Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto
UMAR, Ibrahim	Sokoto State Ministry of Science and Technology, Sokoto

PROFILE OF PROFESSOR SHEHU AHMAD SAID GALADANCI, CON

Educationist, Administrator, Scholar and Diplomat per excellence, Professor Shehu Ahmad Said Galadanci was born in the ancient, historic and great city of Kano on April 10, 1934. After his primary education, he attended School of Arabic Studies, Kano and Kano Law School where he obtained Law School Certificate and Higher Elementary School Certificate respectively. He later proceeded abroad to further his Education and attended Bakhter Ruda Institute of Education, Sudan, University College, London, School of Oriental and African Studies, London University, University of Cambridge and Dar al-Ulum University of Cairo where he was awarded various Certificates and Degrees which included; Diploma in Education with Distinction, Bachelor's degree in Classical Arabic, Master's in Literature, and Doctorate in Modern Arabic respectively.

His full-time career has taken him through critical appointments in academia and the diplomatic corps. He started his working career as a Teacher in elementary school, then an Education Officer and Senior Education Officer between 1950 and 1962. He also served as Principal, School of Arabic & Islamic Studies, Kano; Senior Lecturer in Arabic/Islamic Studies, Ahmadu Bello University, Zaria; and Provost, Abdullahi Bayero College, which later metamorphosed into Bayero University, Kano. It was there that he generated the novel idea of a pre-degree programme for preparing future degree students, an idea that informed the establishment of the School of Basic Studies in ABU, Zaria.

Professor Shehu Galadanci was appointed the pioneer Vice-Chancellor, University of Sokoto [now known as Usman Danfodio University] where he served for two eventful terms from 1975 – 1982 successively. He thereafter undertook assignments as Presidential Special Adviser under the Administration of former President Shehu Shagari, a Professor at Bayero University and Nigeria's Ambassador to the Kingdom of Saudi Arabia where he earned the title of Deen of African Diplomatic Corps as the longest-serving African Ambassador in that country and where he erected a magnificent chancery for Nigeria. He was also appointed National Commissioner of INEC under Gen. Abdulsalami Abubakar, as well as Chairman, National Universities Commission among others.

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Author of five books and numerous publications in local and international academic journals, Professor Shehu Galadanci was a Visiting Professor at Northwestern University, USA, a permanent member of International Fiqh Academy, Saudi Arabia, and belongs to a number of other national and international professional bodies. He is currently the Chairman, Islamic Foundation of Nigeria & the Murshid, Abuja National Mosque.

Professor Shehu Galadanci has been variously honoured with prestigious awards, including Commander of the Order of the Niger (CON), Nigerian Universities Distinguished Professor, Emeritus Vice-Chancellor of Usman Danfodio University and several innumerable local awards. He is happily married with children.

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**PROFESSOR EMERITUS SHEHU AHMAD SA'ID GALADANCI:
BRIEF REMINISCENCE OF HIS TENURE AS VICE-CHANCELLOR
OF UNIVERSITY OF SOKOTO (1975-1982)**

The Usmanu Danfodiyo University, Sokoto (UDUS), formerly University of Sokoto, is set to mark a significant milestone: its Golden Jubilee in September 2025. Fifty years represent a profound milestone in the life of any institution, and UDUS's journey has been distinguished by remarkable achievements. While it is in order to celebrate these achievements, the occasion also invites reflection. To whom do we owe the foundation of this legacy? While subsequent contributions are undeniable, the enduring strength of any institution rests fundamentally on the vision and efforts of its foundation Chief Executive Officer. In this regard, historical fidelity demands we look to the past to fully grasp the present and inform the future. In this spirit, we turn to the life and leadership of UDUS's foundational pioneer, Professor S.A.S. Galadanci.

Launching a university in a location with scant infrastructure was a monumental challenge. This is especially fundamental because the transformation of a government policy to set up a functioning university institution requires overcoming immense hurdles: securing essential facilities, recruiting staff, enrolling students, and managing resources prudently. The focus in this tribute is by no means a detailed biography, but rather an appreciation of the personality who shaped this university's beginnings. It presents a concise reminiscence of some of the milestones that have significantly shaped his tenure as the first Vice-Chancellor of the university.

From available records, Professor Emeritus Shehu Ahmad Sa'id Galadanci was born on April 10, 1933 in Galadanci quarters of Kano Metropolis. He was meritoriously exposed to both Islamic and conventional systems of education right from his youth. His academic qualifications include Islamic Law Certificate, School of Arabic Studies, Kano (1952); Diploma in Education with distinction, Bakhter Ruda Institute of Education, Sudan (1955); G.C.E. Ordinary Level in English, English Literature, British Constitution and History; and Advanced Level in Hausa, Arabic and Persian both from the University of London, (1959); B.A. Classical Arabic, University of London (1962); M.Litt., Cantab (1969); and PhD in Modern Arabic, Cairo University (1974).

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Before his appointment as the Vice-Chancellor of University of Sokoto (now Usmanu Danfodiyo University, Sokoto) from 1975 to 1982; he had served in various capacities including Principal, School of Arabic and Islamic Studies, Kano from 1962-1964; Senior Lecturer, Arabic and Islamic Studies, ABU, Zaria from 1964 to 1969; and Provost, Abdullahi Bayero College, ABU, Zaria from 1969 to 1975. After his tenure as Vice-Chancellor, he held many important positions including Presidential Special Advisor (1983); Visiting Professor, Northwestern University, USA from 1982 to 1983; Professor, Department of Arabic, Bayero University, Kano from 1985 to 1988; Nigeria's Ambassador to the Kingdom of Saudi Arabia from 1988 to 1997; National Commissioner, INEC from 1998 to 2003; Chairman, NUC Governing Council from 2005 to 2010; Chairman, Islamic Foundation of Nigeria from 2014 to date; and Murshid, Abuja National Mosque from 2017 to date.

As indicated above, Professor Shehu Galadanci was appointed the Vice-Chancellor of University of Sokoto (now Usmanu Danfodiyo University, Sokoto) in 1975. He was dispatched to Sokoto from Abdullahi Bayero College, ABU, Zaria (now Bayero University Kano) to set up the University with a two-term tenure. His first term was from 1975 to 1979 and the second term from 1979 to 1982.

Over the seven year period he served as the Vice-Chancellor, he was able to successfully spearhead the administration of the University, which had resulted in the smooth take off of the following faculties: Arts and Islamic Studies; Science; Education and Extension Services; Social Science and Administration; Law; Agriculture; and the College of Health Sciences. Other academic organs of the university that were established included the Division of Pre-degree Studies; University Primary School; University Teaching Hospital; Centre for Islamic Studies; and the University Library. He was also able to establish the Bursary, Registry, Works and Services, Transport, and Students' Affairs Departments. This is in addition to construction/acquisition of a total of 181 senior and junior staff houses, students' hostels, inter-campus road network, and the construction of electricity and water supply installations. With particular focus on staff houses, it can be confirmed that before the end of his tenure, Professor Galadanci was able to construct a total of 154 houses ranging from 2, 3, 4, and 5 bed rooms in the University Permanent Site and the Chimere

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Ikoku Estate. In addition, efforts were made to buy additional 27 houses, which were located in various parts of Sokoto metropolis.

On staff welfare, Professor Galadanci tried to ensure timely payment of salaries and allowances; access to well-funded study leave fellowship scheme; availability of vehicle and housing loans; well-furnished staff accommodation for both the academic and non-teaching staff; adequate water supply in both campuses; and promotion of eligible staff to higher grade levels as and when due. With regard to students' wellbeing, they were, among other facilities, provided with three daily square meals at subsidized rates; hostel accommodation (two students per room); free laundry services; and free medical services at the University clinic.

With regard to general administrative framework of the university, Professor Galadanci had, within his first term in office, ensured that the following statutory administrative instruments were finalized and approved: the Law setting up the university; Staff conditions of service; Students regulations, which were periodically published in the students handbook; Bursary accounting manual; Registry and University Library administrative manuals; University Academic Brief; and the University Physical Development Brief. In spite of the heavy administrative tasks associated with the setting up of the new university, Prof Galadanci, as an academic, was also directly involved in teaching, research, and community service. He was involved in teaching some undergraduate courses in the Department of Arabic of the university, and, at the same time, he tried to publish scholarly papers and books mainly in the area of development of Arabic Language and Literature in Nigeria.

From a purely personal perspective, I first came into contact with Professor Shehu Galadanci during my one year advanced level pre-degree studies at the then Abdullahi Bayero College (ABC/ABU), Kano in the 1974/75 academic session. He was then the Provost of the College. We saw him as a father and mentor. Later, I met him in February 1980 when I reported to take up appointment as a Graduate Assistant in the Department of Economics and Management Studies, University of Sokoto.

Within a short period of time, from 1975 to 1982, it is gratifying to state that Professor Galadanci was able to establish a highly rated university both locally

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and globally, due to his administrative capacity and adoption of a sound system of strategic management.

First, he ab initio, encouraged highly qualified and experienced top public officers to transfer their services to the new university in order to assist him in setting it up and nurturing its steady progress and development. Some of these staff include: Alhaji Tijjani Yakubu from ABC/ABU, Kano as Bursar; Mr H.B. Afolabi from the University of Maiduguri as Registrar; Engr Abdu Gusau from ABU, Zaria as Director of Works and Services; Mr. Dickson Agidee from OAU, Ife as University Librarian; Prof A. A. Gwandu from BUK as DVC (Administration); and Prof Chimere Ikoku from the University of Maiduguri as DVC (Academic).

Secondly, he facilitated the employment of a highly skilled foreign labour to provide functional administrative and academic leadership in all the faculties and departments of the university. That must have been because of lack of enough qualified local manpower with the requisite postgraduate qualifications to take up appointment in the university at that time. In the interim, he developed a well-funded fellowship programme, which was utilized to send many young Nigerian graduates with good first degrees for postgraduate training at Masters and PhD levels in reputable universities both in Nigeria and abroad. When the economic fortunes of Nigeria began to fade from early 1980s, many of the foreign contract staff decided to leave the university en masse. The gaps they left were filled up by the numerous local staffs that were trained under the University's staff training development programme.

Thirdly, Professor Galadanci strongly believed in the spirit of teamwork. He established a robust and fully funded committee system to support the running of the affairs of the university right from its inception. At the start of every semester, an approved calendar of meetings for all departmental, faculty, and management based committees was usually circulated. All meetings must be held as scheduled in the calendar of events, and vetted minutes of meetings (copies sent to the VC) must be made available not later than 48 hours after every meeting. Apart from participating as members of departmental and faculty based committees, the VC had made it a policy to appoint every senior staff, including graduate assistants, who were not on study leave, to serve on one university management committee or another. He explained to us that his

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reason for doing so was to uplift our confidence, knowledge, and experience as we progressed in the system.

Fourthly, throughout his tenure as the Vice-Chancellor, he tried to ensure financial prudence, transparency and accountability in the use and management of university funds. To sum up, it can be clearly stated, without exaggeration or flattery, Professor Galadanci's leadership ensured a remarkably smooth inception. This success stemmed directly from his unwavering prudence, transparency, and accountability in managing the university's human, financial, and material resources. UDUS's enduring tradition of judicious stewardship began with him.

A university thrives on the dynamic interplay between its two core groups: lecturers and students. Managing this relationship requires foresight and balance. Professor Galadanci understood this implicitly. By actively supporting both staff and student unionism, he fostered an environment where these groups could contribute constructively. This empowered UDUS's staff and students to become respected leaders in their national unions, a legacy that still continues.

Professor Galadanci was defined by approachability and humility. He made himself openly available to everyone within the university community, irrespective of rank or status. This profound openness cultivated a culture of accessibility that remains a hallmark of UDUS leadership today.

Furthermore, Professor Galadanci possesses exceptional diplomatic acumen. While UDUS is a federal institution open to all Nigerians, he recognized the vital role of the host state (Sokoto) and designated catchment areas in the university's rapid development. With characteristic presence of mind, he proactively built strong relationships with these communities, especially the Sokoto State Government. His efforts secured crucial support and fostered a seamless launch. The enduring, mutually beneficial bond between UDUS and its host communities, stands as a testament to this foundational rapport.

Finally, Professor Galadanci's integrity and moral compasses were instrumental. They underpinned the legendary peaceful coexistence between lecturers and students that became a defining feature of the university then and now. It is in this regard that he was at different times presented with Merit Awards in recognition of his selfless service to humanity and national

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development. These Awards include: the Commander of the Order of Nigeria, CON (2000); Certificate of Honour, Presented by the Nigerian Association of Teachers of Arabic and Islamic Studies for Outstanding Contributions to Arabic learning, Teaching Character Molding and Service to the Nigerian and International Communities (2003); Certificates of Honour, presented by Kano State Government (2010 and 2017); Nigerian University Distinguished Professor Award (2011); and Vice-Chancellor Emeritus Award of Usmanu Danfodiyo University, Sokoto (2016).

Professor Aminu S. Mikailu

Former Vice-Chancellor, Usmanu Danfodiyo University, Sokoto

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ON PROF. SHEHU AHMAD SA'ID GALADANCI

Prof. Galadanci is a distinguished scholar, administrator and diplomat. He occupies a special position in the history and development of the Usmanu Danfodiyo University, Sokoto. As pioneer Vice Chancellor of the University, he laid a very solid foundation for academic excellence and physical development of the University. He attracted and retained excellent international scholars throughout his tenure as Vice Chancellor.

Prof. Galadanci brought his great intellectual capacity and experience to bear on the development of the University. His record of achievements remains unparalleled. His humility, wisdom unwavering commitment to excellence and high sense of responsibility remained a reference for all the Vice Chancellors who came after him. He laid a strong foundation of not only a culture of academic excellence but also that of discipline and selfless service.

While commending the efforts of the Faculty of Arabic and Islamic Studies for organizing a Festschrift in honour of this great man, I pray for Almighty Allah in His infinite mercy to grant Prof. S. A. S. Galadanchi more years in good health and happiness.

Prof. R. A. Shehu

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**PROF. S.A.S. GALADANCI STANDS AS A FOUNDATIONAL FIGURE
IN THE HISTORY OF USMANU DANFODIYO UNIVERSITY,
SOKOTO**

Prof. S.A.S. Galadanci stands as a foundational figure in the history of Usmanu Danfodiyo University, Sokoto—its first Vice Chancellor and one of its most devoted guardians. His life exemplifies integrity, humility, and a deep love for the institution he helped shape. Even long after his tenure, he remained actively engaged, always asking how he could support the university's progress. His personal efforts, including his advocacy to TETFund for the Senate building, reflect a rare kind of leadership—one rooted in service and vision.

The Faculty of Arabic and Islamic Studies and Usmanu Danfodiyo University honor not only a scholar, but a statesman of education whose legacy continues to inspire. His name is etched into the soul of the university, a symbol of enduring loyalty and wisdom.

“Knowledge is inherited, virtue is never forgotten, and whoever sows goodness reaps loyalty.”

Prof. L. S. Bilbis

Former Vice Chancellor

Usmanu Danfodiyo University, Sokoto

**CELEBRATING PROFESSOR SHEHU AHMAD SA'ID
GALADANCI, CON**

When Professor Sani Umar Musa invited me to write this tribute for the Festschrift honouring Professor Shehu Ahmad Sa'id Galadanci, I was reminded of something my colleague at INEC, Alhaji Ibrahim Musa Galadanci, often said. For years, he had tried to arrange a proper introduction between his distinguished relation, Professor Galadanci and myself, often observing that we both shared **a rare humility and a devotion to using knowledge in the service of others and the betterment of society.**

Although we were aware of each other's work and reputation, our paths had never formally crossed. As Allah would have it, preparing this tribute led me to delve deeper into Professor Galadanci's life and career, and I was genuinely astonished by the striking parallels between us. The humility Alhaji Ibrahim spoke of was just the beginning; the similarities in our journeys are remarkable and, frankly, beyond what one might expect by chance.

We both built our academic foundations on Arabic scholarship, though from opposite institutions. He served as Principal of the School for Arabic Studies in Kano, while I studied at the Arabic Teachers College Sokoto - at the time, the only two institutions focusing on Arabic scholarship in Northern Nigeria. Our connection to Bayero University is another shared thread, each from a different vantage point. Professor Galadanci was Provost of Abdullahi Bayero College, shepherding its transformation into Bayero University. I meanwhile walked those same halls as a student, unknowingly benefiting from his visionary leadership.

The geographical reversal in our stories is particularly striking. He hails from Kano but spent his formative professional years in Sokoto as founding Vice-Chancellor of what became Usmanu Danfodiyo University. I am from Sokoto yet spent my student years in Kano. Just as I unknowingly benefited from his visionary leadership at Bayero as a student, I now find myself equally benefiting from that same visionary leadership as a professor, in Usmanu Danfodiyo University, the very institution he helped establish.

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Our academic paths also ran parallel internationally. Both of us pursued postgraduate studies in the United Kingdom, experiences that broadened our perspectives and prepared us for future leadership. Our leadership journeys both led us to head multiple institutions. He guided three pillars of learning - the School of Arabic Studies (SAS), Abdullahi Bayero College (ABC), and Usmanu Danfodiyo University, Sokoto (UDUS) - while I led Sokoto State College of Arts and Science (SCAS), the College of Legal Studies, and the African Training and Research Centre in Administration for Development (CAFRAD).

We both spent time in Saudi Arabia, though for very different reasons - he as Nigeria's Ambassador, I as a student. We both share the title of Professor and Ambassador, each bringing academic expertise to public service. Even our distinctive marks align in personal ways: we are both known for our signature red caps, which have become part of how colleagues and students recognize us over the years. A symbol perhaps of our shared commitment to tradition and identity. Most significantly, our service to Nigerian democracy converged at INEC, where we both served as National Commissioners, working to safeguard the nation's electoral integrity.

A Life in Service

Professor Shehu Ahmad Sa'id Galadanci was born in Kano in 1933. Over the years, he established himself as a leading figure in Nigerian academia, known for his rigorous approach to scholarship and his commitment to service. His educational journey took him through respected institutions: University of London for his undergraduate studies, Cambridge for his master's, and Cairo University for his doctorate in Arabic and Islamic Studies. These experiences helped him develop a balanced perspective, combining Western academic standards with Islamic scholarship.

Throughout his career, Professor Galadanci played a key role in strengthening Arabic and Islamic Studies in Nigeria. At the College of Arabic and Islamic Studies in Kano and later at Ahmadu Bello University, he worked to raise academic standards and mentor younger scholars. As Provost of Abdullahi

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Bayero College, he oversaw its transition into the prestigious Bayero University Kano, providing stable leadership during a critical period.

But perhaps his most enduring legacy lies in Sokoto, where he served as the founding Vice-Chancellor of the University of Sokoto. Establishing a new university in the seat of the Caliphate required patience, practical thinking, and a clear sense of purpose. Professor Galadanci approached this task with professionalism and integrity, setting a strong foundation that would enlighten the intellectual landscape of Northern Nigeria for generations.

Professor Galadanci's service transcended academic boundaries. As Nigeria's Ambassador to Saudi Arabia, he carried the nation's hopes and aspirations to the very heart of the Islamic world, strengthening bonds that continue to flourish today. His diplomatic grace and scholarly depth made him an ideal representative of Nigeria's rich intellectual and cultural heritage.

His contributions to national development through the National Universities Commission and INEC demonstrate a man who understood that true scholarship must serve society. The Commander of the Order of the Niger (CON) conferred upon him embodies the nation's deep appreciation for his lifelong service.

In his golden years, Professor Galadanci has embraced perhaps his most sacred calling as Murshid of the Abuja National Mosque. In this role, he shares his wealth of experience and offers guidance to the wider Muslim community. His leadership is distinguished by humility and a steadfast commitment to the values of our faith. As Allah reminds us in the Qur'an: "*And say, 'My Lord, increase me in knowledge'*" (Qur'an 20:114). Professor Galadanci's life reflects this timeless prayer - always striving for deeper understanding and generously sharing it with others.

Professor Galadanci has not merely lived a successful life; he has built a legacy of service that endures in the institutions he strengthened, the students he mentored, and the barriers he helped to dismantle. His contributions are preserved in the libraries of Bayero University, remembered in the halls of

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Usmanu Danfodiyo University, and carried in the hearts of the many who drew knowledge and inspiration from him. He has shown us that true greatness is measured not by the honours one receives, but by the opportunities one creates for others to grow.

As this distinguished son of Nigeria continues his journey, we extend our deepest gratitude for a life of purpose, humility, and service. Professor Shehu Ahmad Sa'id Galadanci stands as living proof of what Nigerian scholarship and leadership can achieve when anchored in wisdom and devotion to the common good.

May Allah, in His infinite mercy, continue to preserve his health, multiply his blessings, and allow his light to brighten the path for generations yet unborn. In celebrating him, we celebrate not just a man, but the very best of what we can aspire to become.

Barakallahu lahu wa karrama wajhahu.

In admiration and profound respect, from one whose path has, by Allah's will, mirrored his own.

Mohammad Ahmad Wali, OON
Prof Ambassador

**PROFESSOR EMERITUS SHEHU AHMAD SA'ID GALADANCI: THE
PERSONALITY I KNEW AS A TEACHER, FATHER AND MENTOR
DURING HIS TENURE AS VICE-CHANCELLOR OF UNIVERSITY OF
SOKOTO (1975-1982)**

In the name of Allah the Beneficent, the Merciful

This tribute to Prof Galadanci, according to my reminiscences, will be in three periods, viz:

- i. **Period 1:** Period of promise as the first VC of University of Sokoto now Usmanu Danfodiyo University, Sokoto while I was a student - 1979-82.
- ii. **Period 2:** Period of Accountability when he was Nigerian Ambassador to Riyadh, Saudi Arabia while I was one of his officers,
- iii. **Period 3:** Period of stabilisation and rehabilitation of the National Mosque Abuja, when he was Murshid, while I was his Director of Finance and Admin (DFA) 2019 - 2023).

Period 1: As the first Vice Chancellor of the University, we were the pioneer students admitted in January, 1978. Facilities were excellent ranging from teaching, library facilities, accommodation, feeding, transport etc.

At the onset of our studies, beginning with the pre-degree program, he addressed us and promised to us that any student whose preferred career was not available in the university, after the completion of our preliminary studies, would be transferred to any university of his/her choice in Nigeria. Prof. Galadanci fulfilled this promise to us. Some students were taken to ABU, Ibadan, Lagos, etc.

Period 2: Prof. Galadanci was the Nigerian Ambassador to Riyadh for at least ten (10) years. I was among his staff from 1990 - 1992. During this period, the Nigerian Government had property only in Jiddah. He made submission to the Government of Ibrahim Badamasi Babangida that there was need to have properties in Riyadh in terms of residence, chancery and staff quarters. In the end, Alhaji Abdul-Qadir, the then CBN Governor provided the sum of ten million US dollars (10 US\$) to Prof. Galadanci in Jeddah for the provision of the properties mentioned above. Today, the Nigerian residence chancery and staff quarters in Riyadh are effectively in place in the Diplomatic quarters in Riyadh. He executed the job perfectly and neatly without any variations, and fully using the fund given to him.

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Period 3: Prof. Galadanci was appointed as the Murshid of the National Mosque in 2018 by the Supreme Council of Islamic Affairs. The Mosque was then in shambles due to large scale human and financial recklessness. He accepted the appointment with the intention to stay just for six months or a maximum of one year to help stabilise the affairs of the mosque. In the end, he spent over five years, after much pleading from the Sultan and other stakeholders.

After my retirement in July 2018 from foreign service, Prof. Galadanci invited me to join him to administer the mosque. I accepted the offer to serve as DFA on 3rd March, 2019.

During this period, Prof. Galadanci succeeded in stabilising the affairs of the mosque. All the stakeholders, including the Imams, fully appreciated that he was not there to promote any selfish interests be it political, or the usual divisions between various sects such as the Izala and Dariqa. He was there to restore the dignity of the Mosque. He provided functional schedule for the Imams. Staff welfare was improved upon and the mosque was promoted to both local and foreign missions for collaboration. Before his departure (leave of absence), the National Mosque's dignity and prospects were enhanced by carefully reaching out to the public for support leading to the procurement of required facilities for maintenance expansion.

Conclusion

During my relationship with Prof. Galadanci, I learnt a lot, including the following:

- a. There was no time, as far as I can remember that any of his family members had ever interfered with his leadership at his workplace.
- b. Keeping to promise and fulfilling it,
- c. Accountability of public funds, and selfless service to people.

I pray to God to give him good health and protection.

Haliru S. Shuaibu (Amb), CON

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PROFESSOR SHEHU AHMAD SA'ID GALADANCI, OON

Professor Galadanci was the first (i.e. pioneer) Vice Chancellor of the Usmanu Danfodiyo University, Sokoto, which was established as the University of Sokoto by the Federal Government of Nigeria in 1975. Prior to his assumption of the mantle of leadership of the University, he was the Provost of Abdullahi Bayero College (A.B.C.) Kano, which was a campus of the Ahmadu Bello University (A.B.U.).

As there was not any appropriate institution or nascent structure from which to base the new University, Professor Galadanci had to start from scratch, with the former Secretariat of Sokoto State Government, located along Sultan Abubakar Road in the metropolis, Sokoto, as the Temporary Site of the new citadel of learning. To date, that site still operates as the City Campus of the University. With the passage of time, he also oversaw the initial development of the Main Campus, currently situated on a large expanse of land some twelve kilometres beyond the northern borders of the city.

In conjunction with the Provisional Council and Senate of the new University, Professor Galadanci immediately set out to establish and develop the physical, academic and administrative structures of the University. Consequently, by the time teaching and other academic activities began in October 1977, the University was fully established as a very reputable institution of higher learning in north-western Nigeria.

Professor Galadanci is not only a seasoned academic and an astute administrator, but also a very kind-hearted and amiable gentleman with very sound social skills. It is little wonder, therefore, that he attracted some of the best academics and managers, from both within and outside Nigeria, who had contributed immensely to the great and enviable reputation exhibited by the University over the years.

Undoubtedly, the Usmanu Danfodiyo University, Sokoto, owes its unique character and ethos of unrivalled meritocracy, peace, stability and public service to the efforts of its founding fathers, and Professor Galadanci is indisputably one of the towering figures of this group.

Abubakar S. Usman

Former Registrar,
Usmanu Danfodiyo University, Sokoto

*Shehu Ahmad Sa'id Galadanci: An Icon of Arabic Studies, Islamic Scholarship,
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PROFESSOR SHEHU AHMAD SA'ID GALADANCI, OON

Professor S. A. S. Galadanci served as the Provost of Abdullahi Bayero College, then a campus of Ahmadu Bello University, Zaria, before his appointment as the pioneer Vice-Chancellor of the University of Sokoto (now Usmanu Danfodiyo University, Sokoto) in 1975. I had the privilege of meeting him again during my interview for the position of Graduate Assistant in June/July 1978, after which I formally assumed duty on August 8, 1978.

I can attest that Professor Galadanci stands out as one of the few remaining exemplary Nigerian leaders of integrity and genuine detribalisation, particularly when one reflects on the calibre of the first-generation staff recruited between 1975 and 1980. As an eminent Arabist and distinguished scholar of Islamic Studies, his recruitment policy was inclusive and far-reaching, transcending ethnic, religious, national, and gender boundaries. This inclusivity is well documented in the UDUS at 25 publication, which details the diversity of staff appointments under his leadership. Notably, he granted newly recruited staff the opportunity—immediately after their documentation—to proceed abroad for postgraduate training at the Master's and Doctoral levels, thereby laying a strong foundation for academic excellence.

Professor Galadanci is also widely admired for his humility and accessibility. Despite his position as Vice-Chancellor, he consistently related to staff across all cadres without airs of superiority, engaging both in official and social matters with sincerity and respect. His leadership thus embodied both academic vision and humane values, qualities that continue to inspire those who had the privilege of working under him.

Prof. Mohammed A. Iliya
UDUS, 2025

**A Tribute to Our Esteemed Lecturer, Professor Shehu Ahmad Saeed
Galadanci**

In the name of Allah, all praise is due to Him, and peace and blessings be upon the Messenger of Allah.

It is a great honor for me to write these words about a noble figure, dearest to my heart, our esteemed Lecturer, Professor Shehu Ahmad Saeed Galadanci, hoping that this will be a small token of gratitude.

I was among the first fortunate ones to meet this blessed man during his teaching career. Destiny brought us together at Bayaro University, Kano, in 1984, where he worked as a visiting professor while we were preparing for our Master's degree. Under his guidance, we not only gained knowledge but also learned good moral character through every lesson he taught us.

Those who knew him described him as deeply humble; he never undermined the dignity of his students, either in conduct or in speech. He was a model of generosity, chastity, and respect for others. He would even greet each of his students individually, calling each by name. He treated both young and old with kindness, and devoted his time to training us like a father raising his children upon good virtue.

Each of his students can testify that cleanliness and elegance were among his outstanding qualities. He was never seen except in the best of appearance and with the finest fragrance. Through that, we learned that Arabic is the language of purity and that Islam is the religion of cleanliness and beauty.

I remember one day he invited us to his house and said: *"Today, I want to host you as a friend, so we can interact freely as teacher and students without any formality."* We were warmly received by all members of his family, whose faces were full of joy and happiness, and his children served us whatever we wanted. After the meal, we discussed many issues that ranged from personal matters to national and international affairs. One of our colleagues asked him: *"Sir, what is the greatest achievement in your life?"* He paused for a moment, and then replied:

You asked about something I always kept hidden, fearing it might sound vain. But I see no harm in mentioning it as gratitude to Allah. I once served as a lecturer at Abdullahi Bayaro College of Arabic and

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Islamic Studies, before it became Bayero University. For a long time, only a friend and I were African black lecturers there. We often attended meetings together at Ahmadu Bello University, Zaria.

By Allah's grace, and with the support of Sir Ahmadu Bello, the college was later upgraded to Bayero University. With the establishment of the Department of Arabic and Islamic Studies, I canceled scholarships for three of my students to Sudan so they could remain and help me build the department. Some thought this was harsh, but Allah blessed it.

Those three students are now among the leading scholars in Nigeria: Professor Sani Muhammad Zahraddin (former Vice-Chancellor, Bayero University), Professor Abubakar Aliyu Gundo (former Vice-Chancellor, Usmanu Danfodiyo University, Sokoto), and Professor Abubakar Balarabe (Director, Arabic Village, Gamboru Ngala). Whenever I see their success, I praise Allah for making me a means to it.

He continued: "I also remember being the first Vice-Chancellor of Usmanu Danfodiyo University when it was founded in 1975. I personally oversaw its construction and organization—classrooms, offices, and student hostels. For that, I do not fear being questioned about it on the Day of Judgment. When I see what this university has become today, I thank Allah that it was my planting, and it has borne fruit."

Later in our discussions, he recounted a touching incident. He said: "*On one of my trips with the Vice-Chancellors of Commonwealth universities, we stood in an orderly line at the airport to receive the Queen of England, who wished to meet us. A man I did not recognize was introducing us to her. When he reached me, he held my hand and said to her:*

Your Majesty, this man is my benefactor. Without him, I would never have completed my studies or achieved anything in life. I was a student when my father died, and I decided to drop out of university because I was the eldest of my siblings and we were poor. I stood

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crying in a corner when this man found me, asked me what was wrong, then took me into his home, treated me as family, and covered all my expenses until I graduated.

He then exclaimed: *“The Queen thanked me and praised me. I had long forgotten the incident, but that day I was overwhelmed with indescribable joy.”*

Indeed, speaking about Professor Shehu Ahmad Saeed Galadanci could go on endlessly. He is a man whose life has been filled with good deeds, and whose impact on people is beyond measured. We can only strive to emulate his diligence, sincerity, and loyalty, and to embody the noble qualities he planted in the hearts of those around him.

Thank you,

Dr. Atiku *Shaykh* Muhammad Balarabe Gasau

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Professor Shehu Galadanci

History of the Usmanu Danfodiyo University, Sokoto and indeed the entire Higher Education, religious and diplomatic spaces in Nigeria cannot be fully documented without the mention of the man of integrity, humility, simplicity, sagacity, a rare academic, one of the best brains Nigeria and Africa have had, Professor Shehu Galadanci.

As a pioneer Vice Chancellor of the Usmanu Danfodiyo University, Sokoto, 1975-1982, he did not only midwife a university, but built a citadel of learning, which bears imprint and indelible marks of his integrity, academic doggedness and discipline as its axiom. His academic credentials represent a combination of commitment and excellence, as a unique scholar who bridged traditional Islamic education with modern academic quality. Galadanci, is not only a builder of academic institutions but also a family builder, where professors, experts and professionals bear his name, thus making Galadanci a symbol of intellectualism, a hall mark and trademark of scholarship and erudition. He was Nigeria's Ambassador to Saudi Arabia, National Commissioner, National Electoral Commission, (INEC), Chairman of the National Universities Commission, (NUC), the first and only non-Military/ paramilitary, National Security Adviser, (NSA). His landmark achievements in the University as well as other human endeavors earned him honors, admirations and distinctions.

He was conferred with National honors as, Commander of the Order of the Niger, CON, Nigerian Distinguished Professor, for outstanding contribution in Higher Education, Emeritus Vice Chancellor, by the Usmanu Danfodiyo University, as well as Emeritus Professor., and awarded the Prestigious Usmanu Danfodiyo Prize for Leadership.

At the celebration of UDUS 50TH Anniversary, and at the successful and accomplished age of 92 years of age, Professor Galadanci remains a source of pride for the Usmanu Danfodiyo University, Sokoto, Nigeria and the entire Muslim World. Allah ya sa gama lafiya, ya kara ma zuriya albarka. Amen.

Prof. Mukhtar Umar Bunza
Vice-Chancellor,
Northwest University, Sokoto

*Some Of The Legacies Of Professor S.A.S Galadanci At Usmanu Danfodiyo University
(Formerly University Of Sokoto) By Prof. Ja'far Makau Kaura*

**SOME OF THE LEGACIES OF PROFESSOR S.A.S GALADANCI
AT USMANU DANFODIYO UNIVERSITY (FORMERLY
UNIVERSITY OF SOKOTO)**

**By
Prof. Ja'far Makau Kaura
Department of Islamic Studies
Usmanu Danfodiyo University, Sokoto**

Introduction

The Usmanu Danfodiyo University, Sokoto is celebrating its 50th anniversary in this 2025, having been established by the Military government of General Murtala Ramat Muhammad in 1975. Coincidentally, the Faculty of Arabic and Islamic Studies of this University is also celebrating, with a festschrift, the pioneer Vice Chancellor of the University of Sokoto (now Usmanu Danfodiyo University) hopefully to be presented during the university anniversary ceremony. The present paper is an attempt to recognise Galadanci as the first Vice Chancellor of this university by documenting some of his lasting legacies the university is still enjoying. Some of the areas to be covered by the paper are infrastructural development, academic growth, manpower development, administrative set up and town and gown enhancement.

Infrastructural Development

Infrastructural facilities are essential to learning, especially at high level of education. They include lecture theatres, classrooms, libraries, laboratories, ICT holdings, roads, waterworks and electrical installations among others. Many among these facilities are part of what National Universities Commission used as part of requirements to recognise and accredit academic programmes in Nigerian universities. To provide these facilities requires a lot of efforts in terms of resources, expertise and time. A new university that starts on a virgin land normally suffers stagnation in development when compared with its peers which inherited a full compliments of these infrastructural facilities.

The newly established University of Sokoto, unlike its peers like Bayero University, University of Calabar, University of Jos which inherited campuses of existing universities, started on a virgin land away from the main road, detached from the city of Sokoto and located in an inaccessible location. In addition, the take-off site provided by the host state was formerly a temporary office for the new North-Western State along Sultan Abubakar Road in Sokoto. For sure, the offices were not suited for the university infrastructural use. Moreover, there were no lecture theatres, classrooms and laboratories for the use of the new university. The new Vice Chancellor, Prof. S.A.S GALADANCI was faced with the onerous task of developing two university sites (Main Campus at Dundaye and City Campus in Sokoto) at the same time.

The City Campus

As earlier indicated, the newly established University of Sokoto did not inherit a campus of any existing university like its peers. For example, University of Calabar inherited existing campus of University of Nigeria, Nsukka, University of Jos inherited Jos Campus of University of Ibadan. But in Sokoto there was no existing campus of any University. The Northwest State Government offered a temporary-take-off site comprising of some block of offices on an expanse of land along Sultan Abubakar Road in Sokoto for the Use of the University. This site was transformed by the Galadannchi administration into a mini-campus from where the University started both academic and administrative operations. Offices for the principal officers of the University were provided in the inherited two-block of offices while offices for their subordinates were constructed. Academic staff offices were also constructed along with classrooms and laboratories. A befitting mini-Library was also constructed to serve staff and students. Similarly, blocks of students' hostels were provided at the take-off site and on another land across the road provided by the government that was named by students as 'Sahara Hostel'. The hostels at the take-off site were provided separately for female and male students. A large cafeteria was also constructed consisting of a modern kitchen and large hall which served as eatery.

The structures described above are solid and of good quality, and still stand strong despite decades of rigorous use. Most of the quality furniture used from the inception of the Mini-Campus are still functional. The Campus, now called 'City Campus' is still elegant in look and represents an architectural master

piece despite clocking nearly five-decades of purposeful use. The Campus stands as evidence of a focussed and result-oriented leadership provided by Galadanci in making sure that resources are used to provide quality structures by engaging reputable construction companies and giving close supervision. Academic activities are still carried out at the City Campus; like parttime programmes of faculty of education, there are also two research centres located at the Campus; Centre for Islamic Studies (CIS) and Cibiyar Nazarin Hausa (CNH) apart from Veterinary Teaching Hospital of the Faculty of Veterinary Medicine. Most of the laboratories used by College of Health Sciences and Faculty of Veterinary Medicine before the two were moved out to Usmanu Danfodiyo University Teaching Hospital and Main Campus of the University respectively are still active and being used by staff and students.

The Main Campus

The Main Campus of Usmanu Danfodiyo University, Sokoto lays to the North-west of Sokoto metropolis. It is accessed through two gates, many kilometres apart: NTA gate on Garba Duba Road and through Illela gate on Sokoto-Illela highway. It stands on a vast of land, part of which had been fenced with perimeter wall. The land was virgin when it was allocated to the University for use as a permanent site. Even though the occupants of the landmass were compensated, there are still settlements here and there within the University.

Work on the permanent site commenced immediately the City Campus was made ready for academic activities around 1975/1976. Reputable foreign and indigenous companies were engaged for the development of Academic Core Area. Three main components of contracts awarded by the Galadanci administration were the faculty of Arts complex, faculty of science complex and Convocation Square, large hall auditorium, 13 blocks of students' hostel, staff quarters at areas 1E, 1W and junior staff quarters were on progress to completion by 1981, a year before the tenure of Galadanci came to an end. Other infrastructural facilities and level of completion at the year quoted above as indicated in the following table:

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S/N	Structure	% Stage of Completion
1	Faculty of Arts	75.0
2	Large Hall Auditorium	35.0
3	Language Laboratory	5.0
4	13 Blocks of Hostel	10.0
5	Cafeteria	10.0
6	Convocation Theatre	95.0
7	Robbing Room	80.0
8	Maintenance Base	45.0
9	Area 1W Staff Quarters	30.0
10	Junior Staff Quarters	100.0
11	Power House	90.0
12	Water Pump Room	80.0
13	Water Distribution Facilities	35.0
14.	Electrical Structures	35.0
15	Road Network	45.00
16.	Metrological Station	5.0
17	University Farm	10.0
	Average	46.0

Source: Dept. of Works & Services, 1992

The above table, copied from 'Usmanu Danfodiyo University at 40, the Journey So Far 1975-2015, gives glimpse of giant efforts made by the Galadanci administration to prepare ground for commencement of academic and administrative activities on the Main Campus of the University, especially with the expansion of admission quotas of existing and foundation programmes and introduction of new programmes looking at the limited spaces at the City Campus to accommodate the expansion. Therefore, some of structures that had been or are about to be completed were immediately put to use to ensure commencement of some faculties and programmes to the Main Campus. For example, Faculty of Arts and Islamic Studies complex that had been completed and which has three lecture theatres B09, A20, B20, some ten large Classroom with capacity of one hundred students each and eight smaller classes with capacity of fifty students, Galadanci administration moved some faculties to commence lectures on the Campus. Similarly, with the availability of adequate number of offices which made it possible for a Graduate Assistant to furnished office to himself, all staff of these faculties and departments were also moved to the Main Campus. Even though Vice

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Chancellor GALADANCI could not move his office to the section of Faculty of Arts and Islamic Studies, he however made the offices ready for his successor who moved in immediately after his appointment. The following table shows the faculties and departments that were moved to the Main Campus and made to use faculty of Arts and Islamic Studies complex.

S/N	Faculty	Departments
1.	Faculty of Agriculture	<ol style="list-style-type: none"> 1. Department of Agric. Economic & Extension 2. Department of Animal Science 3. Department of Crop Science 4. Soil Science 5. Department of Forestry and Fisheries 6. University Farm
2	Faculty of Arts and Islamic Studies	<ol style="list-style-type: none"> 1. Department of Arabic 2. Department of Modern European Languages 3. Department of Nigerian Languages 4. Department of History 5. Department of Islamic Studies
3	Faculty of Education and Extension Services	<ol style="list-style-type: none"> 1. Department of Education 2. Department of extension Services
4	Faculty of Law	<ol style="list-style-type: none"> 1. Department of Islamic Law 2. Department of Public Law and Jurisprudence 3. Department of Private and Business LAW
5	Faculty of Social Sciences	<ol style="list-style-type: none"> 1. Department of Economics and

and Administration

Management Studies

2. Department of Geography
 3. Department of political Science and Administration
 4. Department of Sociology
-

Source: 2nd and 3rd Convocations Order of Proceeding (1980 &1982)

Within the same period of movement of faculties and departments to the Main Campus, students' accommodation was also improvised to ease movements of most of the students who would be having lectures on Campus. Therefore, pending the completion of 13 blocks of students' hostel at the Hall of Residence area, some houses at Junior Staff Quarters were used to accommodate the students and buses were made available for shuttle between the quarters and academic area. Other support services to make staff and students' stay worthwhile like electricity, water, access road (from Illela gate) and internal roads were almost made readily available at the time of movement. By the second convocation ceremony, the NTA-Kwalkwalawa road was ready for use. A lot of efforts had gone into its completion along with its two bridges. The road is one of the landmark achievements of Galadanci. Except for the flood of 2010 which washed away the two embankments of Kwalkwalawa bridge, the road remained solid despite constant use for close to five decades.

Another feat recorded by the Galadanci administration was holding the first, second and third convocations on the Main Campus at the Convocation Theatre; the first convocation was organised for the installation of the Chancellor, while the second and third were for the award of degrees and prizes. At these convocations, the first civilian President, Alhaji Shehu Usman Aliyu Shagari was present including other dignitaries from across Nigeria.

The Staff Housing Estates

The two senior staff housing areas, Area 1E and Area IW initiated by the Galadanci administration remain to today the only means of accommodation for staff on the Main Campus of the University. In fact, there has not been any increase in staff housing on the Campus since then. Earlier, a large parcel of land was acquired at the Runjin Samo Area in Sokoto by the University for development of staff houses. Two estates were successfully developed; Alhaji Alhaji and Alagoa estates respectively. These estates were used to housed most of the expatriate staff, both academic and non-teaching, and senior Nigerian staff. Jumu'ah Masjid (Hassan Dan Mu'azu Mosque) and Islamiyyah

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school were built on the remaining unused land because of the inability of the subsequent administrations to utilize it for staff housing. In addition, Galadanci administration purchased houses within the Sokoto metropolis to augment housing needs of its staff at different locations such as Dange and Shuni roads. The houses are still in use and occupied by staff of the University.

Academic Programmes and Student Enrolment

The University, at inception, started big by introducing seven faculties covering agriculture, arts, medicine and surgery, science, and social sciences. It provided each faculty with adequate departments to start with in line with academic programmes currently found in universities within and outside Nigeria. The following table provides faculties, departments programmes.

S/N	Faculty	Departments	
1	College of Health Sciences	1. Department of Anatomy 2. Department of Physiology 3. Department of Pathology 4. Department of Community Health 5. School of Nursing	MBBS
2	Faculty of Agriculture	7. Department of Agric. Economic & Extension 8. Department of Animal Science 9. Department of Crop Science 10. Soil Science 11. Department of Forestry and Fisheries 12. University Farm	BSc Agriculture
3	Faculty of Arts and Islamic Studies	6. Department of Arabic 7. Department of Modern European Languages 8. Department of Nigerian Languages 9. Department of History 10. Department of Islamic Studies	B.A. Arabic B.A Eng, B.A French B.A Hausa B.A History B.A Islamic Studies
4	Faculty of Education and Extension Services	3. Department of Education 4. Department of extension Services	B.A Ed Education

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(Formerly University Of Sokoto) By Prof. Ja'far Makau Kaura*

5.	Faculty of Law	of	4. Department of Islamic Law 5. Department of Public Law and Jurisprudence 6. Department of Private and Business LAW	LLB
6	Faculty of Science	of	1. Department of Biological Sciences 2. Department Biochemistry 3. Department of Chemistry 4. Department of Mathematics 5. Department Physics	BSc Botany, BSc Zoology, BSc Biology BSc Biochemistry BSc Chemistry BSc Math, BSc Statistics BSc Physics
7	Faculty of Social Sciences and Administration	of	5. Department of Economics and Management Studies 6. Department of Geography 7. Department of political Science and Administration 8. Department of Sociology	BSc Economics, BSc Management BSc Geography BSc Pol. Sc BSc Sociology

Source: 2nd and 3rd Convocations Order of Proceeding (1980 &1982)

In addition to the above faculties, the University received approval to establish Faculty of Veterinary Medicine in 1980. However, the Faculty can only come on board in 1984/85 academic session.

Galadanci must have been happy to see some of his students graduating during two convocations he organised as a sitting Vice Chancellor. In the second convocation the following faculties presented their graduands from across their departments for conferment of degrees: Arts and Islamic Studies 19; Education 27; Science 8; and Social Sciences and Administration 18. Two graduands graduated with First Class from Faculties of Arts and Islamic Studies, and Education respectively. During the third convocation ceremony, which was the last to be organized by GALADANCI as the Vice Chancellor, the following graduands received their various degrees: Arts and Islamic Studies 14; Education 27; Law 1; and Social Sciences and Administration 25. It should be noted that Faculty of Law graduated its first student during this convocation. The Law faculty started as a department under Faculty of Arts and Islamic Studies at the inception of the University, hence the graduation of its student during the Third convocation. However, College of Health Sciences and Faculty of Agriculture could not graduate candidates during the tenure of Galadanci because of the duration of their programmes, though he took the credit of establishing them.

Student admission is generally low in new universities. The same problem affected University of Sokoto at inception. In fact, from discussions with one of the pioneer students, he revealed that, Galadanci as the Vice Chancellor had to persuade the Sokoto State Government to allow its NCE and Diploma graduates who were yet to offset their bonds to enrol into the different programmes of the University in his attempt to get students for the University. Similarly, he also sought for and got assistance from the state government to send Arabic students to the Islamic Republic of the Sudan for an immersion programme, the type that is being run by Nigeria Arabic Language Village, at Ngala in Borno state. He also started Pre-degree programme in Arts, Social Sciences and Science side by side with degree programmes as feeder to the University. This of course, paid off as subsequent sessions witnessed increase in number of students, courtesy of the Pre-degree programmes.

Staff Recruitment and Development

By the time the University of Sokoto and its six sisters were established, there were few universities in Nigeria, with some of them having campuses in some locations. Unfortunately, this University did not inherit a campus and therefore, it started not only on a virgin land but also without inheriting a single staff either teaching or non-teaching. Therefore, the burden of recruiting suitable staff was squarely placed on the new Vice Chancellor. However, as a Provost of Abdullahi Bayero College/ Ahmadu Bello University (ABC/ABU), Kano before his appointment as Vice Chancellor, Galadanci used his acquaintance with many academic and administrative staff to invite some of them to come to Sokoto and assist in the foundation of this new University. It was through avenue that he brought some staff, both academic and non-teaching, from Bayero University (formerly ABC/ABU), Kano like Malam Abubakar Muhammad Ngaski who was the first staff to be appointed after the Vice Chancellor. Other staff who joined include Malam Abdullahi Mai Faringashi, and Dr A. A. Gwandu. He also brought some staff from Ahmadu Bello University, Zaria like Dr Ahmed Beita. In addition, GALADANCI used some of the staff who joined the University to help in attracting their colleagues and good students to join the University. For example, Professor Dejo Abdulrahman confirmed that his teacher Dr Ahmed Beita cajoled him into joining the University in his Inaugural Lecture he delivered.

In order to get adequate staffing for the programmes, Galadanci embarked on tour abroad to recruit staff in conjunction with National Universities Commission Liaison Offices in London, Canada and Washington. He succeeded in recruiting staff from Europe, Asia and Arabia as well as from neighbouring African countries. He also appointed some of the expatriate staff working in College of Education, Sokoto and State College of Arts and Science, Sokoto. Sabbatical and visiting lecturers from other universities were also appointed for departments without adequate staffing as well as

accepted NYSC posted-corps-members, who were later after their service retained and appointed. Similarly, promising young people with good performance were identified at convocation ceremonies of other universities and invited to take up appointment with the University. By the time Galadanci completed his tenure, the University had adequate qualified staff, some of whom are still in the service of the University.

Training for both academic and non-teaching staff was prioritised by the Galadanci administration. Staff were sent on training within and outside the country. However, with the down turn of the Nigerian economy, most of the staff were restricted to Nigerian universities for training, especially the Graduate Assistants recruited in 1982. Efforts were also made to retain staff through incentives such as housing and car loans, and house accommodation.

Administration

Galadanci has been a tested administrator. He had headed institutions, both secondary and tertiary before his appointment as Vice Chancellor of University of Sokoto. Therefore, he brought along with him considerable wealth of experience on assumption of duty as the Vice Chancellor. He prioritised competence and considered seniority and experience in his appointments. His administration, at the Principal Officers' level, reflected the country Nigeria. His two Deputies Vice Chancellor, Academic and Administration, were of Igbo and Hausa extraction respectively. The Registrar was a Yoruba while the Bursar and Librarian were Hausa and Yoruba. The provost and deans of faculties were all expatriates, while heads of departments were similarly expatriates with the exception of Islamic Studies, Hausa and Political Science and Administration headed by A.A Gwandu, A. M Dogo and J. E Okolo respectively. In fact, the University functioned in the most ideal way because of the calibre of people manning different offices. Consideration for, as indicated earlier, appointment into offices was purely based on competence and experience, and not on racial, tribal, regional or religious considerations. Therefore, by the time Galadanci completed his tenure, he handed over a stable and result-oriented administration to his successor. Those elements that made his administration are still considered in appointments within the University. That may account for the reason why staff feel at home in Usmanu Danfodiyo university more than their colleagues in other universities. That may also explain why there is peace in this University compared to other universities in the country.

Conclusion

This piece attempted to trace some legacies left behind at Usmanu Danfodiyo University by Professor Shehu Ahmad Sa'id Galadanci who served as the Vice

Chancellor from 1975 to 1982. His administration witnessed tremendous achievements as a result of his experience as an education administrator and the good will he received from the staff he worked with. He developed the City Campus almost from the scratch and set sound foundation for the development of the Main Campus. Before his departure, he made sure that some faculties had moved to the Main Campus and also organised three convocation ceremonies to show case the achievements of the University.

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Personal Experience

Most of the interviews I conducted were meant to confirm the information I had on the subject. I was among the second batch of students admitted into the University and all my studies were carried out at the City Campus of the University. I was also privileged to be recruited as a Graduate Assistant in 1982 by the administration of Galadanci, and have remained in the University service to date.

Visionary And Inclusive Leadership: The Professor S.A.S Galadanci Model
By Salisu Ahmad Yakasai, FLAN

**VISIONARY AND INCLUSIVE LEADERSHIP: THE
PROFESSOR S.A.S GALADANCI MODEL**

By

Salisu Ahmad Yakasai, FLAN

Department of Nigerian Languages

Faculty of Arts

Usmanu Danfodiyo University Sokoto

syakasai2013@gmail.com (+234) 08035073537

ABSTRACT

This Festschrift paper aims to celebrate Prof. Galadanci's achievements and legacy as an exemplary leader in the university, while also providing insights and lessons for future leaders in higher education. The paper begins by highlighting the importance of effective leadership in higher education, particularly in universities. It then introduces Prof. Galadanci as an exemplary leader who has made significant contributions to the university system. The section on leadership, philosophy and style examines Prof. Galadanci's accountability and inclusivity. It also discusses his ability to inspire and motivate others, foster collaboration and teamwork, and promote a culture of excellence. This is followed by the section on achievements and impact. This section showcases Prof. Galadanci's achievements and impact as a leader in the university. It highlights his role in promoting academic excellence, research, and innovation, as well as his efforts to improve student welfare, staff development, and community engagement. The next section is on lessons and legacy. The section reflects the lessons that can be learned from Prof. Galadanci's leadership experience and explores his legacy in the university. It also discusses the implications of his leadership model for higher education. The paper concludes by emphasizing the significance of Prof. Galadanci's leadership in the university and his contributions to the development of higher education. It also reiterates the importance of exemplary leadership in transforming universities and promoting academic excellence.

Introduction

I must begin my presentation by making a very quick statement on the concept of development via the instrumentality of education. Development is a multi-dimensional process involving changes in structures, institutions and attitudes. It is mainly concerned with the mobilization and utilization of the social resources for the betterment of all members of the society. According to Rodney (1974), it implies an increasing capacity to regulate both internal and external relationships.

On the other hand, education is the acquisition of knowledge and skills that would enable one to give his own contributions towards developing a self-independent society. It aims at producing well-disciplined, highly skillful and responsible human beings who are well aware of their rights and how to claim them without affecting other people's rights. It is about culture sustenance and reproduction, about value- formation, orientation and regeneration. It is about creating the basis for self-generating and self-sustaining development, predicted on an appropriately defined societal value-orientation. Education is a complex process of setting the context for societal self-definition and reproduction (Jega, 1997).

On the relationship between education and development, education by itself can't bring development. Therefore, when looking at theories, factors that bring development are natural resource, land mass, water, etc. Of all these factors, the most Important determinant is human resource. For human development, there must be training enhanced by way of education, and experience, through change in attitudes and behaviors, and a determination to accept change, all these are by way of education. In a nutshell economic, political and social development all rely on education.

Education plays a significant role in personality development; such as job creation, industries, teaching in higher institutions of learning and all aspects of development. Education has direct link to development in terms of planning and research. This shows that, education is concerned, with change in human development which can contribute to individual fulfillment and the progress of society.

The primary goal of education must be to 'develop in an individual all the perfection of which he is capable' of and thereby cultivate all his latent abilities. The development of the human capacity inherent in each individual

will be more than ever necessary if a society is to survive and be able to face the challenges of the future and to fashion this future in accordance with freely discussed social objectives. Therefore, education should not strive to produce an accumulation of disjointed knowledge but rather to develop an individual's ability to grasp reality, by which to deal with problems in an empirical and systematic way. What is more important than the transmission of information and knowledge is the development of each individual's ability to think, understand, criticize, invent and initiate. Education needs to concern itself with developing amongst individuals a new capacity to be free and responsible.

1.0 A Cursory Glance at University of Sokoto Under the Pioneer Vice Chancellor

I was an undergraduate arts student (who later got employed as a Graduate Assistant and rose to the position of a full Professor), during the tenure of Prof. GALADANCI, and had the opportunity to witness the transformation of the University of Sokoto. His leadership style was so glaring through his eloquent speeches and elegant mode of dressing. I recall how he taught my colleagues who read Arabic, despite his schedules as Vice Chancellor.

The Usmanu Danfodiyo University Sokoto (formerly University of Sokoto until the change of name in 1988), was one of the four second generation universities established in 1975 by the Federal Government of Nigeria. At that time, three University Colleges were also upgraded and became full-pledged universities. These seven universities became popularly known as "Seven Sisters" or "Second Generation Universities". These are: the University of Sokoto (renamed in 1988 as Usmanu Danfodiyo University, Sokoto); the University of Maiduguri; the University of Port Harcourt; Bayero University, Kano; University of Calabar; University of Jos and University of Ilorin.

The University of Sokoto was unique in the sense that of all the second generation universities, it was the only one that started from the scratch. In fact, by the time the pioneer Vice Chancellor (Prof. Galadanci) was appointed, the University was no more than a concept or an idea; unlike the other six "Sisters" which had been Colleges of older Universities, or had inherited physical structures from where they started to operate. During its first convocation ceremony held on 22nd November, 1980, the University graduated its first set of students made a total of seventy-two students.

During the time of Prof. GALADANCI, the University started to function at a temporary site, now referred to as the City Campus. Student enrolment into the University started in October, 1977 in the Faculties of Arts and Islamic Studies, Social Sciences, Education and Extension Services and Science. The actual teaching began on 20th October, 1977, with ninety three undergraduate students and one hundred and two students enrolled into pre-degree program. The movement to the Main Campus (Permanent Site) began in 1982. The University, at its inception started with only four Faculties: Arts and Islamic Studies, Social Sciences, Education and Extension Services and Science. By 1985, the number of Faculties increased to eight with the establishment of the College of Health Sciences (CHS), the Faculties of Law, Agriculture and Veterinary Medicine.

The Postgraduate School was also established earlier in 1983. The Faculties of Management Sciences and Pharmaceutical Sciences were established in 2002 and 2007 respectively, as well as the School of Medical Laboratory Science in 2002. Subsequently (in phases), five Faculties were established in the CHS, viz: The Faculties of Clinical Science, Faculty of Basic Medical Science, the Faculty of Basic Clinical Sciences, the Faculty of Dentistry and the Faculty of Allied Health Sciences. The Faculty of Engineering was also established in 2016. Currently (2025), the University has a total of 16 Faculties, a Postgraduate School, School of Medical Laboratory Science, the School of Public Health, Six Research Centres, three Research Institutes, Central Research Laboratories and a number of other academic and administrative units.

The University staff strength is put at over three thousand (3000) while students' enrollment has continued to increase over the years from 200 at inception to about 25,000 as at 2018. Increasingly, the University's student enrollment is cosmopolitan in nature – every state of the Federation (including FCT) is represented at both levels. There is also a handful of foreign students.

2.0 Leadership Philosophy and Style

Prof. Galadanci's leadership philosophy was rooted in his commitment to academic excellence, inclusivity, and community engagement. At the University of Sokoto (now Usmanu Danfodiyo University Sokoto), he fostered a culture of transparency, accountability, and teamwork. His leadership style was characterized by collaborative approach, strategic thinking and empowerment. Collaborative approach is a leadership style that emphasizes

working together with others, sharing ideas and building on each other's strengths to achieve common goals. In this regard, Prof. Galadanci worked closely with faculties, staff, and students to achieve common goals. In other words, he fostered teamwork, promoted diverse perspectives and built trust and relationships.

Strategic thinking is the ability to analyze complex situations, identify opportunities and challenges, and develop plans to achieve long-term goals and objectives. Using this strategy, Prof. Galadanci developed and implemented visionary plans to drive the university's growth and development. In so doing, he provided direction (a clear vision and strategy for the university), informed decision-making (that aligned with the university's goals and objectives) and encouraged innovation, hence driving growth and improvement.

On the other hand, empowerment is the process of giving individuals or team the authority, autonomy, and resources to take ownership of their work, make decisions, and contribute to the organization's success. Prof. Galadanci encouraged and supported his team members (Deputy Vice Chancellors, Registrar, Director of Works and Bursar) to take ownership of their work and make decisions. Using this strategy, Prof. Galadanci developed talent (gave individuals the autonomy and resources to develop their skills and expertise), increased motivation (empowered individuals to take ownership of their work, leading to increased motivation and engagement), and fostered accountability (encouraged individuals to take responsibility for their actions and decisions).

The benefits of these strategies in a university setting (as demonstrated by Prof. Galadanci), can never be over emphasized. While collaborative approach and strategic thinking brought about improved decision-making (led to more informed decision-making), empowerment and strategic thinking brought about increased innovation (fostered a culture of innovation and experimentation). Collaborative approach and empowerment enhanced student experience (lead to a more supportive and also inclusive learning environment). Strategic thinking and empowerment brought about better resource allocation (enabled more effective resource allocation and utilization).

4.0 Achievements and Impact

Transforming the University of Sokoto (now Usmanu Danfodiyo University, Sokoto), brought about achievements and impact. During Prof. Galadanci's tenure as the Vice chancellor, numerous milestones were achieved, including:

infrastructure development, academic programs, staff development and community engagement. He oversaw the construction of new buildings (especially at the Permanent Site of the University), renovation of existing facilities (especially at the City Campus which housed the early stage of the commencement of the university), and upgraded of infrastructure.

On the academic programs, he introduced new academic programs, expanded existing ones, and strengthened research activities. On staff development, Prof. GALADANCI implemented staff training and development programs to enhance their skills and capacities. Almost all academic staffs were trained overseas for their postgraduate (MA/PHD) programs. He also introduced the 'catch them young' policy, where the graduates of the university (with good results), were absorbed into the lecturing profession. All the beneficiaries of such policy are now professors in their respective areas of specialization. This was followed by community engagement, where he fostered partnerships with local communities, industries, and organizations to help promote the university's outreach and engagement.

5.0 Lessons and Legacy

The lessons and legacy of Prof. Galadanci's tenure entails sustaining excellence and driving innovation. His leadership at University of Sokoto offers valuable lessons for future leaders including the importance of teamwork, strategic planning, empowerment, accountability and legacy of excellence. While collaboration and teamwork are essential for achieving common goals, strategic planning helped in developing and implementing visionary plans that drove growth and development. On empowerment and accountability, empowering team members and holding them accountable fostered a culture of excellence. In short, Prof. Galadanci's leadership had left a lasting legacy of excellence at the University of Sokoto, inspiring future generations of leaders and scholars.

6.0 A Tribute to a Visionary Leader

Prof. Galadanci's leadership at the University of Sokoto has been truly transformative. His commitment to academic excellence, inclusivity, and community engagement had inspired countless students, faculties, and staffs. As we celebrate his achievements, we honor his legacy and express our deepest gratitude for his leadership and inspiration, and wish him continued success and fulfillment in his future endeavors.

7.0 Conclusion

In conclusion, it is clear that education is a factor in Nigeria and Africa's development, and that education and development are complementary i.e. one cannot do without the other. Thus, the paper argued that if adequate policies are taken, it will lead to positive development, educationally, politically and socially. In short, education has direct link to development. The paper also emphasized the significance of Prof. Galadanci's leadership in the University, and his contributions to the development of higher education in Africa. It also reiterated the importance of exemplary leadership in transforming universities and promoting academic excellence.

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Islam, Language and Religion
By Professor Mukhtar A. Yusuf

ISLAM, LANGUAGE AND RELIGION

Professor Mukhtar A. Yusuf

Department of Linguistics and translation Studies,

Bayero University Kano,

P. M. B. 3011, Kano

mayusuf.lin@buk.edu.ng GSM: 08037009029

Being A Festschrift in Honor of Professor Emeritus (*Murshid*) Shehu Ahmad
Said Galadanci, Usmanu Danfodiyo University, Sokoto, 2025

Abstract

The relationship between Islam, language and religion is deeply interwoven, shaping how faith is expressed, understood and transmitted. This paper explores the role of language in Islam by examining the origin of language, the origin of mankind and Islam as the real religion of mankind. In Islam, language plays a central theological, social and cultural role with the Qur'an regarded not merely as a medium of communication but as an inseparable part of divine revelation. Unlike many other religions, Islam maintains a strong link between sacred meaning and linguistic form.

Keywords: Islam, language, religion, Qur'an and mankind.

Introduction

There has been widespread speculations and researches on the origin of language, the origin of mankind and Islam as a religion. Early philosophers, anthropologists and scientists were engaged in these subject matters proposing evolutionary development, man-made invention and divine origin. It was believed that if one knew how, when and where language arose, perhaps one would know the origin of mankind (Fromkin & Rodman. 1973:15).

Mankind is a complex of four main interrelated components – the body or the living body, the social nature, the soul and the mind. Accordingly, the life of mankind becomes a group of actions and functions that accomplish needs deduced from these four components or elements, hence the activities and functions of mankind fall into four main groups: physiological, social, psychological and intellectual. The physiological is concerned with the body to fulfill the primary needs such as nutritional and other physical needs. The social nature organizes the relations derived from the life in the society. The system of marriage, divorce and inheritance are brought by Islam in order to

keep a modest relation in the society. The third element is the psychological need which is related to mental, emotional and spiritual nature of mankind. Lastly, the soul and the mind become the most integrated component, the most supreme of all what Allah created as indicated in *Surat al-Tin* (The Fig). This is where Allah says:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾﴾ التين: ٤

Indeed, We created man in the best of form (or stature). (Qur'an 95:4)

The Origin of language

The origin of language refers to how human beings first develop the ability to use structured systems of speech and later writing or symbols. It is one of the deepest questions in linguistics, religion, anthropology, psychology and philosophy. For centuries, there was widespread proposals, speculations, theories and conferences on the origin of language. The origin of language is related to the origin of mankind and that language and thought are inseparable. The 19th century philosophers proposed theories such as Bow-wow theory, Pooh-phooh theory, Ding-dong theory etc., which were later discredited for lack of intellectual and scientific evidence (Yahaya,1999).

According to the Egyptians, the creator of speech was the god Thoth. To the Babylonians, it was the god Nabu who was the creator of speech but to Hindus, Brahma was the creator of the universe and his wife Sarasvati was the language giver (Fromkin & Rodman, 1978). However, according to the divine origin in the Bible, the Genesis (2:19) states that:

And out of the ground, the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them and whatsoever Adam called every living creature, that was the name thereof”
(Genesis, 2:19)

In similar verses of the Glorious Qur'an, Allah, the Almighty says:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا

عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَادُمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا
أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ
وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾ البقرة: ٣١ - ٣٣

And He taught Adam all the names. Then He presented them to the angels and said, inform Me of the names of these, if you are truthful. They said ‘Glory be to You, we have no knowledge except what you have taught us. Verily, it is you, the All Knower, the All Wise’ ‘He said, ‘O Adam, inform them of their names. And when he had informed them of their names, He said, did I not tell you that I know the unseen in the heavens and the earth? And I know what you reveal and what you have been concealed? (Qur’an 2:31-33)

The verses above show Adam’s (or mankind) special knowledge and capacity. This illustrates humanity’s unique ability to acquire, categorize and apply knowledge. It also establishes humanity’s potential superiority over and above other creatures, not through power but through knowledge and intellect. Also, these verses teach us that knowledge ultimately comes from Allah. And that pride in knowledge is misplaced unless it leads to total submission to Allah.

It has been proved that there is no conflict between Islam and any scientific evidence, theory or findings. In fact, Islam can guide science by adding revelation to some of the traditional scientific approach. There exist statements in the Qur’an proved to be valid, which support knowledge. For instance, Chomsky (1972:102) posits language as a mirror of the mind – that is understanding of how the human mind produces and processes language. Linguistically, this can be referred to as language acquisition (see: Yusuf, 2017). The term Language Acquisition Device was introduced to refer to a model of language learning in which the infant (mankind) is credited with an innate capacity to acquire any language (Crystal, 2008).

In Chomsky’s view, there are two parallel interrelated goals in the study of language, that is, a Theory of Language and a Theory of Language Acquisition. Radford (1981:11) elaborates that any adequate theory of language must provide answer to questions such as the following:

- What is language?

- What is that you know when you know a language?
- What are the essential characteristics of natural languages which differentiate them from other forms of communication?
- Do languages differ from each other in unpredictable ways or do they all share certain, common, universal properties?

It can clearly be argued that the Qur'an is in conformity with the theory of universal grammar, which asserts that all known (human) languages rests on the same basic principles and children are born with knowledge of these principles. Universal grammar is thought to be a substructure of rules or properties common to all languages. Different languages may have different phonology, morphology and syntax but the defining characteristics of natural human languages are alike. That is, they share certain common universal properties. However, there are parametric variations (e.g. Null subject parameter, Head-position parameter, Wh-parameter etc.) across languages.

On the creation of mankind, the Almighty Allah says:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسَكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾ الْحَجَرَات: ١٣

O Mankind! We have created you from a single (pair) of a male and a female and made you into nations and tribes that you may know one another. Indeed, the noblest (honorable) of you in the sight of Allah is that who is best in conduct and best in good deeds. Indeed, Allah is All-Knowing, All-aware. (Qur'an 49:13)

The verse above addresses all humanity, not only Muslims. It reminds people that all humanity descends from the same origin – Adam and Eve, and that no race, tribe, or nation is inherently superior by birth. The purpose of this diversity is *ta'aruf* (mutual recognition and cooperation), not arrogance or division. This is in contrast of the theory of evolution proposed in the mid-19th century by Charles Darwin. The Darwin Theory provided enormous support for materialism, which denies the existence of God, religion and the spiritual life. Yahaya (1999) argued that evolution never actually happened. He claimed that evolutionists distort certain biological phenomena and lacks any scientific foundation and observation.

Islam: The Real Religion of Mankind

After Adam and Eve were created, they were expelled from the Garden of Eden to start a new earthly life. Gradually, Allah revealed *al-Din* (i.e. Islam) to His Prophets and Messengers successively. It was the will of Allah to reveal the religion according to the circumstances and needs of mankind, which differed from time to time. First, Allah revealed *al-Din* (Islam) to Prophet Abraham (PBUH) as indicated in Glorious Qur'an, where Allah says:

﴿وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صَدِيقًا نَبِيًّا ﴿٤١﴾﴾ مريم: ٤١

And (also), mention in the Book (Qur'an), the story of Abraham. (Qur'an 19:41) When people forgot the laws of relations between themselves, He then revealed the *Al-Taurah* (Old Testament) upon Prophet Moses (PBUH), as mentioned in the verse, where Allah says:

﴿وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥١﴾﴾ مريم: ٥١

And mention in the Book (Quran) is the story of Moses. Verily, He was chosen, and he was an apostle (and) a prophet. (Qur'an 19:51)

Again, when people forgot the relations between Man and his Creator – becoming materialistic and killing one another- Allah revealed *Al-Injil* (The New Testament) to Prophet Jesus (Isa- *Alaih al-Salam*), as mentioned in the Qur'an, where Allah says:

﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا

الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ ﴿١٧١﴾ النساء: ١٧١

O people of the scripture! Do not exceed the limit in your religion, nor say to ought but the truth, the Messiah Jesus, son of Mary, was (no more than) an apostle of Allah ...' (Qur'an 4:171)

When the words of Allah were rejected and deformed by Jews and Christians, and idol worshipping and conflict spreading between tribes and nations, Allah sent and revealed the Glorious Qur'an to His chosen Prophet and Messenger, Muhammad (PBUH), to preach and guide the whole mankind (refer to Mahmud, 1965, Calverley, 1974, Abdalati, 1977, Ibrahim, 1997 for details).

The Biblical prophesies on the advent of Prophet Muhammad (PBUH) are evidence of the truth of Islam for people of understanding. Deuteronomy (18-18-19) says:

I will raise up for them a prophet like you from among their brothers, I will put My words in his mouth, and he will tell them everything I command him. If anyone does not listen to My words that the prophet speaks on My name, I Myself will call him to account.

From the Deuteronomy (18-19) above, we can conclude that Prophet Muhammad (PBUH) must be like Prophet Musa coming from Ishmaelite and the Book (Al-Qur'an) will be revealed to him to preach to the whole mankind. Allah in Glorious Qur'an has confirmed that He has chosen and perfected Islam to be the real religion, as indicated in the verse below:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ
دِينًا الْمائدة: ٣

Today, I have perfected for you your religion completed My favor upon you, and chosen for you Islam as your religion.
(Qur'an 5:3)

Summary

In Islam, language plays a central theological, social and cultural role. The Qur'an is regarded not merely as a medium of communication but as an inseparable part of divine revelation between sacred meaning and linguistic form. Arabic is not simply a medium for the Qur'an but an essential component of revelation itself evaluating language to a divine status. Linguistically, Arabic language was chosen to be the language of the Qur'an because of its clarity, precision, grammatical structure and rhetorical beauty. Likewise, Islam is chosen to be the real and perfected religion spiritually, morally and intellectually.

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**PHASES IN THE LIFE OF A SCHOLAR: THE
INTELLECTUAL JOURNEY OF PROFESSOR SAS
GALADANCI**

By

Bashir S. Galadanci
Department of Software Engineering
Bayero University, Kano

Abstract

Prof. Shehu Ahmed Said Galadanci's illustrious academic and religious career spans over five decades, marked by remarkable contributions to Arabic and Islamic Studies, university education, national appointments and religious leadership. From his early years as a teacher of Arabic and Islamic Studies to his appointment as the founding Vice Chancellor of University of Sokoto, later Usmanu Danfodiyo University, Sokoto to his position as the Nigerian Ambassador to Saudi Arabia, and later as the Murshid (Chief Imam) of the National Mosque, Abuja, Prof. Galadanci's journey reflects a dynamic and evolving scholarly trajectory. This paper seeks to examine the phases of his academic life, identifying the defining features, central ideas, and intellectual positions that characterize each stage—from his formative years through to his mature scholarship. Particular attention will be paid to how his ideas evolved over time, highlighting areas of continuity and transformation. The paper will try to determine whether Prof. Galadanci's intellectual development aligns with broader patterns within the academic and religious scholarship of his generation.

1. Introduction

The life of a scholar is rarely linear. It often unfolds in discernible phases shaped by personal growth, historical context, institutional affiliations, and changing intellectual climates. This is particularly true for scholars whose careers span several decades, encompassing teaching, research, public service, and religious leadership. Prof. Shehu Ahmed Said Galadanci stands as a quintessential example of such a multifaceted intellectual journey. A renowned

Nigerian academic and religious leader, his contributions over more than fifty years have left an indelible mark on Arabic and Islamic Studies, higher education development, and national religious life in Nigeria.

Born into a tradition of Islamic learning, Prof. Galadanci's academic and spiritual trajectory has taken him from the classroom as a teacher of Arabic and Islamic Studies to the apex of university administration as the founding Vice Chancellor of University of Sokoto (and later Usmanu Danfodiyo University, Sokoto). His service extended beyond academia into international diplomacy as Nigeria's Ambassador to Saudi Arabia, then a National Commissioner at the Independent National Electoral Commission (INEC) and later into religious leadership as the Murshid (Chief Imam) of the National Mosque, Abuja. Each of these roles reflects a significant phase in his intellectual and spiritual evolution.

This paper seeks to trace the phases of Prof. Galadanci's scholarly life, with the aim of identifying the defining characteristics of each stage, examining the central themes and intellectual orientations that marked his thinking, and highlighting how these ideas developed or transformed over time. In doing so, it aims to offer insight into the dynamic nature of scholarly identity and the interweaving of academic, religious, and public responsibilities. Additionally, a comparative lens will be applied to situate Prof. Galadanci's intellectual journey within the broader trajectory of contemporary scholars of his generation, exploring whether his experience aligns with the broader patterns in the evolution of Muslim intellectuals in postcolonial West Africa.

By studying the intellectual development of Prof. SAS Galadanci, this paper contributes to the growing body of scholarship on Muslim intellectual history in Africa and offers a case study in how personal conviction, institutional duty, and national service can shape the thought and legacy of a scholar.

2. Methodology

This paper adopts a **qualitative, interpretive approach** rooted in biographical analysis and intellectual history. It seeks to trace and analyze the evolving phases of Prof. SAS Galadanci's scholarly life by examining the development of his thought, institutional roles, and public engagements over a span of more than five decades. Given the multifaceted nature of his contributions—as an

academic, diplomat, and religious leader—a thematic and chronological framework has been employed to organize the analysis into coherent phases.

The primary sources for this study include:

- **Published works** by Prof. Galadanci, including academic papers, books, translations, lectures, and public addresses;
- **Public sermons and speeches**, particularly those delivered during his tenure as Murshid of the National Mosque, Abuja;
- **Testimonies and reflections** from students, colleagues, and scholars who interacted with him across different stages of his career.

The analysis is structured into four distinct phases that emerged inductively from the data: formative scholarship, academic consolidation, national engagement, and spiritual leadership. Within each phase, the paper identifies defining features, major themes, and shifts in tone or orientation.

Finally, a **comparative dimension** has been included to evaluate Prof. Galadanci's intellectual path alongside that of other prominent Muslim scholars of his generation. This comparative analysis is not exhaustive, but rather illustrative, helping to locate the uniqueness and commonality of his experience within the wider landscape of contemporary West African Islamic scholarship.

This methodology allows for a holistic understanding of Prof. Galadanci's contributions, not merely as isolated academic outputs, but as part of an integrated intellectual, spiritual, and civic trajectory.

3. His Intellectual Journey

This section of the paper traces Prof. Galadanci's intellectual journey from the early formative phase as a teacher, through the period of academic consolidation and national engagement, to his emergence as a spiritual leader.¹

¹ Prof S.A.S Galadanci's Intellectual Journey is largely derived from an unpublished biography titled "A Life of Scholarship and Service: A Biography of Prof. Shehu Ahmed Sa'id Galadanci"

3.1 Early Formative Phase: Foundations of Scholarship

The early phase of Prof. Galadanci's intellectual journey is rooted in a strong foundation of both traditional Islamic learning and formal academic training. Born into a scholarly family in Kano, a historic center of Islamic learning in West Africa, he was exposed from an early age to Qur'anic memorization, Arabic grammar, and classical Islamic sciences under the tutelage of local scholars. This early immersion in the Islamic intellectual tradition cultivated in him a deep appreciation for the Arabic language and the Islamic heritage it embodied a passion that would shape the rest of his academic career.

Prof. Galadanci's pursuit of knowledge soon took him beyond traditional circles into modern academic institutions, beginning with his formal studies at the Judicial School and then the Law School (later renamed School for Arabic Studies (SAS), Kano). He was among the pioneering generation of Northern Nigerian Muslims who bridged the gap between Islamic and Western-style education. His academic journey continued at the Bahtr er-Ruda Institute of Education, Sudan, where he obtained a Diploma in Education and then London University, where he earned his B.A. (Arabic) and later a Ph.D. from the University of Cairo. These experiences provided him not only with linguistic and analytical tools but also with exposure to diverse intellectual traditions, enabling him to approach Islamic scholarship with both critical depth and cultural authenticity.

During this formative phase, his intellectual output focused on textual analysis, Arabic linguistics, and the classical Islamic sciences, especially *tafsir*, *hadith*, and *fiqh*. His teaching career also began in this period, first as a secondary school teacher and later as a lecturer in higher institutions. He became known for his clarity of thought, mastery of Arabic, and commitment to educational excellence. Early writings and lectures from this phase reflect a traditionalist orientation—grounded in the classical canon—but also a developing interest in modern pedagogical methods and curriculum reform.

Another defining feature of this phase was his role as a bridge-builder between Islamic heritage and the needs of a postcolonial Nigerian society. He understood the urgent necessity of reforming Islamic education to make it relevant in a modern, pluralistic national context, without compromising its

spiritual and intellectual integrity. This concern would continue to animate his scholarship in later years.

In summary, the early formative phase of Prof. Galadanci's career laid the intellectual and moral foundations of a life dedicated to the service of knowledge ('ilm), deeply rooted in Islamic tradition, yet open to critical engagement with modern realities. It was a period of grounding, identity formation, and intellectual direction-setting, which prepared him for greater leadership roles in subsequent phases.

3.2 Academic Consolidation Phase: Teaching and Thought Leadership

The second major phase in Prof. SAS Galadanci's intellectual journey can be described as a period of **academic consolidation and thought leadership**, during which his scholarly identity matured, his influence widened, and his contributions to knowledge production and institutional development became more pronounced. This phase, spanning his years at Abdullahi Bayero College (later, Bayero University, Kano), and more notably at Usmanu Danfodiyo University, Sokoto (UDUS), marked a transition from a promising young academic to an authoritative voice in Arabic and Islamic Studies and a leading figure in Nigerian higher education.

At Abdullahi Bayero College, Prof. Galadanci quickly distinguished himself as a scholar of profound erudition and a gifted teacher. His academic output during this period included scholarly articles, public lectures, and translations aimed at both scholarly and general audiences. He championed the rigorous study of Arabic not merely as a language but as a gateway to Islamic civilization, intellectual history, and cultural identity. His deep engagement with classical Arabic texts was combined with an emerging concern for educational reform and relevance in a postcolonial context.

His appointment as the **founding Vice Chancellor of University of Sokoto (later, Usmanu Danfodiyo University), Sokoto**, in 1975 represented both a personal milestone and a national recognition of his academic stature. Under his leadership, the university was envisioned not only as a centre for higher learning but also as a model for integrating Islamic values with modern academic disciplines. Prof. Galadanci was instrumental in establishing strong departments of Arabic and Islamic Studies, and in recruiting a generation of

scholars committed to academic excellence and ethical leadership in the University.

In terms of intellectual orientation, this phase witnessed a broader engagement with societal issues. Prof. Galadanci began to articulate positions on questions such as the role of Shari'ah in a secular state, the reform of Islamic education, and the need for moderation and unity within the Nigerian Muslim community. His scholarship moved beyond textual exegesis to encompass Islamic thoughts in relation to governance, pluralism, and national development.

Furthermore, his role in academic administration provided him with a unique platform to influence policy and shape curricula that reflected both the intellectual rigor of the Islamic tradition and the practical needs of a modern African society. His leadership style—marked by humility, discipline, and a deep sense of moral responsibility—set him apart as an academic leader committed to nurturing the next generation of scholars.

This period can thus be seen as the consolidation of his scholarly voice: intellectually grounded, socially responsive, and institutionally impactful. Prof. Galadanci was no longer just a transmitter of knowledge; he had become a *mufakkir* (thinker), shaping ideas, institutions, and public discourse.

3.3 National Engagement Phase: Scholar, Diplomat and Statesman

The next significant phase in the intellectual and professional life of Prof. S.A.S Galadanci is marked by his transition from the university campus to the national and international stage. This phase reflects his increasing engagement with the Nigerian state and the global Muslim world, particularly through his appointment as **Nigeria's Ambassador to the Kingdom of Saudi Arabia**. It is a period that illustrates how a scholar's intellectual trajectory can intersect with diplomacy, national service, and high-level public responsibility.

Prof. Galadanci's appointment as ambassador was both symbolic and strategic. Symbolic, in that it affirmed the state's recognition of the value of Islamic scholarship in international relations, particularly with a country as central to the Muslim world as Saudi Arabia. Strategic, in that it provided Nigeria with a representative who possessed both religious legitimacy and intellectual sophistication. As ambassador, Prof. Galadanci served not merely as a political

envoy but as a cultural and religious bridge between two important Muslim nations. His deep knowledge of Islamic tradition and fluency in Arabic allowed him to engage with Saudi religious and academic institutions on equal intellectual footing.

During this phase, his writings and public speeches took on a broader and more nuanced tone. While continuing to reflect his firm grounding in Islamic scholarship, they also displayed a heightened awareness of international Islamic currents, the challenges of global Muslim identity, and the need for intellectual diplomacy. He became a voice for moderation, dialogue, and strategic engagement—qualities essential in a global context often marked by religious misunderstanding and political tensions.

Back home, Prof. Galadanci's national visibility increased. He was frequently consulted on matters of religious affairs, Islamic education, and public policy. He contributed to national conversations on the implementation of Shari'ah, the role of Muslims in a multi-religious society, and the ethical responsibilities of leadership. Globally, Prof. Galadanci became a member of the International Islamic Fiqh Academy, Jeddah, Saudi Arabia representing Nigeria and participating in the formulation of *fatwas* affecting Muslims all over the world. In all these, he remained intellectually consistent—firm in principle, yet open to reasoned dialogue and compromise where necessary.

This phase also marks a subtle but important shift in his scholarship: from academic teaching and textual analysis toward **Islamic thought as a tool for public engagement and policy reflection**. His intellectual legacy thus began to extend beyond the academy into statecraft and diplomacy—an evolution that reflects a broader tradition within Islamic scholarship, where the scholar is not only a teacher but also a community guide and advisor to rulers.

In sum, this phase showcases Prof. Galadanci as a **scholar, diplomat and statesman**, whose intellectual authority extended into the highest echelons of national and international engagement. It reveals a continued expansion of his scholarly influence—from the lecture hall to the diplomatic table—while remaining rooted in the ethical and epistemological frameworks of Islamic knowledge.

3.4 Spiritual Leadership and Mature Reflections

The final and perhaps most reflective phase of Prof. SAS Galadanci's intellectual journey is marked by his appointment as the **Murshid (Chief Imam) of the National Mosque, Abuja**—a position of immense religious significance in Nigeria. This phase represents the culmination of decades of academic, diplomatic, and religious experience, allowing him to assume a role not only as a spiritual guide but also as a national moral voice. In this phase, Prof. Galadanci's scholarship reached a level of **maturity, synthesis, and spiritual depth** that harmonized learning, leadership, and lived wisdom.

As Murshid, Prof. Galadanci became a central figure in Nigeria's religious discourse, regularly delivering *khutbahs* (sermons), public lectures, and policy-relevant religious guidance. His messages were often characterized by a distinctive blend of **calm authority, moral clarity, and conciliatory wisdom**, addressing both elite policymakers and the broader Muslim public. He used the platform of the National Mosque to speak on critical national issues, including religious extremism, interfaith relations, corruption, peacebuilding, youth moral development, and the role of Islamic ethics in governance.

This phase of his scholarship reflects a deepened concern with **values-based leadership**, the moral regeneration of society, and the spiritual dimensions of public life. His intellectual style became more integrative and philosophical, moving beyond legalistic or linguistic analysis into broader reflections on *hikmah* (wisdom), *adl* (justice), and *rahmah* (compassion). He frequently emphasized the ethical core of Islam—its capacity to guide individuals and communities toward goodness, balance, and collective harmony.

Notably, Prof. Galadanci's later years show a more pronounced shift toward **internal unity within the Muslim ummah**. He consistently rejected sectarianism, harsh polemics, and ideological rigidity, instead calling for moderation (*wasatiyyah*), mutual respect, and constructive engagement between different Islamic groups and with adherents of other faiths.

His scholarly tone in this phase, while still rooted in rigorous Islamic learning, displayed the maturity of a sage—reflective, cautious in judgment, yet bold in defending truth and justice. The lectures and writings from this period often

carried the weight of a lifetime's experience: intellectually coherent, spiritually grounded, and ethically persuasive.

In summary, this final phase illustrates a **full flowering of his scholarship**—one that merged knowledge ('ilm), wisdom (hikmah), and guidance (irshād) into a coherent intellectual and spiritual legacy.

4. Intellectual Continuities and Transformations

The intellectual journey of Prof. SAS Galadanci, spanning over five decades and multiple roles, exhibits both remarkable consistency and meaningful evolution. While his foundational commitments to Islamic scholarship, Arabic language, educational reform, and moral leadership remained steady, the content, tone, and scope of his ideas transformed in response to changing contexts, responsibilities, and national challenges. This section analyzes the **intellectual continuities and transformations** across his over fifty years of scholarship.

At the core of Prof. Galadanci's intellectual life is a firm grounding in the Islamic tradition. From his earliest writings to his most recent sermons, certain themes consistently recur including commitment to the pristine principles of Islam, struggle for an integrated Islamic educational system that harmonizes traditional Islamic sciences with modern disciplines and efforts to promote Islam's constructive role in nation-building, moral development, and social justice.

Prof. Galadanci started as an Arabic and Islamic Studies teacher who eventually found himself within the walls of the university environment teaching the same subjects. This part of his intellectual life is best captured in his book "The Development of Arabic Language and Literature in Nigeria: From 1804 to 1966." This publication which is drawn largely from his PhD thesis submitted to the University of Cairo has become a university text book that is used all over the West African subcontinent. It covers the history of Islam and Arabic in South Saharan Africa, the Impact of Islam in the Spread of Arabic Language in Nigeria, the Development of Arabic Literature in the 19th and 20th Centuries and the Status of Arabic Language in Nigerian Universities.

Like other scholars of his time, Prof. Galadanci strongly believes that the Colonialists deliberately made efforts to weaken Islam in Nigeria by prioritizing Western education over Islamic education and making sure that Arabic Language was replaced by English Language. He states that:¹

“The Colonialists realized the importance of Arabic Language in the North, for it was the official language as we have explained before, and so they tried with all means possible to change it with their language. Thus, they made English the official language and by that all government offices other than the Shariah courts had to use English instead of Arabic. And this has been their custom. They have done this in all the countries that they entered.”

In another place, he further explains how the teaching of Arabic and Islamic Studies was relegated stating that:²

“The Government did not put any syllabus for these two languages (Arabic and Islamic Studies) as they had placed for other subjects and so every teacher taught what and how he liked. Thus, the teaching never went beyond the memorization of a few chapters of the Noble Qur’an and the recitation of some religious books with their translation into local languages. And this made students, in the given circumstances, to differentiate between these two subjects and the others”

Before long, Prof. Galadanci emerged as a university administrator first in Abdullahi Bayero College Kano and later as the first Vice-Chancellor of the University of Sokoto. His focus therefore changed from direct lecturing to the complex task of managing all the human, financial and other resources of the university and ensuring that the graduates being produced by the university were exactly what the country needed for its rapid socio-economic development among the league of nations in the world. Unfortunately, this was not an easy task in any university, given the multifarious educational problems that the country has been grappling with since Independence. Prof. Galadanci’s speeches during his university administration were always a reflection of his thoughts on how these problems could be addressed and how Nigerian

¹ This is a translation of a passage from Prof SAS Galadanci’s book titled “The Development of Arabic Language and Literature in Nigeria: From 1804 to 1966.”, Darul Ummah Publishing Company, Kano, pp. 80

² This is another passage from the same page of the book

universities could stand tall amongst their peers all over the world in the quality of teaching that they offered, in the excellence of research projects they pursued and in the quality of the graduates that they produced. Long after his tenure as the Vice-Chancellor of the University of Sokoto, during the Ahmadu Bello University (ABU) Zaria Golden (50th) Anniversary Convocation Lecture, in an earnest bid to objectively evaluate ABU's score card in its 50 years of existence, he asked the questions: ¹

“How have the graduates of ABU fared in solving our nation's problems that are too many to mention in the space of this lecture? Can we blame ABU and the other universities for all the woes of our country? Can we accuse them for not stemming the tide of corruption that has engulfed us? Can we blame ABU for the declining standards of education in all our schools because most of the teachers are products of ABU? Can we blame our lack of progress in Science and Technology on ABU because most of the policy makers, the implementors and scientists and engineers are products of ABU and other universities? Can we blame the failure of our health system on our universities since all the doctors and other medical personnel working in our hospitals and clinics are alumni of ABU?”

And he offered the blunt answer:²

“Yes, the blame can be placed on ABU and other universities because as it is well known human capital is the most important form of capital in development, and human resources are the most important type of resources in nation building. Therefore, the failure of many of our systems are in great part the failure of the human personnel that are managing and running these systems, and yes, to a large extent this is a factor of the type of education and training that they got from their alma maters. Therefore, we can blame our universities and ABU in particular for some of the problems that bedevil our dear country, for the moral bankruptcy we are all suffering from, and from the overall failure of the country.”

During Prof. Galadanci's tenure as the Nigerian Ambassador to Saudi Arabia and later as an Independent National Electoral Commission (INEC)

¹ This is taken from the ABU 50th Anniversary Convocation Lecture delivered by Prof SAS Galadanci in November 2012

² This is also taken from the same speech

commissioner, his new roles and busy schedule did not permit him the opportunity to write academic papers or deliver public lectures. However, he returned to these intellectual responsibilities with renewed vigor following his appointment as the *Murshid* of the Abuja National Mosque. In this new role, his intellectual expression expanded beyond academic texts and classroom lectures to include *khutbahs* (Friday sermons) and speeches in other religious gatherings. His language became more accessible, targeting not only scholars but also the general public and national leaders.

However, a close analysis—particularly of his sermons—reveals that he retained his intellectual depth, consistency in moral critique, and principled Islamic orientation. In order to demonstrate how he maintained this continuity of thought and message, we will analyze selected *khutbahs* he delivered as *Murshid*, using their English summaries as the basis for reflection.¹

One such sermon, titled ‘*An Era of a Civilization Ridden With Dangerous Trends*,’ offers a revealing discourse on how unfolding technological disruptions—especially through obscene social media content, provocative television commercials, glossy magazines, and other media channels predominantly driven by non-Muslim cultures—are undermining the empirical benefits of digital technology by triggering deep-seated cultural and moral crises in the Muslim world and beyond. The *khutbah* raises an alarm on the pervasive scourge of drug addiction, a vice rapidly eroding the fabric of Muslim societies, particularly among the youth in northern Nigeria. It notes that the dangerous trends spilling over from the West into the rest of the world are silently but steadily destroying the future leadership potential of young Muslims. In a clear and urgent tone, the sermon calls on Muslims to shun all such morally degenerative behaviors.

Another one titled ‘*Celebrating Nigeria’s Independence Day*,’ strikes a balance between joining the national mood of celebration and offering a candid reflection on the historical and ongoing effects of colonialism. Delivered on the occasion of Nigeria’s fifty-eighth independence anniversary, it recounts the brutal human rights violations and economic exploitation that characterized colonial rule, including the systematic erasure of indigenous identity. While

¹ The selected *khutbahs* are taken from the 1st Edition of *Friday Khutbahs From the Abuja National Mosque* by Prof SAS Galadanci

rejoicing with the nation, the khutbah also warns against a form of “internal colonization” that manifests through despotic leadership, entrenched corruption, and political injustice—urging Nigerians to strive not only for political sovereignty but also for moral and developmental freedom.

This is not to suggest that all of his sermons were centered on fiery political commentary or the legacies of colonialism. On the contrary, his khutbahs covered a broad range of spiritual, ethical, and social themes, often delivered with a tone of reflection, compassion, and a strong call for moral reform and communal unity. For instance, one of his *khutbahs*, titled “*A Call for Moderation and Balance*,” opens with a reminder of the shared ancestry of all humans as descendants of Prophet Adam (peace be upon him). It issues a powerful denunciation of racism and religious extremism, both of which are viewed as antithetical to the Islamic worldview. As a solution to racism, the sermon stresses the Islamic ethic of peaceful coexistence and mutual respect. On the matter of extremism, it reiterates moderation as the hallmark of Islam, urging Muslims to embrace a balanced path in both their religious observance and worldly affairs. Extremism, the sermon affirms unequivocally, has no place in Islam. The khutbah concludes by calling on Muslims to uphold moderation and avoid transgression, discrimination, and sectarianism.

Through these sermons, Prof. Galadanci managed to merge deep Islamic scholarship with contemporary social critique, offering moral and spiritual guidance that was both rooted in tradition and responsive to modern realities. Prof. Galadanci may have been a promoter of moderation and balance throughout his life but it is interesting to note that not everybody portrayed him as such. In many instances, his views were considered very strong. A good case in point is during his testimony at the Tribunal of Inquiry on Kano Disturbances of 1981. In a paper presented during the Catholic Bishops Conference of Nigeria, Solomon Asemota, SAN, stated that:¹

“all of them without exception, whilst recognizing the freedom of religion guaranteed by our Constitution in Section 35, nonetheless insist that, by reason of Section 41, such freedom cannot be absolute but should be subject to some

¹ This is taken from a paper “A Case for One Nigeria, One System” delivered by Solomon Asemota, SAN, during the Catholic Bishops Conference of Nigeria at Benin City on 25th October 2019

constraints. Section 41 (1) states inter-alia. Nothing in Sections 34, 35, 36, 37 and 38 of this Constitution shall invalidate any law that is reasonably justifiable in a democratic society.

(a) in the interest of defence, public safety, public order, public morality or public health.... They further argued - Professor Galadanci - Alhaji Ibrahim Dasuki and Alhaji M. Gumi that although the Constitution allows a man to practice whatever religion he chooses, this presupposes also an acceptance of the existence of certain universal but immutable tenets of religion practiced by the majority, particularly in the Islamic faith. That indeed the proponents of changes, innovations or variations must treat those principles with reverence and not desecrate them by either introducing wrong interpretations or additions nor by the creation of new Prophets of their own. If they do any of these things which offend against the religious susceptibilities of the majority, Professor Galadanci stated bluntly that "they should be stopped by Government or the Law enforcement agencies." It is clear from the above, the assumption that Muslims are in the majority in Nigeria has been erroneously established as a fact.

The Commission in its findings wrote: "this Tribunal found it difficult to get this category of Religious leaders to concede that, under our constitution, a man may practice any religion of his choice in whole or modified form or even an entirely new creation of his own so long as in doing so he does not profane or condemn or ridicule other peoples doctrine by means of public speeches or the use of cassettes, That so long as he does not use abusive words or in any way employ compulsion, blackmail or threats in converting followers to his side our Constitution guarantees him the freedom to so worship."

In the light of the foregoing analysis of some of the writings of Prof. Galadanci, it can be stated that from his early years as a teacher, through his years as a lecturer, university administrator, diplomat and electoral commissioner, culminating in his spiritual and national leadership as the Murshid of the National Mosque, his convictions, views, and values have remained steadfast—guided by a deep commitment to Islamic principles, scholarly integrity, and social responsibility. His scope of writings may have widened from academic topics in Arabic and Islamic Studies to include national discourse, moral guidance, and religious advocacy, and his audience may have expanded from students and academics to diplomats, policymakers, religious leaders, and the

general public. However, his intellectual posture, moral clarity, and dedication to truth and justice remained unchanged.

In essence, Prof. Galadanci's intellectual transformation did not represent a break from the past but rather a deepening and broadening of his foundational commitments. His ideas evolved organically with the demands of his roles and the challenges of his time, while remaining grounded in core Islamic values.

5. Comparative Reflections: Prof. Galadanci and His Contemporaries

The trajectory of Prof. SAS Galadanci's scholarly life, while unique in many respects, also reflects broader patterns observed among leading Muslim scholars of postcolonial West Africa. A comparative reflection reveals both convergences and divergences between his intellectual development and that of his contemporaries—scholars who similarly navigated the intersections of tradition and modernity, scholarship and public service, national identity and Islamic commitment.

Like many members of his generation, Prof. Galadanci emerged during a critical transitional period in Nigerian and African history: the post-independence era, when Muslim societies were seeking to reclaim educational and cultural authority after colonial disruption. Scholars such as Sheikh Adam Abdullah al-Ilory, Dr. Abdullateef Adegbite, Sheikh Abubakar Gumi, Dr. Hassan Gwarzo, Sheikh Haliru Binji, Sheikh Kuliya Umar Alkali and others similarly combined Islamic scholarship with engagement in modern educational institutions or public life.

Many of these contemporaries shared a **dual educational background** grounded in both traditional Islamic learning and Western academic training. They generally started their education in traditional Islamic schools and then got a chance to attend conventional (Western) schools, first in Nigeria and then abroad. In the end, they were lucky to have a firm grasp of both Islamic education and Western scholarship. They all rose through the ranks in their various work places to become not only Islamic scholars but public intellectuals offering religious and moral guidance on national issues, whether through media, academia, or religious platforms. They all share a **commitment to Islamic educational reform**, particularly through the modernization of

Tsangaya (Traditional Islamic School) and Islamiyyah curricula and the development of Arabic and Islamic Studies within formal institutions.

Several broad intellectual themes align Prof. Galadanci with his contemporaries. First, he was a strong advocate of integrating Islamic scholarship with modern education and national development. He believed that Islamic thought should not remain isolated from contemporary intellectual and social challenges. Secondly, he consistently promoted moderation and balanced religious discourse, rejecting extremism and sectarian rigidity. Across religious and sectarian lines, he shared with other prominent scholars the conviction that Islamic values must be a source of national unity and social cohesion. His efforts to reconcile classical Islamic scholarship with the demands of contemporary Nigerian society mirrored the concerns of many who sought for an indigenous, decolonized, yet forward-looking Islamic intellectual culture.

Despite these shared trajectories, Prof. Galadanci's journey bears certain distinctive features. First, through his appointments as Provost of Abdullahi Bayero College and as the founding Vice Chancellor of the University of Sokoto (now Usmanu Danfodiyo University, Sokoto), he had a rare opportunity to institutionalize his vision of Islamic scholarship within a national university framework—something few of his contemporaries had the opportunity to achieve at that scale. In both institutions, he was able to establish what he had always envisioned: a balanced model of university education that upheld academic rigor while remaining anchored in Islamic ethical and intellectual traditions.

His tenure as Nigeria's Ambassador to Saudi Arabia added a global diplomatic dimension to his profile, setting him apart from most other Nigerian Islamic scholars of his era. This role allowed him to engage in high-level intercultural and intergovernmental dialogue, deepening his understanding of global Islamic dynamics and enhancing his ability to represent Nigeria's Islamic scholarship on the international stage. Furthermore, unlike many of his contemporaries who began their careers in spiritual leadership, Prof. Galadanci assumed the role of Murshid in his later years, bringing to the position the accumulated wisdom of a lifelong scholar, educator, and statesman. His appointment to this revered position marked not only a personal culmination but also a national acknowledgment of his moral authority and enduring intellectual legacy.

Prof. Galadanci's intellectual life thus reflects a unique synthesis of roles: academic, administrator, diplomat, and religious guide. This combination of **breadth and depth**, and the **sequencing** of roles—scholar first, then diplomat, then imam—makes his trajectory noteworthy. While he shares the reformist zeal, moderation, and scholarly gravitas of his peers, his legacy stands out for its **calm consistency, measured evolution**, and the **harmonious integration** of intellectual, institutional, and spiritual leadership.

6. Conclusion

The intellectual journey of Prof. Shehu Ahmed Sa'id Galadanci presents a compelling case study in the life of a scholar whose career spanned education, diplomacy, and religious leadership. From his formative years in traditional Islamic scholarship to his academic consolidation as a university professor and administrator, from his diplomatic service abroad to his culminating role as Murshid of the National Mosque in Abuja, Prof. Galadanci's life reflects a rare synthesis of intellectual depth, moral integrity, and public responsibility.

This paper has traced the **phases of his scholarly development**, identifying the key ideas and contributions that defined each stage. It has shown how his core commitments—to Arabic language, Islamic education, moderation, and nation-building—remained consistent, even as his methods, audience, and tone evolved in response to new roles and national challenges. His intellectual journey is marked not by abrupt shifts, but by a steady and reflective deepening—an organic maturation shaped by experience, responsibility, and spiritual insight.

A comparison with his contemporaries further illuminates both the shared aspirations and the unique trajectory of his thought. While many of his peers combined Islamic learning with modern education and national service, Prof. Galadanci distinguished himself by the seamless integration of these roles and the thoughtful progression of his scholarly vision. He did not merely respond to the demands of the time; he helped **shape** them—through institution-building, public engagement, and spiritual guidance.

As Nigeria and the Muslim world continue to grapple with complex intellectual and moral challenges, the legacy of Prof. Galadanci offers a model of **principled scholarship, measured leadership, and integrated service**. His

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life underscores the possibility—and indeed the necessity—of developing scholars who are at once rooted in tradition, open to modern realities, and committed to the common good.

Future scholarship would benefit from deeper biographical and thematic studies of Prof. Galadanci's writings, sermons, and institutional contributions. Such efforts would not only preserve the legacy of a remarkable scholar but also inspire a new generation to pursue knowledge with humility, serve with wisdom, and lead with integrity.

Concepts Of Reporting An Educational Research: An Overview
By *UMAR, Ibrahim*

**CONCEPTS OF REPORTING AN EDUCATIONAL RESEARCH:
AN OVERVIEW**

By

UMAR, Ibrahim

07035073033 & 07087744476

talk2realibrahim@gmail.com

**Sokoto State Ministry of Science and Technology,
Sokoto -Nigeria**

Abstract

This paper titled “Concepts of Reporting an Educational Research Writing: An Overview” guides readers to understand the concepts of research in education, literature review, research design, methodology, data collection, data analyses, conclusion and recommendations. It also explores the different forms of ethics in the conduct of educational research work. Educational research plays a crucial role in understanding teaching and learning processes, informing educational policies and improving student outcomes. Research is the systematic process of investigating a specific topic to generate new knowledge, validate existing theories, or solve practical problems. However, if there is no problem; there will be no research; hence research is to find solution to a problem. It involves a structured approach to exploring ideas, collecting data, and analyzing information. By adhering to the principles and acknowledging the constraints of research methods, scholars can contribute to meaningful advancements in education while safeguarding the rights and well-being of the participants.

Keywords: *Concepts, Reporting and Educational Research,*

Introduction

Research is a vital tool in the educational enterprise. It is a systematic study of a problem with a view to advancing the frontiers of human knowledge. The purpose of research is to identify, explain, discover, control, and predict human behaviour on certain issues and problems. There will be no need for research, if there are no problems. The purpose of research therefore, is to provide solutions to problems.¹

¹- Abari, A., and Akinyemi I., S. (2023). *Fundamentals of Educational Research, His Lineage Publishing House, Lagos, Nigeria.*

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Educational research is the formal, systematic application of the scientific method to the study of educational problems. Educational research is the way in which people acquire dependable and useful information about the educative process¹.

This paper discusses the following subheadings:

- Research
- Nature of Educational research
- Purpose of Educational Research
- Features of Educational research
- Purpose of Educational Research
- Ethics in Educational Research
- Review of Related Literature
- Research Methodology
- Research Design
- Data Collection Methods
- Data Analysis Techniques
- Data Presentation and Analysis
- Presenting and Interpreting Findings
- Summary, Conclusion and Recommendation(s)
- Publishing and Sharing Research
- Preparing for Publication
- Adhering to Journal Guidelines
- Referencing Style(s)
- Conclusion
- References

The Research Process

Research typically follows these five steps:

- **Identifying the Problem:** Recognizing a gap in knowledge or a challenge that needs addressing.
- **Reviewing Literature:** Exploring previous studies to understand existing knowledge.

¹- Kathori, R., C. (2004). Research Methodology, New Age International (P) Limited, New Delhi.

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- **Designing the Study:** Selecting methods and tools to collect data.
- **Collecting and Analyzing Data:** Using surveys, interviews, or experiments to gather and interpret information.
- **Reporting Findings:** Sharing results through papers, presentations, or journals.

Types of Research

Research is broadly categorized into three types:

Qualitative Research: Focuses on understanding human behavior, experiences, and meanings. The Data Collection Methods are: Interviews, focus groups, observations.

Quantitative Research: Relies on numerical data to test hypotheses or measure variables. The Data Collection Methods are: Surveys, experiments, statistical tools.

Mixed Methods Research

Combines qualitative and quantitative approaches for a comprehensive analysis.

Nature of Educational research

Educational research is a systematic inquiry process aimed at understanding and improving educational practices through data collection and analysis. It can take various forms, including quantitative, qualitative, mixed methods, and be basic, applied, or action-oriented¹. However, the nature of the research includes: Research is empirical (Empiricism suggests that knowledge is derived from sense experiences, forming data for researchers to generate and organize, generate hypotheses, and test these finding), Research is systematic (Nature of the problem's nature is defined, related knowledge is identified, a research framework is established, and necessary assumptions and conditions are also identified. Also, Researchers use the scientific inquiry and scientific method to systematically review information), Research should be valid, Research should be reliable, Logical, Presentable, Objectivity, Directivity also Research can take on a variety of forms².

¹- Hammersley, M. (2003). *Making educational research fit for purpose? A hermeneutic response. Building Research Capacity*, 5(1), 1-4.

²- Best, J. W., & Kahn, J. V. (2014). *Research in Education* (10th ed.). Pearson.

Purpose of Educational Research

Educational research improves understanding, solves practical problems, and develops evidence-based solutions, aligning with psychological principles. It guides methodology, trains researchers, and influences policy decisions¹.

Features of Educational research

Educational research aims to solve education problems, answer questions, and determines variables' relationships, focusing on developing generalizations, principles, or theories for future prediction² The features of educational research are as follows:

- **Systematic and Methodical:** It follows structured procedures to gather reliable and valid data.
- **Empirical:** It is grounded in observable and measurable evidence.
- **Objective and Unbiased:** It seeks neutrality and avoids personal bias.
- **Replicable:** Results can be repeated and verified.
- **Ethical:** Research respects participant rights and maintains integrity.

Purpose of Educational Research

The primary purpose of educational research is to enhance understanding, solve practical problems, and develop evidence-based solutions for teaching and learning. It bridges the gap between theory and practice, ensuring approaches align with psychological and cognitive principles³. Therefore, it can be said that research serves various purposes, as given below:

- i. To discover new knowledge about educational phenomena: This involves conducting investigations to uncover fresh insights or understanding about how education works such as how students learn, how teachers teach, or how schools operate. This expands the foundation of educational knowledge.
- ii. To evaluate and improve educational practices, programs, and outcomes: Educational research helps assess the effectiveness of

¹- Best, 2014).

²- Cohen, L., Manion, L., & Morrison, K. (2018). *Research Methods in Education* (8th ed.). London: Routledge.

³- (Best, 2014)

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teaching methods, curriculum designs, school programs, and student performance, with the goal of making improvements where needed.

- iii. To formulate or test educational theories: Researchers may develop new theories (explanations) about how education functions or they may test existing theories to confirm their validity in different settings or with different groups.
- iv. **To improve educational practice** by identifying effective teaching methods and strategies: This involves finding out which instructional approaches work best for student learning, so teachers can apply the most effective strategies in their classrooms.
- v. **To develop or test theories** related to learning, instruction, or administration: This refers to creating or verifying models or frameworks that explain how people learn, how teaching should be delivered, or how schools should be managed to achieve the best results.
- vi. **To solve educational problems** at classroom, institutional, or policy levels: Educational research can be used to find practical solutions to issues like low student performance, poor classroom management, ineffective policies, or administrative challenges.
- vii. **To inform policy decisions** and educational reforms: Policymakers use findings from research to make evidence-based decisions when developing or changing education-related laws, regulations, or practices.
- viii. **To contribute to the body of knowledge** in education: Every research study adds new data or perspectives, enriching the academic and practical understanding of education as a discipline.
- ix. To influence educational policy and decision-making: Research can be used as a tool to guide and persuade education leaders and policymakers to adopt changes based on scientifically proven outcomes or needs identified through studies¹.

Ethical Considerations in Research

Ethical considerations are the bedrock of responsible and credible educational research. Researchers must be vigilant in upholding these principles to protect

¹- Creswell, J. W. (2012). *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research* (4th ed.). Pearson.

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the rights and dignity of participants and maintain the integrity of their work. By doing so, they contribute to the advancement of knowledge in the field of education and ultimately help shape a brighter future for learners worldwide.

Broadly there are three different perspectives on ethics, and all the three perspectives are important and they should not be seen as mutually exclusive, educational researchers should be aware of all of them; however, it is the latter one that dominates approaches to ethics within institutions where educational research is conducted¹.

1. **Ethics as a disposition:** this perspective is derived from Aristotle's notion of virtues that a person possesses, such as justice, generosity and honesty. Ethics in this instance is a disposition.
2. **Ethics as duty:** This perspective is derived from Kant, and it focuses on the duty humans (as rational beings) have to act in ways that show respect to other human beings.
3. **Ethics as utilitarian:** This perspective relates to guiding principles for ethical conduct that should benefit a majority of people.

ETHICAL ISSUES IN EDUCATIONAL RESEARCH:

In this regard, the following are to be considered;

1. Plagiarism

Instances of plagiarism are perhaps the most common of all research misconduct, in any field. Plagiarism can take different forms; copying another researcher's work verbatim, which is the most blatant form; using intellectual property without the express permission of the owner of those ideas, or lifting substantial portions of another's work without any citation of that author. While it often may be obvious when someone actually copies the work of another, what makes plagiarism especially complicated to contend with is that it is often very difficult to locate the exact origins of ideas.

2. Data Fabrication/Misrepresentation

In addition to the research misconduct issues surrounding authorship and plagiarism, issues of the integrity of data are also salient ethical matters. For both quantitative and qualitative research studies, the integrity of the research is

¹- UMAR (2024)

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determined by the authenticity of data, proper data representation, and political issues surrounding research findings. The misrepresentations of data include ‘massaging’ data to favor a preferred hypothesis or outcome or omitting relevant sources present in the literature.

3. Research Misconduct

This leads to a further kind of ethical complexity engendered by the interpretive (qualitative) turn in social and educational research these includes how to report result.

Furthermore, FSE editors and writers (2023), highlighted the ethical considerations in educational research as follows:

1. Informed consent

Researchers must obtain informed consent from participants, ensuring they understand the purpose, risks, and benefits of the research.

2. Confidentiality and anonymity

Researchers must protect participants’ identities and maintain confidentiality of data. Researchers must protect the privacy of participants by ensuring that personal information is kept confidential and that individuals cannot be identified in the dissemination of research findings.

3. Respect for participants

Researchers should respect participants’ autonomy, dignity, and right.

4. Avoiding harm

Researchers should minimize potential harm or discomfort to participants.

5. Beneficence and non-maleficance

The research should aim to maximize benefits and minimize harm to participants. This includes considering the emotional and psychological well-being of participants, especially when dealing with sensitive topics. An ethical tightrope for researchers is the balance between maximizing benefits and minimizing harm. Beneficence calls for researchers to actively seek the well-being of participants and society through their research. Non-maleficance, on the other hand, requires avoiding harm or negative consequences. This ethical duo underscores the need for careful planning, risk assessment, and ongoing monitoring to ensure that the benefits of research outweigh any potential harm.

6. Justice/fair treatment

Equality and fairness underpin ethical educational research. Researchers must avoid discrimination, bias or favoritism in their studies. Fair treatment extends not only to the recruitment and selection of participants but also to the distribution of research benefit and burdens. The benefits and burdens of research should be distributed fairly among all groups in society.

7. Dual roles and conflicts of interest/transparency and honesty

Researchers should be aware of potential conflicts of interest, especially when they have dual roles, such as being both a teacher and a researcher. These situations can impact the voluntary nature of participation and the interpretation of data. Transparent reporting fosters accountability, allows for the replication of studies, and maintains the credibility of the research. Honesty throughout the research journey, from data collection to dissemination of findings, upholds the integrity of the process¹.

Review of Related Literature

A literature review is a critical evaluation of existing research related to a specific topic. It provides a foundation for your study by identifying gaps, understanding trends, and building a theoretical framework.

Key Purposes of a Literature Review:

- **Contextualization:** Places your research within the broader field.
- **Identifying Gaps:** Highlights areas that require further exploration.
- **Avoiding Duplication:** Ensures that your study addresses unique aspects.
- **Guiding Methodology:** Helps refine research design by learning from previous studies.

Types of Literature Reviews

Narrative Review: Summarizes and synthesizes research without focusing on methodology.

Systematic Review: Uses structured methods to collect and analyze research.

¹- Howe and Moses (1999)

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Meta-Analysis: Combines statistical data from multiple studies to derive conclusions.

Illustration: A diagram showing how narrative, systematic, and meta-analytic reviews differ in scope and methodology.

Steps in Conducting a Literature Review

Step 1: Define the Scope: Clearly outline your topic and objectives.

Step 2: Search for Relevant Literature: Use academic databases such as: Google Scholar, PubMed, JSTOR, ERIC (Education Resources Information Center).

Step 3: Evaluate Sources:

Assess articles for: Relevance, Credibility (peer-reviewed sources are preferred), Methodological rigor

Step 4: Organize Literature:

Group studies by themes, methodologies, or findings.

Step 5: Synthesize Information:

Connect findings, highlight gaps, and discuss implications.

Step 6: Cite Sources Properly: Use standardized citation styles such as APA, MLA, or Chicago.

Research Methodology

This can be broadly classified into the following subheadings:

- i. Research Design
- ii. Research Methodology
- iii. Data Collection Methods
- iv. Data Analysis Techniques

Research Design

Research design refers to the framework or plan for conducting a study. It ensures the research process is systematic and organized, helping to achieve the objectives efficiently.

Key Elements of Research Design

Purpose: Is the study exploratory, descriptive, or explanatory?

Methods: Which tools or approaches will be used to collect and analyze data?

Resources: What is the scope of time, money, and personnel?

Types of Research Design

Qualitative Research Design: Focuses on understanding experiences, meanings, and processes.

Quantitative Research Design: Emphasizes numerical data and statistical analysis.

Mixed-Methods Design: Combines qualitative and quantitative approaches to provide comprehensive insights.

Research Methodology

In trying to understand Research Methodology, the following issues should be considered:

Population: Population in a research is the totality of things or bodies which a researcher is interested in studying and about which he intends to obtain information and draw logical conclusion.

Sampling Techniques: Sampling involves selecting a subset of the population for study. It can be (a) Probability Sampling (i.e. every individual has an equal chance of selection. (b) Non-Probability Sampling (i.e. Selection is based on specific criteria).

Data Collection Methods

1. Primary Data Collection:

Surveys: Structured questionnaires used to gather data.

Interviews: Semi-structured or unstructured conversations to explore deeper insights.

Observations: Recording behaviors or events in their natural settings.

2. Secondary Data Collection:

Reviewing existing reports, articles, or datasets for insights.

Data Analysis Techniques

This can be either Qualitative or Quantitative Analysis

1. Qualitative Analysis:

Thematic Analysis: Identifying patterns or themes in qualitative data.

Example: Grouping responses from interviews into categories like "challenges" and "solutions."

2. Quantitative Analysis:

Descriptive Statistics: Mean, median, and mode.

Inferential Statistics: Hypothesis testing, regression analysis.

Table 1: Comparison of Data Collection Methods

Method	Description	Example	Advantages	Disadvantages
Surveys	Structured Questionnaires	Measuring satisfaction levels	Easy to Distribute	Limited depth in responses
Interviews	Conversations with open-ended questions	Exploring teachers' views on technology	Rich, detailed insights	Time-consuming
Observations	Recording natural behaviors	Analyzing classroom interactions	Provides real-world context	Subjective interpretations

Data Presentation and Analysis

Data collection and analysis are crucial components of the research process. Data collection involves gathering information to answer research questions, while analysis transforms this information into meaningful insights.

Among the aims and objectives of this is to collect accurate, reliable, and relevant data, Identify patterns, trends, and relationships, Draw conclusions that address the research objectives.

Presenting and Interpreting Findings

Once data has been collected and analyzed, the next step is to present and interpret the findings in a clear and logical manner. This chapter focuses on effective ways to communicate research results, ensuring they align with research objectives and are accessible to a wide audience. Also, the aims of this, is to communicate findings effectively, Support conclusions with data-driven evidence and address the research questions and hypotheses.

Summary, Conclusion and Recommendation(s)

Conclusions and recommendations are final steps in the research process, summarizing key insights and suggesting actionable solutions or future research directions. This chapter guides readers on how to craft meaningful conclusions and develop practical recommendations based on research findings. The major objectives of this, is to summarize the research in alignment with objectives, offer actionable recommendations for stakeholders and highlight opportunities for future research.

Publishing and Sharing Research

Publishing and disseminating research findings are vital for advancing knowledge and impacting practice. This chapter explores the processes and best practices for publishing research in academic journals, presenting findings at conferences, and sharing research with the broader public through various platforms. Among the major objectives of this, is to understand the publication process for academic research, explore alternative dissemination methods and highlight ethical considerations in research publishing.

Preparing for Publication

For a researcher to prepare his work for publication, the following should be adhered to:

1. Selecting the Right Journal with relevance to the researcher's area and consider journals with a good reputation in the field.
2. Adhering to Journal Guidelines

A researcher has to follow the following steps:

- a. Read the submission guidelines carefully.
- b. Format your manuscript according to the journal's requirements.

- c. Include all necessary sections (abstract, keywords, references).

Referencing Style(s)

A reference section is located at the last page of a research paper before appendix /appendices. It is alphabetical lists of sources that have been cited in a research. This will help readers to find the works that have been cited. It is something (such as a sign or indication) that refers a reader or consulter to another sources of information, or a source of information (such as a book or passage) to which a reader or consulter is referred.

Conclusion

Educational research is crucial to the overall advancement of different fields of study and learning, as a whole. Data in educational research can be gathered via surveys, questionnaires, observation methods, or interviews structured, unstructured, and semi-structured. Also, it is vital for advancing various fields of study and learning, utilizing various methods like surveys, questionnaires, observation, and structured, unstructured, and semi-structured interviews.

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The Nexus Of Arabic Language Scholarship And The Development Of Islamic Law In Northern Nigeria: The Legacy Of Professor Shehu Ahmad Sa'id Galadanci

By Adam Yusuf Adam, PhD

**THE NEXUS OF ARABIC LANGUAGE SCHOLARSHIP AND
THE DEVELOPMENT OF ISLAMIC LAW IN NORTHERN
NIGERIA: THE LEGACY OF PROFESSOR SHEHU AHMAD
SA'ID GALADANCI**

By

Adam Yusuf Adam, PhD

Department of Islamic Studies

Faculty of Arabic and Islamic Studies,

Usmanu Danfodiyo University, Sokoto

Email: ayadam2000@gmail.com / adam.yusuf@udusok.edu.ng

GSM: 08069192064

Abstract

This paper explores the deep relationship between Arabic language scholarship and the development of Islamic law in Northern Nigeria, with particular emphasis on the intellectual contributions and enduring legacy of Professor Shehu Ahmad Sa'id Galadanci. As a distinguished Arabic linguist, Islamic scholar, and educationist, Professor Galadanci played a pivotal role in shaping the development of Islamic legal thought and Arabic education in the region. Using historical and analytical approaches, the study examines how his scholarly works, teaching philosophy, and institutional leadership advanced Arabic literacy, thereby facilitating direct engagement with *Sharī'ah* texts. The paper argues that Galadanci's efforts exemplify the inseparability of linguistic competence and Islamic legal interpretation. His legacy underscores the relevance of Arabic as both a scholarly medium and a tool for sustaining and transforming the study of Islamic jurisprudence in the learning tradition of modern northern Nigeria.

Keywords: *Arabic Language Scholarship, Islamic Law, Northern Nigeria, Shehu Ahmad Sa'id Galadanci, Islamic Legal Tradition*

umarIntroduction

Islam was introduced to northern Nigeria earlier before the eleventh century CE through trans-Saharan trade, scholarly exchange, Arab merchants and the activities of some itinerant activities of some North African Muslim scholars. By the fourteenth century, Islam had become firmly rooted in the region, particularly within the Kanem-Bornu and Hausa city-states, where it gradually supplanted traditional religious practices and laid the foundation for Islamic governance. This rapid spread of Islam came with the establishment of Islamic institutions, courts, and legal systems based on *Shari'ah* (Islamic law), which began to play a central role in the administration of justice and the regulation of social, economic, and political life of the people in Hausaland.¹

The nineteenth-century Sokoto *Jihad*, led by *Shaykh* 'Uthman bn Foduye, marked a significant turning point in the institutionalization of *Shari'ah* in northern Nigeria. The *Jihad* did not only reaffirm the establishment of Islamic law but also emphasized scholarship and the purification of religious practices. It created a scholarly tradition that valued the mastery of Arabic, the language of the Qur'an, *Hadith*, and classical legal texts, as essential for Islamic legal reasoning and its proper application. Arabic language studies thus became a cornerstone of Islamic education in the region. It enabled scholars, jurists, and students to access and interpret legal texts of Islamic law that helped immensely in the development of the *Shari'ah* legal system at the time.²

However, in the face of colonial disruption and modern educational reforms, Arabic studies in Nigeria experienced various challenges, ranging from marginalization in formal curricula to declining proficiency among contemporary Islamic scholars.³ It is within this context that the contributions of Professor Shehu Ahmad Sa'id Galadanci gain particular significance. As one of the foremost Arabic linguists and Islamic scholars in modern Nigeria, Galadanci dedicated his career to reviving and strengthening Arabic language

¹ P. B. Clarke, *West Africa and Islam*, Edward Arnold Publishers Ltd, London, 1982, p. 70.

² Y. Sodiq, *A History of the Application of Islamic Law in Nigeria*, Palgrave, Texas, 2017, p. 30.

³ P. K. Tibenderana, *Education and Cultural change in Northern Nigeria, 1906 – 1966: A Study in the Creation of a Dependent Culture*, Fountain publishers, Kampala, 2003, pp. 107 – 109.

scholarship. His work bridged the gap between classical Arabic learning and contemporary academic studies, making Islamic legal texts more accessible to students and scholars in the region and even beyond. By promoting Arabic literacy and fostering a deeper understanding of Islamic jurisprudence, Professor Galadanci significantly contributed to the continued relevance and application of *Shari'ah* in northern Nigeria.

This paper, therefore, seeks to examine the legacy of Professor Galadanci by analyzing how his scholarship, teaching, and administrative experiences advanced Arabic studies as a critical tool for engaging with Islamic law. In doing so, it highlights the enduring nexus between language, legal tradition, and cultural identity in northern Nigeria.

Conceptual Definitions

For proper understanding the crux of this paper, two distinct concepts are examined, that is, "Islamic law" and "Arabic Language".

Islamic law, on one hand, is commonly referred to as *Shari'ah*. It is defined as a comprehensive legal and moral framework derived from the primary sources of Islam: the Qur'an and the *Sunnah* of Prophet Muhammad (SAW). It encompasses regulations governing all aspects of life of the Muslims, religious, social, economic, political, and ethical. *Shari'ah* is not merely a legal system but a divine guidance (*huda*) aimed at achieving justice, equity, and spiritual well-being in both individual and communal life. It is further developed through scholarly interpretation (*ijtihad*) using secondary sources such as *ijmā'* (consensus) and *qiyās* (analogical reasoning) among others.¹

Arabic Language, on the other hand, is a Semitic language that holds a central and sacred role in Islam, for it being the language of the Qur'an. In Islamic scholarship, Arabic is not only a medium of communication but also a crucial tool for accessing religious texts, legal traditions, and classical jurisprudential works. In the context of northern Nigeria, Arabic has historically served as both a liturgical and educational language, particularly within Islamic practices.

¹ M. H., Kamali, *Shari'ah Law: An Introduction*, Oneworld Publications, Oxford, 2008, p. 14.

Mastery of Arabic is therefore considered essential for engaging authentically with Islamic law and theology.¹

Arabic Language and the Development of Islamic Law in Northern Nigeria

The development of Islamic law in northern Nigeria is linked to the historical diffusion of Islam and the scholarly use of the Arabic language in interpretation for extraction of meanings from its original sources. Islam is believed to have been introduced to the region as earlier before the eleventh, and rapidly in Kanem-Bornu and other parts of Hausaland. However, it steadily developed and became embedded in the local beliefs and people of the area through the efforts of their ruling class.² The early acceptance of Islam and its eventual influence on the lives of the people of the area created fertile ground for the growth of Islamic law (*Shari'ah*), which developed alongside the rise of Islamic scholarship grounded in Arabic.

A significant milestone in the institutionalization of Islamic law occurred during the nineteenth-century Sokoto *Jihad* led by *Shaykh* 'Uthman bn Foduye. His call for religious purification and the application of *Shari'ah* culminated in the creation of the Sokoto Caliphate, the erstwhile Islamic state that prioritized both legal and educational reforms based on the Qur'an and *Sunnah*.³ Within its structure, Islamic courts were formalized, and *qādīs* (judges) were appointed to administer justice in line with *Maliki* jurisprudence, the prevailing school of Islamic law in the region.⁴ Central to the functioning of this Islamic legal tradition was the Arabic language. As the medium of the Qur'an, Hadith, and classical legal texts (*fiqh*), Arabic was indispensable for both legal reasoning and religious scholarship. Islamic scholars in then, as it is now, relied on Arabic to interpret and apply legal principles, draft legal documents, and engage with the Muslims and their intellectuals.⁵ Thus, Arabic was not only a liturgical language but also a foundational pillar in the administration of justice and the

¹ Versteegh, K., *The Arabic Language*, Edinburgh University Press, Edinburgh, 2008, pp. 7-8.

² M., Hiskett, *The Development of Islam in West Africa*, Longman, London, 1984, p. 23.

³ M., Last, *The Sokoto Caliphate*, Longman, London, (1967, p. 17.

⁴ R., Loamier., *Muslim Societies in Africa: A Historical Anthropology*. Bloomington: Indiana University Press, 2012, p. 81.

⁵ Versteegh, *The Arabic Language*..., p. 11.

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education of jurists and legal scholars during the time and the period afterwards.

The advent of British colonial rule in the early twentieth century disrupted this linguistic-legal symbiosis. Though, the colonialists had initially allowed limited operation of Islamic law in personal matters, they gradually curtailed its scope, especially in criminal law. Moreover, the introduction of western system of education together with imposition of the legal systems undermined the traditional role of Arabic and marginalized Islamic courts.¹ Yet; Islamic law persisted in informal state, supported by enduring Islamic learning tradition and scholars who were committed to preserving Arabic legal heritage.

In the post-independence era, especially from the late twentieth century onward, there was a renewed push to revive *Shari'ah* in several northern Nigerian states. This effort came with emphasis of studying Arabic as a tool for accessing, interpreting, and applying Islamic legal rulings. It is within this context that the contributions of Professor Shehu Ahmad Sa'id Galadanci, a leading Arabic linguist, Islamic scholar and administrator, stand out prominently. He dedicated his career to promoting Arabic proficiency among Nigerian Muslims, ensuring that legal and religious scholarship remains rooted in their original sources. His academic and institutional leadership helped bridge traditional ways of Islamic learning with modern linguistic training, thrusting Arabic's role in sustaining and developing Islamic law in contemporary northern Nigeria.

It could be said that through his efforts, Professor Galadanci has exemplified the enduring nexus between Arabic language scholarship and the evolution of Islamic jurisprudence. His legacy underscores the critical importance of linguistic competence in upholding the authenticity and continuity of Islamic legal tradition in northern Nigeria shaped by both historical legacies and modern challenges.

¹ P., Ostien, *Sharia Implementation in Northern Nigeria 1999–2006: A Sourcebook*, Spectrum Books, Ibadan, 2007, p. 75.

Professor Shehu Ahmad Galadanci: His Biography and Career Achievements

Professor Shehu Ahmad Sa'id Galadanci, CON, a distinguished Nigerian scholar was born on April 10, 1933, in Kano, Nigeria. His formative education combined traditional Islamic learning with Western academic training, laying the foundation for his lifelong engagement with the Arabic language and Islamic scholarship. He earned a Diploma in Education with Distinction from Bakhtu al-Rida, Sudan, in 1955. He also had a Bachelor's degree in Classical Arabic from the University of London in 1962, and a Master's degree in Literature from the University of Cambridge in 1969. He obtained his Doctorate in Modern Arabic from Cairo University's Dar al-'Ulum in 1974.¹

Galadanci's public career spans several decades and in different institutions within and outside the country. He began as an education officer and eventually served as Principal of the School of Arabic and Islamic Studies (SAS) in Kano from 1962 to 1964. He was later appointed Senior Lecturer in Arabic and Islamic Studies at Ahmadu Bello University (ABU), Zaria in 1994. His visionary leadership as Provost from 1969 to 1975 was instrumental in conceptualizing the pre-degree programme at ABU, which evolved into the School of Basic Studies (BUK).² In 1975, Galadanci was appointed as the pioneer Vice-Chancellor of the University of Sokoto (now Usmanu Danfodiyo University, Sokoto) and made enduring contributions to its development.

Moreover, Galadanci's administrative career extended beyond the university system to both national and international platforms. He was appointed Presidential Adviser on Higher Education in 1983, served as Nigeria's Ambassador to Saudi Arabia from 1988 to 1997, was a National Commissioner at the Independent National Electoral Commission (INEC) from 1998 to 2003, and chaired the National Universities Commission (NUC) from 2005 to 2010.

¹ A. S., Galadanci, *Ḥarakat al-Lughah al-'Arabiyyah fī Nījīriyyā*, al-Jāmi'ah al-Islāmiyyah, Riyadh, 1993, p. 7.

² Hiskett, *The Development of Islam in West...*, p. 23.

He is currently the Chairman of the Islamic Foundation of Nigeria and the Murshid (Chief Imam and Spiritual Leader) of the Abuja National Mosque.¹

Professor Galadanci's Arabic Literary Contributions

Professor Galadanci has made substantial contributions to the development education in Nigeria in general and Arabic and Islamic studies in particular. He is widely acknowledged as one of Nigeria's foremost authorities on Arabic linguistic and literary studies. His work, *Ḥarakat al-Lughah al-'Arabiyyah fī Nījīriyyā* (The Arabic Language Movement in Nigeria), is a foundational text that examines the evolution of Arabic in Nigeria. The work did not only provide a historical account of Arabic usage from its introduction to the development of Islam and its educational system but also offers a critical analysis of the challenges facing Arabic language instruction in modern Nigeria. Galadanci emphasizes the pivotal role Arabic played during the Sokoto Caliphate, especially in the writings of Sokoto triumvirate (i.e. *Shaykh* 'Uthman bn Foduye, *Shaykh* Abdullahi bn Foduye and *Sultan* Muhammad Bello).²

In his writings, Galadanci laments the decline in Arabic proficiency, and particularly in the postcolonial period, due to the dominance of English and inconsistencies in educational policies. He was equally disturbed the backwardness of Arabic education across primary, secondary, and tertiary levels and calls for an integrated curriculum, well-trained teachers, and a reconceptualization of Arabic as a vital intellectual rather than merely religious language.³ This vision of Arabic education is in line with his core educational philosophy that prioritizes cultural relevance, religious literacy, and national identity.

Apart from his *magnum opus*, titled "*Ḥarakat al-Lughah al-'Arabiyyah fī Nījīriyyā*", Galadanci authored and edited several other works in Arabic literature, Islamic law, and translation studies. His Arabic prose is known for its

¹ Prof. Shehu Galadanci, "Nigerian Scholars Monthly", volume 4, number 3, 2012, pp. 14–18.

² A. S., Galadanci, "The Teaching of Arabic in Nigeria: Problems and Prospects", in: *Studies in Arabic Language and Literature*, Bayero University Press, Kano, 1988, pp. 22–39

³ A. S. Galadanci, "Arabic Language and Its Role in the Development of Islamic Civilization in Nigeria", Islamic Foundation Nigeria, Abuja, 2000, p. 31.

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stylistic elegance and clarity, reflecting a mastery of classical forms fused with modern academic discourse. His works are both accessible to students and inspirational for seasoned scholars, contributing to the preservation and revitalization of Arabic intellectual traditions in West Africa. Additionally, Galadanci was instrumental in standardizing Arabic education across Nigeria. As a foremost member of the National Arabic Curriculum Committee, he helped design syllabi and examination standards for schools and tertiary institutions.¹ His efforts in that regard bridged between traditional *madāris* and the modern university system, ensuring that Arabic remains relevant in contemporary academic and religious settings.

Based on the recognition of his academic, administrative, and diplomatic achievements, Professor Galadanci has been conferred numerous honors, including Commander of the Order of the Niger (CON) in 2000, Distinguished Professor by the National Universities Commission (2011), and Emeritus Vice-Chancellor of Usmanu Danfodiyo University, Sokoto in 2016. Internationally, he serves as a representative of Nigeria on the Council of the International Islamic *Fiqh* Academy since 1997.² This immense contribution has an enduring influence in the development of Arabic studies that later shaped its modern study *vis-à-vis* helped in the production of generations of scholars both in the fields of Arabic and Islamic law in the region.

The Nexus of Galadanci's Arabic Contributions to the Development of Islamic Law in Northern Nigeria

Professor Shehu Ahmad Sa'id Galadanci stands as one of the most influential figures in the evolution of Arabic language studies and Islamic legal scholarship in modern Nigeria. His intellectual struggles reflect a deliberate and strategic effort to intertwine Arabic literary development with the advancement of Islamic jurisprudence. Through his academic writings, administrative leadership, and educational reforms, Galadanci has contributed immensely in transforming the role of Arabic from being merely a communicative medium to

¹ A. S. Galadanci, "Curriculum Development for Arabic Education in Nigeria", *Journal of Arabic Studies*, volume 6, number 1, 2005, pp. 1–15.

² International Islamic *Fiqh* Academy. "Council Member Profiles", (2023), Retrieved from <https://iifa-aifi.org>

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a pivotal instrument for understanding, interpreting, and proper application of Islamic law (*Shari'ah*) in northern Nigeria.

He achieved this in many ways that include firstly, in his writings, Galadanci emphasizes the importance of Arabic language as the linguistic foundation on which the Qur'an, Sunnah, and classical legal sources Shari'ah are built upon. Thus, fluency in Arabic is indispensable for any serious engagement with the sources of Shari'ah. To establish this intrinsic relationship, in his magnum opus, Ḥarakat al-Lughah al-'Arabiyyah fī Nijīriyyā, Galadanci explores the historical diffusion of Arabic in Nigeria and underscores its role in giving access to legal writings of figures such as Shaykh 'Uthman bn Foduye, Shaykh Abdullahi bn Foduye, and Sultan Muhammad Bello, whose legal treatises were composed entirely in Arabic.¹ These scholars used Arabic not only for religious and intellectual expression but also for administrative governance, issuing fatwa, and legal rulings, thereby establishing Arabic as the operational language of law during the Sokoto Caliphate.² By documenting this rich historical interplay between language and law, Galadanci highlighted how Arabic shaped the jurisprudential discourse of northern Nigeria and how that laid the foundation for future legal studies in the region to the present.

Secondly, through most of his writings, Galadanci was vocal about the declining standard of Arabic among modern students of Islamic law. In his paper, *The Teaching of Arabic in Nigeria: Problems and Prospects*, he lamented that many students memorized legal texts without adequate linguistic comprehension, leading to shallow or erroneous legal interpretations.³ To provide solution to this problem, Galadanci proposed an integrative approach to Islamic legal education, one that combines Arabic grammar, morphology (*ṣarf*), rhetoric (*balāghah*), and semantics with legal theory (*uṣūl al-fiqh*). This was implemented in various institutions, including Bayero University, Kano, where he taught and served in leadership roles. He also influenced national education

¹ Galadanci, *Ḥarakat al-Lughah al-'Arabiyyah fī Nijīriyyā*..., p.

² J. O., Hunwick, "Arabic Literature of Africa", volume II, *The Writings of Central Sudanic Africa*, Brill, 1997, pp. 7 – 11..

³ S. A. Galadanci, "The Teaching of Arabic in Nigeria: Problems and Prospects", *Journal of the Nigeria Association of Teachers of Arabic and Islamic Studies (NATAIS)*, volume 1, number 2, pp. 45 – 53.

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policy through his service on curriculum committees, advocating for the inclusion of classical Islamic legal texts such as *al-Mukhtaṣar* of Khalīl ibn Ishāq and *al-Risālah* of Ibn Abī Zayd al-Qayrawānī within Arabic syllabi.¹ The implementation of these suggestions ensured that students gained both linguistic fluency and juristic precision, fostering a new generation of scholars capable of engaging with the texts of Islamic law *vis-à-vis* implementations of its rules.

Thirdly, the Arabic literary writings of Galadanci showcase a deep engagement with Islamic jurisprudence, even when focused on linguistic topics. In his treatise on *al-Ijtihād wa al-Taqlīd*,² he explores the implications of language clarity in the issuance of *fatwa*.⁵ He posits that linguistic ambiguity often leads to conflicting legal verdicts, thus reinforcing the need for jurists to attain linguistic precision. Moreover, his Arabic essays are typically structured in the classical Islamic scholarly format that includes defining terms, citing evidence, providing examples, and addressing counterarguments. This structure not only underpins his mastery of traditional Arabic rhetoric but also his commitment to using literary expression as a tool for legal reasoning. Thus, his writings are replete with legal concepts such as *‘adl* (justice), *maṣlaḥah* (public interest), and *maqāṣid al-sharī‘ah* (objectives of Islamic law), making it clear that his literary contributions were also legal in content and intent.

Fourthly, beyond his literary contributions, Galadanci played a transformative role in developing the nexus between Arabic and Islamic law. As Vice-Chancellor of Usmanu Danfodiyo University, Sokoto, he facilitated the establishment of a Faculty of Arts and Islamic Studies, where Arabic was taught alongside Islamic jurisprudence, *uṣūl al-fīqh*, and legal history.³ As a result of these efforts, the Faculty of Arabic and Islamic Studies eventually came into existence, where *Sharī‘ah* is now taught as an independent programme, and a

¹ National Arabic Curriculum Committee, *Recommendations for the Teaching of Arabic in Nigerian Schools*, Federal Ministry of Education, Lagos, 1984.

² S. A. Galadanci, *Al-Ijtihād wa al-Taqlīd: Dirāsah Fiqhiyyah wa Lughawīyah* Dār al-Fikr, Kano, 1998, .

³ Usmanu Danfodiyo University Archives, “Establishment of Faculty of Arabic and Islamic Studies: Senate Minutes and Recommendations. Sokoto”, 1982.

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Bachelor of Arts in *Sharī'ah* Studies is awarded under the Department of *Shari'ah* Studies.

Furthermore, as Chairman of the National Arabic Curriculum Committee, Galadanci contributed significantly to the national standardization of Arabic education. He emphasized Arabic not as a standalone subject but as a critical component of Islamic legal training. His efforts reversed the trend of marginalization brought about by colonial legal and educational structures, where English had become the primary language of instruction, even in faculties of Islamic law. This foresight has, today, enabled many graduates of Islamic and Arabic studies programmes to find relevance and placement in *Sharī'ah* courts, Islamic legal advisory councils, and academic research institutes.

The aforementioned not only affirms the enduring legacy of Professor Shehu Sa'id Galadanci as a testament to the deep-rooted nexus between Arabic and *Sharī'ah*, but also stands as an outstanding effort and model for integrating linguistic mastery with legal innovation in Islamic scholarship, one that will for generations, enhance the quality of Islamic legal studies in the region.

Conclusion

The intellectual and institutional contributions of Professor Shehu Ahmad Sa'id Galadanci have significantly factored the development of Arabic scholarship and Islamic legal studies in northern Nigeria. His legacy stands at the confluence of language and law, where the mastery of Arabic becomes indispensable for the authentic interpretation and application of the *Sharī'ah*. Through his prolific writings, curriculum development, and leadership roles, Galadanci successfully bridged the gap between traditional Islamic learning and contemporary academic standards. His advocacy for integrating linguistic precision with legal thought has laid a sustainable foundation for generations of scholars and legal practitioners in the region. In the period when Arabic language is faced with innermost and lack of legal experts to interpret *Shari'ah* and conduct *Ijtihad*, Galadanci's contributions serves as a beacon, reaffirming the enduring value of Arabic as the vehicle of Islamic legal reasoning and scholarly identity in northern Nigeria.

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