

**AN ASSESSMENT OF SAKKWATO JIHAD FLAG BEARERS OF  
KATAGUM, MISAU AND JAMA'ARE LOCAL GOVERNMENT  
OF BAUCHI STATE AND THEIR CONTRIBUTIONS TO  
ISLAMIC EDUCATION**

**BY**

**SHEHU SABO  
M.ED/EDUC/42665,04-05**

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE  
EDUCATION  
ISLAMIC STUDIES SECTION  
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**AUGUST, 2011**

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**A THESIS SUBMITTED TO POSTGRADUATE SCHOOL,  
AHMADU BELLO UNIVERSITY ZARIA IN PARTIAL  
FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF  
MASTER OF EDUCATION DEGREE IN ISLAMIC STUDIES.**

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## **DECLARATION**

I hereby declare that his research (thesis) has been carried out by me. The topic has not been touched by any researcher previously. All the information obtained and indicated in the research and the sources of information are duly acknowledged.

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Shehu Sabo  
M.ED/EDUC/42665/04-05

## **DEDICATION**

I wish to dedicate this research to my parents and the entire people of Katagum, Misau and Jama'are emirates.

## CERTIFICATION

This research work has been read and approved as meeting the requirements for the award of Master of Education (Islamic Studies) of Ahmadu Bello University, Zaria.

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Dr. Abdukadir Aliyu Ladan  
Chairman Supervisory Committee

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Date

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Date

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## **ABSTRACT**

It has been observed that a lot has been written on the 1804 CE Sakkuato Jihadists like Uthman Fodio, Mohammed Bello and Abdullahi bn Fodio. But other Jihadists of the remaining segment of Northern Nigeria especially, Katagum, Misau and Jama'are were relegated to the background. This research attempts to assess the contribution of Sakkuato Jihad flag bearers of Katagum, Misau and Jama'are Emirate of Bauchi State. It is therefore my submission that up to this moment, most of the works that have so far been written were either on the general history of Katagum, Misau and Jama'are emirates or on the general history of their Emirs. And on both no detail contributions on Islamic Education of Malam Ibrahim Zaki, Muhammadu Manga and Muhammadu Wabi were not provided in the past period.

## CHAPTER ONE: INTRODUCTION

### 1.0 Introduction

The Sakkwato *Caliphate* had existed for more than a hundred years ago and had grown bigger among other empires in West Africa in the 19<sup>th</sup> century. After the *Jihad* a strong caliphate was established. Although the Caliphate collapsed a century ago, never the less its values and relevance are still influencing the course of development not only in Nigeria, but also in some West African countries such as the Niger Republic and Ghana.

This relevance is seen in the number of legacies it has bequeathed to contemporary societies. For this reason, every society values development in education and those who excel in it. Many among the leading scholars of Sakkwato *Jihad* left a legacy which if fully utilized could provide guidelines in all aspects of life to the people of Nigeria.

This research will discuss the Sakkwato *Jihad* and the role of some of the flag bearers who received flags from Shaykh Uthman bn Foduye. The Shaykh uses some selected leaders of some areas as his lieutenants in order to extend his Islamic teaching. They are

partners in his *Jihad* activities. The Shaykh waged a *Jihad* in Hausa land with the sole aim of correcting social and moral vices in the society. He could not do so without having supporters. He (The Shaykh) became very strong with the help of those selected emirs that he gave flags. The flag bearers assisted him to become very strong and powerful in carrying out the *Jihad*.

### **1.1. Background of the Study**

This research assesses the contribution of the Sakkwato *Jihad* flag bearers of the Katagum area in the present Bauchi State, which comprises Katagum, Misau and Jama'are.

This resulted in the spread of *Jihad* in almost all Hausaland. As a result of the activities of the Shaykh, some leaders came to the Shaykh from far and wide to obtain his blessing, and each leader that was appointed by him was given a flag that was a sign of blessing.

As the sign of his authority to secure a return from the path of primitive faith to Islam, which cleansed heresies and accretion, it is generally believed that the flag bearers numbered fourteen and were as follows Umar Dallaji of Katsina, Sulaiman of Kano, Malam

Musa of Zaria, Modibbo Adama of Adamawa, Buba Yero of Gombe Yakubu of Bauchi, Malam Dendo of Nupe, Alimi of Ilorin, Dan Tunku of Kazaure, Ishaku of Daura, Sambo of Hadejia, Muhammadu Manga of Misau, Ibrahim Zaki of Katagum and Muhammadu Wabi of Jama'are. (Hogben, 1967).

These flag bearers play vital roles in propagating Islam in their respective domains. This work tries to bring out the contributions of the flag bearers of Katagum, Misau and Jama'are in the field of Islamic education in their respective areas.

## **1.2 Objectives of the Study**

The objective of this research is to bring to light the role of the flag bearers of Sakkwato *Jihad* and their contributions to Islamic education, with specific reference to Katagum, Misau and Jama'are.

It is also to bring to the minds of present Emirs on the challenges ahead, and to live up to expectation on the system laid down by Shaykh Uthman bn Foduye. And thereby recommend the best ways to follow the foot steps of their ancestors in discharging their responsibilities.

The objective was also to create a flexible and dynamic leadership in the emirates. This research is to further influence the development of more flexible and professional leadership that will lead society and instill greater discipline and efficiency in the emirates.

### **1.3 Statement of the Problem**

It is a fact that, despite the tremendous military, political, economic, intellectual and religious contributions of Malam Ibrahim Zaki, Muhammadu Manga and Muhammadu Wabi, the founders and military commanders as well as Emirs of Katagum, Misau and Jama'are in consolidating the reform movement initiated and executed by the Shaykh in Hausaland in the nineteenth century, no serious study has been specifically carried out on them. Therefore, it is my submission that up to this moment, most of the works that have so far been written were either on the general history of Katagum, Misau and Jama'are emirates or on the general history of their emirs. And on both, no detail contributions on Islamic Education of Malam Ibrahim Zaki, Muhammadu Manga and Muhammadu Wabi were provided.

The problems enumerated below were the reasons that prompted this researcher to conduct research on this important area. The problems are:-

1. Ignorance of people on the contribution of the flag bearers in the area.
2. The need for one to look back into history in order to know one's culture and or beliefs
3. The present emirs are not discharging their duties and functions in accordance with the established provision laid down by Shaykh Uthman bn Foduye.
4. It is very important for one to know one's history, if one does not know one's history, one will virtually leave nothing to one's children.

It is therefore, hoped that this study will throw some light on the flag bearers and their contributions as well as bringing together all relevant fragmented information about them which all are scattered in various works and manuscripts. This will help other researchers to look for more information about their history.

#### 1.4 Significance of the Study

The significance of this research is to bring to the attention of the Muslims the role and contributions of the Sakkwato *Jihad* flag bearers in propagating Islam and also the legacies they bequeathed in areas of their Jurisdictions.

The significance of this research is to assess the contribution of the Sakkwato *Jihad* flag bearers of Katagum, Misau and Jama'are areas in their efforts to purify Islam from adulteration, which is one of the major objectives of the Uthman's *Jihad*. It is a further reason for the *Jihad* to aid truth against falsehood and to strengthen Islam.

Arneith (1922) report:

In trust we stated at the beginning of this book (*infakul Mansur*) that, the Hausa Chief, their people and their *Malams*, were evil-doers though they called themselves Muslims and made confession of faith and prayed and fasted, yet with these acts they jointed that which none but heathen would do such as sacrifices to stones and trees.

They rejected the language of the truth when it was shown to them. These flag bearers play a vital role in making the Sakkwato *Jihad* a success. Malam Zaki of Katagum, Muhammadu Manga of Misau and Muhammadu Wabi of Jama'are played significant role in

assisting the Shaykh in his effort to defeat Mai Dunama Lafiame of Bornu, in the year 1811-12 (Hogben, 1967).

Shaykh Uthman called for a second attack on Borno after the defeat and death of Gwani Mukhtar at Ngazargamu in 1809C.E. The Fulani forces consisted chiefly of men from Katagum and Hadejia, and it was commanded by Malam Zaki. The expedition succeeded in defeating Mai Dunama Lafiame and captured Ngazargamu once again as directed by Shaykh.

Again in the early days of *Jihad*, Gwani Mukhtar supported the Shaykh against Mai Ahmad the ruler of Bornu. This was because Gwani Mukhtar believed that although the then Bornu leaders were Muslims, but they were not true practicing Muslims. The powers of Gwani Mukhtari continued to grow and consequently he conquered the entire pagan district. These are some of the reasons which necessitated this research work in order to bring out those valuable contributions in the field of Islamic Education.



## 1.5 Basic Assumption

The following are basic assumptions of the research:

1. Poor historical record had led to ineffective record of the Sakkwato *Jihad* flag bearers.
2. There is a lack of concern by the leaders who succeeded the Sakkwato *Jihad* flag bearers.
3. Influence of western system over the Islamic culture is another reason that affects the effectiveness of the historical record of the Sakkwato *Jihad* flag bearers
4. The non Challant attitude of Katagum, Misau and Jama'are people towards Islam is assumed to be one of the problems that led to the improper record of the flag bearers of the areas.
5. Insufficient written document on the activities of the emirates under study lead to the downfall of the Islamic cultures in the area.

## 1.6 Research Questions

The research is intended to answer the following questions.

- a. What is *Jihad*? And what were the main factors that necessitated the *Jihad* of Shaykh Uthman bn Foduye?
- b. What were the origins of Malam Zaki, Muhammadu Manga and Muhammadu Wabi, who were their descendants and why were they chosen as flag bearers?
- c. How and when did they establish their emirates?
- d. What were the religious/intellectual contributions to Islamic Education?
- e. What were their legacies let by these great personalities and to what extent are their successors preserving those legacies?

These are some of the vital questions which the researcher will address with the view to finding answers to them.

## 1.7 Scope of the Study

This research will cover the Katagum, Misau and Jama'are flag bearers who during his *Jihad*. Katagum area comprises of three emirates which bore the flags of Shaykh Uthman's *Jihad*. The

research will cover these areas in which contribution was made to development and propagation of Islam.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.0 Introduction

Man, according to the teachings of Islam, has been sent down as *Khalifah* of Allah on earth. He has been called upon to play the role of a representative of Allah on earth. The earth has its own potentialities, it has been created for a purpose, but man has been sent down as a responsible being and therefore he is to secure the improvement of the earth by making this brown earth of Allah green through agriculture.

He is here to affirm and reform orders in line of the heavenly mandate that has been deformed by satanic forces. All the efforts to move forward are also clearly demanded of man at the time when choices have to be made out of the two conflicting courses of conduct which our conscious presented to us.

The world in which we live is the arena where there is a conflict between good and evil, between right and wrong, between truth and falsehood and between legitimate and forbidden courses of conduct. When men resolutely choose that course of conduct

which has been declared by the Lord, by means of revelation to be the right course, he fulfills the laws; it is the duty of man to opt for goodness and to reject the evil. According to Malile (1986:14), the fulfillment of this duty is not easy; it is also a war with his lower self. This may be called *Jihad al Nafs* (striving with one self).

Similarly, when a believer sees that someone is trying to obstruct other believers from traveling on the road that leads to Allah, the spirit of *Jihad* demands that such a man who is imposing obstacles should be prevented from doing so and the obstacles placed by him should be removed so that mankind may freely be able to negotiate his own path that leads to heaven. To neglect his duty is a capital offence if only because by not striving to clear or straighten the path we become passive spectators of the counter initiatory forces imposing a blockage in the way of those who mean to keep their faith with Allah.

The ordinary wars which mankind has been fighting for the sake of either revenge or security, satisfaction of their desire of getting more land/booty are not allowed in Islam. Islam believes in admonishing, that is to invite non believers to the fold of Islam by

employing the power of his persuasion and by using beautiful methods in extending them to accept Islam. Allah states in the Qur'an:

It is only after they refuse this invitation and confront the Muslim with weapons to fight them a situation arises in which the invitation to accept Allah, law has been declined, that the believer has no option but to wage a war against the threatened aggressors since that is the ultimate court of appeal in which the issue between right and wrong can be finally decided.

## **2.1 The concept of Jihad**

Much has been said and is still being said and written by western orientalist and their puppets in Nigeria especially and around the globe about the Islamic concept of *Jihad*. That was done and still being done with the sole object of deforming and discrediting Islam, its prophet (SWA) and the Muslims at large, in western literatures, western Medias, and western contemporary thoughts.

To this group of people, the word *Jihad*, refers to holy war and for a long while now they have been interpreting the word in such a manner that it has become synonymous with mania of vision of a marching band of religious and fanatics and or fundamentalists

with savage beards and attacking the infidels whenever they meet them and pressing them under the edge of the sword of the recited of *La'ilah Illaah Muhammad-Rasullah*. The testimony that there is no Deity worthy of being worshipped except Allah and that Muhammad (SAW) is His messenger.

Irving was one of the greatest writers the United States of America produced in the nineteenth century. He has written a biography of the Prophet Muhammad (SAW) in an eloquent and captivating manner. Although his submissions were well taken at times, they were no doubt prejudiced at others. His book ended with a conclusion in which he presents the principles of Islam and what he has taken to be the historical sources of these principles.

After mentioning Iman in Allah, in His Angles, books, prophets and the Day of Judgment, Irving then wrote extensively on predestination and portrayed the holy Prophet (SAW) as having relied heavily on this article of faith for his military successes. He maintained that his doctrine was promulgated by Prophet Muhammad (SAW) in a moment of gloom and despondency which took place immediately after the disastrous battle of Uhud in which

many of his followers among whom was his uncle Hamza were slain.

He further maintained that this doctrine was devised and concluded by Prophet Muhammad (SAW) in order to hurry forward in a wild career of conquest as set of ignorant and predatory soldiers since it guaranteed booty if they survived and paradise if they fail. He concluded his book by saying; the crescents has wore before the cross, and exist in Europe, where it was once so mighty, only the suffrage, or rather the jealousy of the great Christian powers probably are long to furnish another illustration, that they take the sword shall perish with the El-Fred Contwell smith has aptly described the animosity of the Christian west toward Islam its prophet and the Muslim at large. He says:

History has been such that the west's relations with the Islamic world have, from the first been medically different from those with any other civilization. Europe has known Islam thirteen centuries, mostly as enemy and a threat. It is no wonder that Muhammad (SAW) more than any other of the world religious leaders, has had a poor press in the west, and that Islam is the least appreciated there of any of the worlds other faith (Smith, 1957).



Another writer, Bosworth Smith also has the following testimony.

During the first few centuries of Mohammedanism, Christendom could not afford to criticize or explain, it could only tremble and obey. But when the Saracens had received their first check in the least of France the nations which have been flying before then faced round as a herd or cows will sometimes do when fighting, they could at least calumniate their retreating foe (sic) Dances like they could manufacture calumnies and victories at pleasure (Smith, 1957).

Now coming to Nigeria, Mashay one of the western intellectual puppets, who has been fully groomed by his spiritual mentors and also commissioned by the Christian Association of Nigeria (C.A.N.) has this to say about the Islamic *Jihad*.

Muhammad not only commanded, but was also involved in person. During his life time about sixty six battles were fought by his army out of which he personally led twenty seven, some say that the wars were political rather than religious. As a matter of fact therefore there is nothing like intolerance or fanaticism in Islam. All violent acts and (sic) vandalism that may be so regarded, are only normal to the religion. The so called fanatical Muslims are real Muslims. For Islam, peace means total eradication of the enemies. It means subjugating, killing or swallowing all non conformists. Thus violence in Islam is real and it is spiritual (Moshaw 1990).

The above quotations show that the western critics, prejudices, perversity of thoughts and ideals (be these critics Christian, agnostics or atheists) are against Islam, its prophet and the Muslims. Undoubtedly no objective scholar can impute motives of territorial expansion, economic exploitation, violence or intolerance to the Islamic *Jihad*. However, the problem of these critics is that they always try to interpret the Islamic *Jihad* in the light of their own experience and in accordance with the Christian ideals and expectation repaved upon it. Besides this prejudice, perversity of thoughts and ideals are rooted in impressions that were born during the crusades and have been subconsciously working (like most of those seemingly unaccountable leanings, testes, and prejudice compressed in the term of idiosyncrasies that can be traced back to the experience of one's formative age), thus it is this western propaganda that is being presented in all the major western broadcasting publishing and teaching institutions or agencies, that is constantly being poured into the ears of the world with utmost confidence and unrelenting persistence. Theater effect of such propaganda is Moshe's faced and other similar works in

other parts of the world. Finally it is very improbable that one can find in the history of Islamic propagation, the king of frequent violence that the history of Christianity has witnessed against other.

Now having gone to that extent in examining the orientalist interpretation of Islamic *Jihad* and the types of response given to them by their own brethren, at least those that are objective among them, let's now focus our attention on the real, fundamental Islamic interpretation of the terms *Jihad*. We have already seen in the preceding pages that of all Islamic precepts it is the institution of *Jihad* that is most often misquoted. But *Jihad* is an Arabic word which means to strive or make effort or to try to exert oneself to one's best ability. However, the concept of *Jihad* can never be fully understood by its literal meaning, since many Arabic words have far deeper meanings and cannot be substituted by a single English word. Therefore, *Jihad* in its technical meaning can be explained as a continuous struggle and sacrifice by Muslims with their energy and wealth as well as their life to gain Allah's favours. It is not only war and struggle in the way of Allah's course that means warfare but any personal or communal struggle to establish an Islamic life style

is also a *Jihad*. *Jihad* is permitted in self defense and to fight against any form of oppression and tyranny. The Qur'an and Sunnah of Prophet Muhammad (SAW) are indeed explicit on the fact that war is not only permissible but they also gave details of how it should be conducted, pre-dating the Geneva convention on war prisoner of war and human right by about one thousand three hundred (1,300) years.

Nuclear bombs and other similar weapons which kill and main indiscriminately are abhorrent to the Islamic concept of *Jihad* because their use in war situations will inevitably make innocent people suffer or lose their lives. Under Islamic rules of *Jihad* therefore, non combatants are spared, as is the environment, not even trees should be cut down during war if at all possible. There is therefore, no such thing as holy war. But there is a just war to establish justice, to fight oppression and corruption, to protect ones life, family, home and so on. Islam demands that tyranny, in whatever level, so be it., *Jihad* could be classified into four categories namely, *Jihad al nafs* (spiritual *Jihad*). *Jihad against Shaitan* (*Jihad* against hypocrites), he further classifies *Jihad al nafs* into four viz:

1. To strive to purify one's self through searching for guidance and by struggling to know the religion of truth (Islam) without which one's soul will never know felicity both in this world and in the hereafter.
2. To struggle to put into practice all that one learns about Islam and true guidance because the knowledge one acquires if not put in to practice harms its possessor rather than benefit him.
3. To struggle to invite to and teach people what one knows about Islam for if one does not do that he will be one of those who conceal what Allah has revealed of guidance and proofs and in such a situation one's knowledge will neither benefit him nor deliver him from Allah's retribution.
4. To endeavor to be patient with the difficulties of calling people to Allah and harm which people will inflict on him.  
*Jihad* against Shaitan is further classified into two by Ibn al-qayyum.

- i. To strive to ward off all the evil insinuations which Satan is throwing into one's mind.
- ii. To strive to ward off Satanic insinuations pertaining to pleasure and inordinate desires. He further classified *Jihad* al-kuffar into four:-
  - a. To internally hate what the unbelievers are doing throughout one's life.
  - b. To use one's tongue to criticize their evil practices and also invite them to Islam.
  - c. To use one's wealth and possession in combating their evil deeds.
  - d. To physically use one's strength in fighting them. But the use of physical force is more specific on the unbelievers, while the use of tongue is more applicable to the hypocrites.

The emphasis on the theme of *Jihad* in the Qur'anic verses is illustrative of the unique importance and significance of *Jihad* in Islam. The word has been mentioned in seventeen (17) chapters of the Glorious Quran, most of which were revealed in Madinah. These chapters are Al-Baqrah, Al-Imran, An-Nisa'I, Al-Ma'idah, Al-

Anfal, At-Tauba, An-Nahl, Al-Hajj, Al-Naml, Al-Ahzab, Ah-Shura, Muhammad Al-Fat'hi, Al-Hadeed, Al-Hashr, Al-Mumtahannah and As-Saf. On the other hand there are about four hundred and four (404) verses in the Glorious Qur'an regarding *Jihad* (Jannati, 1984).

The Arabic word "*Jihad*" is derived from the verb "*Jahada*" meaning to strive or struggle. The word is generally used to describe any type of striving in the course of Allah.

Mailik (1986:12) looks at *Jihad* as the most glorious in the vocabulary of Islam, a word which is unchangeable in English but broadly speaking means striving, struggling, and trying to advance divine courses. According to Ali (1986:545) the word *Jihad* is derived from *Jihad* meaning ability, exertion or power. The encyclopedia of Islam goes further to state that, *Jihad* is not only a war but war undertaken for the propagation of Islam.

According to Lemu (1990:143) the word *Jihad* is generally any type of striving in the course of Allah. This can be deduced in the following Qur'anic verse.

But as for those who strive hard (*Jahadu*) in our course we shall most certainly guide them unto the paths that lead unto us: for behold Allah is in need with doers for good" (Qur'an 29:69).

Striving hard in the cause of faith includes many activities some of which are directed at one's self and some towards others.

It was reported that when the Prophet (S.A.W) was returning from a battle, he commented, we have returned from the lesser *Jihad* when asked what is the greater *Jihad*, he replied" *Jihad* with one self "(al *Jihad* bi al nafs)" (Bukhari and Muslim). Every Muslim is expected to undertake this greater *Jihad* against his own selfish or materialistic desires. He is to train himself in self restrain and strive to abide by Allah's commands and prohibition. He is expected to extend himself in the practice of Islam in order to instill in him consciousness of Allah (Taqwa) under all conditions. He is urged to practice supererogatory worship so as to draw closer to Allah and experience his love; he is expected to "love for his brother what he loves for himself". (Bukhari and Muslim in Al-Nawawi collection) and thereby do strive to improve his own moral conduct and avoid selfishness. The *Jihad* which is directed towards others includes any effort made by an individual by the use of his time, energy or wealth in the course of Allah. This can be done in many ways through private effort to spread the knowledge of Islam or through



Islamic organization or institutions. This also includes reaching out to non Muslims so as to carry the message of Islam to them. Doi (1984:437). He (Doi) also explained that *Jihad* is so comprehensive that it includes a striving and undergoing hardship and fore-bearing in great difficulties while standing firm against one's enemies. Maududi (2001:107) saw *Jihad* as a struggle to the outmost of one's capacity. So far as the Glorious Qur'an is concerned there are numerous verses contained in it.

Allah (S.W.T.) clearly stated that:

And those who fight to strive in our (course) we will certainly guide them to our paths for verily Allah like those who do right (Qur'an 29:69).

All these explanations clearly show that *Jihad* is a means of discovering the truth and finding out what man should do in order to fulfill the law. The Islamic law regulates all declaration of *Jihad* as well as the limitations imposed on its conduct. Upon examination, it will appear that Islamic law has been designed to promote ideal of justice. In chapter II, verse 190, a reference is made on this issue of *Jihad*.

Fight in the course of Allah those who fight you and be not aggressor Allah loves not those who are aggressors.

The Qur'an makes it clear that whether wants or not, *Jihad* is necessity for existence of life so long as there is injustice, oppression, capricious combinations and arbitrary claims.

## **2.2 Jihad in Islam**

However, *Jihad* in Islam is not merely a struggle. It is a struggle for the course of Allah. For the course of Allah is an essential condition for *Jihad* in Islam. This condition strictly implies that when a person or a group of persons intend to carry out a revolution in the system of life and to establish a new system in consonance with the ideology of Islam, they must keep no selfish motives in mind while offering sacrifices and executing acts of devotion for the course of Allah. The aim should not be to knock out an emperor or a Head of State and Government and occupy the vacant throne that will be and to become a Caesar replacing another Caesar. On the contrary the objective of the struggle should be completely free from any selfish motives like gaining wealth or goods, fame and applause, personal glory or elevation. All sacrifices and exertions should be directed to achieve the one and the only aim end. And that is the establishment of a just and equitable social

order among human beings and the only reward in view should be to gain the favour of Allah. Allah says:

Those who believe fight in the course of Allah, and those who reject faith in the course of Taghut (Despotic ruler). Qur'an (Nisa' 4:76)

It is evident from the foregoing discussion that Islam addresses its call for affecting this programme of destruction and reconstruction.

Revolution and reform not only for a nation or a group of people but for all humanity. It calls upon all the classes of despot who oppress and exploit the people to stop it. It is addressed even to kings and noblemen to affirm faith in Islam and bring themselves to remain within the lawful limits enjoined upon them by Allah.

The defense of Islam is a fundamental tenet but its need and importance have been re-emphasized in the Qur'an and the Hadith, it is in essence a test of people's sincerity and truthfulness as believers in Islam. So *Jihad* is part of overall defense of Islam. *Jihad* in Islam means struggle to the utmost of one's capacity. A Muslim who exerts himself physically or mentally spends his wealth in the way of Allah indeed engages in *Jihad* for the sake of Allah. Kenny (1992:107) observed that *Jihad* is an obligation which some people

fulfill on behalf of others. Allah ordained *Jihad* as means by which Islam, right dignity and the home land are defended. It is also a way to fight oppressors and tyrants and rescue Muslims from detention.

Allah says:

Go forth, light and heavy and strive hard in Allah's way either with your property and yourselves (Tauba 9:41).

The most high also calls for peace by saying:

But if the enemy incline towards peace do thou (also) incline towards peace, and trust in Allah for is He hearth and knoweth (all things)" (Antal 8:61).

Enjoining good and forbidding evil in Islam is commanded in order to reform the community and protect it from corruption and possible collapse. In Islam a *Jihad* is fought for the sake of Allah. *Jihad* in Islam is just, noble, righteous and humanitarian. A victory in Islam is a victory for the course of Islam. Physical combat *Jihad* is not an objective of Islam nor is it the normal course of Muslims. It is only the last resort and is used under the most extraordinary circumstance, when all other measures have failed.

The Qur'an says:

Fighting is prescribed for you and you dislike it. But it is possible that you dislike a thing which is good

for you, and that you love a thing which is bad for you Allah knows and you know not (Qur'an 2:216).

Again Allah says:

Had He not checked one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of bounty to the world (Qur'an 2:251).

Islam never tolerates aggression from its own side or from any other side nor does it entertain wars. The Islamic law regulates declaration of *Jihad* as also limitation imposed on its conduct. Upon examination it would appear that Islamic law has been designed to promote the ideal of justice.

Fight in the course of Allah those who flight you and not be aggressors Allah loves not those who are aggressors (Al-Baqarah 2:190).

## REASONS FOR JIHAD AFTER THE PROPHET'S MIGRATION

The permission for *Jihad* was given on account of the following reasons:-

- a. When the innocent Muslims were persecuted in the early days of the prophet's mission for no other reason except for saying that Allah is one and Muhammad is His Messenger as well as for establishing a system of worship quite different from the unbelievers' system in Arabia and elsewhere.
- b. The enemies would have destroyed the mosque of the Prophet, the place of worship in which the name of Allah alone was pronounced. The unbelievers would have persisted in their tyranny in order to force Muslims to forsake their beliefs in Allah and the Last Day. The permission for *Jihad* was especially granted at that time so that the order of Allah can be established fairly on earth.

The reasons which gave permission to carry out *Jihad* immediately after Hijrah brought an end to the Muslims' persecution, and oppression. The work of inviting people to the right path and stopping them from following the wrong path

started in the second year after the Prophet's migration when *Jihad* was made obligatory in the following chapter:

Fighting is prescribed for you and you dislike it. But it is possible you dislike something which is good for you and you like which is bad for you. But Allah knows and you know not (Al-Baqarah2:216).

*Jihad* is not obligatory on every Muslim at all times, but if some of them answered the call to do a way with their enemies it will be deemed as obligation fulfilled on behalf of others.

### **WHO ARE RESPONSIBLE FOR CARRYING OUT JIHAD**

*Jihad* is obligatory on the following categories of people:-

- a. Muslim
- b. A Male person
- c. Sane person
- d. One who has reached the age of puberty
- e. A man who has sufficient means to maintain his family until he returns from the *Jihad*.

### **THE FOLLOWING ARE REXEMPTED FROM JIHAD**

- a. Women
- b. Children
- c. A blind man

- d. An old man
- e. A sick person

This exemption is contained in the Qur'an where Allah says:

There is no blame on those who in firm or ill, who find no resources to spend on the course, if they are sincere in their duty to Allah and his messenger; no ground of complaint can there be against such as do right; and Allah is for-giving most merciful (Tauba 9:92).

Allah also says:

No blame is there on the blind nor is there blame on the lame or on one who is ill (if he joins not the *Jihad*). But that he obeys Allah and his messenger, Allah will admit him into paradise beneath which rivers flow; and he who turns back Allah will furnish him with to a grievous (Fat'h 48:17).

Abdullahi bin Umar was reported: to have appealed to the messenger of Allah to allow him to join force on *Jihad* and he was 14 years old (the messenger) did not allow him' (Al-Bukhari and Muslim). In another tradition reported by Aisha (RA) I asked O messenger of Allah is there any *Jihad* for women? The messenger of Allah replied; there is *Jihad* for them in which there is no fighting that in the performance of the pilgrimage and the Umrah (Ahmed bin Hanbal and Bukhari),

The above Hadith indicates that women can participate in *Jihad* by rendering some services like giving water to the fighters



and bandaging i.e nursing the wounded ones. Therefore when Muslims are engaged in fighting they are not transgressing the limit within which *Jihad* is allowed to be waged and in principles. They are not to be cruel or become revengeful. As Allah states in the following chapter Antal 18:72:-

Oh ye who believe stand out firmly for Allah as witness to fair dealings, and let not the hatred of other people you make serve to wrong and depart justice, be just that is next to piety and fear Allah, sure Allah is aware of what you do (Maidah 5:8). Jihad can be fought with one's property and/or with ones life as is specified in the Qur'an 'those who believe and adopted exile and fought for faith with their property and their person.

The following prophetic tradition also stresses the point 'it is reported by Abu Said al Khudri in Bukhari and Muslim that the prophet was asked:

O messenger of Allah which of the person is more excellent/the prophet replied; one who engaged in Jihad in the path of Allah with his soul and property:

The Muslims that engage in *Jihad* must make sure that civilians of the area where they wage the *Jihad* have certain rights which must be protected. There should be no demolition of house

and crops in the process of killing and burning. The old people including women and children must not be killed. No place of worship should be demolished. No priest of any religion is killed. This is all about *Jihad* and the provision of the Qur'an and prophetic tradition (Adamu 2005).

### **THE POSITION OF ISLAM IN RELATION TO JIHAD**

There is no religion or constitution that guarantees peaceful freedom more than Islam. It is Islam that forbids compulsion in religion. Therefore it is Islam and Islam alone that makes this provision of freedom of religion. To this point the Qur'an states as follows:-

Let there be no compulsion in religion. Truth stand out clear from error: who ever reject evil and believes in Allah has grasped the most trust worthy hand hold that never breaks and Allah hears and knows all things.(Baqarah 2:256).

In propagating Islam, Muslims are not only forbidden to employ force, but they are also commanded to use the most peaceful approach. The believers are commanded to:

Invite (all) to the way of their lord with wisdom and beautiful preaching, and argue with them in ways that are best and most gracious for their lord knows

best who have strayed from His path and who received guidance (Nahl 16:125).

And again Allah says:

Dispute you not with the people of book (Jews and Christians) except with proofs better than more disputation unless it be with those of them who inflict wrong (and injury) but say we believe in the relation which has come down to us and in that which has come down to you, our God and your Allah is one, and it is to Him we bow (in Islam)" Ankabut :46).

If Islam is designated for peace, and if the Muslims are so dedicated to peace, then *Jihad* becomes necessary in order to establish and consolidate the peace. A peaceful environment is enabling for preaching, selling, praying, marriage and other social interactions.

### **2.3 THE SAKKWATO JIHAD**

The Sakkwato *Jihad* led by Shaykh Uthman bn Foduye was no doubt the most important event in the 19<sup>th</sup> century history of the present day northern Nigeria. This *Jihad* is viewed by various scholars from different perspectives. To some, it was an uprising of the *Fulani* against the *Habe*, to other groups it was a revolutionary attempt of the oppressed against the feudal aristocracy, whereas to

some other scholars it was a movement of the Muslim Fulani against the pagans.

The 18<sup>th</sup> century witnessed an intellectual awakening of the *Jihad*, even though the *Jihad* of Sakkwato was a source of inspiration for *Jihads* in other places. The *Jihad* was aimed at bringing not only a religious, but also a political and an economic revolution. Therefore the *Jihad* remains an indisputable fact that it has wide range effects, on the people of northern Nigeria but also on the people of southern Nigeria in the mode of dressing, worship, eating and even greetings.

## **HISTORICAL BACKGROUND OF SAKKWATO JIHAD**

The old northern Nigeria as well as certain areas in the present day Niger Republic, was the scene of a violent and decisive revolution at the beginning of the nineteenth Century. The movement known variously as the Sakkwato, the Fulani and the Uthman bn Foduye *Jihad* marked a crucial turning point patently unprecedented in the history of the area. Over the ruins of the numerous potltities of this vast area of about 250,000 square miles, it established a new

political organization than the Sakkwato caliphate base primarily on Islamic law and values.

The Sakkwato *Jihad* of 19<sup>th</sup> Century took place in Hausa land which is the main theatre of this revolution which had repercussions on the people of the Western and Central Sudan from the Senegal in the West to Lake Chad in the East and from the Sahel in the North to the borders of the tropical rain forest in the South.

The leader of the *Jihad*, the Shaykh was born at Maratta in Gobir in 1754 C.E. He and his brother Abdullah (who was born in 1766 C.E. Twelve years younger than Shaykh Uthman), were brought up as disciplined Muslims who belonged to Maliki School of law. Received further education at Aghdes, and became a learned man to the best sense of Muslim scholarship. While he was in Aghades he came into contact with the reforming ideas which were sweeping through the contemporary Islamic world. On his return to Gobir, he and his family lived in the Village called Degel, around 1774–5 CE. At the early age of twenty, Shaykh Uthman preached in Degel. His preaching tours took him to Kebbi and Zamfara. A man of great eloquence and learning, he soon built up a large number of

followers, by preaching. His followers attracted the admirations of Nafata, king of Gobir, who employed him as a teacher to his sons. As a result he acquired greater and greater influence in the State, (Hugben 1967).

The main purpose of Shaykh Uthman in those tours was to reform the society through preaching. He gave sermons on how to be good Muslim. He preached against mixing Islam with non Islamic traditions. He also made effort to convert non Muslims to Islam. He was very critical of the king and Muslims scholars of the central Sudan. He accused the kings of Un-Islamic practices. The Muslim scholars were condemned for not bothering to teach their wives, daughters and slaves and yet they imposed themselves as teachers to other people. The reform within a short time started to attract students from far and near. Some of his students began to spread his ideas by moving to distant areas in (1788CE).

The Shaykh and all the Muslim scholars in Gobir were invited to Magami by Sarki Bawa (King) of Gobir. The Sarki wanted them to participate in the Sallah celebration which was then going on. After celebrations Bawa gave each of these scholars a present. And

all of them accepted except the Shaykh who refused to accept but he instead demanded five things from Bawa.

- a. To allow him preach in Gobir freely
- b. To allow any one who answered his call to Islam to do so.
- c. To treat anyone who wore a turban with respect
- d. To free all Muslims who were made prisoners unlawfully
- e. Not to demand any un-Islamic tax from the Muslims (Hogben 1967).

Bawa accepted all the demands made by Shaykh Uthman. This acceptance however was deemed to fail because granting all the five conditions to Shaykh Uthman meant allowing him to have his own state within the state of Gobir. This was realized by those who succeeded Bawa. Bawa was already old, and died in (1789 CE). He was succeeded by Sarki Yakubu who ruled from (1789 – 1794 CE). And late Sarki Nafata (1798 – 1801 CE) (Hogben 1967). Nafata was very hostile to Shaykh Uthman. Thus Nafata gave some decrees which eventually changed all the concessions granted to the Shaykh by Bawa. Interestingly enough in the year that he gave the above decree (1794 CE) the Shaykh made an announcement that he

had a vision that he saw himself being presented with a sword of truth and instructed to use it against the enemies of Allah. He told his followers to start preparing for *Jihad*.

## **THE COURSES OF JIHAD IN SAKKWATO**

The causes of *Jihad* led by Shaykh Uthman could be found in the irreligious attitude of the Hausa people, moral decadence of the society, the oppressive rule of the Hausa rulers and the excessive taxation levied on the Fulani and down trodden Hausa peasants. The *Jihad* was thus as a result of religious, political, social and Economic discontentment against which the devout Muslim owed the obligation to fight. The Shaykh began to think of the conquest of the whole of Hausaland so as to build an Islam state which would help him purify Islam in the area and if possible to extend its influence beyond their borders. It is believed that the *Jihad* partly was a social movement directed against the oppressive rule of the Hausa rulers. Many of the Hausa peasantry, the *Talakawa*, supported the *Jihad* because of the injustice, oppressive rule and high taxation imposed on them by the Hausa rulers. The *Jihad* was inspired by two main purposes. To remove *Habe* misrule and to



reform the Islamic way of life, this includes not only moral behaviors, but political institution and the system of the law.

Again the *Jihad* also aimed at the reform of the bad governance, as report reached the Shaykh about of the extortionist system of taxation in these states, the despotic administration of the rulers, and the oppression of the poor as well as other unjust customs and practices. The *Jihad* was therefore a movement for political, religious reform in Northern Nigeria.

## **THE JIHAD**

Shaykh Uthman wrote books in Arabic and composing long poems in *Fulfulde*, the most famous being *Ihya Sunna wa-ikhmad-albi'dia* (1793 CE) and most of his poems are said to touch on *Tafsir*, *Tauhid* and *Fiqh*, as well as the more esoteric themes of Muslim, all aimed at encouraging and raising the standard of Islam. He also preached in Hausa being essentially oral, which have survived only in the academic medium of Arabic (Adamu 2005:26). The Shaykh was humble, avoiding the accumulation of property (wealth), living without affluence or servants and occasionally went into retreat (Khalwa) but only for short period.

As a full time teacher, embarked on tour, going to Kebbi, as far as he could across Niger, and in the South traveling to Zurgu, beyond the Zamfara river valley.

Even though the work of spreading Islam was not left to the Shaykh alone those he taught returned to their homes, to spread the message of Islam. The Shaykh was gaining ground which went beyond Kebbi and Gobir. His popularity made Sarki Nafata to issue a proclamation forbidding any one, but the Shaykh from preaching (Hogben 1967).

Also, he forbade any one to convert a son away from his fathers' religion and asked all converts to return to their former religion. He also forbade the wearing of veils and turbans, a distinctive mark of a Muslim. As a result of the threat from Gobir there was a mass movement of the faithful. This mass movement of the Shaykh and his followers started in late February during the dry season (Adamu 2005:26). Ill prepared, and without enough food and water which were very scarce during this period. The Muslim community was widely dispersed. Emigrants continued to join the Shaykh four months after the first immigration some with and

others without their families and belongings. Notable among these emigrants was a tourage scholar, Agali who helped the Shaykh to evacuate his books.

With this development, the king of Gobir forbade further emigration and started harassing them and confiscating their belongings and possession. It was this and the search for defence and a leader that led the community to choose the Shaykh as the *Iman* of the community. This information tallies with Abdallah's work on the reasons of the holy war, which he argued thus.

As a result of being harassed that, the Situation demanded a prince to manage an *Affair*, for Muslim should not be without order or government:

(Adamu: 2005) so we paid a homage to Shaykh Uthman as directed by the Qur'an and *Sunnah* in such circumstance and made him the leader of the *Jihad* Adamu A. 2005:29). At that time Shaykh Uthman was fifty years (50 years) of age.

Although he was said to have refused initially the mantle of leadership, as no one else was acceptable to the Jama'a (Muslim community) convinced him to accept (Adamu, 2005:24).

## THE RESULT OF THE JIHAD IN SAKKWATO

The Sakkwato *Jihad* of 1804 produced political, religious social and economic results. Politically the *Jihad* saw to the overthrow of the old Hausa and non Hausa aristocracies and established an Islamic government. A single Islamic state divided into fifteen emirates each ruled by an emir, Qadis and Malams emerged. And a new system of administration was evolved. The Shaykh became the *Amirul-mumin* (Commander of the faithful). Religiously the *Jihad* produced some lasting results. It is significant to note that prior to 1804, the majority of the population of the said area were ignorant of Islam. During and after the *Jihad*, a mass conversion of people to Islam took place. Islam was purified, strengthened and spread throughout Hausaland.

Socially and culturally, the *Jihad* replaced the war, divided Hausa states by a strong united state and thus, increasing peace, and stability which produced a great improvement in learning. The *Jihad* brought in a very high degree of intellectual development in Qur'anic knowledge. One of the results of the *Jihad* in Hausaland was the establishment of the Islamic state stretching from Niger to

Lake Chad. The *Jihad* movement also spread a beyond the frontiers of the Hausaland in the east down to Adamawa, south to Nupe, Illorin and Oyo and north east to Borno. Therefore, the influence of the *Jihad* was felt beyond the frontiers of the emirates as the *Jihad* effects move to the western Sudan then simply Hausaland.

The *Jihad* led to the collapse of the one thousand year Saifawa dynasty in Borno. It also led to the emergence of the centralized political system which did not exist before.

## **2.4 BIOGRAPHY OF THE FLAG BEARERS**

### **A. MUHAMMADU MANGA OF MISAU**

The earliest known leader of Bornu Fulani was Akibu (some times called Ukuba). He followed indirect line of succession by Akibu II. Ardo Sulaiman and Yaro Fate, whose son, Sambo was a herdsman at Wuro-bokki in Bornu and later became the leader of the Fulani there. His son Abubakar studied the Qur'an and his first born came to be known as Gwani Mukhtar.

Gwani Mukhtar was taught Arabic by a Malam at Wuro Bokki called Lawal, whose daughter he eventually married. On

Lawal's death, Gwani Mukhtar became the village head, as well as Imam of Wuro Bokki (Hogben 1967:272).

The small emirate of Misau lying between Bauchi and Katagum had been ruled by the descendants of the Bornu Fulani named Gwani Mukhtar who was also a descendant of Akibu. Gwani Mukhtar marched southwards with his two sons and settled at Ngazargamu. He was a well learned Muslim and in a very short time through what could be described as divine gift, collected a fairly strong garrison. In the early days of *Jihad* led by Shaykh Uthman bn Foduye, in opposition to Mai Ahmad, the ruler of Bornu. He may have been influenced by a natural desire to support his own role even though the Bornu leaders were Muslims. He defended his action by contending that the people of Bornu were not true practicing Muslims because they were mixing Islam with culture.

From his centre at Gujba he now began attacking the non Muslim town within reach, which led the Mai to send Madaki Gangarama to suppress him. The Madaki however was defeated, and Gwani Mukhtar's power grew stronger. He conquered all the

neighboring pagan districts and finally marched towards northward without meeting much opposition until he reached Ngazargamu, the capital of Bornu, which he took after a siege of only seven days Gwani Mukhtar stayed only for nine months and three days in Ngazargamu before he was driven out and killed. Muhammadu Manga who was the second son of Gwani Mukhtar went to Shaykh Uthman to inform him of the bad news of the death of Gwani Mukhtar. There upon, the Shaykh gave a flag to Muhammadu Manga. Manga raised an army and decided against staying at Ngazargamu and instead relocated with his army to Damaturu where he undertook *Jihad* against unbelievers.

Muhammadu Manga decided to pay homage to the emir of Bauchi, Malam Yakubu, who joined with Dan Kauwa of Katagum in capturing the Habe town of Misau. Both emirs claimed the area. A dispute as to which of the two should hold Misau was settled by Muhammad Bello, the Sultan of Sakkwato who gave it to Gwani Mukhtar's son Mahammadu Manga as a reward to his service in Borno.

The handing over of Misau area to Mahammadu Manga took place in 1831 CE which served as the real founding day of Misau as emirate. The emir of Misau was given the title "*Sarkin Bornu to Gabas*". The emir was empowered to levy Jangali, and Haraji taxes on Fulani of Bornu where ever they might happen to be living at the time.

Muhammadu Manga found two house holds; Sambo Firdigal and Misau Rimi who were the settlers of the town and he named the town after Misau Rimi. Muhammadu Manga ruled from 1831 CE to 1833 CE when he died. He was succeeded by his brother Ahmad who ruled from 1833 CE to 1849 CE. After the death of the son of Muhammadu Manga Uthman became the emir of Misau from 1849 – 1860CE. Uthman was succeeded by his brother Sale who ruled from 1860 to 1885 CE Saleh was very brave and courageous during his time. He played a very significant role in wars. Sale was succeeded by his first son Muhammadu Manga II who ruled Misau from 1885 to 1899 CE, Muhammadu Manga II was succeeded by his brother Ahmad II who ruled Misau from 1960 CE



to 1902 CE. It was during his time that a mosque was built in the Emir's palace.

After the death of Ahmad II, his brother Alhaji Sale became the Emir of Misau and ruled from 1902 CE Alhaji Saleh died after a brief illness and he was succeeded by his son Ahmad Alhaji III, who ruled Misau from 1926 CE to 1979, he was also succeeded by his son Muhammad Manga III the present Emir of Misau as at the time of writing this project.

## **B. MALAM ZAKI OF KATAGUM**

The town of Katagum was established in 1803 by the families of Lawal, the father of the first and second emirs of Katagum. Malam Bunni was the elder brother of Malam Zaki, Malam Lawal first settled at Nafada in Gombe emirate later moved down to Yayu where his son Zaki was born. After the death of his father Malam Lawal, Malam Zaki went to Shaykh Uthman to receive a flag of office in 1814 CE. Malam Zaki's full name was Zaki Kalbi, his father being an Arab from Beghirmi, who moved to Yayu in Chinade district east of the Misau River. He was driven out of Yayu by

Bauchi people. He then settled for a time at Laimari, and with the help of Tashena followed Udubo and then with Umaru of Hadejia.

In 1811–12 the Shaykh called for a second attack on Bornu after the defeat and death of Gwani Mukhtar at Ngazargamu in 1809. The Shaykh's forces consisted chiefly of Men from Katagum and Hadejia and it was commanded by Malam Zaki. Malam Zaki Graduated from Shaykh Bn Foduye's Institution of Sakkwato at about 1809. He reigned from 1807-1814 CE. Katagum emirate included most of the old kingdom of Shira except the western section which was still under Kano even though the helpless of the smaller kingdoms of Tashena the main subordinate offices of Azare, Sheran Chinade and Udubo were put under the supervision of his sons. He died in 1914 and was succeeded by his brother Liman Adandaya. Ruled for two disastrous years. His rule was twice interrupted, first by Hadejia who tried to take advantage of the emir's weakness and take over Katagum. But this was stopped by Sarkin Muslim *Sultan*. The second interruption was successful Habe revolt which only end with the killing of Habe leader, Tushum who actually occupied Katagum for some months.

Malam Dankauwa succeeded Liman Adandaya from 1816 CE to 1846 CE. It was during his reign that the migration of Fulani into emirate became noticeable. He was a very powerful emir. His forces were said to have been about 4,000 horsemen 20,000 foot Soldiers. In 1828 captain Clapperton visited Katagum and has described the city as a very strong, built in form of square with two walls surrounding it, one within the other about 20 feet and 10 feet broad at the base. There were dry ditches on either side of the walls and also between them, each about 15 feet and 20 wide. There was only one mosque also in ruins. The principle houses were flat rooted sometimes of two storages. He estimated the population at 7,000 - 8,000. The emirate extended nearly a day's journey to the north ward, and five days journey to the south ward. It was in Katagum that for the first time clapper found cowries shells in circulation as money, that of cloth or some other commodity of standard price. "Dan Kauwa was stout fellow, blunt and good natured, Clapptertons companion Dr. Oudney died in Katagum in a village called Murmur and was buried in that village.

Dan Kauwa died in 1846 CE it was during his reign that, the Fulani migration into emirate become noticeable. He was succeeded by Malam Abdul-Rahman whom Dankauwa had left ruling Shira, the most important district and almost independent. Abdul-Rahman reigned from 1814-1815 CE and opened his reign by attack on towns to the east along border. He was also succeeded by Malam Abdul-Kadir who ruled from 1851 to 1868 CE. He was the eldest son of Dankauwa from whom all subsequent emirs have descended. Malam Abdul-Kadir found himself at war with Buhari who killed Ahmad and claimed the leadership of Sarkin Hadejia. Abdul-Kadir took part in the expedition led by Waziri of Sakkwato which was sent against Buhari and which was totally defeated in what is Kuffor war. Bukhari raiding out destruction in revenge for the Sarkin Musulmai refusal to recognize him as emir of Hadejia. Katagum suffered severely. Malam Abdul-Kadir was succeeded by his brother Mamman Haji, Sarki Shira, who reigned for nearly thirty years (30 years) until 1896 CE. Malam Abdulkadir II succeeded Mamman Haiji from 1896-1905 CE Muhammadu succeeded Abdulkadir from 1905-1909. Abdulkadir III succeeded

Muhammadu from 1909 – 1947. His reign was prosperous for it was at that time that motor car started coming to Azare, which had become the headquarters of Katagum emirate.

The headquarters of Katagum was removed from Katagum mai Kaba to Azare in 1910 CE. During the reign of Abdul-Kadir, the 9<sup>th</sup> emir of Katagum, Malam Abdul-Kadir was succeeded by Alhaji Umaru in 1947-1980 CE and Alhaji Muhammadu Kabir succeeded Umaru in 1980 remains the emir to date.

### **C. MUHAMMADU WABI OF JAMA'ARE**

Jama'are the smallest of the emirate is in the western part of Katagum. Its people originated from Bornu towards the end of the eighteenth century, their chief town being Dilara in the direction of Lake Chad.

Among the titles of the emir of Jamma'are today is that of Sarkin Dilara. At start of the *Jihad*, Muhammad (Hamma) Wabi the son of Ardo Sale, had participated in the *Jihad* led by Shaykh Uthman. He joined in the movement against the Mai and probably took part in the battle with Gwani Mukhtar, another Bornu Fulani in the capture of Ngazargamu in 1809. (Hogben 1967:269). He may

have been offered the post of Madakin Bornu for his service, but if he was, he did not remain with Gwani Mukhtar for long. Some records show that he was given a flag by the Shaykh in about 1811 when he was at *Sifawa*, while other records indicated that he was not given a flag but his brother who succeeded him in 1830's. Whatever might be the actual fact, it is believed that a flag was given to Jamma'are therefore from about 1824 *Al-kanemi* test himself strong to begun advances westward to push back Fulani who had established themselves in increasing numbers on his borders. In the course of this campaign Muhammadu Wabi who was then at Dawasa was wounded in an engagement with kare-kare of Gwaji near Potiskuma and died soon after. He was succeeded by his brother, Sambolai who led his people further west in the face of Bornu pressure until they come to a sport a little north of the present town of Jamma'are on banks of a river. Sambolai made raids into Bornu. One of his raids in 1824 CE, he joined with Sambo of Hadejia and Ahmadu of Misau in a big attack on border Kacallawa or slave chief, who had been specifically selected and

entrusted with the defence of the Bornu frontier. The result of the raids was highly successful.

Sambolai died in 1854 CE at Jamma'are after being wounded at Juga near Azare. He was succeeded by his son Muhammadu Mande, who returned to Jamma'are and started to build a walled town on the present site. He took part in the successful attack of Wase and Tiv by Misau and Bauchi. He died at Bana Kadai in 1862 CE, and Buhari's death in 1863 CE made the outlook brighter for the new emir of Jamma'are Muhammadu Sambo, the son of Muhamadu Wabi. During his time Ningawa people gave much trouble under their leader Haruna and each side had both success and as well as Fulani. He also died in 1886 CE and was succeeded by his son Muhammadu Wabi II who ruled Jamma'are until his death in 1918 CE but who continued with the struggle with Ningawa in alliance with Aliyu, Sarkin Kano of that time, and sent his son to help Gombe to deal with the rebels such as Malam Jibrilla.

Muhammadu Wabi II was succeeded by Muhammad Goje who ruled from 1918 to 1928 CE. He ruled for ten years (10 years).

He was also succeeded by his oldest son Muhammadu Wabi III at the age of 28. Before his leadership, Jamma'are was transferred from Kano to Bauchi province.



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 Introduction**

This chapter highlights on the nature of the research and how the researcher collected data and the guiding rules for analysis of the data.

According to P.O. Idisi and Oshionebo (1998:42) historical research attempts a description and analysis of events of the past. The purpose of this kind of research is not only to document the past events but also to enable the researcher make certain generalizations that may help one understand the past and the present. Therefore one can gain a clearer picture of the present based on understanding of the past History.

This is because as a researcher in the field of Islamic studies, one can not experiment divine scripture or some prophetic traditions in order to arrive at certain decision. So, this kind of Islamic research is not within the jurisdiction of natural science. Similarly a researcher in the field of Islamic Studies cannot base his

decision purely on observations without making reference to legal interpretation.

It is also irrational for a researcher in Islamic Studies to use philosophical approach to pass any judgment on any religious act without making reference to legal provision which will make one understand the unit of Allah, the Almighty.

### **3:1. Research Procedure**

Research generally can be conveniently classified into three. These include experimental, descriptive and historical. Experimental and descriptive are scientific research, which require the researcher to use laboratory experiment. Because the researcher has power to manipulate or control the variable all those variables that are unwanted can be excluded from the experiments.

The present research can be described as historical research in nature. According to Obioma (1988), historical research is that research or study in which the researcher or student is conducting in order to expose and understand these past events and thus, help solve the present problem or problems. The knowledge of the past is supposed to enable the researcher predict future events. A careful

study of the past events is equally very important for the following number of reasons;

- a. It helps man to avoid the weakness, mistakes, and predicts the past.
- b. It helps man to consolidate the strengths and benefits obtained in the past.
- c. It helps man to seek good knowledge of keeping records of events and experiences. We need to understand that, historical is far different from survey research since survey focus on the present situations.

Therefore, in this regard the aim of this research is to investigate the contribution of Malam Ibrahim Zaki of Katagum (1807-1814 CE), Muhammadu Manga of Misau (1831 -1833CE) and Muhammadu Wabi of Jama'are from (1811-1824CE) towards the development of Islamic education in their respective domains.

### **3.2 Population**

The Population of the research is made up of three emirates that is Katagum, Misau and Jamma'are Local Government Area of Bauchi State.

### **3.3 Sample and Sampling Techniques**

Since the population of the research is three emirates, therefore, the researcher intends to take the whole emirates as his sample. This is because the Populations is not wide enough to take a portion to be a sample. So the emirates that made up of the population will equally serve as the sample.

### **3.4 Instrument of Data Gathering**

Since the research is historical, the researcher used the instrument for collecting historical data. These are review of related literature and interview.

Review of related literature, here the researcher used a critical summary of the literature in the area of relevance, so that the researcher will be well acquainted with the work done by other investigators with regard to the problem in question.

The methodologies used in the result obtained and the problem encountered by the earlier investigation will all be taken into considerations.

The interview or oral tradition. It should be noted at this juncture that most of the written, published or unpublished

materials on the history of Katagum, Misau, Jama'are emirates fall directly under the category of interview or oral tradition which were collected and complete at different times. Moreover, these oral tradition pre-interview often represent the only source of information available in this type of research. The researcher also interviewed some traditional title holders in the three emirates that make up the scope of the study as well as other prominent persons in the emirates that make up the scope of the study.

### **3.5 Data Gathering Procedure**

The researcher personally conducted face to face interview with the traditional title holders in the three emirates together with some few prominent personalities in the emirates. Again the research reviewed some related literatures that are available in the emirates. This enabled the researcher to have clear understanding of the subject of the study and also clarify issues that were not clearly discussed in the literature. With this the researcher came up with new information, which is not clearly discussed previously. Undoubtedly, these aspects of the research are really relevant contributions towards Islamic education.

## CHAPTER FOUR

### DATA COLLECTION AND ANALYSIS

#### 4:0 Introduction

In this chapter the researcher examined most of the important contributions of the Sakkwato *Jihad* of nineteenth century flag bearers of Katagum, Misau and Jama'are. The discussion centered upon how the flag bearers, geared their efforts towards recruiting scholars, establishing schools and constructing mosques as well as towards their religion and educational activities in their respective domains. The chapter will also assess the impact of the *Jihad* on the culture and religions of the people in the said emirates.

#### 4:1 The Establishment of Katagum, Misau And Jama'are Emirates

The establishment of Katagum, Misau and Jama'are as emirates goes back to the return of each one of them when they were given their flags as a sign of authority by Shaykh Uthman and when he ordered each of his disciples to go back to their respective regions and solicit the support of their people.

However, there is no reliable or satisfactory evidence on which an absolute and precise dating of the foundation of these

emirates (Katagum, Misau and Jama'are) could be based on. I have not come across any available source that has thrown light on the issue with the exception of Hogben (1967), who maintained that, Katagum, Misau and Jama'are were founded at different times and years as follows.

Katagum emirate was founded in the year 1807 C.E during the time of Shaykh Uthman *Jihad* when Malam Ibrahim Zaki took up the Shaykh's course in his area. Misau the small emirate that lies between Katagum emirate and Bauchi emirate was founded by the descendants of Gwani Muktar. Since the time when Misau was captured in 1827 C.E by Yakubun Bauchi and Dankauwa of Katagum, it was handed over to Muhammadu Manga the second son of Gwani Muktar on the orders of Sultan Muhammad Bello in 1831 C.E which was the time Misau emirate was founded.

The emirate of Jama'are was also founded by Muhammadu Wabi or Muhammadu (Hamman) Wabi a son to Ardo Saleh. At the start of the *Jihad*, he joined Gwani Muktar to capture Ngazargamu the capital of Borno. He was given a flag by Shaykh Uthman some others maintained that a flag was only presented to his brother

Sambolai in 1830 C.E. Whatever be the case a flag was given to Jama'are.

#### **4:2 Historical Background of Katagum Emirate**

Katagum emirate was established by the family of Malam Lawal, the father of Malam Ibrahim Zaki. Like many Hausa States, Katagum has scanty records of its origin. The town of Katagum (Katagum Maikaba) was established in the year 1803 C.E by the son of Malam Lawal known as Malam Ibrahim Zaki.

He was the first settler in the town (Katagum Maikaba) which was later called Malam Zaki town. He went to Shaykh Uthman Sakkwato to receive Islamic education at about 1809 C.E. On his return he established his own emirate. The emirate existed together with Misau and Jama'are emirates as one for centuries and the whole area was and is still called Guddiri.

Under the Sakkwato Caliphate as an independent unit before the year 1900 C.E, Katagum played an important role of a buffer emirate from Sakkwato to the west and Borno to the east. It became an independent province by 1905 C.E. During the colonial era, Katagum emirate existed as one administrative unit in the former



Kano province before it was merged with Bauchi as Katagum division in 1926 C.E.

The headquarters was later on transferred from Katagum Maikaba to present Azare in 1910 C.E. This was during the reign of Abdulkadir the 9<sup>th</sup> Emir of Katagum. He did this for the sake of administrative convenience. The location of Azare town being the present head quarters of the Emirate or a division in Bauchi State. It is bordered in the north east by Yobe State and in the west by Kano and Jigawa States, Misau emirate and Bauchi emirates are in the southern end. Katagum emirate is currently made up of six local governments namely, Katagum, Shira, Giade, Gamawa, Zaki and Itas Gadau consisting of twelve districts i.e. Chinade, Madara, Azare, Shira, Disina, Giade, Gamawa, Udubo, Katagum Sakuwa, Itas and Gadau. The climatic condition of the emirate is just like the condition of all the Northern states of the country. The area experiences wet dry and rainy season. The area experiences its hottest period in the month of March and April, while rainy season begins from June to October. The hamattan period commences from

November up to February as sometimes the case may be. (Bauchi State Historical Perspective 2006).

The tribes living there are predominantly Hausa, Fulani, Barebari, Kare-kare, Lerawa and Badawa. The people of the area are friendly and quite hospitable.

They usually wear big gowns, Jumper, long trousers and caps to match them. The females dress in long wrappers, blouses and Hijab to cover themselves in an Islamic manner. Katagum people are predominantly Muslims. (Bauchi State Historical Perspective 2006).

Their culture is influenced by Islamic teachings. The young ones respect elders and their marriage custom is in accordance with the Islamic provision.

#### **4:3 MISAU EMIRATE**

The early historical record available indicated that the chieftaincy of Misau originated from Egypt. Gwani Muktar a descendent of Akibu matched south ward from Egypt with his two sons and settled at Wuro-bokki in present Borno State. One of his sons was Muhammadu Manga. Gwani Muktar was a well learned Muslim

and within a short time through what may be called divine gift collected a fairly strong garrison. He attacked and captured Ngazargamu which he later made his capital.

Rivalry and jealousy arose between him and the then rulers of Ngazargamu for years. When the friction became tense, it resulted into tribal and religious crisis. At that time, Muhammadu Manga was away to Sakkwato in search of knowledge. But on his return to Ngazargamu he found that his father had been driven out and killed while his armies were scattered. (Hogben 1967:273)

He tried and assembled most of his father's supporters. However, he felt that he was not safe so he decided to move from Nagazargamu to Damaturu, seeking for safety.

At this juncture, Borno forces found themselves strong enough to re-establish their authority over the border land territories in the West bordering Bauchi and Kano. Even though there was a serious struggle between Fulani's and Kanuri, after their successful operations in Kanem and Baghirmi, the Fulani had to withdraw West ward in about 1824 C.E. (Hogben 1967:273).

Muhammadu Manga had to leave Damaturu and move to Guber, but the Borno forces advanced and drove him into Bauchi territory. Consequently Yakubu of Bauchi gave the fugitive Fulani a land to settle at Buriburi, and took along with him Muhammadu Manga to Sakkwato in his next visit.

This was how Yakubun Bauchi saved the Fulani Empire from threat of invasion by defeating El-kanemi at Fake in 1826 C.E. He (Yakubun Bauchi) joined hand with the then ruler of Katagum called Dan-Kawuwa in capturing Misau, in 1827 C.E. (Hogben 1967:273)

Both Emirs claimed the land. But Muhammadu Manga pleaded with the Sultan Muhammadu Bello, who commanded both Yakubu of Bauchi and Dankawuwa of Katagum to give the land of Misau to Muhammadu Manga. This was in the year 1831 C.E which marked the real birth of Misau, as an emirate. Muhammadu Manga was given a title of *Sarkin Borno ta gabas*. (The ruler of eastern Borno), he was empowered now to levy *jangali* and *haraji* (taxes) on all Fulani of Borno where ever they might happen to be living at that time. (Hogben 1967)

Muhammudu Manga lived in Misau for about two years until his death in 1833 C.E. The location of the Emirate is situated north of Bauchi and South of Katagum emirates. The emirate has land area of 2,635, 599 sq km (two million six hundred and thirty five thousand five hundred and ninety nine) with a population of 250,000 people according to 1991 National Census. (Bauchi State Historical Perspective, 2006).

The emirate is made up two local governments namely. Misau and Dambam Local Government Areas. Misau Local Government was created in 1976 while Dambam was created 1996. There are also five (5) districts in the emirate viz; Dambam, Dagauda, Jalam, Hardawa, and Chiroma. Misau was a native authority during Colonial era. The climatic condition of the emirate is usually rainy and dry season. The hamattan is usually at its peak in the month of December and January. The hottest period in the emirate is from March to April, while rainy season begins in the month of June sometime in May, and will last up to November as the case maybe. The people of the area are well known for their rich historical and cultural heritage. (Baba S.M. 1974 ).

The culture of the area is predominantly Islamic. The people are tolerant and accommodating culture, which form a strong unifying factor in the area. The major tribes in Misau emirate are Fulata Borno who speak both Kanuri and Fulfulde, Hausa, Karekare and other neighbouring tribes.

The young are taught to respect elders and the constituted authority. The elders wear big gowns with turbans and caps to mach. The women also wear wrappers. Their funeral, marriage and child naming ceremonies are based on Islamic rites. The occupation of the people is mostly farming. The food crops produced in the emirates include, millet, guinea corn, cassava, while cash crops include cotton, groundnut and beans. It could be recalled that before the devastating drought which swept many towns and villages in this country, Misau was a chief producer of sugar cane. It was also in Misau that, the first agricultural show started in the year 1946 C.E. The people of the area, engaged in many handcraft works such as weaving, decorating of calabash, mat making locally made wooden dish and its plates, locally made farm implement, sewing

of cap and dresses, locally made swords, bows, and arrows to mention but a few. (Baba S.M. 1974 ).

#### **4:4 Jama'are Emirate**

Muhammadu Wabi's date of birth was not mentioned in sources referred to on this subject. His qualification and scholarship were equally not clearly spelt out in sources that dealt with this subject. We have equally assumed that he was born in the small settlement of the "Fellata" that was established early in the region of the seifawa dynasty. (Aliyu C. 1976)

The Fellata settlement of Marewa was around Dilara town located at the south east of Lake Chad. The settlement was apparently of average size well co-ordinated Dilara town economically viable and co-existed symbiotically with other fellata group.

The Sefawa administrators responsible for the south east (perhaps the Kaigama) whose special interest is the fact that the fellata of Mare had lived in that territory for almost 200 years, before the 1804 Sakkwato *Jihad*. Another interesting issue to raise here is the settlement of Shaykh Al-Amin El-kanemi in the Mare

town. He lived among the Marewa tribe with out hostility. Surprisingly, this peaceful mutual co-existence turned sour after the commencement of the reform movement spear headed by Shaykh Uthman.

Muhammadu Wabi's role in the 1804 C.E *Jihad* was prominent and famous. We have pointed out that the cordial relationship between the Fellata and their host, the Kanuri became sour right from the commencement of the Islamic revolution. The Fellata of Marewa tribe joined their kins other Fellata in the region. One of such groups was the Fellata of Wuro-bukki who settled at Gujba, specifically Gwani Muktar, the father of Muhammadu Manga of Misau. Gwani Muktar and Muhammadu Wabi formed an alliance with the sole aim of launching the *Jihad* in the Borno empte. The alliance came to a peak when they fought the imperial army. The alliance was successful. The alliance unfortunately misused this golden opportunity of taking over the administration of the empire. The bone of contention was on sharing out the empire. Gwani Muktar curved out a small portion of the empire which he gave to



Muhammadu Wabi but he refused the offer and even courageously led the Dilara Fellata away from Borno. (Hogben 1967:270)

Unfortunately not long after that, precisely around 1811 C.E, the Borno army sacked the Gujba Fellata in the course of which Gwani Muktar was killed in the clash with the Borno army and the zeal to ensure that the *Jihad* movement was sustained made Muhammadu Wabi in company of his brother Sambolai and their courageous army to travel to Sefawa to receive a flag from the revered Shaykh Uthman bn Foduye.

This flag was an authority for Muhammadu Wabi to continue with the *Jihad* but this time armed with an official symbol the flag and a title of an emir. Thus this action ended the era of Ardo and ushered in the little of Amir Fellata Mare. The outstanding issue now is possessing of an area or territory to be transformed into his Emirate. Muhammadu Wabi's *Jihad*, as I have pointed out that, the symbolic relationship between Fellata mare and the Seifewa was terminated by two major events, launching the *Jihad* by Shaykh Uthman in 1804 C.E. which made most Fulani groups to join the movement and the conquest of Birnin Ngazargamu by the dual alliance of Fellata Mare

and Fellata Gujba (Muhammmadu Wabi and Gwani Muktar). Fella Gujba were for a short time occupied with management of their new territory Birnin Ngazargamu.

Muhammmadu Wabi now possessing a flag of authority but without a territory had to embark on securing an area for himself and his kins the Marewa. For some decades he was engaged in serious fight with Gizimawa, Lerawa, Mangawa and other *Habe* groups who's fight were long persist we threats. Muhammmadu Wabi succeeded in creating a large empire named the kindom of Dawasa. It is also during this period, that he gave birth to a son called Sambolai. Muhammmadu Wabi was said to have lost his life while fighting rebellions at Ngizimawa.

The Fellata Mare under the leadership of Muhammmadu Wabi's son Sambolai moved south west to the present site of Jama'are. It was during the struggle Randa was killed; hence Jama'are has been and is still being referred to as *Gandun Masu* the home of spear.

The location of the emirate is situated on the latitude of 88NN of the equator and longitude of 100° east of greenwhich meridian. Jama'are shares borders in the north by Itas – Gadau Local

Government, south by Shira Local Government, east by Katagum Local Government and west by Jigawa State. The population of Jama'are as at, 1991 Census was Sixty thousand, three hundred and forty (60340). Jama'are Emirate is currently made up of five village areas namely, Jama'are, Dogonjeji, Hanafari, Galdimari and Jurara. The inhabitants are dominantly Fulani, Hausa and few other tribes. The climatic condition of the area is that the emirate experiences both dry and rainy seasons. The choice of this area was because of its adequate grazing ground for their livestock, also adequate water for consumption, fishing, and agriculture is still the principal occupation of the people.

As farmers, they produced millet, guinea corn, beans, rice, wheat, groundnut and vegetables. The cultural life of the people in Jama'are is embedded basically in the Islamic teachings which is the main religion of the people in the area. The predominant tribes in the emirates are Fulani, Hausa and Kanuri. Historical records show that Fulanis were the inhabitants of the town. Because they found that the area was surrounded by river that offered them protection, animal grazing and farming. The occupation of the people are

mainly farming cattle (animal) rearing, trading and some of the people are civil servants. The marriage customs and naming ceremonies of the people is in line with Islamic provision (Bauchi State a historical perspective 2006).

#### **4:5 Participation In The Early Jihad, Campaign Of Shaykh Uthman**

Participation in the early *Jihad* in Hausaland had been a subject of serious controversy among scholars, historians and even laymen in Katagum, Misau and Jama'are and in far way Sakkwato for quite a long time. Many traditions maintained that Shaykh Uthman instructed Gwani Muktar, the father of Muhammadu Manga of Misau, Ibrahim Zaki of Katagum to capture Kanuri and the capital town Ngazargamu. Their early participation in *Jihad* was as a result of Shaykh Uthman instruction to return to their places and invite their people to embrace Islam and groom them gradually for the *Jihad*. At the commencement of hostilities with the king of Gobir, Sakkwato tradition claims that Malam Ibrahim Zaki and Muhammadu Manga were involved in the early major campaigns such as Matankari, Ginniga and Konni. It happened that Gwani

Muktar shared the same idea about the reformation of the religion of Islam in the region, Gwani Muktar, the father of Muhammadu Manga sent for a flag and permission to wage a war against the Kanuris who had some syncretism practice. (Joanson H. 1967)

The Shaykh Uthman took this unwanted practice of people of Borno in to consideration and thought that the people had to be fought. So he gave Gwani Muktar the flag of authority to fight a *Jihad* against the Borno people. Within a year, Gwani Muktar had conquered a chain of kanuri towns. (Joanson H. 1967)

Early in 1808 CE, Gwani Muktar took over the city of Ngazargamu but just for a short time. In 1811 – 1812 CE Shaykh Uthman called for a second attack on Borno after the defeat and killing of Gwani Muktar in Ngazargamu in 1809 CE. The Fulani forces consisted chiefly of men from Katagum and Hadejia, Ibrahim Zaki commanded it. The expedition succeeded and defeated Mai Dunama Lafiagi and captured Ngazargamu once again, but on orders from Sakkwato, the Fulani withdrew westwards after only a short stay in the city. Malam Ibrahim Zaki returned to Katagum. Again in another source, at the start of the *Jihad* Muhammadu Wabi

joined the movement against the Mai and probably took part with Gwani Muktar, in the capturing of Ngazargamu. (Hogben 1967)

With the conquest of Ngazargamu, Gwani Muktar gathered a lot of booty out of which he took a large share and sent his son Muhammadu Manga to take it to Shaykh Uthman. It took Muhammadu Manga thirty (30) days to go and return. Prior to his return Mai Dunama had sought the help of El-Kanemi with whom they joined head together to re-capture Ngazargamu from Gwani Muktar (Ahmed 1981).

This is due to the fact that, the people of Gwani Muktar failed to obey him, they refused to observed prayers in the Mosque regularly. Therefore, he prays to Allah for the people of Ngazargamu to return to their city (Johnstan 1970). The early triumph, which they had enjoyed in occupying the whole of western Borno and capturing the capital, seemed to have made them over confident. Certainly, they were unprepared for El-Kanemi counter attack when it was launched in October, 1809 CE. Buba Yero and his followers were in the south, consolidating their

conquest, while in the west Ibrahim Zaki was occupied in annexing Tashena and merging it with Shira.

The blow therefore, fell on Gwani Muktar, whose forces were inadequate to withstand it. He himself was killed in the fighting and his people were driven out of Ngazargamu. The Kanuri's under El-Kanemi then re-occupied their land. Three or four indecisive fightings followed in dry season between 1811 – 1812 CE, the Fulani captured, western Borno. Therefore, abandoned Ngazargamu for good and fell back on Lake Chad while the Fulani consolidated their gains in the south and west. (Johnstand 1970). Before the emergence of El-Kanemi likely, they had nevertheless made substantial gains at the expense of Borno. In the northwest Sambo Digimsa had established the new emirate of Hadeja, in the west Ibrahim Zaki had wedded Shira and Tashena together to form the new emirate of Katagum while in the south Buba Yero had carved the new emirate of Gombe out of pagans lands over which Borno had previously held. All these leaders had received flags from Shaykh Uthman bn Dafodio during their fighting and were now recognized by him (Shaykh) as the leaders of the territories, which

they controlled. By 1812 CE among all the Jihadists who had taken the leading part in the war against Borno, only the family and followers of Gwani Muktar were still unrewarded. They had strived for the greatest prize of the whole of western Borno and had lost it. When Gwani Muktar had been killed in Borno counter attack of 1809 CE the leadership had been passed to his son Muhammadu Manga. For a time he was able to maintain the armies in southern Borno in Gujba, Damaturu area. But later he was driven out by El-Kanemi. In recognition of whatever, he and his father had done for the course, however, Shaykh Uthman conferred the title of Sarkin Borno upon him and later Muhammadu Bello, when he became the Sultan ordered the emir of Bauchi to give him the town of Misau together with the surrounding villages around (Johnstand 1970).

The little kingdom of Misau thus brought into existence, which completed the quarter cycle of the Fulani Emirate that now lay round the western and southern of Borno. Almost all the book that I consulted explained clearly how they actively participated in the Shaykh's Uthman *Jihad*, as he commended all his flag bearers to go to their areas and wage a *Jihad* with the sole aim of establishing



Islam in the proper manner as contained in the teachings of the Prophet Muhammadu (SAW).

#### **4:6 Preaching Activities**

As soon as they returned to their homeland, they embarked on series of teaching and preaching activities, which took them far and wide. Initially they limited their preaching tours to the various Muslims communities surrounding their respective emirates. At the start of the wars the Bauchi people drove Malam Ibrahim Zaki out of Yayu. He then settled for a small period at Laimari from there he got support from the people of Tashena, which he attacked, Udubo and then Auyo. After the fall of Auyo its people helped him to capture Tashena, which is not far from the present Katagum. All these areas he captured, were put under his control and continued with his preaching activities to places like Gamawa, Gadau and Shira.

While Muhammadu Manga also in his preaching activities, started with Gujba, where he stayed for five years. Later, he founded Damaturu the present capital city of Yobe State. From Damaturu to Gujba to Buri – Buri to Misau all the towns he stayed,

he preached and established Islamic system of governance as provided by the Shaykh Uthman in his *Jihad* message to all his flag bearers. (Hogben 1967)

Muhammadu Wabi also came out with his preaching activities in some of his villages under his emirates such as Dogonjeji, Jurara, Galdimari and Hanafari. It can therefore, be correctly recalled from the foregoing that the content of the message throughout their preaching tours, could be said to be nothing different from that of the Shaykh in Sakkwato their master, most especially when the peculiar condition of Katagum, Misau and Jama'are regions were taken into cognizance. We have already seen how the content of the message told to the people and communities to abandon idol worship and other un-Islamic practices and understand that sovereignty belong to Allah (SWA) alone and not to any idol such as Dodo or King. It is also certain that the content of the message also entailed among other things telling the communities that, the Qur'an and *Sunnah* are only supreme laws of the land. Besides, the importance of these preaching tours lies in the fact that they afforded Malam Ibrahim Zaki, Muhammadu Manga

and Muhammadu Wabi, the opportunity of acquiring first hand knowledge of the different areas in their emirates as well as establishing personal contact with their inhabitants most especially the Fulani who are their subject.

#### **4:7 Peoples' Response To Their Preaching Activities**

Malam Ibrahim Zaki, Muhammadu Manga and Muhammadu Wabi were all learned people who studied under Shaykh Uthman Dafodio. Their preaching activities could be said to have met a great deal of success on one hand, and a number of oppositions and rejection from Borno people on other hand and some pagans in their different areas on the other hand.

The fact that a large percentage of the people's population from all over their regions were ready to accept the call and they attended Islamisation process that went hand in hand with it, was a good turning point in history of their struggle, their ability to mobilize and organize the scattered Muslims in their region.

Furthermore, the manner in which people accepted their invitation to come and stay with them or trooped to them on their own, from various parts of Borno and Hausaland, also pointed to the positive

response of people to their preaching activities. Besides, the enormous resettlement schemes embarked upon by them with the aim of facilitating close control and supervision of the new converts as well as boosting the agricultural production in their regions.

On the other hand, it will be an over statement to assume that, their preaching activities were not bedeviled by opposition or rejection. In fact, even amongst those who professed Islam, there were some that were reluctant in accepting new institutional arrangement which jeopardised their vested interest and this to some extent indicates the limits to which people were ready to be mobilized by their preaching exercise (Yero 1999).

The series of Military encounters such as those of Ngazargamu, Sarkin Borno, Kare-Kare of Gwajin near Potiskum and so on, that had taken place between the people of Borno and some pagans of the heathen communities in their regions, also revealed the vehement opposition that confronted their proselytization activities in some areas.

Similarly the existence of few non Muslim communities living under another Habe leader, within the territory of the Katagum,

Misau and Jama'are emirates is another evidence of the fact that their proselytization exercise was not fully accepted by the totality of the inhabitant or some section of the region (Yero 1999).

#### **4:8 Development Of Islam In The Emirates**

Islam developed through so many ways in the emirates, such as through preaching that Muslims came to know their religion and what is expected of them. This is because many people were not learned and therefore, it is only through this preaching that people could understand their religion, and what they are expected to do as Muslims.

It also developed their ability to recites Qur'an through organizing some Qur'anic schools. This is so when we go back to history of the development of Islam in Nigeria as a whole. With the coming of Islam into the emirates schools and teachers were established and recruited to teach the Qur'an to the younger ones. This will make the younger ones have the orientation of full Islamic behaviors. It is reported by the prophet (P.B.U.H) that, teaching the younger ones verses of the Glorious Qur'an is like writing on a stone "Risala".

Later Qur'anic schools and Islamiyyah were opened. These schools were according to area divided in order to make the students have the general idea of Islamic sciences. However, the account on the development of Islam and Islamic education in Katagum, Misau and Jama'are emirates could not be completed without mentioning the works and contribution of some prominent scholars in the emirates. The following are some of their contributions.

### **Alhaji Abubakar Dan Yaya**

Alhaji Abubakar Danyayu who is popularly known as Alaramma Danyayu was born in yayu village in Chinade district in the year 1886 C.E. He started his educational career when he was young. He committed the Qur'an to memory at his tender age and travelled far and wide in the course of his educational struggle.

Alhaji Abubakar out of his educational enthusiasm when he was twenty years of age, came out of Yaya for the search of Islamic knowledge. The first town he visited was Azare. He also travelled to Potiskum, Bade, Hadejia, Kastina, Kano and Yola. He travelled to Chad, Sudan, Kufa, Makkah and Madinah. He learned most of the

branches of Islamic sciences like *Tafsir*, *Hadith*, *Fiqh*, and theology. He also taught many people some branches of Islamic knowledge.

On his way back from Kano, he branched at Galdimari, a village in Jama'are Emirate. The people of the area acknowledged his presence and his educational status. They started coming to acquire knowledge from him. People from far and neighbouring villages come to him for acquisition of knowledge. Alhaji Abubakar Danyayu went to Makkah for pilgrimage more than five year (5). He died in Galdimari village that is why he was nicknamed as Alaramma Galdimari, because he died there (Buba 1991).

### **Ali bn Abdullahi**

Malam Ali ibn Abdullah who is popularly known as Malam Ali Mai Bakin Karfe was born in Koki quarters, Kano city in the year 1880 C.E. He was a descendant of Hudu, the first Sarkin Sharifai of Kano. He (Ali) started his educational career since he was very young. He acquired his education under his father's school. He had a wonderful retentive memory. He was able to memorize the Qur'an at the age of seven. His Qur'anic education went hand in hand with his knowledge of Islamic jurisprudence.

Malam Ali learned Tafsir and other branches of knowledge from his father. It was after his father's death that he went to Malam Uthman to acquire more knowledge.

However, as it is in the custom of every knowledge seeker, Malam Ali set out for the acquisition of knowledge, first traveled to Misau after few years he traveled to Gombe at that time people recognized his intellectualism and requested him to conduct *tafsir* at his house. Malam Ali accepted the offer. Thus he started preaching in 1920 C.E in Gombe in the month of *Ramadan*. He conducted *tafsir* at the Emir's palace. He came to Misau and continued with his teaching and preaching activities.

When he was at Misau, many people came to him in order to learn; Malam Ali returned to Katagum emirate. The emirate of Katagum produced native scholars such as Shaykh Adam Badamagare who contributed greatly in the development of Islamic education in Katagum and beyond.



#### **4:9 The Intellectual Contributions of Malam Ibrahim Zaki of Katagum, Muhammadu Manga of Misau And Muhammadu Wabi of Jama'are**

We have seen at the beginning of this chapter, how profound and far reaching their Military contributions in the scheme of things in the history of Sakkwato Caliphate. Here, we shall only concentrate on the intellectual and religious aspects of their contributions such as their participation in the construction of mosques, establishment of schools. We shall take the emirate one by one.

##### **A. Malam Ibrahim Zaki of Katagum Emirate**

Malam Ibrahim Zaki who was advised by his father to support the Shaykh Uthman established Katagum Emirate. Malam Ibrahim Zaki sat at Sakkwato where he attended the Shaykh's classes around 1229 AH. Malam Ibrahim Zaki received a flag of office in 1814 C.E whence the Shaykh told him thus; "I have given you Guddiri to revive Islam there" (Buba 1991). Guddiri is a fulani word, which means piece of land. Here Shaykh Uthman bn Foduye

means part of Borno. And it was from that time; the area was and still called Guddiri.

### **His Contribution to Islamic Education**

With the acceptance of the flag which was a sign of authority, Malam Ibrahim Zaki came back to Yaju, his fatherland, with the view to preaching the true Islam. However, the leaders felt that, it was a risk to seize their power. For this reason they refused him, they fought him and his followers. Malam Ibrahim Zaki and his troupes moved North ward to Gadiya. Then he moved to Tashena, a village near present day Katagum. He stayed at Tashena for a while before he finally moved to Katagum which was only then a caravan route- travellers made stop on their way from east (Borno) or from Kano to east. Malam Ibrahim Zaki came to this junction and established a small territory where he continued preaching to the passing caravans and neighbouring villages and many followers.

Malam Ibrahim Zaki and his disciples taught the true concept of Islam and eliminate all the followers of corrupt irreligious practices in the area. He also enjoyed the beliefs of the people of Hadejia to the true Islam. In his effort to establish Islam all over

Borno empire, Malam Ibrahim Zaki invaded Ngazargamu, the capital city of Borno.

Malam Ibrahim Zaki recorded, a lot of achievements. He restored peace and order in the area. He brought the vast area under one culture, one banner and one religion. Most innovations and un-Islamic customs were minimized; schools were established in every corner of his jurisdiction for the teaching of the Qur'an. For male children adult and adolescent learn the Islamic law under Malam in "*Zaure*". He also built mosques in various villages in his emirate. We may conclude by saying that the Islamic education spread far and wide during his time.

#### **B. Muhammadu Manga of Misau Emirate**

In 1830 – 1831 C.E the Caliph called upon all Emirs of the caliphate for an annual session. The Emir of Bauchi Yakubu, answered this call and so was Muhammadu Manga of Misau. When the session was in progress, the territory of Misau should be given to him by caliph Bello. On hearing of this Dankawuwa of Katagum also claimed the same thing. In order to avoid further conflict, the caliph gave the territory of Misau to Muhammadu Manga as a

reward for the job well-done, Muhammadu Manga marched all the way from Sakkwato to Misau, in 1831 C.E which ended the struggle of Fullata Borno and the emergence of Misau itself as an emirate.

### **His Contribution to Islamic Education**

For defense purpose, he built the city wall and built a mosque. Muhammadu Manga waged about ten wars and he succeeded in all during his period. Islamic education was also improved and many un-Islamic practices were eradicated. Schools were also established with the aim of educating people in the area.

Misau, during his period became a center of learning. People from far and wide to learn Islamic knowledge. Moreover, he was said to have led a simple life, and was generally referred to as Malam, because he studied under Shaykh Uthman in Sakkwato and also his father was great a scholar. Due to his power and courage, Shaykh Lamini of Borno came to Misau to conquer Muhammadu Manga, but he failed to get him because he died. So he met his brother Ahmadu I, who was the Emir of Misau at that time.

When Shaykh Laminu confirmed the death of Muhammadu Manga of Misau by seeing his grave when he entered the palace

and saw the place where he was buried he ordered that a room be built to cover the grave.

### **C. Muhammadu Wabi Of Jama'are**

Muhammadu Wabi became prominent and famous from the onset of the *Jihad*. As we have pointed out earlier, the relationship between the Fulani and their host, Kanuri became sour right from the commencement of the Islamic revolution. The Fulani of Borno joined their kin, other Fulani in the region. One of such groups was the Fulata mare who settled at Gujba most specially the Gwani Muktar of Misau.

Gwani Muktar and Muhammadu Wabi formed an alliance with the sole aim of launching the *Jihad* in the Borno Empire. The alliance came to a peak when they fought the Kanuri imperial war. The alliance was successful. (Hogben 1967)

But the alliance unfortunately misused this golden opportunity. Because in around 1811 C.E the Borno again sacked the Gujba Fulani in the course of which Gwani Muktar was killed. The skirmishes washed the Borno away and the zeal to ensure that, *Jihad* movement was sustained Muhammadu Wabi in company of

brother Sambolai and their courageous army to travel to Seifawa to receive a flag from Shaykh Uthman Bn Foduye. This flag was an authority for Muhammadu Wabi to continue with his *Jihad*.

Muhammadu Wabi *Jihad* 1811 – 1824 C.E As pointed out the symbiotic relationship between the fulata Mare and the seifawa was terminated by two major events launching the *Jihad* movement by Shaykh Uthman bn Foduye 1804 CE which made most fulata's group to join the conquest of Birnin Ngazargamu by the dual alliance of fulata mare and fulata Gujba (Muhammadu Wabi and Gwani Muktar) respectively while fulata Gujba were for a short time occupied with the management of the new territory Birnin Ngazargamu. Muhammadu Wabi received a flag but without a territory, to embark on carving an area for himself and his kinds, the Marewa. For the next decade he was engaged in a series war with Gizimawa Lerawa, Mangawa and other *Habe* group of north western Borno. Although these series of fightings were long persisted and severe with so many death, but yet Muhammadu Wabi succeeded in creating a large empire named the kingdom of

Dawasa. It is also during this period Muhammadu Wabi perhaps established his own emirate.

From the account of Muhammadu Wabi activities we could see that he was a religious and well committed person to Islam, a diplomat especially in the area of bilateral relationship and fearless. He fought for several years. He was a courageous soldier who died in the course of his Creator Allah (SWA).

#### **4:10 COMPARATIVE ANALYSIS OF MALAM IBRAHIM ZAKI, MUHAMMADU MANGA AND MUHAMMADU WABI LEGACIES AND THOSE OF THEIR SUCCESSORS**

We shall analyze their successors their legacies from a purely comparative stand point, so that we may see the extent of their own contributions to the development of Islamic education. In examining, comparing and contrasting what the founder of Katagum, Misau and Jama'are emirates precisely left as legacies for their people in particular and Sakkwato Caliphate in general vis-à-vis the legacy of their successors.

We shall only look at spiritual, intellectual and military legacies.

##### **A. Spiritual Legacy**

From the commencement of *Jihad* to its establishment they relentlessly stood for upliftment of Islam in their areas up to the

time they each died. They tried to establish justice, exhibit piety, disseminate knowledge and above all show concern for the welfare of their subjects. Thus, throughout the period of the struggle as the founders of the said Emirates, they were the fathers, guides, teachers and symbols of unity, strength and inspiration.

It was during their stay with Shaykh Uthman bn Foduye that they imbibed the important culture of heading the Islamic call for the fulfillment of their duties that is to cultivate the fear of Allah (*Taqwa*), to adhere to the proven prophets *sunnah* and to follow the course of abstinence more especially on matters relating to this world. As far as they were concerned, duties were interrelated and mutually indispensable, *taqwa* (God consciousness) is the gateway to Islam.

Its moral order and social values as well as war constitute the socio-political principles necessary for preserving order and supremacy of Islam. In fact, when translated into the concrete Socio-political terms, war embarked for reaching legal and governmental principles that are characterized by tolerance, accommodation and



broad fairness on the part of Islamic government, jurists and law enforcement agencies.

However, there is no basis for comparison between their successors as far as this area is concerned, because the caliber of scholar and colleagues amongst whom they received education and training in Sakkwato cannot be found in their emirates or probably anywhere else in the entire caliphate.

Furthermore, due to their piety and asceticism they did not appoint any of their sons to position of authority, nor did they leave any wealth for any one of their sons who will succeed them. Rather they left that under the people to choose who is more qualified but due to human weaknesses, the subsequent Emirs were the first in history to introduce succession in the leadership system. Most of the time those qualities taken into consideration before are not applied in the present system of electing Emirs. Again the Emirs prepared those who will succeed them to come from the ruling family than somebody outside the ruling class.

## **B. Intellectual Legacy**

The intellectual legacy the founders of Katagum, Misau and Jama'are emirates left to their successors included considerable number of highly talented scholars whom they recruited for various subjects, and all of them were said to have possessed the necessary requisite qualification.

The qualification they possessed enabled them to serve in various capacities such as scribes, special advisers or officials attached to the administration of justice, or mosques Imam and disseminators of knowledge (Buba 1991) They were also known to have attached so much importance and respect to scholars, strangers, as well as the procurement of religious literature for the of scholars and schools. They were thus always in company of scholars whom they consulted on almost every affair.

The construction of mosque and schools were almost part of the legacies they left to their successors since it was in the schools and mosque that functional Islamic knowledge was disseminated to date. However, many things have been bequeathed to the learning Muslims population in the intellectual legacy.

In addition, the emergence of the proliferation of western education and culture assisted greatly in preserving above legacy.

### **C. Military Legacy**

The fact that Malam Ibrahim Zaki, Muhammadu Manga and Muhammadu Wabi left a military legacy need not to be over emphasized since the best portion of chapter four of this thesis is especially dedicated to their military contribution, moreover, the fact that throughout their period of reign they have been actively involved in one military struggle or another. This is a clear testimony that they had bequeathed to their successors a befitting military legacy worthy of emulation.

Besides, it should be recalled at this juncture that more than half of their entire Emirates captured came under their control as a result military conquests. However, this military legacy was not left like that, because their successors also have tried their best to uphold and continue with the highly honored tradition of *Jihad*, even though to a lesser degree as they were not in position to compete with Malam Ibrahim Zaki, Muhammadu Manga and Muhammadu Wabi, but their effort to sustain this lofty tradition

was the exclusive opportunity of the first generation of their successors.

#### **4.11 EDUCATIONAL CONTRIBUTIONS OF MALAM IBRAHIM ZAKI, MUHAMMADU MANGA AND MUHAMMADU WABI**

##### **A. CONTRIBUTIONS OF MALAM IBRAHIM ZAKI TO ISLAIMC EDUCATION**

Malam Ibrahim Zaki was one of the students of Shaikh Uthman bn Foduye where he obtained his Islamic Education. When he returned to his town (Katagum), he began to teach his son's brothers relatives and the people than he later went beyond his town to the neighbouring villages.

Among his renowned students are his younger brother Malam Muhammadu Adandaya who is his eldest son who succeeded him. Malam Ibrahim Zaki made tremendous contribution in the propagation of Islam in his emirate. His contributions made the entire emirate to be Ninety Nine percent (99%) are Muslims.

He also encouraged the establishment of Qur'anic Schools which as a result brings the existence of many Islamiyya Schools in the Emirate. That is why currently any town or village one visited in the emirate will definitely get at least Qur'anic School (Tsangaya). All was as a result of his efforts.

## **B. CONTRIBUTIONS OF MUHAMMDU WABI TO ISLAMIC EDUCATION**

Muhammadu Wabi was the First Emir and founder of Jama'are Emirate. He was known for his religious and educational activities. History revealed that he was a very zealot and committed Muslim; he has a very good bilateral relationship with both Emirs' of Katagum, Misau and Bauchi.

He was said to have submitted himself to the Colonial Masters when they captured Kano whom they were partners in business.

There was even an inter-marriage relationship between Jama'are, Kano, Katagum and Misau, Muhammadu Wabi Established Qur'anic School in the area, this make his area Islamically oriented.

During the reign of Muhammadu Goje, he was the first to enroll his three children into the Western School in Kano. Because of his effort his son Muhammadu Wabi III received both Western and Islamic Education which give away to the embracement of Western School in the area.

Therefore, Jama'are became the center of many Alarammas who came from far and near, notable among them Malam Dan Yaya who settled in a village called Galdimari later referred to Alaramma Galdimari. Presently, Jama'are has substantial numbers of Qur'anic memorizers scattered all over the emirate.

All those can be attributed to the contribution of Muhammdu Wabi to the development of Islamic education in the emirate.

Jama'are currently is having good reasonable number of educate elite.

### **C. CONTRIBUTIONS OF MUHAMMDU MANGA TO ISLAMIC EDUCATION**

Muhammadu Manga was the first Emir of Misau and the first to established a mosque and he was the first imam. His establishment of the Mosque was really a sign of propagating Islam in the area. It was a tradition wherever a Mosque was established it served dual purposes, it was a place of worship and also schools were knowledge was disseminated.

Muhammadu Manga being a very learned person who studied under Shaykh Uthman bn Foduye so also his father Gwani Mukhtar was equally learned. These made him to be a good teacher. He taught his brother Ahmadu 1 and his son's Uthman and Saleh. After Muhammdu Manga, his brother Ahmadu 1 succeeded him and continued as the emir and Imam. Ahmadu was succeeded by Muhammdu Manga's son Uthman who was senior brother to Saleh Uthman also led the way his father did that was Emir and Imam.

Uthman was succeeded by his brother Saleh, Saleh propagate Islam up to Tula where he was killed and buried there. During his



time the Western Colonial people started coming down to the area introducing indirect rule.

His son Alhaji succeeded him and received the Colonial masters and introduced Western Education together with Islamic Education. His son Ahmadu the III, received both Islamic and Western Education he traveled to Sakkwato and study Islamic jurisprudence and combined with Western education where he obtained Teachers Grade III on his returned to Misau a primary school was established in 1919 where both Islamic education and Western education were taught. He was the first Headmaster and throughout the area there was no primary school up to Nasarawa in present Nasarawa State. This made Misau to be a centre of learning where many knowledge seekers were trooping to the town. In fact, Misau become the home of many knowledge seekers since they were accommodated with good gesture.

Notable among these Malams were Malam Rabilu from Kano Alaramma Maidarasu from Birnin-Kudu in the present Jigawa State, Malam Muhammadu Dukku from Dukku in the present Gombe State, Malam Abubakar from Gombe who had a

misunderstanding with the ruling family of Gombe and left Gombe and settled in Misau and continued with his activities in teaching of many students. He was appointed as Alkali by the Colonial Masters in the early fifty's in Jos present Plateau State. Because of his wealth of experience, he trained his kin and heirs who received both Islamic and Western education among them is Dr. Abubakar who rose to the positions of commissioner of Education in the second republic during the reign of Abubakar Tatari Ali the governor of Bauchi State.

During their state executives meetings, they suggested to establish College for Legal and Islamic Studies for the training of middlemen officers in both academic and judiciary activities to reduce the problems of manpower in the State.

The Commissioner suggested the College to be established in Misau since Misau is well-known in the field of education and has high number of Malams (Alaramma). This is the reward of the kind gesture of the people of Misau in accommodating any Malam who came for the purpose of knowledge seeking. Presently Misau has a

population of more than five hundred (500) Alarammas from both near and far.

It was in Misau the exchange of Malams started, because Malam Maigana went to Jama'are and taught for many years and came to Azare where he was immortalized with a house in Government Secondary School Azare, where his name was named after a house called Malam Maigana house.

There was also Malam Muhammadu Baba former Sarkin Malamai of Misau and former Imam of the Central Mosque also went to Azare and Dambam and taught there. Therefore all this and other things are as a result of Muhammadu Manga's establishment of a very good and sound foundation of knowledge in the area.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATION

#### 5:1 SUMMARY

This work is divided into five chapters, which are preceded by an introduction, and conclusion, which comes at the end of each chapter. Each chapter has its main heading under which many sub-headings are addressed and analyzed.

We have seen in chapter one of this work, the background of the study, purpose, and objective as well as the statement of the problem which necessitated this work. We have similarly seen in chapter two the origin and emergence of Sakkwato *Jihad* which was launched in Hausaland in the early part of the nineteenth century which dramatically changed the course of history in this part of the globe by establishing a caliphate with the help of the emirates as its satellites, each of which was headed by a flag bearer who was given the title of emir.

These emirs were mostly the disciples of Shaykh Uthman bn Foduye. A critical evaluation and assessment of the flag bearer has been discussed at length with a view to portraying the Shaykh

Uthman bn Foduye i.e. flag bearers (among whom these emir's Malam Ibrahim Zaki of Katagum, summary.

Muhammadu Manga of Misau and Muhammadu Wabi of Jama'are) were assessed and the *Jihad* they prosecuted in the nineteenth century in proper historical perspective.

Similarly, the research discussed the true position of the present emirs, who were rendered function less. This is due to the fact that most of their duties were transferred to the political leaders who are currently ruling the affairs of the society living the emirs struggling for recognition in the Nigerian constitution.

## **5:2 SUMMARY OF THE MAJOR FINDINGS**

This research is an assessments of Sakkwato flag bearers of Katagum, Misau and Jama'are who have play a great role in their emirate. However this research came up with the following as its major findings in the research.

1. This research realizes that much has not be said or written on these flag bearers.

2. Most of their works were not documented nor were kept for the subsequent generation to take lesson.
3. Our present emirs were not very keen to put what they inherit from their ancestors into practice.
4. Even though the area was blessed with educated elite who have both Islamic and Western type of education, yet they did nothing on the flag bearers.
5. Most of the palace I went have nothing to present specifically on this flag bearers except few things on their history without much on their life activities.
6. It is through this research the researcher realized that this flag bearers were totally forgotten in their emirate, despite tremendous contribution they made.

### 5.3 CONCLUSION

In conclusion the Islamic Emirates of Katagum, Misau and Jama'are were created after a long painful bitter and serious struggle. The leader and the founding fathers of the Caliphate, were fundamentally motivated by its faith and unflinching desire to see that a *Dar-al Islam* was establish so that peace and prosperity, good governance and rule of justice (law) based on the teachings of Qur'an and the prophetic *sunnah* would reign supreme. However, in spite of the fact that Islamic emirate of Katagum, Misau and Jama'are and the Sakkwato Caliphate were finally established on well articulated constitutional basis (the Qur'an and proven prophetic *sunnah*) which was effectively transplanted into practice.

In a nut shell these able and capable Emirs during their period of leadership had raised the banner of Islamic education in their emirates to the highest peak. Most of the people in these emirates were Islamically trained and motivated to be knowledge seekers. Their emirates were said to have had available socio-political and economic culture, which was heavily embedded in the Qur'an and the prophetic *sunnah*. The emirates were skillfully organized and

ruled by Malam Ibrahim Zaki, Muhammadu Manga, Muhammadu Wabi.

The Islamic Emirates of Katagum, Misau and Jama'are lasted for almost a century from 1807 CE to 1902 CE and so also did the Caliphate, which lasted between 1804 – 1903 CE. When colonialists came with their colonialism and its anti-Islamic programmes, they removed all the divinely inspired institutions and replaced them with they believed in. In other words, presently Emirs in these areas are regarded as ceremonial heads, where they have no influence religiously. What I observed during this research is that nowadays most of the ruling classes (Emirs) are not Islamically vast, but mostly influenced by western education. This has discouraged them in the management of Islamic affairs. Instead they have been urging political leaders to find specific function to be allocated to them and also in the Nigerian constitution, of which a committee has already been formed to look into the review of 1999 Nigerian constitution.

It is therefore, my candid opinion that, the political leaders would sympathize with present position of our emirs and chief not



only in Katagum, Misau and Jama'are but in Nigeria as whole, to enshrine specific function to them.

## 5.4 RECOMMENDATION

The remaining segment of northern Nigeria especially Katagum, Misau and Jama'are emirates were relegated to the background. So the elite should wake up and make comprehensive research work so as to raise the status of the first flag bearers.

Even though the area is blessed with learned personalities yet they failed to work towards making the works of the flag bearer manifest and reachable to the populace.

Therefore, the following recommendation:

1. I recommend wide range of lecture and symposium on the whole life processes and on how the flag bearers conducted their Islamic revolution in the area.
2. Emirs are mandated by the authority that be to function effectively in the discharge of their duties. This will help immensely in resolving tribal and religious conflicts in our society.
3. Since we learn from history, there is need to study the life pattern and take lessons from the social, political and economic aspects. This will enhance our life outlook.

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## INFORMATION

S/N	NAME	AGE	DATE OF INTERVIEW	ADDRESS
1.	Dan Galadiman Misau	45 Years	15-8-2007	Emirate council Misau
2.	Alhaji Sabo Wakilin Asaka	70 Years	22-10-2007	District Office Misau
3.	Dallatun Jama'are	65 Years	12-11-2007	Hanafari District
4.	Muhammadu Y. Azare	80 Years	18-12-2007	Islamic Educ, Azare
5.	Danlawan Jama'are	72 Years	13-3-2008	Member Emirate CZI
6.	Magayakin Sarkin Misau	80 Years	25-3-2008	Misau Emirate
7.	Alhaji Yarima Imam Sarkin Malamai	80 Years	29-4-2008	Council
8.	Mal. Ibrahim Shirama Jikan Walin Katagum	53 Years	10-5-2008	Misau Town
9.	Malam Abba Jama'are			College of Education
10.	Wazirin Dabji	45 Years	25/6/2008	Azare
11.	Alhaji Ahamad Saleh	42 Years	22/6/2008	
	Jarmajo	55 Years	12/7/2008	Jama'are
				Misau
				Misau

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Programme for the Installation of Alhaji Muhammadu Manga III as  
Tenth Emir of Misau. Bauchi Ramadan Press. (1991).

Programme for the Installation of Alhaji Muhammadu

Kabir the 11<sup>th</sup> Emir of Katagum Ramadan Press 1980

Programme for the Installation of Alhaji Ahmadu Muhammadu

Wabi III by North Eastern Military Governor Late Musa Uthman  
11<sup>th</sup> May, 1970.

## GLOSSARY

1. *Fulfulde* = Fulani Language
2. *Fiqh* = Islamic Jurisprudence
3. *Jihad* = Holy War
4. *Jihad and Nafs* = Self Purification
5. *Hijra* = Migration
6. *Umrah* = Lesser Pilgrimage
7. *Sallah (Eld-el-adha)* = Celebration day for Muslim
8. *Sarki* = King
9. *Talakawa* = Masses
10. *Habe* = Pagans
11. *Tafsir* = Qur'anic Interpretation
12. *Tauhid* = Oneness of Allah
13. *Khalwa* = Retreat
14. *Tuta* = Flag
15. *Haraji* = Tax
16. *Jangali* = Animal Tax which collected from  
cattle rearers
17. *Zaure* = Round Hat
18. *Taqwah* = Fear of Allah