THE HISTORY OF BIRNIN ZARIA:

A STUDY INTO THE SOCIO - ECONOMIC

AND POLITICAL HISTORY OF ZARIA

C 1492-1808 AD

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CHAPTER ONE

GEOLOGY:

The plains of Zaria located between Latitudes 11^0 4 N and Longitude 7^0 42 E are underlain by ancient metamorphic rock of Nigeria Basement Complex. [1] These are made up of crystalline rocks like biotite gneiss amphibolite, Pegmatites, and granites of different types. [2] Lateritic ironstone which formed an important source of Iron ore developed in many places by Pliocene period and these are then covered in most areas by Pleistocene alluvial deposits consisting of sands, clay, and gravels ranging between 40-80 feets thick.[3]

TOPOGRAPHY

The topography of the area however, comprise of almost a level to slightly rising extensive tracts of lands, lightly dissected and broken in places by hill features of two kinds; the rock inselbergs and Iron stone capped mesas. The mesas which are tabular hills of about 15 to 50 feets thick are found in few areas like Jamawa, Kofar Fada and Anguwar Juma while the inselberges which are hills of more or less bare rocks belonging to the remains of once more extensive category of residual hills are found within and outside Birnin Zaria in areas such as Madarkachi, Fantambari, Hange, Dumbi, Tukur-Tukur and Kufena. [4]

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1. Hore. P. N. Weather and climate in Mortimore M'J. Zaria and the region department of Geography, Occasional paper Np4, Ahmadu Bello University zaria
2. Wright, J. B. as MCcury; P. Geology "In Mortmore M. Zaria and it's Region P 6
3. Ibio p. 8 – 10
4. Thorp MB "Land forms" in Zaria and it's Region. Bid p 15 -17

The most prominent of these inselbergs is Kufena which rises to over 800 metres above sea level. Because of the capacity of the inselberg to contain the effect of markedly seasonal distribution of rainfall, defensive value and religious significance, ancient human settlement within and outside the plains of Zaria came to emerged around these group of inselberg.

The soil of the area produced by the interaction of topography, underlying crystalline rocks, climate and biotic activities is classified based on their agricultural potentials into two main groups; The Jarkasa and the Fadama soil [5].

The most widespread of these soil was Jarkasa, [6] which consist of "red bearing clay or loam".[7] This soil which is fine to medium textured is well drained and used for the annual production of ground-nut, sweet potatoes, cassava, guinea corn and rice [8] while the Fadama soil that occur along the river or streams however are black, fine textured and have high moisture retention. Because of the fertility of the soil[9] various crops like rice, indigo, sugarcane, cassava, and tobacco are grown on the Fadama soil all the year round.

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5. Clayton , W. D. A Preliminary Survey of soil and Vegetation in Nigeria, Kaduna soil survey section, M .O.A, p. 78
6. Anthony Young, Tropical Soil and soil survey, C. U. P, London 1976. 9.36.
7. Staundinger, P , In the Heart Hausa States Vol 2, Translated by Johaana E Moody, Ohio 1990 P. 107. Hugh Clapperton Journal of a Second Expedition into Interior of Africa, Frank Cass , London, 1966 p.157
8. Anthony Young, Tropical Soil and Soil Survey, op cit, P 26.
9. Interview with Mallam Yunusa Abdullahi, Wazirin Sarkin Ruwa, Age 70, No 82 Kwarbai . Zaria city, 27th April, 1998.

HYDROLOGY

~~The structure and climate of the region control the hydrology with the climate controlling the amount of water available at any given time within the years both surface and ground water.~~ Most of the surface and ground water found within Birnin Zaria were drained by the numerous streams traversing the plains of Zaria. Among these streams was Kamacha which rises from the area of Kofan Kuyambana and then splits into two, one of which passes through Rimin Danza, Unguwan Fatika and Gangaren Tukurwa while the other branch passes by the city wall outside Kofan Jatau gate from where it moves through the city passing close to Kofan Tukur-Tukur, to link up with the other branch at the Tukurwa from where it passes through Magume to River Kubanni. The second stream is Rafin Sarki which start from Fadaman bono or Babban Dodo located at the heart of Birnin Zaria and then move westwards through Kaura where it splits up again into two; one of which passes through Anguwan Liman, Kofan Kona and then linked up again with the branch which passes through anguwan Bishar, Kofan Kona into River Saye. The third stream was Jakara which rises from the area of present Birnin Zaria market passing through the ward of Kusfa and then empties itself into River Saye. While the last of these streams passes from the inselberg of Madakáchi passing through Fafanya, Bula and Kusfan Batso.

The River Saye drains the water of the plains to the south and west while Kubanmi drains the waters to the north and east while Tubo, Mariga. Kinkiba and Sarkin Pawa formed the tributaries of Kaduna and Gurara rivers.[10] Early settlement patterns inside Zaria were located around these streams as they provided not only source of good drinking water for the inhabitant and livestocks clay for making pots, abundant grass for the feeding of animals, good fadama land for both rainfed and dry season farming, but also of protein from the fisheries activities.

RAINFALL

The climate of the area is influenced by the movement of the inter-tropical convergence zone. It is the location of the place in relation to the surface position of the masses associated with this front that determine the rainfall and temperature of the area. [11]

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10. These information were obtained from ; Adedeju M.A, Hydrogeology of the Kubanni Drainage Basin,Zaria, B.SC sociology, A.B.U 1976. Rahman P Geology and Groundwater Arrangement of South Eastern part of Tsauni hills ,Zaria B.S.C Geology A.B.U 1982. Adeyemi A.G. Geology and hydrogeology of Zaria, 1983. Akporie, I.A, Hydrological Control of the Structure Along Samaru Creek , B.S.C Geology ABU Zaria, 1972. Ogujumbi, A, Hydrogeology of past Galma Basin B.S.C , Geology ABU 1983. Thorp M.B "Landforms" In M.J Mortimore (ed) Zaria and it's Regions. Op; cit pp 13-14.
11. Hore P.N " Weather and Climate" in Zaria and its Region op, cit p. 41-57

The relief does not have much impact upon the climate, although settlement near stream and inselbergs tend to have low night temperature. However the climate is a tropical continental one having distinct wet and dry season. The mean total annual rainfall was about 43 inches with the highest temperature showing a major peak of about 95^0 F in March and April while a minor one of 46^0 F occurring in December.[12] The combination of rainfall and temperature gives the region four seasons of un-equal lengths which have influence on human activities.

DAMINA

Rainfall is one of the important factors that influence the nature and pattern of the activities of people in Birnin Zaria and it's environs. Despite weather fluctuations, the Damina mostly begins between late April and early May with the movement in the surface position of I.T.C.Z. further North from latitude of Zaria. [13]

With the onset of first rain, there was a general rise in the humidity and fall in the temperature. The rain in the early part of the season tend to fall after a stormy cumulus clouds and often accompanied by lightening and thunder *Tsawa* indicating the proper beginning of *Damina.* With the falling of the rain the sowing began. The rain is called the rain beginning of the wet season, *"Ruwan Faduwar Shuka"* [14]

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12. Ibid.p.42
13. Ibid
14. Ferguson D. E the nineteenth century Hausaland ,Ph.D .Thesis U.C.L. A. 1973, p59.

The farmers then began to prepare the ground for sowing. The sowing time is usually festive occasion. Different types of crops were planted including guinea corn, bull rush, millet. The crops are usually planted on the same day. Beans, bambara nut, peanut, tiger nut, rice, indigo and cereal grass are sown after wards. Normally weeding follows fourteen days after the planting of seeds. The first weeding is called *Noman Fari.*[15] While weeding, the farmers pull up the cereals by the roots thining it out and leaving the cereals sprouts up in groups of two or three *Chichire.* That way the plant grows faster. Manure is also pour on the farms which usually consist of goats, donkeys and horses dungs. [16]

Thirty days after *Noman Fari,* it is followed by *Maimai_* or repetition. Weeding is the hardest part of the farming. It is more difficult than the other activities. Thus it is said that "all the work of farming goes into the weeding". By the middle of July and August the rain became fully established with a prospect of maximum rainfall imminent by August to September.[17]

MARKA

The period when the rain comes at various times of the day and night is known as *marka*. This period start from August on wards. Heavy rainfall, lowering of temperature and high humidity characterized the season. The mean monthly temperature during this period is normally around 18^0 F.[18]

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15. Ibid p.59.
16. Stanndinge Paul ,In the hearts of states, op cit, p.107.
17. Buchanan Km, and Pugh J.C, Land and people in Nigeria, The Human Geography of Nigeria and its Environmental Background. London , 1906 p.35.
18. Ferguson D.E, The Nineteenth Century Hausaland ,op cit ,p 59

In the period of un-usual high rainfall *Marka* can be a trying period making even the harvest of early millet and weeding of other crops difficult. But in normal years there is respite from the vigorous work of the early *Damina*. Also this is a period when the herds cattle return to the *Mashekari* which they left in the dry season.

KAKA

The duration of kaka also creates a lot of anxiety just like the period when rains begin. This is because of the critical period of this farming season as prolonged rain could damage crops.

The season normally begin from late September to early October when the I.T.C.Z. begins to move south-wards and the dry north-easterly air replaces the moist south-westerly air from the surface. This is also a period when harvest took place. Just as in the planting period, the harvest time is also a joyous occasion.

The reaping was done by men alone. Cereal is arranged neatly in rows (sankace-sankace) where it is left for seven days and then cut Yankan Hatsi. The transportation of the cut-grains was mostly done by women who carry it to an open space where it is arranged in *dammai* or bundles before it is taken home. This day on which the cereal is tied is an important one and everybody is aware of the total number of bundles a farmer harvested. Lots of food is made for feast and large number of relatives *Yan uwa* and neighbours *makawabta* gather together to celebrate.

The bundles may range from tens to hundreds. After the cereals has been tied in bundles *rumbuna* bins are built for storing them. In some houses these are made from matten reeds or grass and roofs are put on them while in other houses they were made of clay and were styled after the flat-roofed houses called the *Kudanda* and thatched grass *Shifci* is put around them.

There are small and large bins, some hold forty to seventy while others hold one hundred to five hundred bundles.

After the grains were cut-off some farmers leave stalks Kara for the white ants *Gara* to eat them and fertilise the soil while some farmers gathered the stalks and use them for fencing *Shinge* . In some instances the stalks were burnt and the ash were used as fertiliser. In other instances they were left for livestock to graze on them [19].

BAZARA

By February, the *Kaka* is drawing to an end with the coming of harmattan winds. This is as a result of the northward movement of the I.T.C.Z across the latitude of Zaria and its environs. The movement is marked by a change in the direction of the surface winds and the moisture content of the air. The *Kaka* is the driest period of the season and last up to the end of March and the beginning of April. The cycle is repeated again by the middle of April and May as another rainy season sets in again.

THE VEGETATION OF THE AREA

The natural vegetation of the area was guinea savanna. The real division of this area however has now come to consist of area of *Karkara* ,*Saura* and *Daji*. This division was based on the impact of human activities which over the years have become the most dominant factor influencing the vegetation compared to other determinants like rainfall and type of soil.

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19. Most of the information on these could be obtained from Dalziel, J.M. The Useful Plants of West African, 1916. H.V. The Useful Trees of Northern Nigeria, London, 1925. Staundinger Paul, In the Heart of Hausa States. Op, cit PP. 176-111. Fegurson, D.E, Nineteen Century Hausa land, PhD U.C.L.A. 1973

KARKARA

Among the major trees that occupy the landscape of the Karkara of Zaria were locust bean tree *(parkia filcoida), Rimi (ceibe pentandra),tsamiya (Tamarind indicus), Giginya (Borassus flabelyn), Kuka (Adansonia digitata), Durumi,(Ficus polita),Cediya (Ficus thoninga)*. The occurrence of these types of trees in clusters is a reliable indication that the settlements have been occupied at an earlier period [20].

These trees played a significant part in the life of the people . The leaves of *Kuka* are used for making a nutritious staple soup *_miyan kuka. Dadawa* are made from the fruits of Dorowa tree which was essential in the preparation of soup and other dishes and also formed an important item of trade with the northern emirates of Kano, Katsina,Sokoto, as far as Borno [21].

The busk of it's fruits was also used in plastering mud buildings and construction of walls . The fiber from the Rimi tree is used for making pillars, cushion and mattresses, it's seedlings were crushed to get *Man Angurya*. The *giginya* tree was also of major economic importance in the life of the people it's body (trunk) was cut to make azara rafter, used in roofing houses, it's fronds was eaten, and the seed sown to get a condiment known as muruci. The seeds from the Rimi tree are also used to make pillows and sadleries Kahu.

20. Ibid

21. Ibid

The fruits of tsamiya is used in the preparation of Madi while Alewa are made from dinya (vetrox donnoiana) with its tree used for keeping off beehives. It's woods like that of tsamiya and the dorowa is used for making mortar, pestles, handles of hoes and other implements. Also the tree of *Bagaruwa* is used for tanning leather. Date palm dabino (phoenix dactlyliferala) are also found and used as fruits together with melon and (corica papaya) *gonda.* The leaves of *yakuwa* (Hibiscus verrucossus) and its black seeds are used for sauce. *Lalle* a plant which belong to the family of (lythraceae) the henna of the Arabs (lawsomia inermis) is used for dying the finger nails, hands, palms and feets. *Kore* (Largenaris vulgaris), the bottle gourd is used to produce quite durable and light bowls and bottle. Soso (luffa aegyptica) is the fibre of which is used as a sponge. Most of these trees are owned , or inherited and were carefully taken care of by their owners which was a considerable source of income to them.[22]

SAURA

This is made up of fallow lands where cultivation has stopped temporarily in order to allow the soil to regain its fertility. The dominant vegetation in the Saura are bushes, scrubs, and shrubs. Most of the bushes in the saura area consisted of sabara, *thebeica Kaba, Adduwa, Kanya, Sheabutter Kadanya, ciwo, Kurna, magarya, kumba, Gawo (Accacia) Geza, Kalgo* and various type of grasses. The leaves of *sabara* are used for numerous medicinal purposes including the treatment of stomach complaints, bilharzia and prohylatic against leprosy.

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22. Staundinger Paul, In the Heart of Hausa States. Op.cit. PP176

The trees of Kaba are used to make ropes and mats with its scrub used as source of firewood. Adduwa tree fruits is mixed with flour to make adduwa cakes.

The seeds of Kanya which were dark ,yellow or reddish were eaten as fruits. Shea butter was used as oil for cooking. Kurna tree had berries which were eaten Gawo tropical forest tree belonging to a variety of Landolphia and Baure fruits were eaten as fruits. Magarya or "Jujjube" tree also bore a yellow brown fruits, which is also used for medicinal purposes. Kimba (xylopia aethopica) is often used as food but more often as a medicine and has a reputation as a good remedy for coughs.

The Geza, Kalgo and other scrubs are used as sources of firewood: Accacia gum is used for making ink and dye. Grass is more abundant in the area of karkara as such a greater number of goats, sheep, donkey and horses are brought to these areas to graze. The various grasses found are also used for making thatch cover, light broad kyamro (arrow) and writing pens.

DAJI

Areas removed from any permanent settlement and made up of re-growth of derived savannah woodland is known as Daji. Most of the trees found in the Daji are Doka (Isoberlina Doka), Kadanya (Butry spermum parkii), *Madaci* (Khiya Senegalenrus) and Scattered trees of *Tukurwa* (Rhopia). Other trees found are *Marke* (Annogelssus sehinperi) and Kiriya (Probpic Africana). Also this vegetation formed the main grazing areas for the large herds of pastorlist Fulani and also the settlements (Tungege) of the *Yan Farauta* and *Maharba*. They trapped and killed wild animals for their meat, skin, and other products including the tusk of elephant for ivory, the hide of buffalo and large animals for shields, containers, sandals, and saddlery feathers.

Trees such as *Maje* (Danelles oliveri) was used to make mortar and pestles, hoe handles and other products for domestic purposes. The iron smelters used kiriya wood as fuel in their furnaces while *Hano* is use (Basowalia dalizielli) for treatment of skin disease. The root of Rawaya (Kunjeba aethopica) are used in the treatment of Jaundice. *Kurna* is used for skin diseases and *Sansani* is used for numerous creative and preventive preparation and even for making charms. [23]

THE FAUNA

The people of birnin Zaria had for thousand of years been in continuos and intimate contact with a number of animals found around the area. And over the years these animals which were utilize in various ways came to exercise an enormous influence on human settlements and activities and were in turn utilize by the people of birnin Zaria in various ways.[24]

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23. Ibid

24. Most of these information were obtained from Guide to Zaria Area, Zaria field Society, third edition, 1978, Daniel . M.J and Happold, D.C.D ,Ecology of African Mammals, Longman, 1979. Jean Defrost and Piere Dandellot. A Field Guide to the larger mammals of West Africa ,London 1970. David Bannermoon Larger birds of West Africa, London, 1958. David Bannermann Birds of west and Equatorial Africa, London, 1953. Dais in Cochran, Living Amphibians of the world, Britain ,1961.Karl P Shimidts, Living Reptiles of the World, London 1751, Alexander B. Klots, F.R.E.S, and Elsie B Klotts , Living Insects of the World Great Britain,1959, N Gadzama, N.M. The impact of wildlife and Domesticated animals on the African Cultural Heritage ,paper presented at the internal seminar on culture in West Africa. During the second millenium A.D. Held Zaria, Nigeria 3- 8- Jan, 1977.

The domesticated animals like Donkeys (Jakuna) Camel (Rakuma), Horses (Dawakai), Cattle (shanu), goats (Awaki), sheep (tumakai) fowls (kaji), Turkey (Talotalo), Ducks (Agwagwi), Pigeons (Tantabaru), Cats (mage), and dogs (karnuka) were the animals whom the people of birnin Zaria established most intimate and continuos contact and also utilized in various ways. The skins of animal such as sheep, cattle, and goats make an excellent leather materials which was utilized for making ropes, Straps, sandals and shields, while most of the domesticated bids like fowls, turkey, ducks and pigeons provide an important source of protein. Horses, Donkeys and camels formed an important means of transportation and together with other domesticated animals formed a very important source of wealth.

Large mammal such as Elephants Laxodoute Africana (Giwa) Lion (pathera leo), Zaki, leopard (patherea Pardus) Damisa, African wild cat (felixlibyca) Muzurin Daji; cheetah (acconyx Jubetus) Argeni; Aarduak (oryctermpus) Dabgi.

Red River hogs (Potamocherus porcus) Jan Alhanzir; Warthog (Phacocoerus aethopicus) mugun Dawa Giraffe (Girrafe canelopardalis) Rakumin Daji African Bulfallo (syncerus caffer) Bauna; Antelope (Hippotragus Ezuinus) *Gwanki*; Horned oryx (Dryx Dammah) Mariri; Gazzella. Gazzelle Raffi frons Barewa. Babbon (Primates) Gwaggo, Chimpanzee (lepas glodytes) Squirrels (Anomokus) kurege; African Hare (lepus) Zomo, Civet, (vivers civet) juda; Hodge Hogs (Catueix Abirenhide) Bushiya were said to be found within birnin zaria at the earliest period of it's history. However most of these were found now only within the Dazojin Kasar Zazzau. In the past Hyenas were said to be found in large number in the night roaring within the birni searching for meat. Akushin Kura, a name given to a pond at madaka was said to have derived it's name from the large number hyenas that assembles there to prey over dead animals thrown in the

pond. In addition to being preys both men and animals Hyenas and to a lesser extent monkeys were used for display in the market and other places where there was large congregation of people and these form a source of income for some people. Most of these large animals were also utilized in many ways. The horn honed oryx is used for the wind instrument by the musicans while the skin of animal such as lion and leopards were used for medicine. Ivory was obtained from the tusk of an elephant and form an important commodities off long distant trade. Based on long and deep interaction which the people of Birnin Zaria had with the various types of animals particularly mammals, a number of myths, fables and proverbs came to develop around the behaviour of these animals. Their behaviours came to be interpreted in terms of human emotions; goodness, sadness, joy, beauty, mischief, delight, mockery, greed and trust. Babbon for example is regarded as childish, forceful ugly and imitative. Antelopes embody beauty, grace speed and quintessence of beautiful women. Lions are strong, majestic and brave. Leopard and cheetah should not be trusted. Elephant fat glutton and stupid while hyena was considered dirty.

Fables also developed around snakes and other member of the reptiles found within the area of birinin Zaria. Some of these includes Turtles (Testudines), kunkuru; frogs and toads, silentetia, Kwado caecitias, (Ochrocephalia) Tana, salamanderscancudato kulbe and snakes. (serpeters) machizai. Out of over one hundred snakes types in Nigeria, all the savannah species were found in Zaria area. The venomous snakes are cobra and snakes of viper families. The most dangerous area the black cobras (Bakin Gamsheka) and carpet viper kububuwa while the puff Adda (kasa) is considered to be mild as it is always sleeping. These different types of snakes were collected by snake charmers who either crapped then round

their necks or put them in the basket where they were display and these provide an important source of income for the member of the society.

Beside domestic birds mentioned above there also exist a number of birds within the area of Zaria and these include owl (tytonides) *Mujia*, parrot (psettacidae) Aku, Eagle Hieraetus Fasciatus, *Mikiya* Hawk, (Shirwa), cattle Egrets casmerodius albums *Belbela* and Vultures *Ungulu*. Most of these birds formed a source of protein to the members of the community of zaria area.

Insects also exercise a significant influence on the life people of birinin Zaria. Because of it's savannah vegetation which is condusive for their survival, most of the insects that exist in Nigeria were found in Zaria area. Among the largest order of these insects were the morths and butterflies corthoptera (fara). Most of these like migratory locust are agricultural pest and have so often devastated man's crops. Though most of these agricultural pest however one of the members of these insects the Mantis mantidae, *Dokin Allah*, have switched to animal food and are voracious predators upon other insects and small animals. Because of their characteristics resting position , it is claimed that the mantis always pray facing east. In contrast to migratory locust mantis are moderately beneficial to man as they kill many injurious insects. Termites (Isoptera) Gara, were also found within Birnin Zaria. These are social forms communities that ranged from relatively small one of only hundreds individuals in some species to enormous one consisting of millions in others. The characteristics food of termites is wood, Roof thatches of most houses with birnin Zaria and other materials made of wood. came to be destroyed by these insects. While termites destroys woods, the lice (anophera) *Kwarkwata* however carries dangerous diseases. They are divided into two, the public louse (puria riuspublis) and head louse. The lice lays eggs on person, animal or in their

resting place. The body heat of the animal will cause the egg to hatch.. The young larvae then bore into the animal causing a boil like blister. Irritation from the louse bites may be a source of insomnia, irritability and mental depression. Another dangerous insects was the flea (phlex irritone) kaska. These are blood sucking parasites that feeds on birds human and animal. One of these, the dragon fly (addnota) kudanzuma was beneficial to the people as they consume tremendous number of insects that cause minor health problems such as common flies (Kuda) cocroches (kayankyaso) and mosquitoes (Sauro). Closely related to mosquitoes area Tsetse flies. These insects were said to have existed in large numbers at the earliest period of the kingdom's history and were largely destroyed as s result of intensive farming activities. The presence of these insects had a considerable impact on the settlement of the people with most settlements tend to be located away from the rivers. The silk worm (Bombyx mori) Tsutsan Tsamiya was economically important insects whose thread was collected and used in the manufacture of one of the most expensive cloth, (Rigar Tsamiya). To crown these all was the honey bees (Apis mellipera) which provide honey bee that are used in various kinds of drinks and for medicine purposes.

From the foregoing, it is therefore apparent that a high degree of interdependence exist between the flora and fauna of Zaria and the material and spiritual life of the people and these came to play a crucial role in the formation of political community of the area.

CHAPTER TWO

INTRODUCTION

The construction of Zaria wall covering an area of about 15.8Km in circumference is ascribed by tradition to "Zaria" the second daughter of one of the kings of Zazzau, Bakwa during his reign C 1492-1522 AD.[1] Before the construction of the wall however a number of settlements had existed within and outside the area that came to be known as Birnin Zaria and following the construction of the Birni wall most of these ancient settlements came to be incorporated at various levels into the newly established Birni. Since the foundation of Birnin Zaria involved the incorporation of some of these early settlements, this study which aim at reconstructing the nature of historical process leading to the establishment of Birnin Zaria, will begin by an examination of these early centres. This will then be closely followed by an examination of both the internal socio-political conditions and external political relation with the states of Kano , Nupe, and Kwararafa leading to the emergence of birnin Zaria. The Chapter will then close by examining the construction of the city wall, gates, royal palace and the early urban geography of the birni.

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1 Arnett, EJ "Zaria chronicle" Journal of Africa studies Vol.9 pp 161-7
161 –167 Ibrahim, M.B, The History of the Land of Zazzau, Zaria, 1974
Abdulahi Aliyu Wanban Zazzau, Tarihin Kasar Zazzau Tun Daga Samuwarta, unpublished paper Nd. Madauchi Ibrahim Collection & Muhammadu Fagachi Collection: Attached as appendix 1 - 3

In the attempt to reconstruct the history of Birnin Zaria before the Jihad a number of sources particularly those located with the area under study have been used. For the period following the establishment of the Birni, the evidence used were mostly derived from oral and written sources while information obtained from linguistic, ethnographic and Archeological sources were utilized largely in the reconstruction of the early part of the historical period dealing with the ancient settlements where the major development leading to the establishment of Birnin Zaria began.

MADARKACHI

Among the most ancient sites associated with human settlement before the foundation of Birnin Zaria was the granitic outcrop of madarkachi situated to the north –eastern part of the birni wall close to the bai gate.[2]

Tradition regarding the establishment of settlement at *Madarkachi* state that it was founded at a every ancient period by races of giant hunters. There is a belief which state that the massive granitic out crop of madakarchi was a remain of one of this giant hunter called madara.[3] Before he turned into the rock of *Madarkachi, madara* together with another giant at the inselberg of kufena were said to be eating their food on a plate placed on the top of the inselberg of *Tukur-Tukur* located at a distance of about 6 kilometres from the site where each stood.

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2. Ambinche JA. The Development of Walling Systems in Hausa Land, the Madarkachi Wall of Zaria B. A (Archaelosy) A.B.U Zaria 1983. Bature, "within a city wall, story of Zaria" West African Review, 26, pp539 – 545.
3. Ibrahim M.B. The History of the Land of Zazzau, Zaria, 1974.
   Biyant, K. J. This is Zaria, Gaskings n.d

The name of the inselberg Madarkachi was according to tradition derived from the word *madara kachi* said to be used by the giant at kufena when calling Madara to eat the food prepared by him.[4] Recent archeological studies conducted there recently however has revealed evidence of late stone age ~~suggesting that human~~ settlements ~~had perhaps existed there since that period.~~[5] It is therefore possible as it was suggested that these legends of giant hunters like madara and others which occur in the tradition of other people of Hausa land and Borno with their allusions to specific settlements, geographic features and epochs [6] could be a recollection by the iron using communities of late stone age people whose ways of life was superseded by the introduction of iron weapon and implements. And were presented base on their capacity to kill great mammals and carnivores with crude weapons and traps as people of tremendous physical size and prowess.[7]

By the end of the fifteenth century however an extensive wall fortification of about five or more kilometres [8] had developed around this massive granitic out crops of madarkachi suggesting that the settlement had emerged by this period into an important political centre.

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4. Ibid
5. Bala C.D, "The Wall System around and on the Inselbergs of Zaria Region" Annual Conference of Nigerian Archeologist
6. Ambinche, J.A.The Development of Walling System in Hausaland ; The Madarkarchi Wall of zaria, B.A (Archeology) A.B.U zaria, 1983. Sutton J. E. G, "Archeology of Zaria Region Inselberg" Zaria, Archeology papers, 1977, p. 173.
7. Usman Y.B, The Transformation of Katsina; (c1400 –18883) The Emergence and Overthrow of the Sarauta System and the Establishment of the Emirete, A.B.U Press. 1981.
8. Ambinche, J. A. The Development of Walling System in Hausa Land Op.cit

A crucial factor in the evolution of the settlement into an important centre was the existence of the massive granitic out crop of *Madarkachi* associated in the pre Islamic religious system of Hausa speaking people with *iskoki*.[9] *Madarkachi* particularly emerged into a major centre for the worship of *Magiro,* [10] one of the ancient and powerful religious cults worshipped in the area of Kasar Hausa extending beyond into the middle Niger Region[11]. Right down to the present, the inselberg of madarkachi remain an important centre for religious worship associated with this spirit, as the following kirari of Bagiro, still worship there reveal.

Bagiro kakan tsafi.
Jandama dan Jandama
Lamrudu dan Lamrudu
Kan ana dan Kan ana
Asi irin gida Asi
Arne irin gidan jadazu
Arne irin gidan sarka
Danturoro dan ciwake
Arne mai nisa gona[12]

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9. Smith, A "some considerations relating to the formation of states in Hausland" A little New Light selected Historical writings of Abdullahi smith, (edit) Usman Y.B, zaria, 1987.
10. Gunn Hd, and P.A. Connah, Peoples of the Middle Niger Region of Nigeria, London, 196-. P.55. Harris P.G, Notes on the Dakarkari Peoples of Sokoto Province, Northern Nigeria, Journal of the Royal Anthropological Institute, LXVIII. January – June, 1939, P 127.
11. Ibid
12. Sarkin Bori Nabara Age 60, Magajiya 25th March, 1999.

The emergence of madarkachi into a major settlement at a very early period was of crucial significance in the emergence of birnin Zaria.

KUFFENA

Another ancient settlements established before the foundation of birnin Zaria grew up around the granitic out crop of kuffena situated about six kilometers west of zaria.[13] Tradition regarding the establishment of settlements at *Kuffena* state that it was founded by hunters during the times of *madara*[14].

Recent archaeological studies conducted there however has identified a number of caves, stone huts, and burial sites in association with numerous stone axes, flakes, grindstone, potteries and other terracotta figurine which tends to suggest that human settlements had perhaps existed there since the early stone age times[15].

13. Sutton J.E.G, "Kuffena and its Archeology" ZAP 15, 1976.

14. Abdullahi Aliyu, Tarihin Kasar Zazzau op cit.

15. Sutton J.E.G, "Kuffena and its Archeology" ZAP, 15, 1976, Sutton J.E.G, "on the provenance of E.S.A (AND M.S.A) artifacts in the upper Kubanni valley" ZAP Addendun 1977. Sutton J.E.G ,"Hand axes and other stone age finds from Samaru" ,ZAP , 1976.Sutton J.E.G "Archeology of Zaria regions inselberg" ZAP, 1977, Sutton J.E.G, "Terracotta Figurine from Zaria", ZAP Vol 1,1976,Legget,J,"Former hills and Inselbergs Settlements in the Zaria District", W.A.J.A , Vol II,1968.pp 26-34. Norris M.W and S.H Porry Terracotta Figurine From near Zaria, W.A.J.A II, 1972- p .103 -107 Obayemi A, "Aspects of field Archeology in Hausaland", ZAP ,1976, p.2,Sutton J.E.G, "The walls of Zaria and Kuffena" ZAP, 1976. Echeudon, P. Site Report on Kuffena, An archeological analysis, B.A (archeology) A.B.U 1986, Lawan Dabankano, Kufena 1987, B.A (Archeology) A.B.U ,1987. Sutton J.E.G " Hand axes and other stone Age finds from Samaru " ,ZAP , 1976 Soper, R.S , "Stone Ages in Northern Nigeria" , J.H.S.N III, 2,1965 p. 180- 192. Bala C.D, "The wall System around and on the Inselbergs of Zaria Region", Annual conference of Nigerian Archeologist, Ibadan, 1923, p.5.

area around 24

The capacity of the Inselberg to retain water throughout the year and release it gradually through percolation produce a fertile soil around the base of kuffena which favoured early cultivation of crops [16] This together with the natural security which the inselberg provide seem to have favoured the early concentration of people around the inselberg.

A decisive factor however in the evolution of settlement at Kuffena in to a major political centre by the end of fifteenth century with a wall fortification of about one kilometre [17]

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16. Mortimore M.J," Settlement Evolution and Land use" in Mortimore M.J (ed) Zaria and its Region , Department of Geography, Occasional Paper No 4, A.B.U Zaria, p 167. The presence of ancient crops such as Ensette gilleti (hungry rice) Digitaria Exillus (Acca) are interpreted as evidence of the development of early agriculture around the base of Kuffena

17. Slags Heaps and actual furnaces were recovered and the area of Dumbi 10^0 59'N – 7^0 39'E, kuffena $11^0$06N -7^0'39 ½'E Tsauni north 11^0 6'N 7^0 35'E, Samaru Stream 11^0 09 ½ 'N – 7^0 37'E Samaru West 11^0 9 ½ N-7^O 37'E . And the following Radio Carbon sites were obtained 1- 8165 furnace 1-Interior Base, 685 AD*-80,N-2594 furnace 3, base Accompanying pit, 930 Ad*-95, N25 89 furnace4, Interior 35-40 cm 750 AD -,N-2591 Outside base of Inner Edge at 790AD*-75. Base of Charcoal pit below slag heap 4 940AD*-75, N-2593 cuttings, Upper Slag fill of pit in 680*-75 and Slag Heap. For detail see Sutton J.E.G, Iron working around with Preliminary survey of Samaru West, ZAP ,1977. Sutton J.E.G, Radio Carbon dating from selected iron working sites, ZAP 1977.Faga B.EB ,Archeological notes from Northern Nigeria ,MAN, XLVI 1946, p.46-47. Poswasky, m. and A.R McIntosh ,Radio Carbon dates for Northern and Western Africa, J.A.H, XVIII,2,1976.

Was the expansion of the economic activities associated with the extraction of iron ore from the older laterite from the middle of seven century.[18] The emergence of birnin Zaria as the capital of Zazzau by the late fifteenth century involved the incorporation of this ancient political centre.

WUCHICHIRI.

This was another ancient settlement that has emerged into an important political centre before the formation of birnin Zaria. It is located about 6km to the north of birnin Zaria on a rising ground east of river Bai.[19] The antiquity of these settlements can not be established on the present available evidence as no archaeological investigation have been carried out. An important factor however favouring the early evolution of settlement of wuchichiri was the location of iron ore at *kwarin Tama*.[20]

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18. Sutton ,J.E.G, "Kuffena and its Archeology" ZAP op cit. Archeological Research on the walls of Zaria has been largely confined to observations and mappings of the wall and not excavation and dating of finds. Those most of the datings were obtained through comparative dating. The earliest wall sequence in Zaria were Kufena. Madakachi and Turunku whose construction materials appeared early. See Sutton J.E.G in The walls of Zaria and Kufena"op cit
19. Porch ,M, Liman Kona District Re-assessment Report, N.N.Ak/S.N.P/416P/1913.
20. Obayemi, A, "Kargi Manuscripts and its perspective on the Pre-Jihad Zazzau", H.R.A.A, 1979 It was here that Gunguma was said to have stayed to manufacture bows and arrows.

Which attracted the settlement of hunters, smelters and agricultural-list within the area at an early period. With the expansion of economic activities and emergence of permanent concentration of population a centralized political system eventually came to emerge.[21]

By about the beginning of the present millenium, however tradition state that Gunguma and several other people settle on the site of the present town. Shortly afterwards, they were joined by group of Fulani of Baabe clan under Jabo.[22] Gunguma was said to have stayed at the site of kwarin Tama for a period of one year to manufacture bows and arrows, and later participated in the building of the wall town. The site where the wall was constructed was removed with difficulty, wuyan chich chiri "from which the town was said to have derived it's name".[23]

The emergence of a number of places within wuchichiri into an important religious centre played a crucial role in the development of the settlement. Two of such centres were Rimin maleka and the nearby stream called Farin Ruwa, a tributary of *Galma* river. Large number of sacrifices were made around these religious centres by both the pastoralists and farmers to either induce rainfall or increase the fertility of animals. Among one of the reknown kirari. "Praise song" of wuchichchiri to date is wuchichchiri loko matsafan sarki.[24]

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21. Mallam Hamisu Sani, Galadima Daji, 15th Nov. 1997 at Wachichiri. Together four traders were reported to have ruled at Kagi before the coming of Gunguma,.These are, Karan dauro, Tukke, Garaa and Kyattu.Alhaji Ali Jume and B.S Malami.
22. Liman Kona District Re-assessment Report, op cit.
23. Ibid.
24. Mallam Hamisu Sani, Galadiman Daji,Age 60 Wuchichiri ,15th Nov. 1997.

The emergence of this settlement into an important political centre with its maigari seem to be closely linked with its economic and ritual significance. The incorporation of this settlement under the authority of the rulers of Zazzau was another important factor which favoured the evolution by birnin zaria as the capital of Zazzau by the late fifteenth century.

TURUNKU

Turunku is another ancient settlement established before the foundation of Birnin Zaria. It was located on the west bank of river Galma about thirty-three (33) kilometres south of birnin zaria[25] .

The recovery of stone axes and other microlithic industry, ~~involving~~ including potsherds, tobacco pipes, grindstone, terracotta figurines and other stone implements indicate that this was perhaps an area where there has also been a continuos settlements since the late stone age time.[26] A significant factor also favouring the evolution of the settlement was the presence of massive granitic outcrops of Turunku which served as an important ritual centre for the worship of iskoki. This together with the security which the inselberg provide and the fertile soil around it base, favoured the early concentration of people there.

About twelve ancient wall complexes with each surrounding an Inselberg and a pocket of territory exist at Turunku. There is also a large and central outer will which encircled these wall complexes. This outer wall of Turunku covered an area of about thirteen kilometres in circumference. [27]

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25. Smith A, "Some considerations" op cits.

26 Obayemi "A, Aspects of field Archeology in Hausaland", ZAP Vol.II 1977.

27 Ibid.

Within the south western enclosure of this wall was the "tomb of Bakwa Turunku", The twenty second ruler of Zazzau who according to tradition moved the seat of government to Zaria. The technology employed in the construction of this outer wall involve the use of dry stone and blocks [28] which suggest that it was built considerably later than the walls of kuffena and madarkachi and probably be contemporaries with the walls of Zaria. Traditions also states that this outer wall was built by a royal slave shamaki of Bakwa Turunku when the latter was away on campaign to the south [29]. This seem to further indicate that the outer wall of Turunku was established probably during the reign of Bakwa following the unification independence settlement which had previously existed in the area. The emergence of this settlement at Turunku was of crucial significance in the establishment of the Birnin Zaria.

KARGI

About 110km to the north east of birnin Zaria lies the wall town of kargi situated on a flat thickly wooded land well watered by numerous streams.[30] A closer look at the soil of the area showed signs of agricultural exhaustion suggesting that it has been intensely tilled in the past. Within the perimetre of this town was a hill fortress on the summit of which could still be seen remains of some ancient built hut walls indicating the presence of earlier human settlement. [31]

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28 Ibid.

29 Porch, M.P, Sarkin Rua District Re-assessment report, NNAK/S.N.P 415P.

30 Boachie Ansah, J. "A Brief Report on Kargi", ZAP VOL V, 1983. P 55.

31. Cullen, AA, Anchau District Re-assessment report NNAK S.N.P10 687/1924.

Traditions recorded at kargi state that the rulers of Zazzau were migrant who settled successively first at kawuri, then kargi, Rikochi, Wuchichiri ,Turunku ,Kuffena and finally at Zaria.[32] Recent archeological excavation conducted there had recovered cowries shells, potteries and smoking pipes which were dated to 1600 AD[33]. However in view of the tradition which states that the dynasty of the rulers of zazzau originated from Kargi and that Madaki of kargi was a brother to the first king of Zazzau it seems likely that the archeological dating could be of materials used long after the area was settled. The settlement of kargi also seems to have emerged into an important political centre at very early period with immigrants from kargi playing a significant role in the foundation of neighbouring towns such as Haskiya, Mah, Kuzuntu, Anchau, Bugau and Tal. The chiefs of these towns came to be appointed by the rulers of Kargi who acted as the legitimising agent. The location of iron ore deposits within Kargi also seems to have further favoured the growth of trade and commerce between Kargi and these settlement and these has tend to increase their level of dependence . Similar ties at socio-economic, and political level seem to have developed between the town of Kargi and neighbouring settlements such as Rikochi, Kawuri, Haskiya and Jibis. The emergence of birnin Zaria as the capital of Zazzau seem to have involve the incorporation of some of these settlements.[34]

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32. Obayemi, A, "Kargi manuscripts and its perspectives on the history of Pre-Jihad Zazzau", HRAA,1979. Arnett E.J, Gazetteer of Zaria Province, London, 1920.
33. Brachie Ansah, " Archeological study of some ancient settlements in North-eastern Zazzau, A proposal "ZAP, Vol III, 1981,pp78-88
34. Porch. M.P, Sarkin Rua, District Reassessment report NNAK/S.N.P415p.

OTHER ANCIENT SETTLEMENT

In addition to the above mentioned centres, other ancient settlement also exist around the plains of Zaria area with majority number of these centres located around the numerous granitic out crops of the area. Though most of these ancient centres were located around these granitic out crops, however, it is not all the inselberg found around Zaria area that formed the centres of early settlement. While evidence of early settlement has still not be recovered around some granitic out crop like Kampagi (2322) Hange (2442) and Pampulan Hill,[35] there however seem to exist fragment of evidence suggesting that ancient human settlement and activities exist around the granitic out crop of Tukur-Tukur ( ), Hanwa ( ), Fara Kwai ( ), Tsauni ( ) and Dutsen Wai ( ). The establishment of Birnin Zaria in the late fifteen century involve the incorporation at different level of these and other ancient centres it is to this process of incorporation and the role of these early centres in the establishment of birnin Zaria that the focus will turn.

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35. Mortimore M.J. "Settlement Evolution and Land Use. "In Mortimore M.J. (ed) Zaria and it's region, Op.cit p167

THE EVOLUTION OF BIRNIN ZARIA.

By the beginning of the first millenium AD several permanent settlements seem to have emerged on a number of inselbergs situated within and outside the plains of Zaria area. The inselberg of madarkchi , Tukur-Tukur, Hanwa, Kufena, Tsauni, Dumbi, Farakwai Turunku, and kargi were among the better known of such ancient settlements.[36] Within these settlements there seem to have already emerged heads of occupational groups exercising some form of authority over and above that of *Masu Gidaje* and heads of religious cults. Some of these occupational heads like *Madara, Bono*.and *Danzau* seems to have derive their authority from their role in organizing communal hunting expedition, their position as senior members of the lineage and head of other religious cults. With the expansion in the use of iron technology ,growth of permanent agriculture, emergence of crafts and increasing immigration of people of diverse origin and occupational groups,

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36. For this description of the process leading to the evaluation of kingship, I have drawn on, Palmer H.R, the "Kano Chronicle" in Sudanese Momories, III p. 97 132. Hiskett. M, (ed) "The Song of Bagauda". A Hausa Kinglist and Homily in Verse" Bulleting of School of African and Oriental Studies. 28, 1965. PP 114 Greenberg, J.H Islam and Clan Organisation among the Hausa. South West Journal of Anthopology 3,1947, Parchonock A. "Some Territorial Principle and the Evolution of Social Organisation in Kasar Hausa before 1800" paper presented to the Seminar on History of Central Sudan before 1804, 1979, p. 4-5. Usman Y. B, "The Formation of State in the Central Sudan: Some Professional and Theoretical Problem. In Usman Y.B (ed). Facts, Values and Nigerian Histioraphy: Essays in honour of Professor Abdullah: Smith. November, 1980 P. 137. Usman Y.B, The Transformation of Katsina C 1796 – 1903. The Over throw of the Sarauta System and Evolution of Emirate" PhD Thesis. A.B.U Zaria, 1974.

There seem to have occurred a tremendous shift in the size of the population of these inselberg settlements leading to gradual evolution of settlements away from these inselbergs to areas within the plains particularly to the area of the present site of Babban Dodo (Fadamar Bono) within the present site of birnin Zaria area.

Alongside these economic, demographic and social changes taking place, there also occurred the simultaneous transformation of these inselberg settlements sites in to large towns (Garuruwa), with most of them developing an impressive wall fortification of birni type settlements. Within each of these newly emerging towns political authority came to be vested on the various Masu Gari who exercise authority over Masu Gidaje and heads of religions cults and other occupational groups. The authority of these Masu Gari seem to have emerged from the mediation of conflicts which might arose between inhabitants over the distribution of lands in the belts of the towns, the need to provide security, some form of religions worship and regulation of external relations with other Garuruwa..

Though the authority of the heads of various occupational groups like Sarkin Noma, Uban Farauta and Magajin Rafi still retain some form of validity through their capacity to influence the general affairs of these towns, however the changing nature of the economy and society favoured the shift of power away from the hands of these occupational heads and their concentration in the hands of Masu Gari.

This political situation in which independent political authority was exercised by Masu Gari with each occupying a position and exercising authority equal to that of another Mai Gari persisted up to the end of the first millenium AD. By the beginning of the second millenium AD however the balance of power existing between various Masu Garuruwa was

dramatically shaken following the extension of the influence of the rulers of the town of Kuffena over the neighboring towns.

THE EVOLUTION OF THE KINGSHIP

The genesis of this political development could be traced back to the emergence of net work of trade routes linking the various settlements of the area. One of the major centres of this trade route was the site of the present area of Babban Dodo situated at the centre of what came to be known as birnin zaria [37] . The fertile soil of the area, the abundance of clay suitable for the manufacture of potteries and the location of iron ore bearing laterites (Marmara) at the site of present Unguwar Juma, favoured the emergence of earliest market at the site of the present Durumin Maigarke . The agricultural production and development of various industries around there and the exchange of commodities produced from the neighboring towns consisting of skins, ivory, grains, potteries, grindstones and iron ore at this market created the need for some form of political authority to provide security and regulate the affairs of traders and artisans[38]. Some form of religious authority seem to be provided by the ruler at Madarkachi at the earliest period, however, based on the increasing concentration of wealth in the form of iron implement and weapons and growth of permanent concentration, at the disposal of the rulers of Kuffena, the authority of this rulers came to replace that of madarkachi.[39]

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37. Abdullahi aliyu, wamban – zazzau Tarihin Kasar Zazzau Tun Daga Farkon Samuwanta op. Cit.
38. Ibid
39. Ibid

With the control of the market at the site of Durumin mai garke, the authority of the rulers of Kuffena came to extend to other areas and base on the need to control the economy and provide security to the artisans and traders an extensive wall fortification beginning from the inselbergs of Kuffena through Dala, Kofarkona, Madarkachi, Tukur-Tukur, and back to Kuffena covering a total distance of about 24Km came to be built under the authority of the rulers of the town of Kufena.[40] Following the establishment this new town which comprise the former independent towns of Tukur-Tukur, Madarkachi, Kuffena and other settlements within the area of what came to be known as birnin Zaria, it was then named Zazzau after a sword said to be constructed by the rulers of kuffena.[41]

With the emergence of the town of Zazzau and the control of the wealth and the population of the neighbouring settlements, the powers of the rulers of the newly established town of Zazzau tremendously expanded. And for a long indeterminate period of time, tradition state that the rulers of Zazzau based at kuffena continue to administer this settlement.

However the authority of these ruler came to an end following the emergence of Gunguma around 1200 AD. Existing tradition however, regarding the circumstances leading to the emergence of Gunguma as the leader of the town of Zazzau varies.

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40. This wall was the one that came to be known as a Amina wall in zaria archeology papers were the wall derived it's name as Amina is not clear. See Sutton J.E.G, "The Wall of Zaria and Kuffena" ZAP, p.8

41. Abdullahi Aliyu, Tarihin Kasar Zazzau, op. Cit

One version of these tradition state that Gunguma son of Bawo, son of Bayajidda of Daura assume the kingship position of Zazzau following the control of the sword known as Zazzau which the people of the area hold in great respect. [42]

Another version of the tradition however state that before the coming of Gunguma the town of Zazzau was heavily attacked and following a protracted struggle, a delegation was sent to Daura soliciting for military assistance.. Gunguma together with some warriors were sent to Zazzau, and following the defeat of invaders Gunguma was said to have emerged as the ruler of Zazzau. [43] Another version of the tradition however state that the rulers of Zazzau originated from Kawa[illegible], from where they move successively to Kargi, Rikochi, Wuchichiri Turunku, Kuffena and then to the present site of birnin zaria..

This tradition further maintained that on arrival to the present site of Zaria a war occurred between the king of Zazzau and Madaki Gungumi of Kargi over the collection of taxes in the area of Kusfan Batso, a stream located close to the inselberg of *Madarkaci.* This conflict which was said to have continued up to the period of the descendants of these rulers was said to have resulted in the expulsion of Gwari from their home to live in Kauru[44]

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42. Hassan and Shuaibu Naibi, The Chronicle of Abuja, Gaskiya, 1952 Bryant K.J, This is Zaria Gaskiya n.d. Ibrahim. M.B, The History of the Land of Zazzau, Zaria. 1974.
43. Abdullahi Aliyu. Wanbam Zazzau. Tarihin Kasar Zazzau op. Cit
44. Obayemi. " The Kargi Manuscripts and its Perspectives on Pre-Jihad Zazzau" HRAA op. cit

However, while the first tradition is silent about the actual conditions and circumstances leading to emergence of Gunguma other traditions seem to suggest that Gunguma emerge as the ruler of Zazzau as a result of military conflict existing between the people of Zazzau and other communities.

Putting these fragments of traditions together therefore, it seem that the town of Zazzau had witnessed rapid and large scale economic growth before the period of Gunguma. This enormous concentration of wealth attracted the attention of neighboring political communities leading to military attack. And based on the need to organise effective defense, the kingship emerged.

One of these traditions identified the invaders of the town of Zazzau as Gwari. [45] Similarly, a tradition among the Kadara state that following their movement from their place of origin at Meisin, they had settled at the inselberg of Kuffena before they were forced to move away by the Hausa of Zaria to their present site of Kufana. [46] And to the south of Kuffena there still exist a group of inselberg that were known as Dutsen Kaje. Piercing this tradition with another one concerning the rulers of Zazzau which state that before the coming of Gunguma.

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45. Abdullahi Aliyu, Wamba Zazzau, Tarritu Kasar Zazzau, op. Cit.

46. Gunn, H. D "Pagan Peoples of the Central Area of North Nigeria"

"Kadara and Gwari had ruled (Zazzau)
The period of their rule is only known by God
Gunguma then fell the forest of Zazzau
He was the first among Zazzagawa
Hunters increase and people assemble
With trade continuously expanding
When commodities like cloth was traded
Kadara and Gwari were the currency
Kadara and Gwari fled back
To Kaduna without stopping
Then came Gunguma then Tumasa
They ruled for a long period of time."[48]

It seems likely that the invaders of Zazzau were Gwari. The defeat of this invasion by Gunguma seem to have involve the support of rulers of the towns such as Kargi and Wuchichiri.[49] However, the leaders of the various Garuruwa who supported Gunguma began to attempt to control the wealth and resources that were found within the town of Zazzau. This seem to have generated rivalry and war between Gunguma and some of the rulers of the neighboring towns particularly the Madaki Gungumi of kargi.[50]

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47. Suleiman Abdullahi Sarkin Kufena, age 60, Kuffena, 39th April, 1998.
48. Aliyu Abdullahi Abbas, Anguwan Zage-Zagi age 68 years, 7th January, 1998
49. Obayemi The Kargi Manuscripts and it's Perspective on Pre-Jihad Zazzau op cit.
50. Ibid

To consolidate his position and effectively control the vast wealth concentrated around the market of Durumin Mai Garke and newly emerging, centre of economic activities within the town a new wall which form what is now the inner wall of birnin Zaria wall complexes was constructed [51]. This was then followed by the construction of the new palace of the king of Zazzau at the site where the present one stood. Following the construction of new wall and palace, taxes from the industrial and agricultural goods produced within the town and from traders who moved in with their goods inside the market began to be collected. These economic reforms adopted by Gunguma were aim at strengthening the position of the kingship internally as well as extending the influence of the rulers of Zazzau to other settlement through the control market and other economic resources. However inspite of the various attempt made by Gunguma to consolidate his position, his authority over the neighbouring town of Zazzau remain up to the period of his death, tenuous, weak, and unstable, with high degree of internal autonomy continued to be exercised by the rulers of some of these neighboring towns.

From the reign of the immediate successor of Gunguma around the eighteenth century through the reign of Matazu, Tumsa, Tamusa, Sulemana, Naso, Zamna Zaki, Naiwagu, Kocha, Nawomaka, Mashekar, Kiyo, Bashikar, Najidadi, Kirraki, Jinjiku and Sukwana, the town of Zazzau passed through a period of tremendous socio-cultural and economic development.[52] Lager scale manufacturing centres emerged around the present site of Limanchin kona, Anguwan Karfe, Kaura and Salmanduna.

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51. Abdullahi Aliyu Wamba Zazzau, Age 70 years Kwarbai 9th January 1998

50. Arnett S. J, "A Hausa Chronicle" J.A.S, 1913, op cit

The Market of Durumin Maigarke also by this period came to develop into a major centre for exchange of goods produced within the town and from where such goods penetrated to other neighboring towns[53]. This expansion in the economic and trading activities also came to involve large scale settlements of artisans and traders from both the neighbouring and distant towns particularly Muslim traders and Scholars from the newly established town of Ibada, Maigana, Soba and Kona around the middle of fourteenth century .[54] The influence of Islam which began to be felt since the period when the dynasty was at Kuffena came to be more pervasive around this period.

By the beginning of the fifteenth century however, based on the social and economic transformation taking place the authority of the rulers of Zazzau increasingly began to be felt by the rulers of the neighbouring towns. A decisive factor however which play a crucial role in the extension of the influence of the ruler of Zazzau over the neighbouring settlement was the military pressure which began to be felt from the neighbouring states. Among the earliest of these pressure which helped to ensure the loyalty of the leaders of the various Garuruwa and Birane of Zazzau came from Kano around the first half of the fifteenth century.

Tradition of Kano had it that Sarkin Kano Kanajeji 1390-1410 invaded Zazzau as far as Turunku but was defeated [55].

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53. Baba Sarki Fadan Magajin Gari, 98 years Kwarbai 16th January, 1998
54. Aliyu Limani Kona, Limanchi Kona Age 105 years, 11th December, 1997
55. Palmer, H. B, "The Kano Chronicle" In Sudenese Memoirs III P

Before his defeat at Turunku, traditions of Zaria state that the Sarkin Kano had inflicted a heavy destruction on some towns around Zazzau which led to the fleeing to the Kuffena. The forces of Kanajeji pursued the people however, on reaching the area of Kuffena, they were said by tradition to have threatened to carry the inselbergs on their head (Sukayi Gammo) [56] which made the Zazzagawa to scatter and fled to Turunku. It was at Turunku, that the king of Zazzau organised an effective defence leading to the defeat of the forces of Sarkin Kano Kanejeji.

This defeat of Turunku was followed by another encounter at Gadaz, during which according to Kano tradition, the Sarkin Zazzau and many of his chiefs were killed with the town of Zazzau occupied for seven months.[57] Though there was no tradition existing in Zazzau concerning the killing of Sarkin Zazzau by the forces of Kano at any time in the past, it however seem that, the pressure exerted by the state of Kano had helped in creating a condition which favoured the shift of allegiance by the rulers of neighboring towns to the king of Zazzau. And by the middle of fifteenth century, the authority of the rulers of Zazzau seem to have extended to these neighboring towns.

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56. Suleiman Abdullhi Sarki Kuffena, Age 60 years, 30th April, 1998. There was Satire which was said to be made against the people of kufena based on the failure to see through the plans of kanawa.
"Na Tunuku ka cika gaga
Naga Abin wani nace nawa,
Dutsen kuffena Gagara Dauka
In yaro yace zai dauka,
Ya dauka mugani:
Also madauchi Muhammadu. Documented papers "Asalin Wasan Zage-Zagi da Kanawa"

57. Paloner H.R "The Kano chronicle" Sudanese Nemoirs III P

Following this encounter with Kano, the town of Zazzau seem to have witnessed a relative period of stability leading to development of commerce and culture. By the middle of fifteenth century tradition state that the leaders of Zazzau, Muhammadu Rabbo C1456- 1481 accepted Islam and the Jumu'at Mosque came to be established at the present site of Anguwar Juma where an earlier settlement of Muslim merchants developed [58]. Following the reign of Muhammadu Rabbo C 1456 - 1481 and Gadas Maska C1456- 1481, this relative stability which the state enjoyed came to an end during the reign of Nukira 1483-1486 AD. The town of Zazzau came to be heavily attacked and occupied by the kwararafa. Tradition state that the kwararafa occupied the town of Zazzau for nearly three decades during which they established their military base at the site that came to be known as Tudun Jukun. [59] This attack and occupation by kwararafa however, forced the dynasty to move the capital from Zazzau to Turunku. Following the reign of Nukira 1483 –1486, and 1486 –1492, the dynasty during the reign of Bakwa Turunku C1492 –1522 AD, re- organise and consolidate itself.[60] It then launched a counter attack against the Kwararafa who since the period of Nukira 1483 – 1486 had instituted an oppressive government on the people of the town of Zazzau. [61]

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57. Aliyu 11th December, 1997, Limani Kona, Limanchi Kona, age 105 years,
58. Abdullahi Aliyu Wamban Zazzau, Tarihin Zazzau Tundaga Farkon Samuwanta Zuwa 1994." Op. Cit.
59. Ibid
60. Aliyu Limanin Kona, Limanchi Kona, age 105 op. Cit, Abdullahi Aliyu, Tarihin Zazzau Tun Daga Farkon Sarmawanta ibi.
61. Porch, M.P Sarki Rua District Re-assessment report ZARPROV. SNP 10 415p/1913.

with the defeat of Kwararafa the ruler of Zazzau based at Turunku then embarked on a period of territorial expansion as far as Nupe to the south and kuyambana to the west[62]. This large scale military expedition, paved the way for the development of commerce and rapid movement of people. With the expansion of the population and wealth of the settlement of Turunku as a result of conquest and growth of trade, embarked and encouraged by the state, the new outer wall of Turunku was then constructed to aid the defence of the government.

However, by the end of fifteenth century, the population of the settlement of Turunku dramatically came to expand with acute shortage of water came to be experienced. This rapid concentration of people within Turunku and increasing shortage of water make the settlement increasingly unsuitable.[63] it was under this condition that traditions state that, large number of people consisting of slaves, artisans, warriors, and scholars under the leadership of the daughter of the ruler of Zazzau Bakwa Turunku, named "Zaria" after being permitted, left Turunku, for the purpose of re-establishing the old town of Zazzau abandoned as a result of the kwararafa invasion. On their arrival at the site of old town of Zazzau, the party under 'Magajiya Zaria' were said to have settled at the site of the present Anguwar Zaria where they began to construct the new Ganuwar Birni.[64] In the process of the construction of the Ganuwa, the labour of various occupational groups were employed. [65]

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62. Fagachi Muhammadu Documented Papers, Abdullahi Aliyu, Tarihin Zazzau Tundaga Farkon Samuwanta, op cit. Kirk-breene, A.H.M, Gazetters Of The Northern Provinces Of Nigeria ,London,1972,p8
63. Ibid.
64. Abdullahi Aliyu Wamban Zazzau, op cit.
65. Aliyu Limamin Kona 11 – 12 – 1997

Artisans such as builders were utilized in the collection of mud, and construction of wall and the gates while blacksmith services were employed in the manufacture of equipment used in the building such as sickles, axes, pales, hoes, and buckets. The services of priest both Muslim and non-Muslim were also employed. The Sarakunan Tsafi were said to have buried virgin girls at strategic point as sacrifice to various gods with a view to safeguard the birni against invaders while charms seeking the protection of god, prophets, and particular angels against enemies were buried at strategic site near the gates.[66]

Spies, archers, and Calvary forces were also stationed at various intervals with a view of protecting the artisans engaged in the construction of the wall. Entertainment by the Sarakunan Kida and rhythms supplied by professional singers extolling the valour of actors in the construction of the wall was provided while reinforcements in the form of drinks, foods and materials including additional labour of slaves was continuously provided throughout the period of the wall construction. [67]

The various labour employed in the construction of the wall was organised around occupational guilds such as *Sarkin Makera, Magina, Makada, Mawaka* and *Massassaka*. It was the Sarkin Magina who was charged with the responsibility of surveying, designing, and actual construction of the city wall, while the Sarkin Makera organises the production and repairs of materials used in the construction of the wall. The Sarkin Makada provide the drums while the Sarkin Mawaka supplied the rhythms.

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66. Abdullahi Aliyu Wamban Zazzau, op cit.

67. Sutton J.E.G ,"The Walls of Zaria and Kuffena "ZAP Vol, 197

In the process of the construction of the wall, the basic materials used by the Sarkin Magina were mud, laterite and granites[68]. The mud use in the construction of the wall was extracted from the immediate area where the wall stands. To further strengthen the wall the mud was then mixed with grain-stalks and animal dung. Laterites and boulders were placed at the base of the building while light materials were placed at the wall and tapered upwards[69]. Eight gates were constructed at various strategic position of the wall which extend for almost sixteen kilometres in circumference[70]. These gates were constructed by twisting the entrance inside so as to channel the attackers into a narrow front and to tighten the defence massive, strong wooden doors and latches were fixed to the gates.

The central gates that emerged in this newly established birni was Kofan Doka which derived it's name from the location of Isoberlina doka (itacen doka) that was widely found around the gate[71].

To the east was *Kofar Bai* named because of it's position at the back of the palace of the kings of Zazzau[72]. The next gate was kofar kona which derive it's name from the town of kona from where *malaman kona* were said to have moved into the city[73].

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68. 6, P.S, Sodensticker," Zaria City field maps" C.N.C.S, A.B.U Zaria, 76,collections, Bature "Within a City wall; Story of Zaria," West African Review 26, 1955, pp539-545.
69. Fagachi Muhammed Documented Papers.
70. Obayemi, A. "Aspects of field archeology in Hausa Land" ZAP , ,1976,Achi Bala, The Development and Functions of City Walls in the Savannah belt of the Nigerian Area, M.A (history) A.B.U,1985.
71. Yusuf Aliyu, Ma'unguwan Kofar Doka, Age 47 years, 22nd January 1998.
72. Abdullahi Aliyu, Turakin Anya Kwarbai.
73. Mallam Salihu Suleiman Kofar Kona, Mai Unguwan Kofar,96 years .

Then followed by *Kofar Gayan* which took it's name from river *Gayan* located to the south of the gate[74]. *Kofan Kuyambana* derived it's name from the town of *kuyambana* located about 80 miles away from this gate on the same latitudes[75]. Tradition concerning the naming of the gate which came after *kuyambana* varies. One version of the traditions maintained that the name of the gate was *sabuwar kofa* because it was the last gate to be constructed [76]. Another version however maintained that the gate was named *Matarkwasa* because of two silk cotton trees located there which were said to be a major religious center for the worship of iskoki[77]. *Kofar Jatau* was said to have derived it's name either from gate keeper Jatau[78] or from the name of the King of Zazzau Ishaq Jatau C 1786-1806. [79] The last of this gate was kofar Tukur-Tukur or Kibo. Tradition concerning the naming of the gate varies. One version of the traditions maintained that the gate derived it's name from physical features of the rock located at the back of the gates which appeared to be roundly in shape[80]. Another version of this tradition speaks of warriors named Tukku-Tukku who used arrows (Kibau) to dispel attack from enemies[81].Still another tradition states that the name of the gate was derived from it's keeper called kibo[82].

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74. Alhaji Ibrahim Mai' Duniya, 65 years, Anguwan Bishar 26th November,1997
75. Abdullahi Aliyu Wanban Zazzau, Kwarbai,
76. Ibrahim M.B, The History of the Land of Zazzau , Gaskiya,1974.
77. Mallam Dalhatu Balarebe, Age 65 years, Anguwan Zaria, 9th February 1998.
78. Mallam Dalhatu Balarebe, Ibid.
79. Alhaji Muhammadu Hiyatudeen Chiroma Zazzau Age 77 years Maigana 10th January,1998
80. Sarki Aliyu Dini,Tarihin kofarfi Zaria. Unpublished maniscript (nd)
81. Alhaji Muhammadu Lawal, Sarkin Tukur-Tukur, Age 82 6th Dec, 1997
82. Ibid.

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77. Mallam Dalhatu Balarebe, Age 65 years, Anguwan Zaria, 9th February 1998.
78. Mallam Dalhatu Balarebe, Ibid.
79. Alhaji Muhammadu Hiyatudeen Chiroma Zazzau Age 77 years Maigana 10th January,1998
80. Sarki Aliyu Dini,Tarihin kofarfi Zaria. Unpublished maniscript (nd)
81. Alhaji Muhammadu Lawal, Sarkin Tukur-Tukur, Age 82 6th Dec, 1997
82. Ibid.

Following the construction of the city wall, the palace of the king of Zazzau was then reconstructed and expanded to contain the houses for the members of the royal lineage, slaves, eunuchs and royal courts. Other buildings were also constructed for members of the ruling class around the wards of Magajiya and Anguwar Nufawa[83]. while settlements of scholars and artisans developed at limanchin kona, *Anguwar Karfe, Salmaduna* and other early centres. Forty wells were also said to be constructed at various strategic places of the birni, two of which were *Rijiyar Dufana* located at *Limanchi* kona[84] and *Rijiyar* Bardaggi located at *Magajiya.*[85]

Following the construction of the city wall and the palace of the king of Zazzau, the dynasty of the rulers then shift from Turunku to this new site said to be named Zaria after the daughter of *Bakwa Turunku*[86]: With the establishment of the capital of Zazzau at Zaria the state then continue with the territorial expansion. Tradition place most of the territories of the state to Queen Amina, the first daughter of Bakwa Turunku. One of the traditions regarding Queen Amina state that,

At this time Zaria under Queen Amina conquered all the towns as far as kwararafa and Nupe. Every town paid tribute to her. The Sarkin Nupe sent forty Eunuchs and 10,000 kola nuts to her. She first had eunuchs and kola-nuts in Hausa land. In her time all the products of the west were brought to Hausaland. Her conquest extended over 34 years. [87]

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83. Aliyu Limanin Kona , Age 102, 11th Dec,1997
84. Ladan Wakilin Kahu, Anguwan Kahu ,Age 94 years, 7th January ,1998.
85. The Meaning of this Word according to Tradition was Beautiful.
86. Palmer, H.R Kado "Chronicle" in Sudanese Memoirs Vol III,pp107-109.
87. Muhammadu Bello, Infaq Al Maisur (whittn edition) ,London, 1951 p18&19.

Another tradition recorded by sultan Mohammed Bello state that

The first to whom power was given in this land according to what we have been told was Aminatu the daughter of the king of Zak-Zak. She made war upon these countries and over came them entirely so that the people of Katsina and men of Kano paid tribute to her. She made in the cities of Bauchi, that her Kingdom reached to the sea in the south and west. [88]

This territorial expansion which involved the extension of the authority of the rulers of zazzau into various towns and cities forming the kasar zazzau whose combined territories by the late eighteenth Century covered an area of about 37,850,000 square miles [89] and the establishment of network of relationship with the state of Kano, Katsina, Zamfara, Kebbi, Yawuri, Songhai and Borno from the sixteenth century onwards, favoured the growth of Birnin zaria into one of the largest and wealthiest towns of kasar Zazzau.

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88. This area fall within longitude 7^{O}E and $9^{O}10^{O}$E and Latitudes $9^{0}5$'N and also fall approximate to the description usually offered about the land of Zazzau which borders Kano and Bauchi to the North and east and Katsina and Nupe to the North-West and south respectively.

89.

CHAPTER THREE

To understand the society of birnin Zaria before the outbreak of the Jihad in1808AD, it is necessary to know it's nature and the development it has undergone following it's establishment. In the last part of the previous chapter attempt has been made to sketch out in outline, the settlement pattern within the birni at the period of its establishment. Effort will now be made in this chapter to trace the evolution of the Birni following its establishment around the late fifteenth century.

CONCEPTUAL AND METHODOLOGICAL PROBLEM

It has been stated in the earlier writings that a picture of the government and society of birnin Zaria before the Jihad could best be obtained through an examination of the society and government of Abuja in the nineteenth century. The Justification being that when the Jihad wars broke out in 1808AD, the pre Jihad rulers of Zazzau fled to Zuba and following the establishment of the state of Abuja there, they were believed to have continued to adhere to the institutions which were typical of Zazzau before the Jihad. Based on these grounds, it was therefore assumed that the "description of nineteenth century government of Abuja" could be regarded as an "account of the government of "Habe" Zazzau in the previous century". And using such premises it was further suggested that the society of birnin Zaria before the Jihad was essentially a "Habe" that was divided internally into three major groups; the slaves, the eunuchs and the free Habe who were sub divided into Habe commoners and Habe ruling class.[1]

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1. Smith M.G. Government in Zazzau: 1800 – 1950: London 1960 P.II.

This *Habe* society was said to be different from the *Fulani* society of Zaria in the nineteenth century as the two major racial groups constituting them were differenciated by the following characteristics.

The nomadic fulani share important elements of race, origin, language, interest in cattle, history and culture with their settled cousins who ruled Zaria. The pagan and Muhammedan Habe also have common origin, language, agricultural interest, cults of spirit possession, technology and historical association.[2]

The assumption however that the society and political institutions of Abuja in the nineteenth century could be equated with pre Jihad political institution and society of Zaria could not be *entirely* accepted. Just because some of the members of the ruling class had fled to Abuja in the wake of the jihad of 1808AD, it does not provide a sufficient ground to assume that the society of Abuja in the nineteenth century was the same with that of Zazzau before the Jihad. Not only did the majority of the people of Zaria outside the ruling class had remained in Zaria during and after the Jihad, but also a marked difference developed between the village community of Abuja in the nineteenth century and the large industrial and commercial centre of birnin Zaria before the Jihad. These social differences between the two communities came to be reflected in the political institutions that emerged in the two polities at two different historical periods.

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2. Smith M.G. Government in Zazzau: 1800 – 1950 op cit, P.240 for a critique of this conceptional frame work see Uman Y.B " The problem of Ethric categories in the study of the historical development of the central sudan: a critique of M.G. Smith and other "A.B.U History File No. 87. Also Usman Y.B. The Transformation of Katsina: (1400 – 1883) the Emergence and Overthrow of the Sarauta System and the Establishment of the Emirate. A.B.U. Zaria, 1981.

And since the government and society of Abuja is different from that of Zaria before jihad, the basis for accepting the description of the society of birnin Zaria before the Jihad given in the earlier writings does not exist. A more accurate picture of the state of society of birnin Zaria before the Jihad could be obtained if focus is placed on the evolution of various wards within the birnin with particular attention placed around the occupational and descent groups making it up. It should however be mentioned that in the attempt to reconstruct the nature of the society of birnin Zaria along such lines a number of problems has to be overcome. One of which is the problem of scanty evidence. Not only does one has tackle this problem but in order to differentiate between phases of settlement at each particular ward one has to face the additional one of sifting the limited evidence available.

SALMANDUNA

At the heart of birnin Zaria was the ancient ward of Salmanduna situated along the stream known as fadamar Bono or Rafin Sarki. This was a stream which extended from the site of Babban dodo passing through the wards of salmanduna, sirdi, kaura, magajiya and kofan kona to link up with river saye, a tributary of Galma river. The site had abundant supply of ground water sufficient for even dry season cultivation. This combined with it's location on alluvail soil which provide clay for the manufacture of potteries and grasses for livestock grazing made it one of the most attractive centres of human settlement within the plains of Zaria.

A number of traditions regarding the foundation of this settlement exist. One of these had it that the settlement was founded by Gunguma at a certain period in the past when the whole of the plains of Zaria was covered with dense forest. After felling the tress surrounding the plains of zaria begining from the site of Babban Dodo, Gunguma was said to have established there one of the earliest agricultural community within the

plains of Zaria. This agricultural community established by Gunguma around Babban dodo was said to have expanded and salmanduna was said to have emerged as one of such centres established from such expansion[3]. Another tradition however maintained that the settlement of salmaduna was founded at a period before the emergence of Zaria as the capital of Zazzau by Bono a hunter and a husband of "Zaria," the daughter of Bakwa Turunku. Bono was said to have stayed for a long period around the site of Babban Dodo during one of his hunting expedition and this made his wife Zaria to follow him. The numerous streams, abundant grasses and general fertility of the plains struck "Zaria" on her arrival and this prompt her to suggest to her father for the transfer of capital of Zazzau from Turunku to this new place[4]. It was said that before such transfer of capital was made, the settlement of salmanduna had already emerged as a centre of human settlement. A variant of this tradition however had it that the area around Babban Dodo was among the most ancient sites to be settled by great hunters who founded kasar Zazzau. While Bono, one of these hunters was said to have settled and began hunting around Babban Dodo, the other two hunters, Madara and Danzau settled at the inselberg of *Dutsen* madarkachi and kuffena. The settlement of Bono developed into an important economic centre following the beginning of agriculture, emergence of manufacture and the development of exchange in commodities. This was said to have led to the emergence of ealiest market at the site of *Durumin mai garke*.

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3. Aliyu Abbas Sidi, Anguwar Zage-zage: 7th Januaruy, 1992 68 years
4. Bryant, K. J This is Zaria, Gaskiya Corporation, Zaria, Nd

It was from such expansion in the economy and increasing settlement of artisans and merchants around the site of Durumin mai garke that the settlement of salmaduna was said to have been established.[5]

Though these traditions varied they however seemed to be consistent in maintaining that the settlement of salmanduna was an early centre whose emergence predate the evolution of centralized political authority within the plains of Zaria. And judging from the favourable geographical location of the area and the significance which the area of Babban Dodo came to assume as a major centre of economic activities for the people of the plains of zaria and beyond, from the earliest period, these traditions could not be entirely discounted as a myth or legends but could probably represent in the traditions of the people of the area an account of the emergence of human settlement which developed into an important centre of human activity at a very ancient period.

The evolution of this settlement at this ancient period was further reinforced by the significance which the site of Babban Dodo came to assume as a major religious centre (kusfa) for the worship of Isokoki. The centre for such religious worship was the stream and the silk – cotton trees located there. The emergence of this kusfa as one of the major and influential centres for religious worship and festivities within the plains of Zaria favoured the increase concentration of people of diverse origin and occupational groups within the ward at the earliest period.

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5. Abdullahi Aliyu Dansidi (wanban Zazzau), Tarihin Kasar Zazzau Tun daga Farkon Samuwanta Zuwa, 1994 –n.d.

And right up to the present, considirable number of people moved to the kusfa of Babban Dodo for the purpose of religious worship. And the worship entails huge sacrifices to the numerous iskoki believed to be residing there as this *kirari* of *Duna* one of these sprits still worshipped there, revealed.

Duna na karkashin Kasa
Arne Nagidan Nabijari
Ko uwanka na tsoronka
Bakaka mushagala
Mai kallabi da Hanjin Yaro
Talaka baya iya ijiyeki
Ko ya ijiyeki mai zai baki
Sai dai yabaki Bargon doki
Badai yabaki jini ba.[6]

The emergence of this kusfa at Babban Dodo as one of the most powerful and influenctial religious centre drawing worshipers of diverse origin and areas for the purpose of worshipping spirits provides one of the major cultural condition for urban concentration which favoured the emergence of centralized political instutitions.

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6. Sarkin bori Nabara Aged 60, Magajiya 25th March, 1999
7. Ibrahim Muntari mai tukwane, Salmanduna 10th April, 1998,Age 58 years.

By about 15th century when Birnin Zaria emerged as the capital of Zazzau the ward of salmanduna seemed to have developed into an important centre of economic activities within the Birni. The location of over fifty-dye-pit[7] and large centres for the manufacture of potteries[8] and Iron – implements[9] believed to be in existance since 15th century further indicate the level of economic prosperity enjoyed by the ward up to the early 19th centuary when they were said to have declined. Though traditions regarding the lineages of most of the occupational groups such as the dyers and potters could not be traced, however, by the late 18th century the larger proportion of the area making up the ward was said to be within the compound of the head of silver smith of zazzau *Sarkin Makeran Zazzau* called Duna whose one of his *kirari* run as follows.

Salma Na Duna
Mai son jibi ya ketare baya,
Duna Na salma
Mai kama da farin Baba
Duk mai son Baki Yakona nashi
Tunda na salma yar riga ya Kone
Sarkin makera uban gabasawa
Ci gari uban gabasawa. [10]

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8. Ibid.
9. Ladan Sani muazu Age 65 years and Abdulkadir yusuf, Age 61 years Salmanduna, 11th April, 1998.
10. Ibid.(for details of lineages that live within the ward in the 19 century See appendix 3)

Traditions concerning Sarkin Makera Duna state that he was among the influential members of the society. Large number of silver smith were said to be concentrated in his house who together with him manufacture various commodities made from cast iron (brass), silver *azurfa*, copper *jan karfe* and tin *Darma*. His compound was said to be a major centre for the production of commodities such as stirrups, horse halters, bungles and other decorative materials. The name of the ward was said to be derive from his name and that of his wife *Salma na Duna*. By the period when the jihad broke out, the sarkin makera was among those that were said to have fled to Abuja.[11]

KWARBAI

The area around the inselberg of madarkachi which formed part of this ward was among the earliest sites within the plains of Zaria to emerge into a major settlement at a period predating the formation of the kingdom. [12]

With the foundation of Birnin Zaria as the capital of Zazzau in the late fifteenth century, the area around this inselberg became sparsely populated with the site around the stream of kusfan Batso located nearby becoming grazing ground for the livestock possessed by the members of the royal lineage and other tittle officials of the state [13].

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11. Ladan Sani Muazu, Age 65 years. Salamanduna op. Cit,.He stated that the compound where they were living was formerly belonging to Sarkin Makera which their ancestor inherited after the Jihad.
12. Ibrahim Madauch Bagudu, Tarihin Zazzau, Gaskiya, 1974. Ambinche J.A. The wall of madarkachi, B.Sc. Archaelogy, A.B.U Zaria, 1987
13. This included most of the area that were found within the present wards of Banzazzau, and Jushi. These settlements were founded in the in the 19th century after the Jihad. For the composition of the lineages see Appendix 4.

The area to the northern part of this ward close to the royal palace came to be populated largely by special class of warriors drawn from the members of the royal slaves known as Yan Kwarbai [14], from whose title, according to one tradition, the ward derive it's name.

Beside this group of *Yankwarbai*, another major group believed to settle within the ward was the group of scholars under their Imam known as Mallam Kilba. Tadition regarding the origin of Mallam Kilba [15], is unknown. By the late eighteenth century however, Mallam Kilba was said to have possessed large number of students believed to be over one thousand, among whom was Mallam Musa, the first Emir of Zazzau (after the jihad) and Mallam Yamusa the second Emir of Zazzau after the jihad.[16]

KOFAR PADA

Located to the north of *Salmanduna* was the royal palace which by the late eighteenth century formed the seat and official residence of the kings of Zazzau together with some members of the royal lineage, guest, servants, eunuchs and slaves.

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14. Baba Sarki Fadan Magajin gari, Age 105 Kwarbai, 8th December, 1996Alhaji Turakin, Anya, Kwabai, Age 10th January, 1997
15. Fagachi Muhammadu Documented papers. Aliyu Late limanin Kona, Age 105 years, 11th December, 1997
16. For a Comprehensive history of Mallam Musa the first emir after the Jihad and his Geneology see Appendix 5.

The royal palace which is internally divided into four large sections; the royal court (pada); the kings section (sashen sarki); the lnner compound (cikin gida) and the old compound (Tsohon Gida) was a massive structure which interms of the area it occupied, tallness of it's wall, wealth of it's architectural design and large gates it possessed had attained a size comparable to a small town. This extremely massive structure sometimes known as Gidan Bakwa also stand out distinct from the rest of other wards of the birni from which it was separated by a wide open front space (Kofar Fada) whose extent by the late eighteenth century had cover large part of the present wards of Madaka [17] Kakaki[18] /Albarkawa, [19] Bambale [20] and some parts of Kwarbai [21]

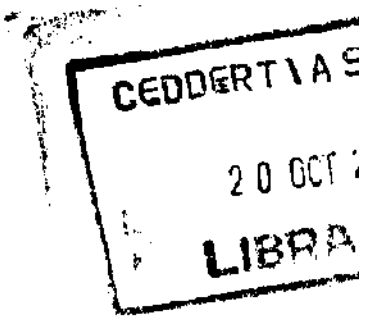
Traditions concerning the establishment of the royal palace maintained that though the palace is sometime known as Gidan Bakwa after the twenty second ruler of Zazzau, it was however, initially established by Gunguma, the first king in the king list of Zazzau.

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17. Bashir Dogara, Kakaki Zuriyar Ibrahim Tsoho, unpublished manuscripts N.d attached see Appendix 6.
18. The ward of Madaka emerged in the 19th century following the settlement of Abubakar Kari, a relation of Yamusa, the second emir of Zazzau. For details of members of this ward see Appendix 7
19. Bashir Dogara Kakaki Zuruya Ibrahim Tsoho. Op cit, and Appendix 8
20. For details of composition of members of this wards See Appendix 9.
21. See F.N 14. above.

And except for two Kings of Zazzau who ruled at Turunku before the palace complex was reconstructed and enlarge again during the reign of Bakwa Turunku on the account of which it came to be known as gidan bakwa, this tradition maintained that it had continuously remained the seat of the rulers of zazzau up to the period of Makau, the last of the pre jihad rulers of zazzau.[22] The precise composition of the lineage of the kings of zazzau, the politically most dominant group who for the most part of their existence had lived within the royal palace is not certain as there are various tradition concerning some of the kings listed below as contained in one of the several pre jihad king lists of zazzau.[23]

1. Gunguma
2. Mataza
3. Tumsa
4. Tamusa
5. Sulemana
6. Naso
7. Zamna Zaki
8. Naiwago
9. Kocha
10. Nawomaka
11. Mashekar
12. Kiyo
13. Bashikar
14. Najidadi.
15. Kirraki
16. Jinjiku
17. Sukwana



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22. Aliyu Abdullahi, Wamban Zazzau, ,Turihen Kasir Zazzau Tundaje farkun samuwanta op cit, .
23. Arneh E.J, "The Hausa Chronicle", J.A.S, 1913 .

18.	Rabbo Reigned	25 years (Nov 1456 AD)
19.	Gudas	2 years
20.	Nukira	3 years
21.	Konas	6 years
22.	Bakwa Turunku	30 years
23.	Ibrahim	27 years
24.	Karma	10 years
25.	Kafu	2 years
26.	Bako	3 years
27.	Aliyu	6 years
28.	Sealu	11 years
29.	Musa	6 years
30.	Gabi	3 years
31.	Hamsa	1 day
32.	Abdaka	9 years
33.	Ibrahim	3 years
34.	Aliyu	27 years
35.	Nuhammadu Rabbu	9 months
36.	Ibrahim Yaks	13 years
37.	Bako	3 years
38.	Sukwana	1 year
39.	Aliyu	7 years
40.	Ibrahim	3 years 6 months
41.	Muhammadu Rabbo	17 years 9 months and 27 days
42.	Seala	9 years 8months and 13 days
43.	Bako Dan Musa	1 year 5 months
44.	Isiaku	2 years
45.	Ibrahim Ashakuka	1 year
46.	Bako Dan sukwana	10 years

47.	Muhammadu Dan Gunguma	11 years
48.	Rabbon Bawa	7 years 2 days
49.	Muhammadu Gabi	1 year
50.	Dan Asha kuka	3 years
51.	Muhammadu Rabbo	19 years
52.	Bawo	2 years, 7 months he was deposed on Friday
53.	Yunusa	3 years and 5 months he died on Friday
54.	Bakuba	50 years
55.	Aliyu	6 years
56.	Muhammadu Mai Gamm	2 years 8 months
57.	Isiaku Jato	20 years 3 months
58.	Makkam	2 years 1 month

One of the traditions maintained that the successive rulers of Zazzau were all descendants of Gunguma, the first king who appeared in the kinglist of Zazzau.[24] Another tradition however had it that the first seventeen rulers of Zazzau were not descendant of Gunguma but were among the seventeen most important individuals that came to Zazzau with Gunguma from Borno.[25] It was further maintained by this tradition that the seventeenth ruler of Zazzau sakannu was the actual founder of the dynasty of the rulers of Zazzau whose son Muhammadu Rabbo was said to have successively succeeded him as the eighteenth ruler.

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24. Hassan and Shuabu Naibi, The Chronicle of Abuja ,

25. Aliyu Abdullahi, Wanban Zazzau, Tarihin Kasar Zazzau, op cit,

Traditions is silent about the pedigree of the nineteenth ruler Gudas Maska, who presumably maybe either son of Muhammadu Rabbo or his brother. It however state that Nukira was the grand fathers of the famous Queen Amina implying that Bakwa Turunku was her son.[26] However there exist a number of traditions concerning Bakwa Turunku, the twenty-second ruler of Zazzau. One version of these traditions maintained that the twenty second ruler of Zazzau Bakwa Turunku was a warrior who came from the South with his large "retinue of slaves and horses" to settle in the valley of Turunku.[27] Following the increase in the number of his followers, and the assumption to the throne of Zazzau, he was said to have transfer the capital of Zazzau from Turunku to birnin Zaria named after his youngest daughter. A variant of these traditions however make a distinction between the twenty-second ruler of zazzau Bakwa Tunkuru and a stranger from the south who came to settle in the valley of Turunku called Bako Turunku [28]. This traditions suggest that the grave at Turunku belong that of Bako Turunku while that of Bakwa Turunku, is located within the presence of palace of the kings of Zazzau. Moreover, several traditions also exist concerning the descendants of Bakwa Turunku the twenty-second ruler of Zazzau. One of these traditions state that Bakwa. Turunku had many children who all died at infancy. The only two daughters who survived him were Queen Amina and her sister Zaria [29]. Another traditions however had it that Amina was a cousin of Gunguma, being a daughter of the brother of Bawo, Munkarbi Gari [30]

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26. Kirk-Greene, A.H.M, and Hogben, S.J, The Emirates of Northern Nigeria. Apreliminary Survey of their Historical Traditions ,U.S.A, 1966-p1217,
27. Parch M.P, Sarkin Ruwa, District Reassesment report, NNAK/ S.NP/415p/1913,p13,
28. Abdullahi Aliyu, wambain Zazzau,Kwarbai,10th January,1998.
29. Ibrahim Madauchi Bagudu,Tarihin Sarauniya Amina 1, unpublished paper, Zaria
30. Ibrahim madauchi Bagudu Tarihin Saranniya Amina 2, unpublished paper, Zaria,

on the basis of these traditions regarding descendants of Bakwa Turunku, some traditions state that the successive rulers of Zazzau after Bakwa were descendant of the previous rulers of Zazzau but not direct descendant (yayan) of Bakwa while others claimed that Amina succeeded her father to the throne of Zazzau and the names of Kafo, Bako, Aliyu, Ismaila, Musa, Gadi and Abdako who appears in the kinglists after Bakwa were the chief advisers of Queen Amina who during her reign of about twenty four years were [31] the one that actually run the affairs of the state on her behalf. However even if it is accepted that the next rulers of Zazzau after Bakwa were advisers of Queen Amina it is clear that the subsequent rulers of Zazzau after Abdako up to Isiaku Jatau were not descendants of Bakwa as available traditions explicitly state that neither Queen Amina nor Zaria gave birth to a child. And judging from the recurrent names in the kinglists, it seems that succession to the kinglists rotate among the descendants of the previous rulers of Zazzau. This pattern of succession seemed to have continued up to the reign of Isiaku Jatau who was said to have three sons; Muhammadu Makka, Abuja and Abukwakwa. Among his daughters also was one called Kaduna who was said to have married the ancestor of the lineage of Zage-Zagi, Mallam Abdullahi [32]. And by March, 1808 the king of Zazzau Muhammadu Makka, the eldest son of Isiaku Jatau had emerged as the last pre-jihad ruler of Zazzau. From the fragment of the traditions concerning the composition of the members of the royal dynasty, cited above, it is clear that accession to the kingship was base on both lineal and collateral succession and this pattern of succession seem to have led to the emregence of various of

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31. Fagachi Muhammadu Documented papers. Op cit,

32. Ibrahim Madauchi Bagudu, Tarihin Sarakunin Zazzau Kafin Jihadi,

lineages within the royal dynasty the beginning of which could be fairly traced to the period of Muhammad Rabbo C 1456 AD. And based on the present available evidence its not possible to draw the actual line of division within the members of the ruling dynasty with any degree of certainty nor state whether the structure of the royal descent group had been modified due to the inherent tendencies of the nature of this succession pattern. However, what the fragments of evidence suggest was that by beginning of nineteenth century the members of the ruling dynasty though known as *Yayan Bakwa* was not a single lineal descent group whose line could be drawn successively unbroken from Gunguma to Muhammadu Makau but Amalgamation of various descent groups integrated together as a result of intermarriages running for several generations with other sections of the population of the state.

Situated close to kofan fada by late eighteenth century were three large compounds around whom the present wards of Kakaki. Bambale and Jamawa developed. Jamawa was said to be made up of only one compound belonging to magagiya the daughter of the king of Zazzau [33]. The compound of the chief butcher of Zazzau, Mai Garke was said to be the only structure that occupied the area where Bambale now stands[34]. By the late eighteenth century however, the ward of Kakaki was said to be occupied by the king's praise singers (marokan sarki) who blew trumpets (kakaki). Though the origin of this lineage of praise singers is unknown, their traditions claimed that they had been living within this compound since when Birin Zaria was established.[35]

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33. Alhaji Inuwa , Jamawa, Age 70 years, 24th July, 1999.

34. Mallam Aboki, Bambale, 75 years, 15th March, 1998.

35. Dogara Bashir, Kakaki , Zuriyar Ibrahim Tsoho, op cit, The ward of Madaka and Albarkawa were formed in the 19th century . For the history of establishment of Madaka see Appendix 5, while Albarkawa see appendix 6.

ANGUWAN JUMA

Located to the south of Salmanduna and situated on a rising piece of land dotted by rocky out-crops and ferruginous iron stone along a stream of Kamacha was the ward of Juma. The evolution of human settlement within this ward seemed to have been connected with the establishment of the ancient markets of Durumin Mai Garke which led to the establishment of merchants and traders settlements there. The settlement gradually development into large town fortified by a large wall which was known as *Ibada*.[36] The increasing concentration of Moslem traders and merchants within the settlement engaging in trading activities transform the settlement gradually into a major centre for the spread of Islam. An important factor making for these change, beside the activities of these Moslem traders, was the role of some Moslem scholars and traders living within the environs of Zaria who were said to move in and out of this settlement for the purpose of preaching and teaching Islam. One of these groups of scholars carrying out these activities were the Linaman kona through whose influence a number of people were said to accept Islam [37].

The gradual expansion of Muslim population within the plains of Zaria largely through the activities of these traders and scholars led to the construction of the earliest Friday (Jumaat) mosque in that settlement during the reign of Muhammadu Rabbo 1456 – 1481 [38] base on which he was regarded by tradition as the first Moslem ruler of Zazzau.

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36. Aliyu Limanim Kona, Age 104 years op cit.
37. Ibid.
38. Ibid.

By the middle of sixteenth century a great scholar, Mallam Abubakar had emerged as the chief Imam of this Juma'at mosque. Tradition state that he was a fulani from Futa Toro an ancient Islamic town in Timbuktu. He left there to settle briefly in the towns of Yandoto, Katsina and Borno before finally moving to Birnin Zaria with his family, disciples and large number of cattle around the beginning of seventeenth century [39]. It is possible that Mallam Abubakar had lived briefly in the compound of Limamin kona before settling in the ward of Anguwar Juma where shortly after he was appointed the chief Imam of Jumuat mosque around that period. Following his death, he was succeeded successively into the position of Limamin Juma'at by three of his descendants. It was during the reign of Muhammadu Lawal, Dan limanin jumaa Muhammadu Dikko dan limamin jumu'a yero, Dan limanim jumaa Abubakar, that the Jihad of Shehu Usman Danfodio broke out. By about this period, the lineage of limaman Jumaat had emerged as one of the most influential and prominent members of the society and government of Zazzau.

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39. Nuhu A.R Tarihin Anguwan Juma- op cit, Alhaji Muntari Abduraman,Alhaji Ali Limanim kona, and Professor Dalhatu Mohammed, Takaitaceen Tarihin Ilinin musulunchi Zaria, A.D Unpublished Manuscript Nd.

Following the construction of the city wall, the palace of the king of Zazzau was then reconstructed and expanded to contain the houses for the members of the royal lineage, slaves, eunuchs and royal courts. Other buildings were also constructed for members of the ruling class around the wards of Magajiya and Anguwar Nufawa[83]. while settlements of scholars and artisans developed at limanchin kona, *Anguwar Karfe, Salmaduna* and other early centres. Forty wells were also said to be constructed at various strategic places of the birni, two of which were *Rijiyar Dufana* located at *Limanchi* kona[84] and *Rijiyar* Bardaggi located at *Magajiya.*[85]

Following the construction of the city wall and the palace of the king of Zazzau, the dynasty of the rulers then shift from Turunku to this new site said to be named Zaria after the daughter of *Bakwa Turunku*[86]: With the establishment of the capital of Zazzau at Zaria the state then continue with the territorial expansion. Tradition place most of the territories of the state to Queen Amina, the first daughter of Bakwa Turunku. One of the traditions regarding Queen Amina state that,

At this time Zaria under Queen Amina conquered all the towns as far as kwararafa and Nupe. Every town paid tribute to her. The Sarkin Nupe sent forty Eunuchs and 10,000 kola nuts to her. She first had eunuchs and kola-nuts in Hausa land. In her time all the products of the west were brought to Hausaland. Her conquest extended over 34 years. [87]

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83. Aliyu Limanin Kona , Age 102, 11th Dec,1997

84. Ladan Wakilin Kahu, Anguwan Kahu ,Age 94 years, 7th January ,1998.

85. The Meaning of this Word according to Tradition was Beautiful.

86. Palmer, H.R Kado "Chronicle" in Sudanese Memoirs Vol III,pp107-109.

87. Muhammadu Bello, Infaq Al Maisur (whittn edition) ,London, 1951 p18&19.

Within then pre- Jihad government of Zazzau, the successive Limaman Juma'a became members of the royal electoral council charged with the responsibilities of electing a new king and supervising a number of administrative units comprising the town of kuffena, Zangon Aya, Gwada and Kinkiba.[40] Inspite of the influential position which the Limaman Kona held with the government of Zazzau, the lineage however, retain their reputation as great scholars right up to when the Jihad wars broke –out. At about this period, the school of Limaman jumaa located in their compound at the quarter of Juma had emerged as a famous centre for advance Islamic education especially in the teaching of Quranic commentaries and Jurisprudence. The members of this lineage and their students participated actively in the jihad wars that occur in 1808 AD.

ANGUWAN MAJEMA

Situated close to anguwan Juma was Anguwan Majema where the centre of leather industries (Majema) were located. Traditions regarding the origin of the members of this lineage state that their ancestors had originally came from areas of Kano and Katsina around the period when birnin Zaria was established as the capital of Zazzau. Close to the compounds of Majema was a big house believed to be occupied in the late eighteenth century by Iyan Bakin Kasuwa.

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40. Aliyu Sarkin Jima, Anguwan Rubu, Age 80 years, 12th April, 1998. (For details on the composition of the members of this wards in 19th century see Appendix 10

The compound came to be occupied after the Jihad by the lineage of mallam Suleimanu who was given the title of Rubu.[41]

LIMANCHIN KONA

Situated close to the stream of Jakara to the South West was limanchin kona which is now made up of three closely related but distinctive wards of limanchin kona, limanchin iya and limanchin Alfadarai. The emergence of this settlement seem to be tied up with the expansion of economic activities within this ward built up around dyeing centers where over five hundred dye-pits were now located. The history of these dye-pits which were now divided into two; Marinan Birni those dye-pits inside city and Marinan Waje those dye-pits outside city is obscure [42]. But the fact that this distinction survived suggest that one of these dye-pits Marinan Birni was within an inner city wall which had existed before the construction of the expanded Birnin Zaria wall of the 15th century.

By about the late 15th century when birnin Zaria was established, beside the occupational group, engaged in dying activities another major group living within the ward was the groups of scholars known as malaman kona who claimed an Arab ancestry.

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41. Abubakar Nuhu, Anguwa. Rubu, Age 38 years, 12th April, 1998

42. The name of the dye-pits is Karofin maso-wawa This was said to be applied to the dye-p[its recently during the reign of Emir of Zazzau Aliyu Dantida, 1902 –19 , Sarki Fada magajin Gari, Age, Kwarbai,8th December, 1996.

Though the malaman kona claimed to have descended from Muhammadu Ibn yasa, an Arab from the tribe of Quraish and also a companion of the prophet, however, their emergence as a distinctive group could be traced back to the period of their settlement in the ancient town of kulumbardu located close to Borno.

It was from this town which they were said to have settled briefly that the malaman kona then numbering about 40 under their leader Haruna Al Rasheed were said to have moved south wards in search of place to settle and preach Islam. Their tradition further state that after travelling for long period, they reached a fertile place to the east of Birnin Zaria around 1300 AD which seemed very conducive for human settlement. Their leader on seeing the promising nature of the area asked his followers konan (za) muzauna, shall we not settle here? To which his follower affirmatively agreed. And it was from then that the name of the settlement Kona was derived. The konawa seemed to have lived in this settlement under their successive leaders for quite a long time and the term limanchin kona by which these groups of scholars were known which mean an Imamship position confered on one of their most knowledgeable members in the works of Bukhari, Ashafa, Jamiu Sangri and Samarkandi seem to suggest that it was during their period of settlement in the town of Kona that the term emerged. This further tend to suggest that what ever their origin, the process of their differentiation into a distinct group which appeared to began around *Kulumbardu* was only completed following the settlement in the town of Kona. The malaman kona were said to have lived in the town of kona for nearly two hundred years before they moved into birnin Zaria following it's establishment in the 15th century. Before their movement into Birnin Zaria, their tradition state that they used to move to the site of the ancient market of Durumin Maigarke for the purpose of trade and preaching of Islam. It was during one of their preaching activities that their leaders were said to have

made king of zazzau Muhammadu Rabbo (1456 – 1481) to accept Islam and to subsequently construct the Jumuat mosque located in the Juma ward.

From the period when malaman kona moved to kasar zazzau and through out the period of their settlement within Birnin Zaria, the major occupation of this group was preaching, teaching, and performing certain religious functions. The compound of Limanim Kona emerge in this respect as the earliest and one of the famous institution for the pursuit of Islamic education in Kasar Zazzau. A number of scholars and students both within and outside Brinin Zaria were said to have been attracted to this famous school. Some of the scholars and students permanently came to established their settlement inside and close to that of the compound of the Limamin Kona. It was even stated by some tradition that at the earliest period, reputable scholars like Sheikh Al-Maghili, were said to have paid respects to the ancestors of this famous scholars through a representative, known as Muhammad Sika, [44] when the latter was at Kano. And because the title of limamin kona was not a hereditary position but an Imanship position assumed by the most knowledgeable, many of the students (Almajirai) came to assume the position of limamin kona. This was the condition leading to the establishment of limanchin iya and limanchi Alfadarai.

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43. Aliyu Abdullahi Limamin Kona, Age 105 years, 11th December, 1997.

44. Ibid.

Though the tradition regarding the foundation of the settlement of limanchin iya was sketchy, the fragmentary information available suggest that the settlement emerged following the marriage of one of the daughter of the king of Zazzau to a limamin kona who was earlier a student in the Limanchin Kona. Base on this marriage with the daughter of the king of Zazzau, a new settlement which came to be known as limanchin iya was given to him[45]. However the tradition of limanchin Alfadarai which is more explicit state that the founder of this settlement mallam salihu was an Arab from Egypt. He was said to have come to Brinin Zaria, after passing through Borno, with his large *Alfadarai*, mule Loaded with various books on different fields of Islamic education. He was settled in the compound of limamin kona on his arrival and later a large piece of land was given to him to the east of the compound of limamin kona. The reputation of mallam salihu as a scholar was said to have rapidly established and his compound emerged as a great school in birnin Zaria, on the account of which it became known as Gidan Malamawa.[46] Based on his knowledge, piety, and devotion, he was said to have been appointed as a limamin kona probably around the middle of 18th century. Tradition concerning this great scholar's state that a number of students and scholars visited his school located in his compound, among which was Sheik Uthman Danfodio.

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45. Alhaji Gambo Sawaba, Age 79 years, Alfadarai, 19th April, 1998.
46. Mallam Aliyu, Gidan Mallamawa, Age 90 years, 19th April, 1998.

It was further maintained that mallam Abdulkareem and Abdulsalam the founders of the two of the four dynasties of the rulers of Zazzau after the Jihad had all studied in different period in the house of limamin kona. Mallam Abdulkareem was said to have studied for fifteen years before the outbreak of the Jihad[47].

ANGUWAN KARFE[48]

To the north east of Rafin Jakara and situated on a fadama soil favorable for both rained and dry season cultivation of various crops including cotton and indigo was the ward of karfe. Like the ward of limanchin kona which was located to the south west of this stream of jakara, the emergence of human settlement around this site seem to have been closely connected with economic activities centred around and dyeing industry where over one hundred dye-pits were now located. Unlike the dyeing centres of limanchin kona which flourished right up to 19th century, the dyeing centre of this ward seem to have been not only put into disuse by 15th century but also little or nor information seem to have survived concerning the period when these dye-pits emerged nor about the period when they were abandoned or why they were abandoned nor even the groups engaged in these economic activities could be identified [49].

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47. Limamin Kona, op cit. Fagachi Muhammadu documented papers.

48. The ward was named after one of the son of Mallam Jaye who assumed the title of karfe in the nineteenth century govrnment of Zazzau. For details about the composition of members of this ward see Appedix 12

49. Alhaji Lawal Makeri, Gidan Makera, Anguwan Karfe Age,70 years, 24th March,1998.

However, judging from the number of these dye-pits and the fragmentary tradition surviving, it appears that a prosperous community with an economy based on agriculture and dyeing activities had once existed in the area before 15th century.

By the period of 15th century when Birnin Zaria was established two major occupational groups; the butchers and black smith appeared to have settled within this quarters. The origin of these occupational group is unknown. It is possible that these occupational groups belong to the earliest forms of supra clan social organisation which had existed within the plains of Zaria at a period before even the emergence of centralized political authority. The butchers of Anguwar karfe occupy several compound in close proximity to one another in the south eastern part of the ward known as Sakon Mahauta [50]. Though they lived in compound that were close to one another. The member of these occupational groups did not posses common genealogical descent. While intermarriage mostly tend to be restricted among the butchers to their members however widespread intermarriage developed between the blacksmith and other members of the society. The blacksmith of Anguwan Karfe seem to have occupied a some what prestigious position right from the period of their settlement in birnin Zaria. Their compound became one of the most important centre for the manufacture of iron implements such as hoes, ploughs, siecles, axes, knife, spears, javelin, arrows, and other implements required by other occupational groups [51].

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50. Abdulsalami Muhamadu (Abdu Kozo) Anguwan Karfe, Age 88 years, 25th March, 1998.

51. Alhaji Danlami, Kwabo uku, Anguwan Karfe Age 65,24th March,1998 Alhaji Lawal Makeri, Anguwan Karfe, Age 70 years, 24th March, 1998.

Towards the middle of 18th century, there was large scale movement of sullubawa pastoralists from Sokoto-Rima basin in to the ward under their leader known as mallam ja'e. Mallam ja'e was said to have possessed large number of cattles which run into several thousands herds. The settlement of mallam Ja'e with his large herds was said to have dramatically transformed the ward into an important economic centre within birnin Zaria, Leading to the establishment of the present market of birnin Zaria located close to it. By the period when the Jihad wars broke-out, the Sullabawa Fulani under their leader Ja'e were among the first that began rebellion against the last pre Jihad ruler of Zazzau Muhammadu Makau C 1806-1808 AD.

ANGWAR ZARIA

Tradition trace the evolution of permanent human settlement within this ward of Zaria to the period of fifteenth century as a result of settlement of large number of people mostly consisting of builders, woodcarvers, blacksmiths, priest ,warriors, drummers, singers and other occupational groups, under the leadership of magajiya Zaria after leaving Turunku for the purpose of establishing Birnin Zaria as the Capital of Zazzau .

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52. Abdulrauf Muhammadu, Age 60 years,anguwan Karfe, 24th March, 1998.

53. Two versions concerning the derivative origin of this ward exist. One version state that it was named Anguwan Zaria because of the settlement of one of the daughter's of Bakwa Turunku named Zaria. Another tradition however, had it that. It was Anguwan Zaria because of the settlement of the lineage of these holding the title of Sarkin Zaria within the ward.

From the settlement established within this site, this group of people under magajiya Zaria were said to began the construction of the city wall, the gates, the palace, the wells and other projects necessary required for the establishment of new capital and following the completion of these project and the movement of the dynasty from Turunku, this particular settlement and the entire capital was then named Zaria, after the daughter of twenty – second ruler of Zazzau, Bakwa Turunku. [54]

With the transfer of capital to the newly established Birni, the daughter of the king of Zazzau, Zaria was said to have move to a new place in the present ward of magajiya. Though Zaria was said to have moved to the wards of Magajiya tradition, however maintained that large number of people remain within this ward. Following the immigration of various occupational group by the late eighteenth century the population of the ward began to expand. An important factor which favoured the growth of population of this ward was, in addition to the suitable geographical location of the settlement which is situated along the stream of *Kamacha*, was the significance which the site around Rimin Danza and kofar matarkwasa came to assume as a major centre for religions worship.

By the period of 1808 AD, when the Jihad broke out, among the most dominant group that could be identified to be settling within the ward [55] beside builders, potters, and other occupational groups were the lineage of sarakunan kofa and that of Madakin Zazzau kyankyaro. Tradition regarding madakin Zazzau kyankyaro state that he was among the most influential member of the state of Zazzau.

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54. Aliyu Abdullahi ,Tarihin Kasar Zazzau Tundaga Farkon Samuwanta, op cit. Fagachi Muhammadu documented papers op cit.

55. Mallam Dalhatu Balarabe Anguwan Zaria, Age 65 years, 9th febuary, 1998,

Based on the enormous influence which he possessed, madaki kyankyaro was said to have made an attempt to assassinate the king of Zazzau ishaqu jatau and seize the throne [56]. This attempt at regicide was said to have been aborted largely through the intervention of Sarkin fatika which led to deposition of madaki kyankyaro. By the period when the jihad wars broke-out, the lineage of Madaki Kyankyaro was the most dominant group living within this ward.

ANGWUAR MAGAJIYA [57]

The ward of magajiya which is now made up of five distinct but closely located wards of Magajiya, Anguwar Magajin Aska, Anguwar Kahu, Anguwan Lalle and Makama Dodo, was among the earliest ward to emerge following the establishment of Birnin Zaria. Tradition had it that following the construction of birnin Zaria walls and the palace of the king of Zazzau, a very large compound now known as Gidan Madaki Saidu was then constructed by magajiya Zaria which formed her official residence in the newly established capital together with some of the members of the royal dynasty, royal eunuchs, royal slaves and servants. This compound was said to have remained the official residence of the daughters of the king of Zazzau who hold the title of magajiya up to the period when the jihad wars broke out [58].

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56. Ibid.
57. Aliyu Abdullahi, Tarihin Kasar Zazzau, Tun daga Farkon Samuwata op cit.
58. Sidi Aliyu, Magajiya, Age 70 years, 16th January, 1998. For details of the composition of members of the ward of Makama Dodo, Magajiyaand Anguwar Lalle see Appendix13.

To the north of the compound of magajiya was the settlement of babers which is situated close to the stream of Rafin Sarki at a site known as Anguwur Magajin Aska, a name derive from the title of their head. The establishment of the settlements of babers within this area seem to have occur almost at the same time as the period when the members of the royal lineage under magajiya settled around 15th century. The origin of this lineage is obscure and like the blacksmiths and butchers, the barbers seemed to have been among the earliest occupational groups that had existed within the plains of Zazzau before the emergence of centralized political authority [59]. With the evolution of centralized political authority, the occupational groups of Barbers came to be incorporated into the political system. The role of Magajin Aska came to involve provision of services to the king and other title officials of the state while his assistant provide the services require by the members of the society. Beside berbing the berbers provide medicine in cases of birth, sickness and injuries related to fracture and wounds. They also formed part of the military organisation of the state.

Towards the late eighteenth century the population of the ward came to expand following the settlement of numerous groups of pastoralists. The earliest group of pastoralists to settle were the lineage of present Sarkin Kahu.[60]

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59. Alhaji Ummaru Magajin Aska, Age 70 years, 12th December 1998.

60. Ladan Wakilin Kahu, Sarkin Kahu, Age 94 years, 18th January,1998 for a list of those living within this ward see Appendix 14.

Tradition of this lineage traced their descent to Mallam Maaji and his younger brother Ahmed who were said to came to birnin Zaria with their large number of cattle from the area of Kano around the late eigtheenth century. Their tradition state that they were given a piece of land along the stream of Rafin sarki which passes through the ward to graze their cattle. Because of the availability of surface water within the area at all time of the year, the site came to be known as *Hancin Kare*.

Towards the late eighteenth century the population further expanded with the arrival of the lineage of *Takarawa*. Their tradition state that they were Fulani of the town of Tofa who left there as result of political disturbance which ensured in the wake of jihad wars in Kano. They were said as have left Kano under their leader Mallam Muhammad to the areas of *Kasar* Zazzau where they settled in the town of Zabi around 1804 before they moved to Zaria in 1806 where they settled in the present ward of *Magajiya*. Their ancestor Mallam Muhammadu was not only a pastoralist possessing large number of herds but was also said to be highly knowledgeable and very Pious. It was based on these qualities that he was called *Takaru* as a result of which the members of this lineage were known as takarawa [61].

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61 Muhammadu Lawal, Magajiya, Age 73, 19th January,1998. For details of members of this lineage see Appendix 15.

Before the settlement of the lineage of takarawa however, a group of sullubawa Fulani under the leader named Abubakar which formed part of the group that had settled in Birnin Zaria under muhammedu kayi had already established their settlement within the ward. Beside pastoralism, some of these groups came to be engaged in trading. Close to their settlement was a big *henna* tree *lalle* under whom was a well which merchants used to water their animals. It was as a result of the location of the henna tree there that the ward was named anguwan lalle. Like their counter parts of Anguwar Bishar, the sullubawa Fulani of anguwar lalle were said to have participate actively when the Jihad broke out 1808 AD[62].

ANGUGUWAN NUFAWA

To the north-west of Anguwar karfe was the quarter of Nufawa. Located there was a very large compound known now as gidan Alkalin Ja'e which in the past believed to be the only structure that occpied the whole of the area where the ward stood. Though reduced to it's present miniature shape as a result of break-up and establishment of several smaller compounds, still the compound stand distinct in terms of size and extent and was comparable only to that of the royal palace. One of the tradition concerning the compound state that it was built by Queen Amina of Zazzau following the movement of the dynasty from Turunku to birnin Zaria around the late 15th century.

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62. Abubakar Danladi Maizare Anguwan Lalle, Age 47 years, 14th January, 1998. For details about the composition of members of this lineage see Appendix 16

The compound was said to have been constructed in such scale and to such an extent largely due to the need of accommodating the large number of slaves, servants and guest of the queen [63]. Another traditions however had it that the site where the compound emerge was strategically located at the centre of the important north-south trade route. And that it was built by Magajiya Zaria, the daughter of Bakwa Turunku for the purpose of accommodating various merchants and traders who brought commodities such as kola-nuts, slaves, textiles, horses and other exotic commodities into birnin Zaria[64]. By the period of fifteenth century, the compound seem to have subsequently developed into an important settlement for merchants, traders and artisans engaged in long distance trade. An indication of the period when merchants and traders from various areas of central Sudan began to settle in this quarter is provided by kano chronicle, which state that during the period of fifteenth century.

"Queen Amina conquered all the town as far as kwararafa and Nupe every town paid tribute to her. The sarkin Nupe sent forty Eunuchs and Ten thousand kola to her. She first had eunuchs and kola in Hausa land. In her time the whole of the product of the west were brought to Hausa land [65]."

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63. Ibrahim Madauchi Bagudu, Tarihin Sarauniya Amina, unpublished paper.
64. Buhari Yahaya, Anguwan Nufawa,Age 68 years, 22nd March, 1998
65. Palmer, H.R (Tran) "Kano Chronicle" Sudanese Memoirs Vol.III, Lagos 1928.

This military expansion embarked by the state of Zazzau around the late 15th century seemed to have been closely followed by the expansion of commerce and with the expansion of such commerce particularly the Gonja trade there occurred also the immigration and settlement of various groups especially the Nupawa into the Birnin Zaria. Some of these Nupawa came to birnin Zaria as slaves while others came as traders and skilled artisans [66].With the increasing concentration of Nufawa traders,merchants and artisans inside birnin Zaria, the *Sarauta* of sarkin Nufawa emerged. The major responsibilities of sarkin Nufawa involved the collection of taxes on various textile goods produced by the Nupe artisans, provision of accommodation to the Nupe immigrants as well as settling disputes that might arose between these groups of immigrants. The title of sarkin Nufawa came to rotate between three main compounds of sarkin Nufawa Ibrahim, Sarkin Nufawa ummaru and sarki Nufawa Abdussalami [67]. By the late 18th century, various titles such as Dangaladima, Sarki fada and Madakin Sarkin Nupe emerged as appointees of sarkin Nupe charge with various responsibilities for the proper execution of the duties of sarki Nupawa of Birnin Zaria.

At about this period of the late 18th century, there also occurred large scale immigration of pastoralists and scholars into Birnin Zaria. One of such scholars who moved into Birnin Zaria with large number of students was mallam Ibrahim [68]. He was said to be a Fulani belonging to Sullabawa group who moved into birnin Zaria from Richifa an ancient town established by Kanuri immigrants around 14th century.

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66. Alhaji Shittu Jibrillu, Anguwan Nufawa ,Age 75 years, 220 March, 1928 Ibrahim Dogara, Anguwar Nufawa, Age 60 years. 24 March, 1998. For details of the members of this lineage see Appendix 17.

67. Alhaji Buhari Yahaya Anguwar Nufawa, Age 68 years, 22nd March, 1998. For detail of the composition of the members of this lineage see Appendix 18

After settling briefly in the compound of Limaman Kona, he was said to have moved into anguwan Nufawa where he stayed and engaged in teaching islam, rearing of cattle and cultivation of crops. Mallam Ibrahim was said to be a very close confidant of one very rich pastoralist named Ja'e. He was said to be very close to Mallam Ja'e that whatever Ja'e will do, will contact him. It was on the account of this that Mallam Ibrahim came to be known as Alkalin Ja'e (chief Judge of Ja'e). And subsequently, the large compound inside Anguwan Nufawa came to be known as the compound of Alkalin Ja'e. Both Mallam Ibrahim and Mallam Ja'e participated actively in the Jihad sheikh Uthman Danfodio when it broke-out in the 19th century.

ANGUWAR SIRDI

Located close to the ward of Anguwar Nufawa was Anguwar sirdi named after the major occupation of the members of this ward which is the production of sadlaries. The traditions regarding the history of these occupational groups who lived in a very large compound known as Gidan Sarkin sirdi and which was said to be the only structure occupying the area where ward is situated varies. One version of their traditions had it that the members of this group emerged from among the royal slaves of southern origin captured by the pre-jihad rulers of Zazzau[69]. However, the traditions recovered from the members of this group state that they came to birnin Zaria during the reign of Abdulkareem, the third emir of Zazzau, following the jihad of 1808 AD.[70]

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69. Ismail Abubakar, Anguwar Sardi: Age 93 years, 25 years, 1998

70. Muhammadu Musa Sarkin Sidi, Anguwar Sirdi Age 92 years, 25 January, 1998.

Judging these traditions against the title of sarkin sirdi which is among the pre-jihad slaves title in the state of Zazzau it seems probale that the settlement of these occupational groups within Birnin Zaria predate nineteenth century and members of this group could have been settled with birnin Zaria as early as when it was established around late fifteenth century.

KUSFA

Before the evolution of permanent settlement around the middle of eighteenth century this ward which was located to the east of limanchin kona along the stream of Jakara , was a major centre for the worship of iskoki on the account of which it was named kusfa. By the middle of 18th century permanent settlement seem to have developed around this site following the movement and settlement of certain group scholars and pastoralists into birnin zaria around such period. One such scholar believed to have settled within the quarter by the middle of 18th century was mallam Tankari who moved into birnin zaria from the town of karau karau with his large number of slaves and students. In addition to teaching and farming, mallam Tankari was also said to be engaged in trading of beads (Tsakiya).

The large compound where he once lived is now occupied by the descendants of mallam Shittu, the celebrated Islamic scholar who made the ward of kusfa famous as a centre of Islamic education in the 19th century. [73]

The large number of students possessed by mallam Tankari were said have provide great assistance and support to the Jihadist force when the Jihad wars broke out in the 19th century.

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71. Ibid. 58
72. Alhaji Muhammadu Salahudden, karfe, Age 55 years, 5th April, 1999
73. Ibid. for a detail about the genealogy of Mallam Shitu the famous founder of Kusfa see Appendix 19

Another major group believed to be settle within the quarter before the late eighteenth century were residents of a certain closely related group of compounds clustered together which were now known as Gidan Fulani. One of the popular tradition regarding members of this compound state that their ancestors were the oldest group of fulani to live in the plains of zaria and were settled in zaria before even the evolution of centralized political authority in Zazzau.[74] The tradition of the members of this lineage however, had it that they were fulani belonging to the sullubawa clan who moved to birnin Zaria from the area of Sokoto – Rima valleys around the middle of 18th century. Their ancestor mallam Muhammadu Yero was said to have moved into birnin zaria with his family and large numbers of cattle believed to be over one hundred. On the account of his large number of cattle, he was said to be given a piece of land near the site of the stream of Jakara where he reared his cattle up to the period he died in the late 18th century. Shortly after his death, his descendants were said to have lost their cattle due to out break of the cattle disease as a result of which some of his predecessors like Abdul Jalil and Abdulssalam took to farming and trading while Dikko moved to limanchin Kona for the pursuit of higher Islamic Education [75].

By the period when the Jihad wars broke out some of the members of this lineage were scholars while others were merchants engage in long distance trade. Mallam Dikko, the eldest son of Muhammadu Yero, was said to have participated actively in the jihad wars of 1808 AD.

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74. Alhaji Ibrahim Muhammadu, Anguwar-mele, Age 87 years. 22 February 1998.

75. Alhaji Bello Yakubu, Kusfa, Age 90 years, 9th April, 1999. For details about the composition of members of this lineage see Appendix 20.

KAURA

Though tradition regarding the foundation of this ward known as Kaura[76], located along the stream of Sarki on an alluvial soil that was conducive for both rain fed and dry seasons cultivation of numerous crops maintain that ancient human settlement had evolved around this before the establishment of birnin Zaria around the late fifteenth century, however, one of the oldest group that could still be identified to be among the early settlers of this ward were the group of silver smith who occupy a group of compounds situated close to one another known collectively as *Gidan Sarkin Makera*. Tradition regarding the period of the settlement of these occupational groups varies.

One version of these traditions as state by the members of this group maintained that the group were descendants of two silversmith: Muhammadu Sani and Dauda who came to Birnin zaria from Sokoto during the reign of Emir of Zazzau Abdulkareem in the nineteenth century[77]. However another tradition however had it that they were settled within the ward since the period when human settlement first evolved within the plains of Zazzau [78].

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76. Tradition concerning of naming of this ward varies one version state that it was named kaura because of the movement (kaura) made by Yamusa from the area of madaka to the present site. Another version of the tradition however state that it was called kaura because of the settlement of Yamusa,the second Emir after the Jihad there, whose praise song as Madaki was Kaura Goje. Thus, the name of the settlement seemed to be applied to this area in the nineteenth century and not earlier.
77. Sarki Makera, Alhaji Dahim Uba, Kaura Age 75 years, 30th May 1997.
78. Alhaji Muhammadu Hayatudden, Ciroman Zazzau, age 77years, 10th January 1998. For the list of Sarakunan Kira see Appendix 21

Based on the traditions of some of the lineage that had settled within the ward by the early nineteenth century which maintained that the silvesmiths were already settled within the ward before the reign of Emir of Zazzau Abudulkareem, it seem unlikely that this group of silversmith had only settled within the ward in the nineteenth century. Further more, a closer examination genealogical list of the nineteenth century *Sarakunan Kira* raise some doubts concerning the claim that these occupational groups were descendant of two silversmiths as there was no evidence from such list even as late as nineteenth century to indicate that the members of this group shared common geneological origin or descent as claim by this tradition. What seem likely is that the silversmith of kaura, like that of salmanduna and Anguwan Karfe could have been living within the plains of zaria for a long time before even the evolution of centralized political authority[79]. By the late eighteen the century, the settlement of kaura had emerged as one of the most important centre for the manufacture of various implements. This condition seem to have continue up to the period when the jihad broke out in 1808 AD.

Located close to the settlement of the silversmiths to the north was a big compound known now as Gidan Doko which by the late eighteenth century was said to be settled by the lineage of Madakin Zazzau Makayo.[80]

The appointment of Makayo into the position of Madaki seem to have occurred around the late eighteenth century coming probably immediately after the deposition of *Madaki Kyankyaro* for attempting to overthrow the king of Zazzau and sieze the throne.

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79. Ibid.

80. Ibid

By the period when the jihad wars broke out, Madaki Makayo was among the few title official who remain in birnin Zaria and gave their support to the jihadist force. It was probably based on the support provided by Madaki Makayo that made Mallam Musa the first emir of Zazzau to retain him in his position of madaki in the newly established emirate government of Zazzau[81].

ANGUWAR FATIKA

To the west of anguwar juma and situated along the stream of kamacha was the ward of fatika established in the late eighteenth century by Sarkin Fatika Dikko during the reign of Sarkin Zazzau Ishaqu Jatau 1786 – 1806 AD.

Tradition regarding the foundation of this ward had it that it was founded following an attempt to assassinate the king of Zazzau Ishaqu Jatau by the then Madakin Zazzau kyankyaro with the support of the chiefs administering various towns within Kasar Zazzau. This attempt was said to be aborted largely through the intervention of sarkin Fatika Dikko who exposed the plan and also gave his active support to then sarkin zazzau. As a reward the chief of Fatika Dikko was given a ward within the city of Zaria called the ward of Fatika. [82] This town of fatika from which the ward derive it's name was located about 30km to the west of Zaria and was said to be founded by the father of sarkin Fatika Dikko named Fatido in the middle eighteenth century . It was from the name of fatido that the town was said to have derived it's name.

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81. Fagachi Muhammadu Documented papers Op.cit

82. Alhaji Adamu Aliyu for this history see Appendix 22 Angwan Fatika, age 70 years, 5th March 1998.

Traditions state that the ancestor of fatido were fulani from katsina who under their leader called kwaba left there to settle at the town of Yakawada where the father of fatido named Jandussa was born. It was from this town of yakawada that fatido established the town of fatika at a later period. [83] Though the sarkin fatika came to established his large compound within the ward, however, he did not took permanent residence in birnin Zaria but used the compound as a town house. Up to the period when the Jihad wars broke- out in the early nineteenth century. The ward of Fatika was sparsely populated with majority of the people living there consisting of servants, slaves owned by the sarki fatika Dikko.[84]

AN GUWAN IYA 85

To the south of anguwan Juma was the ward of Anguwan Iya which by the late eighteenth century was said to be exclusively settle by agroup of royal servants and slaves under sarkin Noman Zazzau. Though a member of the royal slaves, the sarkin Noman Zazzau was said to be among the richest and influential member of the society. Large number of royal slaves who cultivated royal farm lands were said to be placed under his control with most of these slaves residing in this compound which occupied most of the area where the ward stood presently [86].

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83. Laing, E.H.B, Chiroma Sayi District Assessment Report, SNP10/19P/19.3,.
84. Alhaji Adamu Aliyu- opcit.
85. The ward derive it's name after the Jihad from the to the Iya given to Muhammadu Hankarau. For detail see Appendix 23.
86. Balarabe Ibrahim, Anguwan Iya, Age 84years, 23rd April 1998.

The immediate area surrounding his compound extending up to the town of Kwaba was said to have formed part of the royal farmland. The compound of sarkin Noma was said to be a centre for gambling, prostitutions, dancing, musics (Molo) and other practices which seem to fall below certain socially acceptable standard. [87] It is possible that the site where the ward stood was at the earliest period of the foundation of Birnin Zaria in the late fifteenth century been reserved as a royal agricultural land meant to provide the food requirement of the members of the royal dynasty in cases of long and protracted military siege.

The cultivation and harvest of the products of the royal farmlands within and outside Birnin Zaria seemed to be closely associated with festivities involving dancing, music's, drinking, gambling and other forms of celebration. At the centre of such festivities was sarkin Noma with his compound providing the main centre for such celebration. It seem probable that the notoriety which the ward assume in the eye of the jihad was probably this festivities associated with agricultural activities. Whatever might be case, this " Unislamic" activities carried on within the ward and other places provide one of the major justification for the jihad, with the compound of sarki Noma receiving one of the severest attack when the jihad wars broke-out.

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87. Ibid.

KOFAR KUYAMBANA

Located to the south of Anguwar Iya and Limanchi Kona, was kofar kuyambana which was among the earliest settlement to be established following the transfer of the capital of Zazzau from Turunku to birnin Zaria around the late 15th century. Tradition state that the ward was funded by a member of the ruling class holding the title of kuyambana from whose title the ward derive it's name. The first kuyambana was said to belong to the warriors of Kasar Zazzau who even before the establishment of Birnin Zaria at a period when the dynasty was at Turunku, participated in the conquest of a town known as kuyanbana, under the military leadership of Queen Amina.[88] Following the transfer of the capital of Zazzau from Turunku, the descendants of this warrior were charge with the responsibilities of securing the kuyambana gate of birnin Zaria as a result of which they established their settlement within the wards. It was from the descendants of this warriors that the various Sarakunan kofa of kuyambana were said to be chosen up to the period when the jihad wars broke out.

By the late eighteenth century the population of ward expanded following the settlement of various group of traders and merchants who engaged in long distance trade. One of these merchants to establish their settlement within the ward was the lineage of mallam Abubakar, popularly known as *Falken Gonja.* [89] Tradition state that the ancestor of this lineage were merchants who were engaged in long distance trade of commodities such as Ginger, Salt and kola-nut from Borno to the Gonja.

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88. Abdullahi Aliyu, wamban Zazzau, kwarbai 10th January 1998.

89. Abdullahi Hayatu Kofan Kuyanbana, Age 63 8th May 1998. For detail about the composition of this ward see Appendix 24

He was said to have finally settled in Birnin Zaria somewhere around the middle of eighteen century. Mallam Abubakar was reputed to be a very rich and influential merchants whose descendants were said to have continued with this commercial activities even after the jihad. Another lineage said to settled with the ward ware the lineage of mallam Muhammadu Sambo. Tradition maintained that Mallam Sambo was a great Islamic scholar who moved to birnin Zaria somewhere around the middle of eighteenth century from the area of Sokoto. Some traditions even claimed that mallam Sambo had studied together with sheikh Uthman Ibn Fodio before his movement to Birnin Zaria for the purpose of teaching of Islam. He was said to have settled within the Limanchin Kona before he moved to the site of kofar kyambana where his compound was also said to have emerged into a major school for the teaching Islam [90].

It is possible that there were many great scholar who moved to settled within the ward of kofar kyambana from Limanchin Kona before the out break of the jihad. By the period when the jihad broke out these lineages of Mallam Sambo like those Limanchin Kona, though did not actively participate in the jihad however offered support to the Jihadist force when they conquered Zaria. [91]

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90. Ibid.

91. Close to this ward was the ward of Anguwan mallam Sule, Anguwan Dan Jinjiri which was founded in the nineteenth century. The Yoruba speaking people were said to settle there during that period of Emir Abdullahi while Anguwan Dan Jinjiri and mallam Sule were said to be founded during the reign of Emir Yero c 18 –AD

KOFAN DOKA

Like the ward of kofar kuyambana, this ward was established around fifteenth century following the establishment of Birnin Zaria and seemed to have developed around the compound of the head of gate-keeper of the doka gate.

The earliest holder of this title, according to tradition, was a slave of Zaria, the daughter of Bakwa Turunku, who having appointed as sarkin kofa was settled close to the gate and charge with the responsibilities of supervising it. The supervision of the Doka gate was said to be continued by the members of the royal slaves, the last of whom fled to Abuja together with the reigning king when the jihad wars broke out in 1808 AD [92]. Before such period, the compound of the gate-keeper of doka gate seem to have developed into a major hostel for the settlement of traders, artisans, merchants and farmers who more into Birnin Zaria from the neigbouring states of kano, katsina and Borno. Among those who came to settle from these neighbouring states was the lineage of mallam Tanko who was said to be a trader engaged in exchange of commodities such as grains, and Textile cloth.

He was said to be settled initially at the compound of sarki kofa and following their active support to the jihadist, they came to occupy the compound after the jihad [93]. Other lineage believed to settled with the ward before the out-break of the jihad were the lineage of *Tafarki* and *Gobirawa.*

The tradition of the lineage of Tafarki state that their ancestor mallam Dikko left Kano as a result of political struggle following the death of his father in the middle of eighteenth century.

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92. Yusuf Aliyu mai unguwan Kofar Doka, Age 47 years, 22nd Jan, 1998

93. Ibid.

He was said to have arrived Zaria around that period where he established his compound within the ward and also engaged in large scale forming up to the period when the jihad wars began. It was after the jihad that the descendant of mallam Dikko came to assume the title of tafarki [94]. The tradition of Gobirawa however state that their ancestor mallam Ibrahim was was from Gobir who left there with his cattle to settle in Birnin Zaria around the beginning of eighteenth century, following the death of the hards of Mallam Ibrahim he was said to have engaged in farming activities [95]. By the period when the jihad broke out Mallam Jibrin, the son of mallam Ibrahim was said to have possessed large number of slaves who cultivated the piece of land around the areas of Kubanni. It was around this period also the lineage of Mallam Sani, the celebrated Islamic scholar came to establish their settlement within this ward. [96]

ANGUWAN DAN MADAMI[97]

By the late 18th century, this ward had emerged into one of the most densely populated area within birnin Zaria. Though, the tradition of most of the lineage who lived within the ward, as was indicated by the presence of ruins of abandon homesteads could not be traced, the location of the ward close to the main market of Durumin maigarke appeared to have favoured the early settlement of the traders, artisans and scholars within the ward.

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94. Adamu Shittu, Age 70 years, Kofar Doka, 22nd January, 1998.

95. Ibid.

96. Mallam Abubakar (Yero) Abubakar,Age 57 years, Kofar Doka,22nd January,1998. Also Alhaji Mukhtar Abdurahaman, Alhaji Ali Limanin Kona and Professor Dalhatu Mohammed, Takaitaccen Tarihin Ilmin Musulunchi A Zaria unpublished paper n.d For detail about the composition of members of this lineage see appendix 25

97. The ward was derived its name in the nineteenth century from the title of Danmadami Muhammadu after jihad. For details about the composition of members of this wards see Appendix 26

By about the period when the Jihad wars broke-out, the lineage of salenken Zazzau, Mallam Musa, was the dominant lineage, which tradition state were living within the ward [98]. The origin and the period of settlement of the lineage in birnin Zaria is unknown. It is however stated that it was from among the lineage that the holders of salenken Zazzau, since when the title was established, were chosen. This tend to suggest that the lineage might have been settled within the ward about 15th century or even earlier. The members of this lineage were noted for their tradition of scholarship. The head of this lineage, Salenken Zazzau, Mallam Musa, was according to tradtion, ranked among the greatest scholars of birnin Zaria.

It was on this basis that several students and scholars flocked to him and a great school which specialise on Islamic jurisprudence was establisd in his compound. Among the ulama believed to occasionally settled within the compound of Salenken Zazzau, when even they were in Zaria, was Mallam Musa (the first emir of Zazzau (1808 – 1818).

ANGUWAN ALKALI [99]

Located close to the ward of Anguwar Danmadami was the ward of Anguwan Alkali which by the late eighteenth century was said to be settled by Dallatun Zazzau.

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98. Mallam Isa, Anguwan Danmadami, 70 years. 31st January, 1998.

99. The name derived its name in the nineteenth century following the appointment of several members of this ward into the position of Judges. For more details about composition members of this lineage see Appendix 27. Musa Muazu, Angwan Alkali, Age 65 years, 30th July, 1999.

100. The house was said to be occupied by the lineage of Galadima Salmanu. For more information about Salmanu see Appendix 28.

The compound of Dallatun Zazzau was said to have occupied most of the area where the ward stood with the fertile valley of Rafin kamacha extending up to the area Tudun jukun forming part of the agricultural land possessed by this member of the ruling class.By the period when the Jihad wars broke-out, Dallatun Zazzau was among the powerful members of the ruling class who moved to Abuja with the pre-jihad ruler of Zazzau Makau.[100]

ANGUWAN ZAGE ZAGI [101]

The earliest group believed to establish a permanent settlement within this ward, which is situated on a fadama soil along the stream of Bula which passes through the ward to the south to link up with river saye a tributary of halma river, was the lineage of zage-zagi.The large compound of zage-zagi was up to the early nineteenth century believed to be the only structure that occupied most of the area where the ward stood and from which most of the present homesteads within the ward were said to have emerged. [102] Tradition concerning the movement and settlement of this lineage of zage-zagi within this ward varies.

One of the most popular tradition had it that the zage-zage: belong to a section of Arab merchants who settled in birnin Zaria around 15th century where they later became intergrated through marriage with the members of the ruling lineage.

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101. The name of the ward was now changed to Anguwan Katuka following the Jihad of 1808 AD.

102. Aliyu Abbas Sidi, Anguwan Zage –zagi Age 68 years, 7th January. 1998.

As one of the earliest group of Arab merchants to take permanent residence within birnin Zaria, the zage-zage were said to be referred to as zak-zak by those merchant who had not taken permanent residence . This name Zak-Zak which is said to be applied to them was later changed or corrupted to zage – zage. [103]

However, the zage-zage: tradition maintained that the name zage-zage was applied to them recently in the 19th century .Their tradition maintained that, their ancestor uthman Ibin Ismail who was an Arab from Fezzan came to birnin Zaria in the late eighteenth century during the reign of the king of Zazzau, Ishaqu Jatau (1786 – 1806). Their ancestor was said to have left Fezzan as a result of succession dispute following the death of his father Ismail Ibn Yahaya who was the king of Fezzan . Before his settlement in birnin Zaria, he was said to have stayed briefly in Abzin and Borno. On his arrival to birnin Zaria, magajiya, the daughter of the king of Zazzau, through the permission of the king of Zazzau Ishaqu Jatau, offered him a piece of land near her compound where he established his farm and compound. This compound was later said to grow and developed into an important school famous on Tauheed, Quran, Arabic language and Islamic jurisprudence. By the beginning of nineteenth century when mallam Uthman died, the tradition of Zage-Zagi maintained that two of his sons Abubakar and Abdullahi continued with the task of preaching and teaching of Islam up to the period when the jihad wars broke out. [104]

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103. Abdullahi Aliyu (Wanban Zazzau), op cit,

104. Aliyu Abbas Sidi, Anguwan Zage –zagi, op cit; Umar Farouk Abdussamad, Takaitaceen Tarihin Mallam Ahmadu Adani,, unpublished manuscripts attached as Appendix 29

Basing these traditions against the geneologies of the members of this lineage, it seem likely that the lineage of Zage-zagi came to birnin zaria in the late eighteenth century. What ever, might be the actual period when the zage-zage settled in birnin zaria, it seemed that by the beginning of nineteenth century the reputation of the members of this lineage as scholars had become well established. A strong bond seems also to have developed between members of this lineage and the ruling dynasty. By the period when the jihad wars broke out, the members of this lineage offered a strong support to the members of the ruling dynasty against the jihadist force [105]. It was as a result of the resistance offered by members of this lineage that the name of the ward was changed. The members of this lineage were then up-rooted from their compounds and new settlement was offered to them.

ANGUWAR BISHAR 106

The fovourable geographical location of the area which is situated along the stream of rafin sarki which rises from the site of Babban Dado passing through the ward to link up with river saye, a tributary of Galma river conducive for livestock production exercise great influence in the evolution in the evolution of human settlement within this ward.

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105. Ibid.

106. The name bishar was an onomotoepic expression referring to the manner by which a spirits (Aljanna) believed to have settled with the ward disappears.Up to now she is still believed to be living within the ward.

Tradition traced the emergence of permanent settlement within the site to the period of late eighteenth century when large group of Fulani pastoralist beloning to Sullubawa clan under their leader Muhannadu kayi settled within this ward. He was said to have move to birnin zaria from yandoto. [107] Before his movement to birnin zaria in the eighteenth century, the major concentration of this sullubawa Fulani who were among the earliest group to move in to kasar Hausa and whose origin was closely associated with that of Mandigo, the Wakore, the Mallawa and Toronkawa, was around the area of zandam where the seat of sarkin sullubawa was located up to the middle of eighteenth century. Towards the late eighteenth century the sulabawa disperse from their major centre with some of them moving northwards to the area of Garabi in Gulbin Maradi area; while others move southwards to the basin of Kaduna in kasar Zazzau; and still some move into the area of Sokoto – Rima confluence. [108] It is possible that the sullubawa Fulani who moved to birnin Zaria under Muhammadu kayi belong to those group who moved to the area of Sokoto-Rima confluence from Zandam. On arrival to Birnin Zaria Mallam Muhamadu Kayi was said to have earlier settled in the compound of Limamin Kona before a piece of land was given to him by the king of Zazzau near the stream of Rafin Sarki through the intervention of his daughter Magajiya where he settled his family, and his son Mallam Abdussalam (who later became the Emir of Zazzau) together with his large number of slaves and servants.

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107. Mallam Maiwada, Maiunguwan Bishar, Age 60 , 26th Nov, 1997

108 Usman Y.B. The Formation of Katsina; (1400 - 1883). The emergence and overthrow of the saranta system and the establishment of the emirate, A.B.U press, 1981-p65. Alhaji Ilyasu,Age Fak'hral Fube Fi Tarikh Kabilatul Sulbe NNAK/KADCAPTORY/D.A.R.3/1384 –1964.

Finding the area inadequate to feed their cattle, he was said to have settled some of his followers near the compound of Magajiya zaria at Anguwar Lalle while some were moved to the nearby town of Kwagoro. From Kwagoro still some were then moved to Gwaza Toka, an area between Saye and Birnin Zaria, then to yeskwakware before finally settling substaintial bumber of his slaves, servants and large number of herds at Igabi [109]. It was after settling his slaves and herds at Igabi while leaving his family at Unguwar Bishar that the jihad of 1808 occur. Before such period the settlement of Unguwar Bishar had emerged into a major centre of economic activities within birnin zaria[110], as a result of leather works (Dukanci) engaed by some of his servants.

Beside the settlement of sullubawa Fulani, there also occur the settlement of other pastoralists within the ward. Two of these groups that can be identified to have settled within the ward were Toronkawa pastoralist. one of which was under one Mallam Sambo who was said to have come from the area around Sokoto around the beginning of nineteenth century. In addition to beeing a pastoralist, Mallam Sambo was also believed to be a great scholar, as a result which he was said to have later married the daughter of Abdussalami:[111]

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109. Mallam Mahwada, op cit,

110 Usman Y.B. The Formation of Katsina; (1400 - 1883). The emergence and overthrow of the saranta system and the establishment of the emirate, A.B.U press, 1981-p65. Alhaji Ilyasu,Age Fak'hral Fube Fi Tarikh Kabilatul Sulbe NNAK/KADCAPTORY/D.A.R.3/1384 –1964.

111 Alhaji Ibrahim mai Duniya, Angwan Bishar, Age 65 years, 26th Nov 1997.

The other group of pastoralists beloging to Toronkawa were the lineage of Wanya Adamu and Magaji Jisambo who move from the town of Abba into Birnin Zaria around 1806 following numerous attempt to seize their cattle by jukun.[112] By the period when jihad was began all of these group participated actively in the jihad.

ANGUWAN LIMAN 113

By the late eighteenth century traditions had it that a fairly large settlement had developed around this site which came to be known as unguwar Liman. However with the sole exception of the lineage of muhammadu Rajo tradition could not trace the history of the various groups that have settled within the ward before the out-break of the hihad in the nineteenth century.

With regard to the lineage of Muhammadu Rajo whose history could be fairly traced but, their tradition had it that their ancestor mallam Dayyanu was born in Borno. He was said to have left Borno to Kano around 1793 during the period sarki kano Dauda where he stayed for five years. He left Kano in 1797 to kasar Zazzau where to stayed at likoro for fifteen months before finally settling in birnin Zaria during the reign of sarki Zazzau Ishaqu Jatau. Before his arrival in Zaria, he was said to have given birth to four sons, one of whom was Muhammadu Rajo who was said to have established the compound known as Gida Rajo in the present Anguwan Liman [114]. The ancestor of the lineage of Rajo, mallam Dayyanu was said to have been engaged through out his life to trading and farming and this occupation was said to have been continued by his descendant right into the nineteenth century.

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112. Mallam Maiwada op cit. For details the geneology of members of this lineage see Appendix 30

113. Ibid.

114. For details about the composition of the members of this ward see Appendix 31

BABBAN GWANI [115]

Located to the west of Anguwan Karfe was the ward of Babban Gwani which by the late eighteenth century seem to have been used as a grazing ground by the various group of pastoralists who moved into Birnin Zaria from neighouring states of Kano and Katsina in search of pasture and water for their livestock.

The stream of jakara which formed the southern boundary of this ward provide a good source of water and grazing area for the various group of pastoralists. Though majority of these pastoralist after staying for a short period continued with their transhumance movement, few of them came to established a permanent settlement within this ward. One of these group that established a permanent settlement within this ward was the lineage of one mallam Jabbo. Tradition of this lineage state that Mallam Jabbo came to Zaria around the late eighteenth century from Katsina. He was said to have settled within this ward where he continued with his pastoralists activities up to the period when the Jihad wars broke out. It was during the reign of Emir of Zazzau Abdulkareem, the third Emir of Zazzau after the jihad that Mallam Mikailu otherwise known as Babban Gwani was said to have arrived and settled within this wards.[116]

The name Angwan Liman derive its name in the nineteenth century following the settlement of limanin Juman Gabdo. For more information about liman Gabdo and the lineages that settled after the Jihad see Appendix 29. Mallam Bawa, madaka, Age 100 years,5th Dec, 1997.

115. Alhaji Ibrahim Sarkin Maginan Zazzau, Age 56 years, 20 February, 1999

116. For more information about Babban Gwani See Appedix. 31

CHAPTER FOUR

THE ECONOMY OF BIRNIN ZARIA IN THE LATE EIGHTEENTH CENTURY

AGRICULTURE

The basis of the economy of birnin Zaria was agriculture. The staple crops produced were guinea corn and millet. Maize, rice, Acca, wheat, sugarcane, fruit trees and various kinds of vegetables were also grown. Other important crops cultivated were yam, cocoyam, cassava, tiger nuts, cotton, indigo and tobacco. Livestock production involving the rearing of chicken, ducks, goats, sheep, cattle, camel and horses also play a significant role in the economy.[1]

The production of all types of crops were carried out in the two main types of land found with in birni Zaria; the *Gona*, upland field and the *fadama* lowland field. Most of the tubers, legumes and cereals crops were produced in the upland field while the cultivation of indigo, sugarcane, fruit trees and other vegetables were confined to lowlands. The harvest of most of the cereal crops were carried out with in the rainy season while the legumes and tubers were harvested earlier during the period of *malka* .

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1. Most of these information were obtained from oral tranditions collected from the various wards within the birni which indicate that such economic activities were carried out within the ward before the jihad and also from the various inference made from the writing of 19th century European visitors such as Clapperton, H. Journal of a Second Expedition into the Interior Parts of Africa from the bight of Benin to Socatto, London, 1966. Paul Staundinger, In the Heart of Hausa State, vol 2, Translated by Johanna I moody 1990. Ferguson D.E. Nineteenth Century Hausaland, P.hd. U.C.L.A, 1983.

The early harvest of legumes and tubers together with maize and millet bring to an end the long period of food shortage experienced in the rainy season.

The major crop produced formed the major commodities of exchange. These together with cotton, indigo and tobacco were widely traded within and outside the birni with the pattern in the distribution of rainfall largely determining the scale and direction of such exchange. By the late eighteenth century, the neighouring towns of Maigana, Soba, Fatika and Kudan had emerged into a major centre of cotton and tobacco production while Anguwan Doya, a section in the ward of kwarbai was a major centre for yam production. Most of the commodities produced from these centres were exported into the market of birnin Zaria from where they were re- exported northwards and eastwards to the markets of Kano, Katsina and Borno.[2]

The unit for the production of various crops was the household, *Gida*, each under it's senior male head *maigida*. Members of the household work together on a large farm belonging to the Gida known as *Gandun Gida* under the supervision of *Maigida*. It was the *Maigida* who took the decision on the size of land to be put under cultivation, types of crops to be planted , supervise the supply of agricultural inputs and determine the amount of produce to be sold after harvest from the *Gandun Gida*. Existing alongside, *Gandun Gida* was *Gayauna* which form another major production units.

This was a small private piece of land often detached from the *Gandun Gida* and allocated to adult members of a particular household. The bulk of the agricultural products produce in Birnin Zaria were obtained from these peasant production units.

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2. Ferguson, D.E, Nineteenth century Hausaland op. Cit. Pit. PU 1 –121 Smith, M.G, The Economy of Hausa Community of Zaria (H.M.S.O) op.cit London 1955.

Beside these two production units, there was the medium and large scale farm that were cultivated by the members of the ruling class, the Mallamai, the artisans and merchants. Though most of these large farms were located outside birnin Zaria few of them were located within birnin Zaria around the present area of *Fadamar Sarki*, *Anguwan Iya*, *Amaru*, *Magajiya*, *Kwarbai*, *BanZazzau* and Jushi .

The intensity in the usage of all types farmlands within the birni regularly posed the problem of soil fertility which was largely overcame through constant manure by the use of wood ash, animal droppings and rotational cultivation.

The major technology employed in the cultivation of various crops consisted of hoes, axes, machetes, and siecles with division of labour within most of the peasant household based on sex and age. Members of the family within the peasant household, participated in the planting. Men digging a hole and dropping the seeds while women and children trampled on them. The weeding of the farm however, was carried out by both men and women while the children look after goats and sheep. The harvest was carried out by men while women and children gathered and transport the bundles back to home. Among the ruling class however the division of labour was based on class with the labour of peasants servants and slaves largely employed.

Co-operative labour throughout was important and during the period of intense farming activities, when there was ploughing, weeding, and planting the various household co-operate together in the Gayya and work together in various household farms. [3]

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3. Ibid.

LIVESTOCK PRODUCTION

The basic form of livestock production was the rearing of chicken, fowls, goats, sheep, and donkeys. Most of these animals were usually kept inside the compound or release to graze unattended within the various wards of the birni.[4] While on average the number of animals per household was low, still these number of animals kept at the household formed the greater proportion of the livestock population of the birni. And it was from these small animals kept by the peasantry that the large percentage of eggs, meat and milk requirement of most families were obtained. They also went along way in meeting the religious requirement and social activities of the people such as the Sallah celebrations and naming ceremonies.

Beside the rearing of small ruminants cattle production was another major form of livestock production. Cattles were kept inside the birni by both the settled, semi settled and semi nomadic stock –owners. Most of these semi-settled and semi-nomadic stock-owners were Fulani who during their transhumance had came to establish a temporary settlements within the various wards in the birni as in kusfa, Anguwar karfe, Anguwan ,Anguwan Lalle and Jushi.[5]

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4. De St Cove F.W The Fulani of Northern Nigeria lagos, 1945. Stenning D.J, Savannah Nomads London 1945. Hopen C.E, The Pastoral Fulbe Fulani in Gwandu London 1958.
5. Abubakar Danlami Maizare Age 47 Years, Anguwan Lalle January, 1998 Alhaji Yusuf Age 75 years Jushi, 15th December, 1997. Abdulazeez Mohammadu age 60 years, Anguwan Karfe, March, 1998

Most of the large scale livestock owners particularly, the pastoralist Fulani were also organised in family groups, the simplest of which consisted of the family head, his wife or wives and children. In most instances, however, the family unit consist of the slaves, relations and other servants of the head of the family. By the late eighteenth century several of these category of pastoral Fulani were found around the present areas of Babban Gwani, Madarkachi, Banzazzu and Kwarbai. [7] Division of labour took place within each family unit. The youth guards the animal in the night and also took the animals for grazing in the day time while the adult supervised the general aspects of breeding and the questions of transhumance. In their transhumance trek the Bororo Fulani use a number of clearly delineated stock routes; the minor stock routes and the major stock routes. The minor stock routes were mostly short- routes located within the kingdom of Zazzau. the major stock routes however, took off from Borno, Katsina, Bauchi and Kano passing Birnin zaria to link up with the Niger – basin, the Kaduna and Benue river Valley. By the late eighteenth century an extensive net – work of stock routes had been developed linking the minor stock routes with the major ones. One of the major north-south stock routes emanate from Katsina around Karaduwa-Bunsuru basin passing zaria environs to reach the valleys of Tubo, *Galma* and other tributaries of River Kaduna. The other major north – south stock routes was that which emanate from Kano of which seven of these routes could be identified. One of these came from Borno passing through Guduri (jama'are), Dutse Gadawur, Gaya Rano, Zazzau to Kaduna, River Basin.

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7. Ferguson D.C Nineteenth Century Hausaland op cit.

Among the fully settled stock owners were the members of the aristocrats, rich farmers, artisans and traders. This group of people usually invest their savings in cattle with a view to enhance their wealth, status and prestige. As this class of settled stock-owners possess neither the time nor the skills to rear their animals, they entered in to various types of arrangement with the pastoralist Fulani who reared their cattle. These arrangements usually involve payment in money, or in kind or offering certain number of animals as gifts to the pastorals Fulani for their services.

Another major category of livestock owners within birnin Zaria, were *Bororo.* The livestock production by these category of livestock owners holding fifty or more cattle constituted the major form of pastoral activity. The favourable location of birnin Zaria between the main wet season pasture to the north and the dry season pasture area to the south attracted the settlement large scale pastoralists who move from the north, south and east in search of pasture. Though most of these pastoralists settled outside Birnin Zaria in areas around the valley of Galma and Saye rivers, few of them however settled within the birni as a result of the adequate security provided, the abundant supply of crop residue (Karmami), the presence of surface water to graze their cattle, as well as the large number of population.[6]

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6. Abdulazif Mohammadu age 60 years Anguwwa kark, and march, 1989 Abubakar Danlami maizare Age 47 Yeni, Anguwa lalle 11th January, 1998.

The second one began from Gudiri and passed through Gadawur, Chama, Wangara Duru, Dindibus, Gaya, Garku Wudil, Rano,. Tudun Wada to Zazzau." The third began from Gudiri, passing Sindina, Dimis Kafin Bana, Fuguma, Sumaila, Magama link up with the valley of river Kaduna. The forth one however, took off from Gudin passing through Ringin Garun Mallam, Paki, Saulawa, Gubici, Kwasallo, Igabi, to Keffi. The fifth one emanated from Gumel to Ringin, Duduru, Gaya, Wudil to Rano arrive zazzau. The sixth one began from Minjibir, Badume, Dawaki, Unguwar Ganji: (kiru) Galadanci, Gabari to valley of river Galma. There was also another one which passed through watari.Jangussa farin tafki, Magania, kurma Karaye, Danagari Dutsen Kumarmuri, Rogo to kasar zazzau. In addition to these there were also a number of stock routes which emanated from kasashen Bauchi; passing close to birnin Zaria link up with the basin of River Niger and Borno.[8]

While most of the pastoralists who move to kasar Zazzau settle within the various grazing some settled within the birnin and most of those who settled in the birni came to be invited by the crop farmers to stay with their cattle on their farms. The presence of the livestock within the farmlands had a lot of advantages to the crop farmers. It helps to break the cultivation ridges, strip the stalks to be used for fence and house construction and most importantly, the animal dropping help in maintaining the fertility of the soil. For these services which the pastoralist provided, they were given food stuff and other crop residues by the crop farmers.

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8. Ibrahim Dugarg age 60 years anguwar Nufewa, 22nd march, 1998. Abubakar Danlami ma'zere age 47 anguwar maigadiyi, 10th January 1998.

The pastoralists kept their livestock on the farm until January or February before moving out of the birni to the bush further to the south and by the onset of the rain fall around April, the pastoralists moved back to the main wet season pasture area to the north.

From the foregoing it is apparent that the pastoral activities was closely integrated with the rest of the economy of birnin Zaria and close inter-dependence had developed between the livestocks and crop farmers in several ways. The major source of meat, milk and butter for all the section of the population within the birnin was from the livestock owned by the pastoralists. It was also from the livestock that hides and skins were obtained which was an important raw materials for leather industries. The manure obtained from the animals was also very significant for replenishing the fertility of the intensely cultivated farmlands. Further more, as livestock constitute a major form of wealth, most people invest their savings in livestock production particularly cattle. The pastoralists also obtained most of the materials they required ranging from football, clothing and other metal and wooden implements from the farmers and other artisans in the society through the sale of their livestocks and diary products. Even at the level of land usage a close inter-dependence exist between pastoralists and crop farmers. The pastoralists require the highly nutritious fodder of the corn stubble and other *Harawa* for their cattle while the crop farmer require cattle manure. It was based on the significance of pastorialism to the economy that grazing reserves and cattle routes were clearly demarcated within the environs of Zaria. Though conflict broke out between livestock and crop farmers in most cases this conflict was not based entirely over the use of land but seem to involve deeper political, social and economic

transformation which disturb the delicate balance struck between pastorialism and crop farming within a particular area.

MANUFACTURE

Closely related to agricultural production was the manufacturing activities which by late eighteenth century came to involve the production of iron and wooden implements, potteries, textiles, mat-making, sadlaries, leather and leather goods.

TEXTILE MANUFACTURE:

Large number of people participated in textile manufacture. The cotton which constitute the chief raw materials was widely cultivated within and outside Birnin Zaria. The textile manufacture began with spinning process which involve the separating of the cotton fibre to leasing *Gurza* then carding, and finally spinning *Kadi*. These activities was largely carried out by women of various classes including the wives of the kings. Two different types of threads *Zare* were obtained after spinning of the cotton. The first one was the cotton wool *Abawa* while the second was the zare or Arafiya.[9]

Another kind of threed known as zaren *Tsamiya* or the fibre of silk worm tree was also woven. The *tsamiya* fibres were spun mostly by men using hand. The silk fibre was use to make either fine decorative embroideries on gowns or interwoven with cotton thread to produce a fine patterned cloth or still woven to produce garment for both men and women *Riga da zanen tsamiya*.

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9. Ferguson D.E, Nineteenth Century Hausaland op.cit.

Though the weaving of *zaren Tsamiya* was restricted largely to men the production of cotton cloth was however carried out by both men and women. Women carried out the weaving activties with vertical loom inside compund mostly in their rooms while men carried out their manufacture with horizontal loom within, the *zaure* (entrance to a compound) or in a (Rumfa) portico or under large tree. The various kinds of cotton cloth produce consist of *rigar barade*, for both men and women, Rigar sarki, wandan saki and hular sakiwhich could either be black or blue. There was also the manufacture of zalwani, jimada and siliya clothes. By the late eighteenth century, the major centre of weaving clothes within Birin Zaria was Anguwan Nufawa, Magajiya and unguwan Juma.[10]

Closely related to weaving was Tailoring, several products were produced by tailors which range from riguna (gowns) (wanduna) trousers & other types of garments. The production of most of these garments require high skills. By the late eighteenth century large Asake cloth were produce in birnin zaria. The main attraction of these kinds of clothes was the beautiful embroideries done around the neck of the gown down to the edge. There were several types of these clothes ranging from (Aska daya) one embroidery design to (Aska biyu) double embroidery design and (Aska Takwas) eight embroidery design. Some of the trouser were also beautifully adorned mostly these clothes were very expensive and therefore formed a major commodities of exchange.

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10. Ibrahim Dogara, Age 60 Year Anguwar Nufewa, 22nd March, 1998. Abubakar Danlami Maizare Age 47 Anguwar Magajiya, 10th January 1998.

The simplest of these ones were made in pure white while those sold for long distance trade were dyed in blue and red. In various Phases of Textiles manufacture considerable investment was made by various brokers, merchants and financiers and by the late eighteenth century, the Textile cloth of Birnin zaria formed part of exchanged commodities traded as far as Borno and North Africa [11].

Equally requiring huge investment were dyeing. The making and maintenance of dye-pits, the purchase and preparation of the dye stuff and the material to be dyed required large financial investment. Based on the huge financial resource required in the dyeing industry a specialized group of merchants and financiers emerged who either financed the dyers in constructing and maintenance of the dye – pits, or provide the capital required for the purchase of raw materials such as textile cloth, natron, indigo and Arabic gum. By the late eighteenth century the major dying centres of birnin Zaria located in the present wards of kusfi limanchin kona and salmanduna and these were linked up with other commercial centres of cenral sudan where various dyed cloth from zaria was exported[12]

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11. Abdullkareem Abubakar age 77 years, limachi kona, 19 – 4- 199 Usman Aliyu age 50 years, karofi Taba, lunachi kona 19 – 4- 1998.
12. Abdullkareem Abubakar age 77 years, limachi kona, 19 – 4- 199 Usman Aliyu age 50 years, karofi Taba, lunachi kona 19 – 4- 1998.

Of crucial significance to the economy of birnin Zaria was the tannery and leather works industry which by the late eighteenth century had their dominant centre of manufacture at Anguwan Majema [13],
and Anguwar Bishar respectively. The basic raw materials required for these industries was goats and sheep which were imported from Asben and Adar through Kano and Katsina. Other raw materials required were Bagaruwa (Accacia Arabica) Potash and natron which were easily obtainble within and outside Birnin Zaria. Based on the availability of raw materials and large markets large quantities iof leathers with different colours produced. A bright red colour was produced by the use sorghum stilks mixed with solution of potash. A black leather was obtained by the mixture of honey and blacksmith slag. A pale green leather was produced through the aid of solution of brass filling, mixed with lime Juice and salt. A yellow leather was obtained through the mix of turmeric (Gangamo) with water, lime Juice or solution of *Rawaya*. Blue green leather was obtained through the mixture of sour milk, salt and lime juice. Black colour was obtained again through the mixture of red flowered creed (kwadaji) mixed with water. While a large percentage of the leather goods was bought by leather workers (Dukawa) directly from the tanners (Majema) others were obtained through the Dillalan Fata. Leather brokers. Two categories of leather workers could be identified one of these leather workers (Dukawa) specialized in production of military equipment's while others specialized in non military equipment. The production of military equipment's involve the co-operation of wood carvers spinners and weavers. Among the military equipment's produce by the leather workers were the *Zabukka* (saddle pad, likafu (stirrup) fertile (blinders), ragama (halters), kurrufai (Ridin) boot sambatsi ornamental sandals scabbard shields (Garkuwa), reins clinzami and horse

Talisman. Among the non military equipment produce were the prayers book (sunduki) plain travelling bags, round boxes riding, boots, slippers, leather for door, curtain, small boxes with mirror, tobacco, boxes, hide.

Vessel (Tandu) bags for containing grains (mangwula) leather apron, sandals, and wallets. Located outside the Sirni, near the areas of woodland was the Nasassaka. The wood carvers produce axe, hoes handles, wooden food bowls, *Akusa*, spoon (co kula) slate, (Alluna), stools (kujeru) waterchites (indararai) and cloy shoes (dangarfai). The woodcarver also produced mortars, pestles and handles for knives, handles for long needles and doors. They also made drums such as D*undufa, Kangau, Tafshi, Kurya, Gurmi and Molo.* They also made small containers called *mudu* used for measuring grains some of the best carvers also constructed boat. Mostly the raw materials for wooden commodities were obtained from Ebony and Tamarind trees.

Closely linked to carving and leathers work was the manufacture of sadleries [14]. The saddle was made from the wood of *Gyeiya* tree obtained around the hill of kufena. The center for the manufacture of sadlaries inside birnin zaria area was at unguwar sirdi. Another important manufacture within birnin Zaria was mat-making. The basis raw materials for this industry was obtained from daleb fronds. These were obtained within birnin zaria around the present quarters of jushi.

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14. Mahammedu Musa age 60 years, Sarki Sirdi, Anguwar Sirdi 25 – 10 – 98

The people of Birnin zaria were excellent in mat weaving and overtime came to acquire considerable wealth from such manufacture. Other manufacture made from grasses were *shedari*, mats for common people, mosquito nets *Gidan Sauro*, *Karanmu* (another type of mat) *Malfuna*, hat, lefe (Calabash basin) basket *Taskira kwatashi*; and bag *lenge* far putting salt or antimony kwalli[15].

Another major aspect of the economy was pottery production. The major centre for pottery production in the late eighteenth century were located at salmanduna where the raw materials was obtained. Different commodities were produced and these include, water pots, *Tuluna*, cooking pots *Tukwane, kasake* bowl shaped vessel, water jugs for ablutions *Butocin Alwalla kwatarni* and *tuluna*, big and small water pots, *Randuna*, lamps *fittilla, tandun waina* for cooking and brides lamp. Beside pottery making, there were also professional builders who built houses, well *Rijiya* and cess-pits *Masai*.[16]

However, the most important manafacture requiring highly specialized skills, rites and training was the manufacture of iron implements. This industry not only provided the means of production used in other industries but also provide most of equipment required by the military. The basic raw materials for this industry were iron ore, obtained from the earliest period around the inselbergs of *kufena*. *Turunku*, *madarkachi* and from the ferruginous Iron stone *Marmara* located at Anguwan Juma.

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15. Fergwan d. d. nineteenth century hasusland op cit. 354 – 389
16. Alhaji Sani muazu Age 65 years isalmandana, 11 – 4- 98

By the late eighteenth century iron ore was obtained from the southern part of birnin zaria in the Kamuku areas of koriga, Birnin Gwari and other neighbouring town Two main types of smiths could be identified in birnin zaria. The Blacksmiths and silversmiths makeran Babbaku and Farfaru [17]

The most important economically were the blacksmiths who produce not only the implements required by all other industries but also produce axes, hoes, plough, siecles, scissors, tweezers, needle, arrow heads, chain, shackles and knives.

The Makeran Farfari however, cast, iron (farin Karfe) silver (Azurfe) copper (Jan karfe), and tin *Darma* to produce various kinds of metals implements such as bungles, *mundaye* stirrups *likkafa*, horse halters *Ragana* brecelet, rings, spoons and various decoratives work on swords and sadles.

The expansion in the production of agricultural and industrial product outline above, largely involve the development of commodities exchange both within and outside Birnin Zaria. Agricultural and other industrial commodities produce in various wards were exchanged on large scale within the birin from where such commodities penetrate to various towns and villages outside Birnin zaria. At the same time, the industrial and agricultural commodities of various towns and villages of kasar zazzau came to be imported in to the market of birnin Zaire.

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17. For a detailed discussion of cowries and other currencies in pre colonial west Africa see Hiskeh M. material relating to country currency of the western sudan, B.S.O.a.S xxix 1, 1966 p 122 – 142 Hisch m M aterials relating to cowry currency of the west sudan judan, B. S. O A.S xxix 2, 1966 pp 33o –366. Marid Johnson. The cowry currency of west Africa. J. A.H xi: 1970 pp 17-49 & 331 – 353. Mario Johnson the Nineteenth Century Gold mithgal in West and North Africa J.A.H ix. 34 1968 pp 547 – 569. Mario Johnson, the Ouce in eighteenth Century west African Trade JAH vii 2, 1966 pp 197 – 214

By the late eighteenth century the market of *Durumin mai garke* had emerged as the central commercial nerve centre of birnin zaria, where various industrial and agricultural commodities were exchanged.

Along side this internal and export trade in commodities produce within birnin zaria, there develop large scale exchange in commodities imported from both neighbouring towns of Zaria as well as from neighbouring states, as a result of which several routes came to converge in Zaria.

One of these routes took off from the far west passing through yawuri, kamuku dependancies to Birnin Zaria; From the south another one took off from Yoruba land passing through the Nupe to Gumna and other Gwari markets to link off with Birnin Zaria. There was also another route which start from the south and the lower Niger passing through kwatto and Kajuru to link up again with birnin Zaire. From the east another route took off from Borno via Iggi river to Birnin Zaria. There was also another trade route which began from North Africa passing through the sahara and northern Hausaland of Katsina and Kano to Birnin zaria. Then there was also another trade routes which began from the Niger bend and Gulbin Kebbi passing between Yawuri and Katsina laka. Various commodities came to be imported into birnin Zaria from the various places where the above routes took or passed. Natron came to be imported from Borno, mineral salt was imported from Bilma, Abzen, Kebbi and areas of middle Benue valley. Kola-nuts were obtained from Gwanja, Nupe, and Oyo. Tin and antimony were obtained from jos plateau area. Horses from Borno and Abzin. Goat and sheep from Katsina and Kano, Glass and metal wares were obtained from Nupe while silk, swords, paper, ostrich feathers, fezzan cap and other fineries were obtained from North Africa.

The import of these commodities also involve the export of commodities produced within the birni. From the east around Kukawa and Wadai, in Borno, traders who brought horses, oxen and camel to birnin Zaria also export manufactured cloth. The long distance merchants, *Fataken Gwanja* who brought silk, caps, and other goods also export cotton and tobocco from Zazzau. However it's not all the commodities brought into birnin Zaria that were exported. Substantial parts were retained and these play an important role in the economy. Natron for example had medicinal, veterinary, and industrial uses. In addition to it's use as staple food. commodities that were brought from distant places by the *Fatake* penetrate from the market at *Durumin Maigarke* to remotest region in the state. This stimulate the development of commercial exchange in those areas and also facilitate the integration of the economy of the state. Of particular significance to the external commerce of Zazzau was slave trade, for which the state of zazzau became famous. While it is evident that the state export large number of slaves a significant proportion of such slaves were however retained by the ruling class and these were utilized for the cultivation of large farms.

The commercial exchange of all commodities was based around the activities of brokers. Almost every commodity had it's brokers. Beside the small scale brokers *Dillalai*, there were rich *attajirai*. Some of these *attajirai* act as merchants, brokers and financiers in large scale transactions while others were money lenders and landlords who provide storage accommodation and banking facilities to other merchants; still some engage in *Fatauchi* as *fatake*, with others even lead caravans as *Madugai*.

The expansion in the distance trade had by late eighteenth century came to involve the use of cowry currency as a measure of value and as a

measure of exchange [18] virtually every commodity including slaves had their prices measured in cowries. And the units of cowries used were fives *Biyar* tens, G*oma* hundreds *Dari* and thousands *Zambar*. For Large transactions, the *Keso* Containing twenty thousand cowries was the unit of value. The use of cowries as a measure of value facilitated the development of trade with the other currencies used in the ottoman provinces North Africa such as the dollar, the *Dinar* and the *Mithqal*. All these came to be converted into the cowries currency within the market of *Durumin Maigarke*

CHAPTER FIVE

POLITICAL AND ADMINISTRATIVE SYSTEM

The central focus of the pre-jihad political system of zazzau was the Kingship.[1]The king of Zazzau occupy and exercise the highest administrative responsibilities and also wielded an overriding political power. He was a sovereign monarch whose power was limited only by those of his appointed officials. [2]

Succession to the kingship was patrilineal, limited to royal descent group. The royal electors select the successor to the king. This electoral council was by the late eighteenth century composed of Galadima, Madaki, and Magajin Mallam.[3] However informal consultation with other members of the state officials took place in the actual process of selection of the successor to the kingship [4].The customary manner of the installation began with the chosen successor being entrusted with the house of Bakwa-Turunku after which he was instructed on and pledged to uphold, the ancient tradition customs and ways of life of his ancestors.

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1. Hassan and Shuaibu Naibi, A Chronic of Abuja most of the information in this chapter were obtained from these source.
2. Ibid. p.12
3. Ibid. 12
4. Ibid. 12
5. Nuha, AR, Tarihin Fingundar Juma, Zaria workshop, 1979.

He was then dressed in new robe, trousers, turban and shoes, following a ceremonial washing and then crowned with a helmet which he must not remove for seven days[5]. The successor, within this period was taken to a special building near the palace where sacrifices to various spirits were made day and night[6]. At the same time he was also forbidden to see any of the children of the royal house. After the expiration of these days, the king then made his appearance to the palace and then sat upon a couch, after which the chiefs of Zazzau came one after another to salute him. The installation rites ends when instruments of office such as the sword of Zazzau, Kambu, a complete copy of Quran, the king's Drums and helmet crown were handed to the king. These rites which chain the past with the present impressed on the mind of the king the continuity of the kingdom from the time of Gunguma. It also clearly indicate that the source of the legitimacy of the political and administrator power of the king had it's roots on the religious system based on the Iskoki system.[7]

The exercise of government responsibilities was vested on a group of subordinate titled officials, appointed by the kings but enjoying their power on the basis of their position. In terms of their relationship with him and administrative responsibilities, these officials could broadly be divided into two main groups; the first were the officials responsible for central administration of the kingdom.

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6. Ibid. p, fagactin Muhammad in Documented papers TARIHIN ZARIM unpublished paper, n, d.

7. Ibid. p. 12

These officials were largely composed of members of the royal lineage, royal slaves, eunuchs and free form palace officials (yan fida). The second were the official responsible for local administration of the kingdom. These officials who discharge these responsibilities were the chiefs and kings of the neighbouring towns.

CENTRAL ADMINISTRATION:-

The most influential office holders within the central administration were the Rukuni or the Pillars of the State. The powers of the Rukuni officials rested mainly on four solid grounds and these are; they occupy the highest civil and military position in the state and administer various territorial units within the kingdom. They also provided the largest number of the royal electors.

The two most dominant officials of this group were the Galadima and madaki each of whom stood at the head of the civil and military administration of the state respectively. The single most powerful of these official however, was the madaki who headed the Rukuni Council and "was next in importance to the king."[8] Madaki was the commander of the armed forces charge with all it's military operation. He also leads it's calvary forces, the elite arm. Madaki administer half of the capital advise the king on appointment, promotion, or dismissal of any official and was the most influential member of the royal elector.

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8. Hassan and shuaibu Naibi, in chronicles of Abuja, opcit, p74.

At the head of the civil administration of the state was galadima who the other two members of the Rukuni Council, Wombai and Dallatu were directly subordinated to. Galadima was a royal eunuch who was charged with the responsibilities of supply to the city and to army, control and administration of markets, state police, prison, royal weddings, jurisdiction over unmarried mothers and administration of the whole capital during war time and half in normal time. He was assisted in the discharge of these responsibilities by Wombai and Dallatu who were also royal eunuchs with wombai officiating at the naming ceremony of king's children, responsible for the cesspits and the urinals of the king and women in the place while Dallatu supervise the civil administration of the state .[9]

Placed under the two most dominants of the Rukuni orders were the Rawuna or Tubanned Councillors. These official were drawn from the leading supporters of the king. Seven of these officials were placed under Madaki and they discharged various military responsibilities while five of these officials were placed under Galadima and performed a number of civil responsibilities of these seven officials placed under madaki was the kuyambana who was the chief advice of madaki in all matters. Then Sata who supervised the royal stable. Garkuwa Babba was charged with the responsibility of monitoring the enemy's movement at war camp and was also saddled with the responsibilities of leading the front soldiers war dance before the emir. There was also Makama Babba who was charge with the responsibility of disposing troops and ensuring the maintenance of security of kings compound wherever there was any public occasion. Lifidi was the captian of the shield bearing horsemen.

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9. Ibid. p. 74 – 75.

Charged with the responsibility of the security of the kings burial grands was the Wagu while Shenagu was responsible for the kings horses. The other Rawuna officials placed under Galadima were Iyan Bakin Kasuwa who was responsible for the market in the capital and that of satelillite villages; then Barwa who was charged with the responsibilities of supervising the arrangement of the kings quarters in the war camp as well as the affairs of the unmarried pregnant girls. Their was Sarkin Fada who was responsible for the slaughter of all cattle and beast in the market. Then there was Wandinya who assist in the preparation of the wedding of the children of the ruling horses and them Dankekassu who was a royal jester.

Another important group of officials who played a significant role in the central administration were the members of the royal lincage. These officials were the Dangaladima, the Sarauniya and Iya The Dangaladima was the heir presumptive, the Sarauniya who was the daughter of the king was charge with the responsibilities of arrangement for the girls, care of the women ot the royal household during the kings absence and preparing food for the feast prepared by the king. While Iya, a title usually assigned to either the king's wife or to his mother, was charged with the responsibilities of arranging marriage for the kings concubines when he died.

Following the members of the royal lineage were the palace officials. The palace officials were another important group that play a crucial role in the central government of zazzau. These officials were drawn from members of the society particularly those that exbitted a lot of bravery during the war. Though members of this group do not hold teritorrial fiefs. They however exercise a prominent role in the political system of the state at the head of this group was Sarkin fada, who during war assisted Makama Babba in the distribution of war booty and personally handled the kings share. Other members of the council of Sarkin Fada were Chinchina who as chief security of the state was charged with the responsibility of reporting

any sign of unrest in any part of the state. There was also the Jagaba who as chief of the heavily armed foot soldiers charged with the security of the troop movement. Other officials directly under Sarkin Fada were Bakon Barno who was a messenger to the shehu of Borno. Then Gwabare who thatched all the houses inside the king's compound . Other officials of the household order were Jarmai, who during peace time assist the Sarkin Fada and in War time command the reserve forces, assisting the madaki whenever he war hard pressed. Directly under Jarmai was the chiritawa who served as his shield bearer. Then there was the Madakin Jarmai who served as Jarmai chief assistant. Then there was the Barde who in war time spy on the position of the enemy and their strength while in peace time assist the Sarkin Fada in the running of the household. Assisting Barde in the discharge of his responsibilities were the Durumi who supervise the construction of the kings war camp and ensure it's security. Then there was Barde Kankane and Magayakin Barde who supported Barde in battle while during peace period, Barde was assisted by Kangiwa and Barde Maidaki. The Kangiwa was charged with the responsibilities of collecting gifts of games that hunters brought to be king while Barde Maidaki was charged with the responsibilities of building and thatching the house of the king's wife and serving her. Then following by Madakin Barde who was the chief messenger of Barde to the king. The last of these officials was the Hauni who in the absence of Jarmai took over his responsibility and was assisted by two officials the Madakin Hauni and Barde Hauni.

The Imam or Ulama constituted another important group of state officials. As a group, these state officials performed a number of religions services to the community. They also discharged military, clerical, political judicial and administrative function for the state. Four of these Imams played a dominant role in the state. The first of whom was limamin jumu'a. who officiate at the service in the mosque on Fridays. Then followed by

Salanke who officiate at the prayer ground of Eidel Kabir and Eidel Fitr and also performed funeral prayer for all the title holders and the king. Then Magajin Mallam who was a member of the royal electors and was also the representative of the shehu of Borno. There was the Magatarkada who was the chief scribe and private Imam to kings household.

The members of the royal slaves were another major group with the central administration of the state of zazzau. This group could be subdivided into two; members of the royal eunuchs and member of the royal slaves. Among the officials recruited from the royal eunuchs were the Makama Karami the Maaji, the Turaki, The Sarkin Ruwa, the Fagachi and the Sarkin Zana. This group function as the king intimate advisers and also served as messengers to the leading officials of the state and to the various chiefs of semi autonomous towns. At the head of this group of officials was the Makama Karami who was the spokesman of the private councillors. Makama karami was also the king's messanger to the Limamin Jumu'a, the Magatakarda, the Sarauniya, the Iya, and the Garkuwa Babba. Then there was the Turaki who was the kings chief messenger to the Salenke, Madaki Dallatu and Wombai. Fagachi was the king's messenger to the Galadima and the Dangaladima. Maaji was the kings treasurer while Sarki Zana who was the chief internal security officer was charged with the responsibility of royal insignia and the administration of punishment to members of the royal household. Three of the members of the Rukuni officials ware promoted from this titled officials.

Other members of the royal slaves however, performed a number of subordinate civil and military dutics. Sirdi was charged with the responsibilities of harnessing the kings horses, while shamaki was in charge of the king horses. Madakin Shamaki was responsible for king corn bins and also change with the responsibility of securing the rear part of the kings compound. Kunkele was the captain of shield bearer. Sarkin Karma was in

charge of the fire raising party in surprise dawn attacks on villages. The Banaga cleared the path through the forest for the army while the sarkin Baka, captain of archers, supervised the archers. Magajin Kwa was the king berber while Sarki Noma was in charge of the king farms. The Bakon Tambari was the chief drummer of the kings drum. The Magajin Nagaba was the chief of the ordinary drums. The Kacalla was the kings messenger to Borno. There was also the Dogari: who were the king's body guard and were charged with the supervision of minor offenders. Above the Dogara were the Yan Doka who were mainly responsible for the custody of prisoners charged with serious offences, inflicting punishment of whipping, acting as executives, twon criers, and watchmen.

The sarakunan Kofa were charged with the responsibility of supervising the eight gates of the birni and were placed directly under the sarkin zazzau.[10] The specific functions and duties of the sarakunan Kofa involve opening of the gate in the morning and closing it in the evening. They also supervise the movement of the people in and out of the city to guard well know thieves, robbers and criminals from entry into the city.

They also collected taxes on imported goods, ensured that the gates were in good shape and close the gates interms of great insecurity till it was averted normalized or contained.

There were also the head of occupational groups Sarakunan Sana'a [11]. The titled officials of some of these occupational groups like Blacksmith, weavers dyers, farmers and butchers seem to predate the establishment of centralized state of zazzau. [12]

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10. Abdullah Aliyu, Tarihim zazzan Tim daga farkon samuwante Zaire nid.
11. See the last chapter on the society of Zaire.
12. Smith A, some consideration Relational to form action of states in Hansaland.

Some of these officials were drawn from the members of royal slaves while others were drawn from the members of the leading lineage practicing the occupation. As a head of different occupational groups, these titled officials perform a number of function for the state. They mobilized the labour of their respective craftsmen and goods for the state. They collected taxes from their respective craftsmen and worked closely with the official of the treasury and the stores. For the purpose of effective discharge of their duties, the head of these occupational groups, appoint subordinate officials. The Sarkin Makeran Zazzau for instance had subordinate officials within and outside the capital invested with the titled of Madakin Kira, Galadiman Kira, Turakin Kira for the purpose of increasing production and mobilization of the craftsmen for the services of the state.

Another distinct group of state officials were the sarakuna appointed over large and united groups found both within and outside birnin zaria. There was the Sarkin Fulanin Zazzau who was charged with the responsibilities of overseening the activities of Fulani in the kingdom.[13] There was also the Sarkin Nufewa who was settled within the ward of Nufawa in Birnin Zaria [14]. By the late eighteenth century, the Sarkin Fulanin Zazzau Danfani was settled in the Ganagana town to the South of zaria and he administered the chiefdoms of Pai and Kundu among the Gwari and Bassa speaking people. He also exercised control over the people who were later organised in the emirate of Lapai founded after the jihad .

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13. Hassan and shuaibu Naibi, Achronile of Abuja. P 80.
14. Ibrahim Dogara, Age 6o years Nufawa, 22nd March, 1998

ADMINISTRATION OF TERRITORIAL UNITS

The administration of various territorial units (Garuruwa) within the state was placed under the authority of leading official of the state. These include the members of the royal dynasty, the senior (Rukuni) and Rawuna officials, These officials stay in birin zaria and supervise the various administrative units through Jekadu. The Jekadu were the messengers and tax collectors who maintained contact between the birni and the various territories. The kings Jekadu to various territorial units were the members of his Inner chambers and royal eunuchs. The administrators of the various territorial units (Hakimai) were charged with the responsibilities of collecting taxes from the territorial units and mobilizing labour for the public work in the capital and the defence of the state. They also adjudicate over minor cases but refering major criminal offences to the king.[15]

However, the actual and daily administration of there territorrial units were in the hands of the masu garurura whose appoitment though made by members of their local adminstrative units was confirmed by the king of zazzau.

Two major categories of these sarakuna could be identified. One of these were the sarakunan garuruwa who ruled over small and ancient towns with some existing before the establishement of birnin zaria. Some of the towns inlude Ricifa, Sabon Birni, Kusello, Awai, Gimba, Kinkiba, Maigana, Sherife Tsinta, Sherife Danwata, Garun Gwanki, Likoro, Kotonkoro, Nassarawa, Ruma, Gadaz, Ashefu, Matari, Turunku, Bargu, Dutsin Wai, Farakwai, Ibada, Wuchichiri, Bogari, Kudan, Ruka, Wusunu, Nassarawa, Sherrip, Yelwa, Auchang, Yaurang, Soba, Biye, Bajimi, Makwoyi, Maaji, Danmahawayi, Kuringa Madobi, Giwa, Gadagau, Kaya, Fatika,

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15. Hassan ans shuaibu Naibi, A chronicl of Abuja opcit,p.

and Murai [16].

The rulers of these towns were to a considerable degree isolated from the central government and enjoyed high degree of autonomy in the discharge of their government responsibilities. Though members of the sarakunan garuruwa, could be seen as a uniform group, they were however, unequal in importance and prestige. This was because of diffrence in sizes and the period of their incorporation into the kingdom. The chief of towns like kargi for instance live in a palace and had a hierachy of officials similar to those of central administration. He also ruled and supervised towns like Gadez, Haskiya Imah, and others. [17] The ruler of kargi therefore enjoyed a greater autonomy than rulers of sabon birni or matari whose towns were not only small but founded later with the support of the official of the central government.

VASSALAGE

There are polities located to the west and south of River Kaduna who by the late eighteenth century were in certain form of dependency relation with the kings of Zazzau. Some of these communities have been under military presure from zazzau since the beginning of sixteenth century. However an important factor favouring the maintenance of dependency relations is tied of with the economic and cultural influence which the state of zazzau exercise on these political communities. Among some of these polities were Kajuru, Kauru, Lere, Izom, Kawu, Jiwa, Zuba, Kamuku Communities and various chieftencies among the Gwari, Bassa, and Igbirra Communities.

16. Ireland, R.F, Madaki District Assessment Report, NNAK/ZARPROV/11P/1917. Porch , M.P. Limam Kona District Assessment Report. NNAK/ ZARPROV. 416/1913. Laing, E.H.B, Magajin Gari District Assessment Report, NNAK/ZARPOV/ 270P/1913.
17. Cullen A.A. Anchau District Re-assessment Report/NNAK/S.N.P. 10 /667/1924.

FISCAL POLICY

The most dominant and source of revenue was the land tax or kurdin kasa. This was a tax paid for the use of particular piece of land used by the family for the purpose of agricultural production. The unit of the assessment of this tax was the household, with the senior member of the household paying for members of his household. The assessment of this tax was carried out either by the ward heads. Mai unguwa or hakimi.

Another kind of agricultural tax levied was the Fadama tax otherwise known as Kudin Rafi. This was a tax particularly levied on irrigated crops such as sugarcane, onions, tomatoes and other vegetebles. Other agricultural taxes were levied on the fishermen for the use of streams and it was known as Kudin Ruwa.

Other sources of revenue for the central government were taxes levied on industrial good which was known as kudin sana'a. Considerable collected from Blacksmith, dyers, weavers, Butchers, traders and other occupational groups.

There was also the toll gate or market tax, imposed on all traders who came in with cattle, horses, sheep, goats and salts, onion and clothes.

Other surces of revenue include, gaisuwa. This was a compulsory gift given to either Madaki or Galadima by individual merchant or caravan leaders acting on behalf of his members. The amount given as gaisuwa was not fixed but depend on the amount of wraith individual traders or merchants possessed.

Beside the gaisuwa paid by the merchants, there was alsoanother kind of kudin gaisuwa which is an indirect tax paid by each subordinate to his superodinate of whatever capacity.

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36. Ibid 80 – 81

This tax was expected to begin from the lower members of the society to the senior tithe officials. Other form of taxes include the Jizya which is a pole tax placed on non-moslem;. Zakka, which was a religious tithes paid on the farm produce and livestock by Muslim merchants and other wealthy members of the society.

The Jangali was another major source of revenue for the central government. This was a tax paid by all the pastorals who were either fully settled, semi settled or by those on transhumance in parts of birin Zaria and kasar zazzau.

There wsa also taxes on marriage known as marriage gift. This gift was paid whenever any member of the society was going to get married.

Other form of revenue for the corral government was obtained from the chiefs of all vassal state andheadman in the form of tributes as well and customs of society.

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36. Ibid 80 – 81

APPENDIXES AND ANNEXURES

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"TAKIIIIN KAS'AK ZAZZAIJ TUN DACA FARKON SAMUWANTAZUWA 1994

ZAZZAU dai tasamu ne daga karni na (2) a shekarar –268AH. Ta hannun maharba uku (3) wadanda suka fito daga arewacin Nigeria, biyu daga kasar Kano, daya daga kasar Katsina. Wadanda suka fito daga kasar Kano sune: MUHAMMADU DANZAU mutumin garin Danzabuwa shine kuma Jagora, na biyu kuwa shine ABUBAKAR BONO daga garin Nike a kasar Katsina kusa da Garin Kafur , kufan wannan garin yana nan kan hanyan kafur zuwa matutan Danranko: Wadannan mutane daya ya zauna a gidin Dutsen Kufena, shine MUHAMMADU DANZAU JAGORA, na biyu ya zauna a gidin Dutsen Madarkaci Umaru Madara, na ukun kuwa Abubakar sai ya zauna a farkon fadaman da ta ratsa Zaria don haka ne ake kiran wannan fadaman da (Fadaman Bono) wannan wurin shine magamar hanyoyi biyu na fatake a yanzu shine ake kiran wurin **Babban Dodo**. Hanya daya ta tasone daga KUKAWA kasar Borno zuwa GWANJA don fatauchin Goro, hanya ta biyu kuwa daga MAI'ADUWA ta Daura zuwa Ujule don sai da Jakuna da Dawakai. Hanyar Kukawa ta shigo garin Zaria ta kofar Banzazzau ta fita ta Kofar Kuyanbana, hanya ta biyu kuwa ta shigo garin Zaria ta kofar Doka ne ta fita ta kofar Gayan, da aka gina garin.

Dalilin zuwan wadannan mutane Uku kuwa shine: Muhammadu Danzau shaharartren maharbin wancan zamanin ne shine yaji labarin nanomin daji kamar Giwa, Bauna, Zaki da dai sauransu, suna kashe fatake a wannan dajin shine yasa yazo dajin don yaga nema idonshi saboda haka ne ya gaiyato abokansa shahararru don su tsarkake wannan dajin don haka ne suka zauna a wadannan wurare dana fada suka fara kashe nanomin dajin sai labari ya kaima sauran manyan maharba suma sukazo gudun muwa dukkansu sukaci gaba dakashe namun dajin har dajin ya tsarkaka.

Samun haka sai fatake suka kafa bukkoki a dai dai gidan Babban Dodo don saukansu da hutawa don haka iyalin maharban nan suka fara yin abincin sayarwa fatake na saye, daga nan sai Jama'a sukai ta zuwa suna kafa bukkoki har dai aka fara nome noman abinci da gina gidaje.

Ganin wannan hali da aka shiga sai manyan maharban nan sukayi shawaran a tafi DAURA don asamo izinin gina gari saboda haka sai suka tanaji guzuri da tsaraba irin na maharba sune "Fatun Giwa", da hauren ta, Fatan Zaki dana Damisa da dai sauran irinzu suka tafi Daura aka gabatar daasu ga SARAUNIYA sai Sarauniya ta yardan masu da ginin wannan garin, to sai wadannan

mutane uku da sauran Jama'a suka fara tanajin gini tsawon shekaru Uku (3) sai ana hudun (4) ne aka fara ginin, wannan ginin ya daukesu har tsawon shekaru biyar (5) sa'an nan aka kammala.

Ga yadda akayi ginin: An fara gina ganuwan daga Gabas da Dutsen madarkachi tayi arewa da pamacy tabi kusa da Tukur-Tukur aka jinginata da Dutsen Kufena, daga yammaci Dutsen Kufena ta biyo ta Dala aka nufo Gabas ta biyu ta marmara zuwa Kofan Kona, daga Kofar Kona sai ta nufo arewa zuwa Dutsen madarkaci inda aka fara ginin. Bayan gama ginin sai wadanna mutane suka koma Daura don neman ayi masu sarki, sai aka nada M. Muhammadu Danzau akaba garin Suna Garin Danzau, M. Muhammadu Danzau shine ya kera wata takobi yasa mata suna Zauzau wanda ake ba jarumin da yafi kowa jarunci awurin yaki ya riketa.

Wadannan Jama'a sunci gaba da zamansu da yin sarauta har chikin karni na (5) 535 AH. Inda wasu mayaka daga Birnin Gwari suka kawo masu hari, akayi ta yaki tsakaninsu, ganin haka sai manyansu suka nufi Daura sukayi kara gun Sarkin Daura mai sarautan Daura na wannan zamani kuwa shine: Babban dan Baya Jida (Binyazeed) wanda suka haifa da Magajiya DAURAMA wanda ake kira BAWO shi sarkin ya karbi karansu sai dai ya hadasu da dansa GUNGUMA kuma da wasu kungiya achikinsu akwai AMINA diyar wanshi wato KARAI DAGARI (AMINA mai ganuwa), suka taho kasar Zauzau suka kore mayakan nan na Birnin Gwari, daga nan ne Gunguma da Kungiyarshi suka cigaba da sarauta har inda mutum goma sha bakwai (17) daga cikinsu suka sarauci kasar, na karshensu shine SAKANNU. Achikinsu akwai musulmi sai dai bidi'a yafi rinyaye, don haka ba'a iya samun yawan shekarun kowanne daga chikin su ba. Sai lokachin da MUHAMMADU RABO ya karbi mulki aka fara rubuta shekarun kowane sarki – don wannan lokacin Islama ta fara karfi.

KOMAWAR MASARAUTAN ZAUZAU TURUNKU DA LOKACIN DA AKA FARA RUBUTA SHEKARUN KOWANE SARKI

Muhammadu Rabo ya sarauci kasar zauzau a cikin shekara ta 1505 AD - 1085 AH, wato na goma (10) kenan Hijirar Annabi Muhammadu (S.A.W.) ya shekara (30) gidan dan masukanan, ya, ga jeshi ya shekara (32) ya mutu, sai Nohir yaga jeshi ga shekara (35) a cikin shekaranshi na Talatin ne sai wasu Mayakan Jukunawa daga Findiga sukazo Zauzau, suka sauka a wani wuri arewa da garin don haka ake kiran wurin TUDUN JUKUN sune suka kori sarki Nohir shida wasu mayankanshi suka koma TURUNKU amanne Sarki Nohir ya cika shekaranshi biyar (5) ya mutu.

Sami labarin tasowarsu daga sakkwato saboda haka sai ya aika garin Dandako da wata rundunan yaki karkashin Madakin Zauzau (Doko) don sutsare hanyar sakwato ta sama. Sarki da wata rundunan yaki ya tafi tsibiri don tsare hanyar sakkwato ta kasa mai biyowa ta shiokafi. Chikin hikimar Ubangiji sai Fulani suka biyo ta garin Likoro da suka iso Zaria sai suka chimma kofar Doka arufe sunyi kokarin sarkin kofa ya sauraresu sai dai shi baiyi wata magana da sub. Don haka sai suka rabi ganuwa har suka iso kofar Banzazzau itama a rufe ananfa sarkin kofa ya fada masu sarkin baya nan yako hana abude kowane ne kofa sai ya komo. Sai Fulani suka tambayeshi sunan wakilin sarki sai yace Madauci, sai sukace ya tafi ko ya aika mashi da chewa ga Fulani sunzo daga sakkwato da wata takarda daga Shaihu Usman zuwa ga sarki don haka yasa abude kofa don su shigo su jira komowar sarki. Don haka sarkin kofa dakanshi ya tafi ya fadawa Madauchi wannan sako na fulani daya komo sai ya che masu "Madauchi yache in dai Fulani Musulmi ne KYAUREN KOFA ya hana masu shiga gari?" Jin haka sai shugabansu Mallam Musa Bamalli ya umurchesu da chewa kowa yayi salla raka'a biyu kowanne ya aikata da gama nashi wato shugaba kenan sai yache amiko nashi Hoge da karbansa sai yayi Addu'a ya tofa a hogen har sau uku daga nan sai ya jefa Hogen chikin gari bisa yardan Ubangiji sai ganuwar ta karye ta auka chikin garin. To tawan nan wurin ne Fulani suka shiga Zaria sunata SALATI jin haka sai Malaman gari suka taresu suna amsa SALATIN har suka iso kofar fadan Zauzau, suka tsastsaya, a nane Madauchi wakilin Sarki ya sadu dasu, bayan sun gaisa sai suka tambayi labarin sarki sai ya fada masu sarki yana garin tsibiri, shugaban Fulani yace to sai ka aika mashi chewa mun iso ya komo gari don ya sadu da takardan shehu yaji abinda takardan ta kunsa.

Shagargari Fulani suka zo kofar pada suka tsastasaya jiran komowar sarki Muhammadu Mukau jim kadan saiga wani mai doki yazo a sukwane ya shiga gidan sarki bai dadeba sai ya fito da wani kumshi a hannunshi ya hau dokinshi ya koma a sukwane. Bayan tafiyanshine Madauchi mai rike da gari ya taho ga Fulani ya fada masu chewa sarki dai ba zai komo gari ba don jin yadda kuka shigo chikin wannan gari kuma anche ya nufi kudu shida mayakanshi. Jin haka sai fulani suka bishi. Sau biyu suka aiki jakadunsu gareshi don ya tsaya su sadu don karanta mashi takardan Shaihu Usman. Jakadun basu komo garesu ba don Sarkin makau yasa ankashesu. Sun sake aikawa da wani na uku wannanne ya sha da kyar ya komo ga fulani da labarin. Haka dai fulani sukaita bin sarkin Muhammadu Makau har inda ya kai wurin da ake kiran Zuba sai ya dakata a nan ne Fulani suka isa gareshi sai aka fada masu da yaki ananne fa akaita bata kashi ganin haka sai fulani suka rubuta takarda ga Shehu Usman don ya san halinda suke chiki. Da jakadunsu suka komo da takarda wato amsa daga gareshi chewa to "Abarsu" anan suma zasu komo musulunci

nan gaba" Fulani kuwa suka komo Zaria suka chigaba da musulumtarda Riddaddun tare da jadda da musulunci da karfafa shari'a da dai dukkan aciki addinin Musulunci, don haka Mallam Musa da kungiyar Fulani suka bar Muhammadu Makau a chan zuba suka komo Zaria kamar yadda, Shaihu ya umurchesu.

Wannan halin kuwa ya aukune a shekara ta 1804 masihiya dai dai da (1184) mifadiya watau a karni na (11) AH kenan.

MALAM MUSA BAMALLI SHINE SARKIN ZAZZAU NA FARKO

Wannan Malamin shine Sarkin Zazzau na farko a mulkin Fulani sai dai Fulani sunzo da tutan Islam wanda aka rubuta: LA'ILAHA ILLALLAHU MUHAMMADU RASULULLAHI a daya shafin shine kuwa aka rubuta KASAR ZAKZAK. M. Musa ya shekara (17) ne yana sarki ya mutu, sai Mallam Yunusa Babarbare ya gajeshi ya shekara (13); M. Abdulkarim Bakatsine (12); Allah ya gafarta masu yi ga dawainiyar daukaka kalmar Ubangiji da shiyyar da Jama'a da suka yibisa Addinin Musulunci Amin. Daga farkon Fulani zuwa karshen mulkin Usmaniya anyi sarki (21) a nan zak zak tsawon shekara dari da daya (101).

MULKIN TURAWA

Turawa sun iso wannan yanki na arewacin Nigeria a shekara ta 1897 AD – (11277) AH karai (13) kenan, ansami shekaru (5) suna fama da sarakuna sai a farkon shekara na shidda suka rinjayi sarakuna daga nan ne suka fara nada sabbin sarakuna, a nan zazzau dai M. Aliyu Dan Sidi Bamalli suka nada a chikin 1903 ya bar sarauta a (1921) yayi shakaru goma sha takwas (18) kenan, sai sarkin zazzau Dalhatu Dan Yero Babarbare ya ya gajeshi tsawon skekaru (4) ya mutu sai Ibrahim dan kwasau Babarbare yayi shekara (12) ya mutu, sai M. Jafaru dan Isyaku Babarbare ya gajeshi yayi shekaru (22) ya mutu sai Muhammadu Aminu Bakatsine ya gajeshi ya shekara (16) ya mutu sai Dr. (Alhaji) Shehu dan Idrisu ya gajeshi a shekara ta 1975 kuma shine yake sarautan a yanzu Allah ya taya mashi rikawa, yasa albarka a kasar, wadanda suka mutu kuwa Ubangiji ya gafarta masu ya jikansu da rahamanshin Amin.

Daga farkon sarautar Aliyu dan Sidi an sami tsawon shekaru chasain da daya kena (91).

Wannan tarihi daga Alhaji Abdullahi Aliyu Bamalli ne wato Wamban Zazzau, Wambai na goma sha uku (13) daga Mulkin fulani.

Wannan tarihi na sami wasu wurin shahararen mutumin nan ne shine Yahaya Makaman Zazzau dan Walin Zazzau Muhammadu Maibodinga dan Maigirma Wazirin Sakkwato Mallam Gidado wanda ya haifa tare da Magajiya Salamatu babbar yar Mallam Musa Bamalli wadda ta komo Zaria akaba danta sarauta Wali.

Nasami wasu tarihin daga Ma'ajin Zazzau Zubairu da Mallam Mijin-iya suma daga chikin Zuriyan Madakin Zazzau Ali dan Mallam Musa Bamalli suke.

Kuma na sami wasu daga sanannu mutane kamar su Alkalin Kan-Giwa Mallam Tsoho da M. Bello Abokin Alkalin Kan-gimi.

Lokachin da naje aiki a kasar kiro 1971 na tafi garin Danzaburwa don bincika wannan labari sai aka turani garin Baturiya wanda akeche Mallam Muhammadu Danzau ne ya ginata, ance a nanne ma ya mutu, nako sadu da daya daga chikin Kabilansa mai suna Alhaji Musa ya fada mini suma sunji haka daga kakkaninsu.

Harkan aiki ya kaini kufan Garun Nike Mahaifar Abubakar Bono babu kowa acikinta, ance sune suka koma garin Gozaki sai dai nayi hira da wani tsoho a anguwan mai kimanin shekara tamanin (80) a Dutse wadda take kusa da kufan ya fada mani shima a chikin Kabilan Bono ne sai dai su suna karanshi "Bono mai baka dan igga."

Ban sami chikakken labarin Umaru Madara ba lokachinda na tafi garin Rogo sunche suna zatou danginshi sun kare ko sun koma wani wuri.

Ina rokon Allah Ta'ala ya gafarta ma wadanda na sami wannan tarihi agunsu tare damu, Amin.

ABUBBA DADAN DABAN A KASASHEN NAN NAMU TA HAUSA CIKIN HAUSA:-

1. Labarin Sarkin Zazzau Tun Farkon Tarihi.
2. Labarin Sarkin Zazzau Sidi dan Mallam Musa Sarkin Zazzau na farko Filani.
3. Labarin Sarkin Zazzau Aliyu dan Sidi 1903-20.
4. Farkon Zuwan Mallam Abdulkarimu daga Katsina.
5. Wakar da Mallam Aliyu dan Sidi ya yi ma Sarkin Zazzau Yero dan Hamada.
6. Tarihin Masallacin Jumma'a Zazzau 1834-46 A.D.
7. Sarkin Zazzau Yero (1890-1899.)
8. Magaji dan Yamusa da Kyaftin Melony(Mai-launi.)
9. Labarin Likita Miller.
10. Labarin Fir'auna.
11. Tarihin Rimayen Zaria da suka fi yammatan Zaria alkawali.
12. Tarihin Babban Dodo.
13. Tushen wuraren Karatun Muhammadiya cikin birnin Zaria.
14. Sarkin Damagaran Ahmadu Gazumzumi da wasu Turawan Faransai.
15. Wali Dan Marina a Katsina da Dantaku.
16. Asalin Wasan Zagezagi da Kanawa.
17. Labarin Yan-kama a birnin Zaria da wani Sarki.
18. Tarihin Riga Yar Madaka a birnin Zaria.
19. Karin Maganganu dadan dabam.
20. Tarihin Amina Sarauniyar Zazzau.
21. Turawan da suka zauna kasashen nan masu wani - lakabi.
22. Asalin Hausa da Banza Bakwai.
23. SArkin Kano Tukur da Yusufu.
24. Yakin Satiru a Sokoto.
25. _____
26. _____

NB:- Those above mentioned are all to be in a book to be Printed by the Company of N.N.P.C. Gaskiya Corporation, Zaria.

31/12/79

Madauchin Zazzau Ibrahim Bagudu.

SAMCO:

SARAKUNAN HABE AZARIA-

GA SUNAYENSU NAN BI DA BI.

1 GUNGUMA
2 Matazu
3 Tumsah
4. Tamusa
5 Sulaimanu
6 Maswazo
7. Dimzaki
8. Nagogo
9. Matchina
10. Nawanci
11. Machikaiji
12. Kano
13. Bashi kar
14. Majidadi
15. Dihirahi
16. Jinjiku
17. Sukannu (Sakannu)

Wadannan Sarakuna 17 ba su da wani Addini

18 Monzun Abu 1505 AD
19 Gidan dan Masukanun
20 Nabiir
21 Kawanissa
22 Bakwa-Turunku
23 Ibrahimu
24 Karuma
25 Kafo
26 Bako
27 Aleyu I.
28 Ismailu
29 Musa
30 Gadi
31 Hamza
32 Abdulla
33 Burema
34 Aleyu II
35 Muhamma Kabo
36 Ibrahim Basuki
37 Bako II
38 Sukana
39 Aleyu III
40 Ibrahimu
41 Muhammadu Mbu.
42 Sanyo Ali
43. Bako dan Musa
44. Ishaku
45. Burema Ashakaka
46. Bako dan Sunkuru
47 Mukhammadu dan Gungumu
48. Uban Bawa
49 Muhammadu Gani
50 Mohammadu Abu Muham Gani
51. Dan Ashakuka
52 Muhamma Mbu
53 Bawa
54 Yamusa
55 Yakubu
56 Aleyu IV
57 Chikkoku
58 Muhamma Maigana
59 Ishaku Jatau
60 MUHAMMAN MAKAU. 1804

1. Irin mukamin da yayn sarki ko rikewa kafin zuwan Turawa.
2. Irin mukamin da bayin sarki ke rikewa kafin zuwn Turawa.
3. Irin mukamin da jarumai ke rikewa kafin zuwa Turawa.
4. Irin mukamin da manyan malamai ke rikewa kafin zuwa Turawa.

Bayanin 1, 2, 3, 4,

1. Yayan Sarki:-

Madaki she ke zama a gaban sarki zuwa fagen daga (yaki) Wadanda ke kewaye da Madaki kowane da mabiyansa kamar talatin-talatin.

1. Madakin dawaki
2. Galadiman dawaki
3. Makaman dawaki
4. Sarkin Fadan dawaki
5. Wambai dawaki.

N B Madaki da hakimai nan mahi kewanne yana jin kansa su ke kewaye da Madaki a gaban Sarki. Ana ma Madaki kirarin goje gaban ... kibiyan Farko a kan Madaki.
Makama yana bayan Madaki shi ne gaban Sarki shi kuma da hakimannan kewa yana jin kansa.
Wambai shi ke akan bayan Sarki. Duk hargitsin fada da ya taso dole suna nan a bayan Sarki Wambai ke taresu. Wadanda aka yi masu rauknuka duk suna ikon Wambi ne. Ana yi ma Wambai kirarin "tait-aya gurugu".
Magajin Gari. Iddn Sarki ya fita zai dade kamar ko shekara magajin gari a kan bari mai rikon gari.

NB
- Madaki
- Makama
- Wambai
- Magajin Gari

} Dukansu yayan Sarki ne

2. Bayin Sarki:

1. Sarkin Zana Ana so
2. Tagwai Dukne
3. Madakin Makama
4. Shantali
5. Lifidi
6. Gankuwa

} Suna kange da Sarki

3. NB Jarumai Sarki duk suna rundunn Sarki ne, Suna kanga Sarki.

4. Manyan Malamai:
1. Liman Juma
2. Liman kona
3. Wali ana zuwa fagen da she ne. Kome na wajen ilmi sai wali,

Madauchi Zazzau Ibrahim

NB

Sarki busan Sarki Zazzau Shehu ya tsinake ni shirya wananan.

9/7/83

LABARIN BAYAJIDDA MUSULUNCI DAGA BAGWANDA

Bayajidda dan sarkin Baqwa ne, sai wani sarki mai karfin gaske ya koro shi, ya bar Bagwanda da tuntsirunsa, sai ya zafo yamma har ya iso Barno sarkin Barno ya ga Bayajidda ya fi shi karfi. Sai sarkin Barno ya shiga yi masa hila watau dirama; yadda sai ranansashi sarkin Barno sai ya Bayajidda diyarsa aure; Bayajidda ya zama danna kenan. Sai sakkin Barno ya'rika karban jama an Bayajidda suna sariya wata kasa don yaki. Inda jama'an sarkin Barno suka ci da yaki, dai ya zaunarda su.a cen. Da haka da haka sarkin Barno duk ya rabu Bayajidda da jama'arsa. Bayajidda ya zama daga shi sai yan mutane kadan sai matarsa. Da sakkin Barno ya ga cewanda Bayajidda, sai yana shiga kasbe shi, sai Bayajidda ya gudu da matan nan zuwa diyar sarkin Barno, a lokacin kuu matar tana da ciki tsofo. Ta kasa hinsa, sai ya barta shi ya nufo Daura a kan dokinsa. Matan ta haifi dan nan shi ya zama. Matar Bayajiddan diyar sarkin Barnon sunanta Magira. Dan da ta haifa shi me ya sarauci garin da aka haife shi. sunan garin (Garin Gabas).

Da Bayajidda ya isa Daura ya iske mace ke sarau kan Daura. Akwai macijiya a garin Daura cikin wata rijiya kusuri. Bayajidda ya isa Daura cikin dare, sai ya saka giram wata tsofuwa ya ce da tsofuwar yana son ruwan sha don ya ba dokinsa. Sunan tsofuwar Aiyana. Ta fada masa ba ta samun ruwa sai daga rijiyar da macijiyan ta ke sai ko ranar Jamma'a sai Jumma'a ake diban ruwan. Sai Bayajidda ya ce da Aiyana ta ba shi guga dai ta ba shi ya rataya takobinsa cikin daren ya tafi rijiyar, ya sura gugan cikin rijiya sai macijiya ta fito da kai ya kashe shi, sai ya sare kantar ga jikinta ya tulu da cikin rijiyar har waje sai ya dauki kan ya koya angara ya dibi ruwa ya koma masauki.

Da safe aka ba sarkiyar Daura shin da ya faru ga macijiyar cikin rijiyar, sai ta shiryo zuwa ta ga shin da ya faru. Ta zo ta ga tulin macijiya amma baba kanta. Ta ce wa ya yi wannan aiki? Sai mutane da yawa su ce ga wanda ya yi sai sarkiya ta ce ya kawo kan macijiyan ba ansama ba. Sai tsofuwa da Bayajidda ya sauka a gidanta cikin dare ta ce wani tako maidoki ya zo rifanta da dare ya nemi ruwa ya ba dokinsa; ta gada masa labarin yadda ake samun ruwa a garin sai ya ce ta ba shi guga ya tafi, ta ko ta shi ya tata ya ko samo ruwan watakila shi ne ya kashe wannan macijiyar. Sai aka kinashi aka tambaya shi, ya ce shi ne ya kashe ta. Sarkiya ta ce mana wanda duk ya kashe macijiyar nan ya ko kawo mata kanta za ta raba garin biyu ta ba shi rabi. Sai Bayajidda ya ce shi ba shi son raban garin sai dai ta yarda ya aureta. Sai sarkiyar ta yarda aka daura masu aure.

Sai sarkiyan ta zabi, wata ruyanga a kayanta kyakyawa ta ba Bayajidda ta rika yi mana tausa a shi bacci, sama ta barota kada ta yarda har ta sami elki da shi. Ta yi kwarai sai kuyangar mai yi ma Bayajidda tausa ta ce. Sai Sarkiya ta zazzagata kwarai har dai kuyangan ta ce ita za ta ba ta ne daga nan gaba. Sai ta ce da ita "Makarbi Gari" Ita ce nan kuma ita sarkiya "Bawo- ba au gari". Ita ce Maina Sarauniyar Zazzau diyar Bawo ce watau jikan yar Bayajidda kenan. Bawo ya haifi kuna yaya 6:

1. Ubandoma.....Gobir (Alkalawa)
2. Gunyama.....Zaria
3. Bagwada.....Kano
4. Magajin Rumfa.....Kano
5. Korau.....Katsina.
6. ?.....Daura.

Sarakunan Zazzau kun daga Habe wanda bi a iya samun shekarunsu na fara garauta da karewa ba su gaba 17 ne:

1. Gunguma
2. Matan.
3. Tunesa
4. Tamuda
5. Sulaimanu
6. Nasar
7. Dan Marake
8. Nuyogo
9. Kwasau
10. Nawaimaka
11. Makeken
12. Kayau
13. Bamekoro
14. Makidadi
15. Kirar.
16. Janjaku
17. Sukwaba.

Wadanda su ke Mulaulmi ne:	Shekaru	Yafumi
18. Rabawawa	25	–
19. Gadon Dauka	2	–
20. Bako	13	–
21. Tokare	5	–
22. Kwanasu	1	–
23. Bako na Tumaku	30	–
24. Ibrahim	27	–
25. Kacona	10	–
26. Kwau	2	–
27. Ali	6	–
28. Sai-alu	11	–
29. Mato	–	3
30. Gabi	3	–
31. Hamza (Wanda yã rubũ a kauye dai-dai da Jinsa)	1	yini 1
32. Abdu Kwaoli	9	–
33. Ibrahim	4	–
34. Aliyu	27	9
35. Muhammadu Gabo	–	–
36. Ibrahim Giru	11	–
37. Bako	3	–
38. Sukwano	1	–
39. Aliyu	7	–
40. Ibrahim	3	6
41. Muhammadu Bako	19	10
42. Sui Alu	9	9
43. Bako dan Mowa	6	5
44. Tukuku	2	–
45. Buraima Shafuka	1	4
46. Bako dan Sukwano	10	–
47. Muhammadu dan Gungima	11	2
48. Babaewa	7	1
49. Muhammadu Galibi	1	1
50. Yaralaji a Gidan Bako	8	–
51. Bawa	2	7
52. Yunan	5	5
53. Barko dan Barebari Hofi	50	–
54. Ali	6	–
55. Muhammadu Buramo (cikin Gwiyawan Alhaji, Abuja wai yake da littafin Tarihin)	8	8
56. Makama (Makama)	2	–

57. i Halima Musa 1804 (Shiiyan Fulani a zaban Shawai no)
58. ii. Yamura 1821 – 84
59. iii Abubakarim 1834 – 4
60. iv Hamadu 1846
61. v Mamman Sandi 1846 – 53
62. vi Sidi Abdu-kadir 1853
63. vii Aparakar 1853
64. viii Abdulla'i 1857 – 91
65. ix Alhabakar 1871 – 74
66. x Sambo 1879 – 85
67. xi Zaru 1885 – 97
68. xii Kwassu 1897 – 1902
69. xiii Aliyu dan Sidi 1903 – 20
70. xiv Dalhatu 1920 – 54
71. xv Ibrahim 1954 – 56
72. xvi Ja'afaru 1957 – 59
73. xvii Muhammadu Aminu 1959 –75
74. xviii Shehu Idris 1975

HADIHAN FADA NA CIKI; SARKIN ZAZZAU ALHAJI SHEHU IDRIS DA M. DAUKA RAN 22/7/76 BISA SAMUN IZININ SARKIN MAI FADA MINI'INA RU-BUTU MA KUMA MADAUCHIN CIKIN GIDAN SARKI ALHAJI SHEHU USUMANA

1. SHIYA
   Madauchin cikin gida ko
   (1) Rika kasan'wani hakimi da ya nuru ko aka'fitar da shi.
   (2) Masinja tsakanin Sarki da Central Office.

2. Shantal in Sarki Alhaji Isdan Ahmadu.
   (1) Yashewa taro da Sarkin Zazzau inda sai tafi duka cikin Nijeriya.
   (2) Kuma yana ma hakimin iso ga Sarki.
   (3) Yana kuma yin cikin masinja wa Sarkin Zazzau.

3. Shamakin Sarkin Zazzau Yuguda.
   (4) Nada Wanda aka ba sarauta.
   Sha'anin cikin gidan Sarkin duka ko Sarkin yana gari ko in ya yi tafiya da duka dawaki. Yana da mataimaka.

4. Sarkin Dogarai Baba:
   Dogarai suna hannunsa ko za a nemi wani abu da ya dangana da-gachi sai surinsa.

5. Sarkin Bawa:
   Shi kuwa yana kula da sawaki, sha'anin bawansu yana cikin kula ko sarki zai sayi wasu doki sha' anin sa koman da bayarwa.

6. Sarki Zagi Bawa (Alhaji)
   Sha'anin shiriya na Sarki dokin bawa da' kashewa zagi da ajiyar sayaye da dawakin zare duka sha' anin sa no.

7. Barman Sarki Alhaji Yoro.
   Kula da matsayin kowanen doki na duka hakina. Kowane hakimi ya nuna matsayinsa da yin jafi bi da bi shi ke shiryawa.

8. Sarkin Laima. Muhammadu (Alhaji)
   Rikon laiman Sarki ann tafa tana budo.

9. Sarkin Figin Abubakar.
   Yi ma Sarki fika cikin kulin tafo ko sarki yana zaune.

10. Magajin Aska.
    Kai yi ma Sarki aski ko gyara ko komai da komai na sha'anin aski cikin gidan.

11. Sarkin Gida Rusaini.
    Sha'anin bada abinci.

12. Jakadun Sarki,
    Idan Sarki yana cikin gida wani ya zo ko bako dai sai son ganin Sarki sai Jakadu su shiga cikin gida su sanar da shi.

13. Majidadin Sarkin Zazzau Alhaji Aliyu.
    Cikin masinjojin Sarki.

14. Mallam Adamu
    Mallamin cikin gidan sarki Zazzau duk sha'ani in ya tashi na gaba da cikin Mallam shi ke yi.

15. Sallama.
    Kai sarkin zuwa sarakuna.

By: Madauch Zazzau
Ibrahim Bugudu.
22/July, 1976.

Prince Sanco:

Asalin wasan shine, akwai lokacin da Sarkin Zazzau ya aikowa Sarkin Kano cewa zai zo ya yaki Kano, sai Sarkin Kano ya ce to ai shike nan.

To daga nan sai Sarkin Zazzau ya tago tare da mayakansa masu dimbin yawa suka dauko hanya zuwa Kano, suna ta tafiya har suka zo wani gari wanda a ke kira Faki. Ko da zuwansu wannan gari, sai suka duba ba su ga kunyoyin doya ba, sai suka cewa sarki yaya za ku kai mu garin da ba doya. Sai suka yi turun, suka koma suna cewa ba zamu dago nan ba.

Daga nan sai Sarkin Kano ya jo wurin ya cewa Sarkin Zazzau ka san na fi karfinka, sai Sarkir Zazzau ya ce i, saboda haka zan debi bayin da na ke so a cikin zagezagi. Sarkin Zazzau ya ce ai sai ka diba. Daga nan sai Sarkin Kano ya zuba manyan manyan bayi irin masu manyan cinya.

Wannan labari an fado shi ne a dandalin Hausa a Bayero College a nan Kano.

Daga nan sai Sarkin Ningi ne yanzu ya ce mu ba haka muka ji labarin asalin wasan Zagezagi da Kanawa ba. Ga yadda muka ji, Sarkin Kano ne ya aika wa Sarkin Zazzau cewa gashi nan tafo da yaki. Sarkin ya ce to ya zo ya shirya. Sarkin Kano ya daura yaki, amma ya yi dabara ya cewa baradensa cewa su shirya amma kar su daura kayan yaki, saboda sai suka tafi, su i da suka je Kubani, wani rafo a Ipfar Zariya, sa'annan suka yi shigan yaki cikin dare.

Gari na wayewa sai aka shaidawa Sarkin Zazzau cewa ga yaki nan a kofar gari, Sarkin Zazzau ya tura aka duba yaki aka fahimci cewa babban yaki ne wanda ba kamarsa, sai Sarkin Zazzau ya ce turawa ne suka bullo ne? To da ganin haka sai mashawarta suka cewa Sarki ya komata mu tafi Turunku. To daga nan sai Sarki da mutanensa suka tafi dutsen Turunku suka hau. Sarkin Kano kuma ya motsa da yaki zuwa Zaria ya shiga Zaria, ya taras babu kowa wato duka da jama'arsa duk suna Turunku. To daga nan, sai sarkin Kano ya ce sun ji tsoro, Sai su koma daga nan, mutane duk suka yarda a koma. To daga nan sai wannan Sarkin Kano ya ce ni ina da shawara da zan bayar, sai mutane suka ce shin kai wawa kai zaka bada shawara. Sai Sarki ya ce to ku kyale shi ya bayar mu ji. Sai ya ce a bi inda suka tafi domin sai su ce bamu zo bama. Sai Sarki ya ce a bi su, daga nan fa aka bi su har Turunku. Suka je suka taras da su da dare a kan dutse.

Spare Copy Hbabawa

TARIHIN AMINA SARAUNIYAR ZAZZAU "KALIABI A TSAKANIN RAWUNA".

Ita Amina kanuwar Cunguma ce Sarkin Zazzau na farko a Habe.

Al'adansu na Sarakuna na wannan zamani yayan sarki mata ba su kan yi aure ba don kada namiji ya san asirinsu. Ana nan sai ta auri wani mutum mai yawan-cin kwana. Da ya biya bukatansa gareta cikin daren sai ya fita waje kamar wanda zai yi fitsari, sai bai komo dakin ba, har garin Allah ya waye. Amina ta ce af a nemo mata wannan mutum, aka yi nema ba a same shi ba. Daga nan sai ta tara mutanenta ta fito tare da su suna yawon nemansa suka buga kudu da arewa da gabas duk ba su sam shi ba. Sai suka nufi wajen yamma har suka isa wani wuri wai shi Yauri a bakin kogin kwara. Ita kuwa Amina duk inda za ta kwana sai an yi mata wan barza (dan tudun kasa) a yi gini a kewaye shi ta kwana ciki, gobe sai ta tashi ta yi gaba. Duk dai suna tafe bisa neman wannan mutum ne. A can Yauri aka fada mata wannan mutum da ta ke nema si ya shiga cikin kogin kwaran ne ta ce da su sai su shiga cikin kogin kwaran. Sai suka ce mata sai dai ita ta fara shiga tukuna, daganan ita da dokin nata suka tsunduma cikin ruwan Kwaran: nan suka hallaka.

Ganuwan Amina kuwa da mutane ke fadi da ake gani a'daji. Kowane tudun kasa aka gani haka nan a daji sai a ce ga ganuwan Amina ko ita ta yi ko ba ita ta yi ba,

ZANA KUWA:

Ita ce matar Bono. Bono wani rikakken mafarauci ne wanda ya kafa bukansa a bakin Kurmin fadaman nan da yn fara di.a Babban Dodo cikin birnin Zaria ya nufi kofar Kona ya tafi ya fada kogin Ga,ma a wajen rika biyu. Nan gidan da ake kira gidan Alkalin Ja'e kuwa a zamanin da yana kan hanyar da ya fito daga Gabas ya nufi Gwanja inda ake fataucin goro. A nan gidan Alkalin Ja'e kamar yan wurin Saukan Ayarin Fatake ne suna sayen abinci, Au ce Zaria tana zaune nan tana saye da sarwa ga ayari masu wucewa.....

Madauchin Zazzau

Ibrahim Bagudu....

TARIHIN AMINA SARAUNIYAR ZAZZAU KALLADI A TSAKANIN BAWUNA

Amina da Zariya 'ya'yan Sarkin Zazzau Bakwa ne. Amina ita ce ya, Zariya kuwa ita ce kanuwa. Sunan kanuwa ako na ma birnin garin.

Amina jaruma ce na inna na haya (zaruma ce kwarai) Amina ta saba kai yake-yakenta kasashen Kano, Katsina har Borno. Al'adanta idan ta tafi kai hari wani wuri ba ta kwana a sararin Allah, sai a yi mata gini a kewaye wurin cikin mutanenta ta kan zabi wani a daura mata aure da shi a wannan daren ya santa ya maco garin Allah na wayewa sai ta na a kasho wanman mutum, ta tashi abinta. Haka nan ta saba yi. Ana nan kan haka sai ta sami wani mai tsawon kwana. Dayan sun yi kwanan aure, da asubahin fari suna kwance sai ya fita kamar mai yin fitsari sai aka neme shi kas da bisa, ba same shi ba. Sai Amina sarauniya da mutanenta suka shiga nemansa suka bugo arewa da gabas da kudu babu labarinsa suka mike yamma har Yauri a can Yauri suka samu labarinsa yu tafi can Amina ta fada cikin kogin Kwara sai Amina Sarauniya ta ce da mutanen nata sai su shiga kogin su nemo mata shi. Sai suka ce da ita sai ke ki fara shiga sa'an nan mu kuma mu bi ki. Amina Sarauniya ita da dokinta ta tsundum cikin kogin kwaran nan ta mutu.

Wani tafiyar rangadin da na yi zuwa Yauri na taba hai girma Sarkin Yauri Alhaji Moh Tukur da wannan tarihi na Amina Sarauniyar Zazzau. Sarkin yu fada wani akwai wani tarihi game da kogin kwara da Amina. Na ce ya bincika kamin in koma in Allah ya ba ni iko.

A wani tarihin an ce Amina Sarauniyar Zazzau ta rasu a wajen bakin Kogin Benue ne a wani wuri wai shi Attagara har akwai kabarinta a can wai Arnan wurin suna girmama shi har suna roko a wurin.

NB: Nasu karyata tarihin nan ne Amina su sani fa tun ba a yi ruwan harfun A.B.U. ba tarihin ya ke haka.

Mai karyata tarihi sai kurum ya ji shi ko ya karba ko kada ya karba.

Mahuchin Zazzau Ibrahim Dagachi
10/12/80.

SAMCO:

Kaśar Wannan kusa ce wadda take da qirma kwarai. Sai dai ta shagwagwarmaye fiɗi-ɗin ta kanu ta ragu. A yanzu dai wannan kusa ta yi kyaka ta wajen gabas da kasar Kano da Bauchi. A Kudu kuma ta yi kyaka da kasar Pilako. A Yamma ta yi kyaka ne da Beja da Sokkwato. Sai kuma ta yi kyaka da Katsina da Kano ta Arewa.

'An sami cewa al'ummar da take zaune a Ɗanmau sun fito ne daga Kasar Sham (Syria). Kafinsu farmau, ta zamu ne daga Sokoto sai ta koma Gegseg, sai kuma yau da gobe ta koma Ɗanmau. Amdhin wannan kalma guna no na wani TAKOBI da wannan al'umma take girmamawa kwarai da gaske. Dan ne an ce in za su yi rantsuwa da shi sukan yi ne wannan zamanin. Saboda muhimmancewar da suke yi cewa wani TAKOBI ne na wani kakanni na can farko-farko, wanda ya ba su da girmamawa. Kuma yin hakan wai sai su ce wata Tafiya, su'annan duk su'adda wasu suke ne mutu da yaki, in sun fito da wannan Takobi to abok. gabansu sai kuzunsu.

Par.esa Hurry ya ce asalin wannan kalma Sakkwak ko Segseg i ga kurabai ake cewa la, ya Fadi haka ne a waka

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takarda tana nai suna "Kankuna Kafin Hausa" da ya gabatar a taron hadidin Afirka, wanda aka yi a London cikin watan Janairu 1981. Ni na ina ganin haka ne, musamman da yake mun ji cewa sun fito ne daga wajajen Larabawan, kuma a larabci akwai wannan kalma wato Wakkak (وَكَّاك) wadda ma'anarta ita ce "TAFIYA SANNU-SANNU" irin ta masoffi. Akwai kuma Sikkatu (سِكَّة) wadda take nufin "HANYA" kuma akan ce "Tattakenka (تَتَكَّاك) wato ya dauki makaminsa". Saboda haka ga dukan alamu daga wannan kalma "Tattakaka" wannan TAKOPE ya zami suna nan. Ga ran wannan al'umma ba ta da wani shugaba, sai kowane gida da nasu shugaba. Amma daga baya saka aika dauka tak wanda yake kura da takobi nan a matsayin shugaba. A farkon kanni na kura ne, tak'in da suke zaune a Tawari; wannan shugaba ana ce masa ɗa YAU ZAKIAK. Bayan da kari daga wannan kalma Segwa, al'ummar nan ta sami suname wato ZAGEZAGI.

Zagezagi sun zauna a wurare da dama kamar Kawar (KAÀWÀR) wadda take kasar Nijer (NIGER). Daga nan sai suka tashi suka koma Rikoci ta Yankin Ikara. Daga nan suka dawo Dutsenchiri, suka sake tashi a nan ma suka

Gurundu. Sai kuma suka komo kusa da Rufana wako kariya ta yamsu. A yamsu dai idan an ce Jamsau ana nufin kamar da ke karkashin mulkin Sarkin Jamsau baki daya. Kariya kuma ita ce cikin ganuwa kawai, cikin birni inda Sarkin Jamsau yake zaune.

A karshen karni na goma lokacin da kanawa suka gayyaci Bako ya zo ya mulke su. Amma ya kara nisa daman Bagauda. Sai kuma abin bai kwaya ga Kano kadai ba; Bawo ya kuma daman dukkan sauran Jamsau; a matsayin Sarkin Jamsau.

ZAHARIR BAKI

Banguna shi ne Sarkin Jamsau na farko, kuma Sarki na farko a zamanin Hako. An yi sarautuwa Habe, wadanda suk nuni ' Jamsau har su ciki. A cikinsu guda goma sha biyu (12) na farko ba a san yawan shekarun da kowanne ya yi ba. Sai kuma na ' yi ba a sani su ba. Sai dai an sani, banin sunayen u bi da bi kamar haka:-

-1

1. Gunguma
2. Nabaso
3. Tumsa
4. Yamusa
5. Musa Wasa
6. Sulemanu
7. Uzaki
8. Nayoga
9. Kanel
10. Nawadi
11. Dacikai
12. Kwo
13. Bashikar
14. Najidada
15. Dirami
16. Jinjiku
17. Aukami

Sauran sarakunan kura guda arba'in da uku (43) su sami zuban- lokutan da kowannensu ya shugaci kasarsu ga su:

SUNA	TSAWON LOKACIN SARAUTA	LOKACI
18. Muhammadu Abu	25	1505 - 1530
19. Gada dan Nasukwara	2	1530 - 1532
20. Korau	3	1532 - 1535
21. Koni [illegible]	3	1535 - 1536
22. Dakwa Turunku	3	1536 - 1539
23. Ibrahimu	27	1539 - 1566
24. Karama	10	1566 - 1576
25. Kafo	2	1576 - 1578
26. Aliyu [illegible]	3	1578 - 1581

	SUNA	TSAWON LOKACIN SARAUTA	LOKACI
27.	Aliyu I	6	1581 – 1598
29.	Musa	Wuni daya	1598 – 1598
30.	Gadi	3	1598 – 1601
31.	Hamza	Kwana daya	1601 – 1601
32.	Abdaku	9	1601 – 1610
33.	Dureuna	3	1610 – 1613
34.	Aliyu II	27	1613 – 1640
35.	Makama Kabo	1	1640 – 1641
36.	Ibrahim Bazuka	13	1641 – 1654
37.	Ba' II	3	1654 – 1657
38.	Sukana	1	1657 – 1658
39.	Aliyu III	7	1658 – 1665
40.	Ibrahim	3	1665 – 1668
41.	Makama Ali I	18	1668 – 1696
42.	Sunene	10	1686 – 1696
43.	Bako dan [illegible]	5	1696 – 1701
44.	[illegible]	2	1701 – 1703
45.	Bar[illegible]ma Abbakuka	1	1703 – 1704
46.	Bak[illegible] da Suisana	11	1704 – 1715
47.	Muha[illegible]	[illegible]	1715 – 1720

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	SUNA	TSAWON LOKACIN SARAUTA	LOKACI
48.	Uban Bawa	7	1726 – 1733
49.	Makama Gani	1	1733 – 1734
50.	Abu Muhammadu Gani Dal shekara ba		1734 – 1734
51.	Dan Ashakuka	3	1734 – 1737
52.	Makama Abu II	20	1737 – 1757
53.	Bawo	2	1757 – 1764
54.	Yunusa	5	1759 – 1764
55.	Yakubu	3	1764 – 1767
56.	Aliyu IV	6	1767 – 1773
57.	Cikkoku	6	1773 – 1779
58.	Muhammadu Dal gamo	3	1779 – 1782
59.	Ishaku Jakau	20	1782 – 1802
60.	Makaru (Makau)	2	1802 – 1804.

Wadannan su ne sarakunan Kasar Kau na Kafe guda sittin da-daya. Sun yi wajen shekara dari takwas da biyar (805) suna mulkin Kasar Kau. A cikinsu akwai wadanda bai kamata a wuce haka nan ba, ba kuma da an dan kabo su ba su ne kuwa; Gunguma, Muhammadu Abu, Bakwa da Muhammadu Makau.

Shi Gungusa shi ne Sarkin Zazzau na farko dan Bawo dikan Bayajida Abu Yazid dan Abdullahi, mutumin Bagdad wanda ya so ne daga Daura. Sai Muhammadu Abu wanda shi ne Sarki na goma sha takwas. Sa'annan shi ne Sarkin Zazzau musulmi na farko, wannan shi ne abin da littattafan tarihi suka nuna. Amma kuma idan aka dubi jerin sunayen sarakunan sa a iya ganin wadansu sunaye wadanda ga alama ana iya sakon ko musulmai ne. Musamman da yake sunaye ne na musulmi. Da yake a wannan lokaci wadanda ba musulmi ba ne, ba a kiran su da su. Kamar sunaye irin; Yamusa, Musa Yaro, da Sulemanu ko ma dai yaya ne Allah shi ne ya san yadda abin yake. Sai kuma Sarkin Zazzau Bakwa wanda shi ne mahaifin Shahararriyar sarauniyar nan ta Zazzau wato Amina da kuma kanwarta Zariya. Bakwa shi ne sarki na ashirin da biyu.

Amina ta yaki dukkan kasashen Hausa kuma ta ci ye su kafi. Har ta hada da Kwararrafa da Nupe da sauransu. Kowane gari yana ba ta gaisuwa. Duk babban gari da ta ci bakin yi akuma ta kuma da ita, wato Sonuwar Amina. Watakila a yi nufin jerin sunayen sarakunan

nan babu suman Amina. To ita dai Amina ba ta sauna a fada tana saraute kamar sauran sarakuna ba. A tsawon zamaninta na shekara talatin da biyu (32) da ta yi su ne tana yake-yake. Da ta dawo kuriya ta dan huta sai ta sake fita. Sboda jaruntakarta ta fadada daulartu yadda a wancan lokaci babu daular da ta kama kafarta a girma a nan kusa-kusa. A lokacinta wasirinka su ne suke sauna a fada suna gulanar da sarauta. Saboda haka su ne sunayensu suka fito a jerin sunayen sarakunan, su ne Kuwar Kafo, Bako, Aliyu I, Ismaila, Musa, Gadi, da kuma Abdaku. Sarauniya Amina Allah Ya karbi ranta ne a wajen yake-yakenta, a Attagara kusa da Idah ta yenzu cikin Ilorin Kogi; Kabarinta yana can har wasu sun rika zuwa suna bautawa Labarin. Ana yi wa Sarauniya Amina kirari da cewa "Amina 'Yar Bakwa ta san rana" ko "'Yar nakaban kallabi kaskandin rawuna" ko kuma "Amina kura gurungulya ci da gashi".

Zariya kuma ita ce 'yar autar Bakwa Wadda da sunanta no ake kiran sabbin birnin kasar Zazzau wato Zariya. Wallin farinwar haka shi ne; Ita Zariya ce ta gina wannan gari a lokacin da Bakwa Yake Sarki, ta kuma gina masa

gida, shi ne kuma gidan Sarautar Gabas (Fada) na yanzu. Shi ya sa har zuwa yau akan kira gidan da gidan Bakwa. Bayan ta gina garin ne suka koma daga Turunku. Domin can Turunku Boko ne babu isasshen ruwa, suka koma inda yake akwai isasshen ruwa. Dan kuma ga kogin Galma, ga rafin Kubanni ko Koramun Kairabo da Kanaca da Tukurwa. Ga makabiyan Gadama, wato Fadamar Yumbu wadda ta kasu daga Gabban Bodo ta yi kudu ta fida wajen gari ta can kuma da Kofar Kona ta hadu da Fadamar Dumai ta Gada Galma. Ita ma Gariya ta bi bayan yanka inda ta koma yake-yake a wuraren da suka koma yin bawaye, suna war-wa daga daular Gabas don jin ranuwar Amina. Ita ma Gariya ba ta rasu a gida ba, Allah ya yi mata rasuwa a Yauri, Kuma a can aka rufe ta. An ce lokacin gina ganuwar garin Gariya wani katon mutum shi ya shata garin. Ya fara tun daga wani wuri cun hanyar birnin Gwari, kusa da Gala dab da inda Moto take bi ta Gabas jirgi na bi ta kasa. Daga nan ya wuce ta bayan dukkan kufenta, ya fado Koramar Dai rabo. Ya wuce ta bayan Tukur-Tukur dab da gonar ganye ya bi ta Darawa ya bullo ta kusa da unguwar Idi ya hadu da Kofar

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Doka. Ya ci gaba ta Kofar Dal; Kofar Kona ta Kofar Gayan zuwa Kofar Kuyambana. Ya ki ta dwagwaje ya koma inda ya somo. Duk wadannan alki da ya yi na shata wannan gari ya yi shi ne da Garma irin ta huda. Kuma an ce ya yi ya gama cikin hantsin ban ruwa, wato a tsakanin karfe tara na safe suwa karfe goma sha daya daidai, cikin awoyi biyu ke nan. Unguwar da Zariya ta sauna a cikin birnin, har yanzu ana kiran ta da Unguwar Zariya.

Sai kuma sarkin Kazzau na karshe wato na sittin a zamanin Habe wato Muhammadu Makau. She ne ake kora a sakámakon jihadin jaddada musulinci. Go yadda al'amarin ya kasance, duk da cewa Sarkin Kazzau Makau musulmi ne kuma da ne ga Sarkin Kazzau Ishaku Jatau, mutum mai kula da Addinin Musuluncl, wanda ya gina masallacin Juma'a na farko a garin Zariya. She Muhammadu Makau mataimakinsa da wasu daga cikin fadawansa irin su, Wagu, Shenagu da sauransu suka shirya masa makirci. Saboda suna gudun kada ya ba Filani kai, don suna ganin alamun haka sai suka shiga suga mutanen gari kar su yarda sarki

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ya ba da su ga Filani. Suka ba sarki hakuri suka ce
suka zama musu. Zaman da ya ba magajin da Fatawan nan
damar mulkin Filani. Filani sallubawa da ke kuliya
su kuma suka ce da ya cuyi haka. Daga nan magajin Gulun
ya san abin da ya gaya wa Sarki, har sarki ya ba shi
izinin a murkushe tawayensu. Gulun da bayin sarki
da dauran masu hushi da hushin wani, suka ko fiskanci
Sallubawa; su kuma suka riki gudu suna shiga masallacin
juma'a suna buya in an biyo su. Magajin ya sa aka rushe
masallacin, zaman masallacin da datan mahaifin sarki
ya gina shi din nan. Ana fatattaki sallubawa suka koma
garin RICIFA. Daga nan Halam Musa wanda yake yin wa'azin
a masallacin Juma'a da wasu garuruwa na kasar kuliya ya
tara 'yan uwansa Filani suka tafi Gobir wurin Shehu.
Malam Musa ya karbo tuka, suka zo suka kori Muhammadu
Makau. Makau da jama'ar da suka bi shi, a kwarshe suka
je suka kafa garin ABUJA. Abuja din kamen Makau ne,
Ubansu daya, sarkin Ishaku Jatau ya haife su, amma ba
Uwansu daya ba. Wani abin shi'awa shi ne sarakunansu N
ana kiran su da Zazzau ne. Misali, sarkin Zazzau na
Abuja, sarkin dawakin Zazzau na Abuja, da dan sauransu.
A gaskiya Zazzau din ma yana can.

Q

SARAUTAN USMANIYYA

Malam Musa shi ne sarkin Zazzau na farko a daular Usmaniyya. A wannan lokaci ne musulmi ya yi karfi ya kankama sosai, kafin wannan lokaci malamai ba su da wata kima. Musa sai ga shi lokaci ya yi duk irin furar dj za a dama da su za a dauki ba i kuma sha dukan kasar Zazzau ko da suki ko da dai. An yi sarakunan filani a Zazzau, kafin zuwan Turawa har goma sha biyu. Sun kwasho shekaru casa'in da tara (99) suna mulki, sa'annan a wannan zamani ne sarautar Zazzau ta soma yawo, daga wata zuriya zuwa wata; daga wannan gida zuwa wancan. Akwai gidajen sarauta gida biyu a Zazzau. 1 Gidan sarautar Mallawa wanda Malam Musa Mallo ya kafa. 2, Gidan sarautar Sure-bari wanda Malam Yamusa mutumin Kakagum ya kafa. 3, Gidan sarautar Katsinawa wanda Malam Abdulkarim ya kafa. 4, Gidan sarautar Sullubawa wanda Malam Abdulsalam ya kafa.

1.	Malam Musa	Mallawa	17	1804 - 1821
2.	Malam Yamusa	Sure-bari	13	1821 - 1834
3.	Malam Abdulkarim	Katsinawa	12	1834 - 1846
4.	Hamada	Sure-bari	Kwana 52	1846 - 1946

5.	Muhammadu Sani	Barebari	7	1846 - 1853
6.	Sidi Abdulkadir	Fullawa	... ubakara ba	1853
7.	Abdulsalam	Sullubawa	4	1853 - 1857
8.	Abdullahi	Barebari	14/5	1857 - 1871, 1874 - 1876
9.	Abubakar	Maliawa	4	1871 - 1874
10.	Jambo	Kabirawa	9	1874 - 1883
11.	Yero	Barebari	3	1883 - 1897
12.	Kwasau	Barebari	6	1897 - 1902.

DUKKN KASARTYYA

A wannan lokaci da Turawa suka yi ta wasoson kasashe, don su mallake su, su tabbe arzikin kasarsu su kai nasu kasashen. Kasashen Turawa suka karkasa kasashen Afirka a tsakaninsu. Wannan ya sa wannan nahiya ta shiga nabon Ingila har ta kafa kamfanin ciniki a Ikko, ta kuma sa hannunta sosai game da shi'anin kasashenmu. Har ya kai ga Ingila ta turo Kyaftin Lugga wato Frederick John Dealtry Lugard a matsayin babban kwamishinan mal kula da wannan yanki. Ya ko farma kasar nan da yaki ya ko ci nye ta kafi A sakamakon haka Turawa suka kuma darkin Sarkin Sarkin Kwasau, bayan da farko har sun roma jituwa da shi. Da suka ci ro shi suka tafi

da shi Wushishi, suka bar gari a hannun Galadima Salmanu wanda yake babu ne. Ya yi kusan wata bakwai (7) yana mulki da sunan, daga Satumba 1902 zuwa Afrilu 1903. A watan Afrilu 1903 aka nada Sarkin Zazzau na Farko a zamaninsu. Suna a ... wannan lokaci ne, bayan kuma Zazzau; sai Turawan suka raga fadin kasar Zazzau, domin su sami saukin mallakarta sosai. Suka ba wasu sarakuna karkashin sarautar Zazzau din gashin kansu, kamar garuruwan, Keffi, Kwoto (Nasarawa), Jama'a, Doma, Wushishi da makamantansu. Kafin zuwan Turawa kasar Zazzau tana da fadin murabba'in mil dubu ashirin (20,000 sq miles), amma suka mai da ita mai fadin murabba'in mil dubu goma sha uku da dari uku da ashirin (13,320 sq. miles).

Turawa sun kwashe shekara sittin (60) suna mulkin kasar nan. Sa'annan suka ba da 'yanci ga 'yan kasa. Tun daga zuwan Turawa da samun 'yancin zuwa yau 29 ga Nuwamba 1992, an yi sarakuna shida a Zazzau. Sai dai kar a manta duk suna sahun sarakunan daular Usmaniya.

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13.	Malam Aliyu Dan Sidi	Bellawa	18	1903 – 1920
14.	Dalhatu Ba	Bare-bari	4	1920 – 1924
15.	Ibrahim dan Kwasau	Bare-bari	12	1924 – 1936
16.	Malam Dalhatu dan Ladan		22	1937 – 1959
17.	Muhammadu Aminu	Kabirnawa	16	1959 – 1975
18.	Alh. Dr. Shehu Idris	Kabirnawa		1975 –

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MALLAWA

Malle wata kabila ce ta Filani a kasar Mali wadanda zamansu a wannan garin da ake kira Mali a wannan kasa shi ne dalilin da ya sa suka sami wannan suna Mallawa ko Malle ko Malinke; wanda ake kiran su da shi; wato ake dangantawa su da wannan gari. Amma an ce tun asali su kwakwo ne na SALIHU Al-FARISIY mutumin Farisa, babban sahabin nan na Annabi (S.A.W). A cikin tafiye-tafiyensu ne har Allah ya kawo su nan. Daga baya suka rikide filani, suka koma kabila daga cikin kabilun Filani. Da karin bayani; Malinke ko Mallawa, su ne mazauna NIANI na farko. Sun kafa wannan gari ne a karshen karni na tara. Kafin su zo nan sun zauna a Dubarak da kuma Ghanguba. A cikin sarakunansu akwai Al-BAKARI wanda ya rasu a shekara ta 1094, da kuma AL-IDRIS wanda ya rasu a shekara ta 1166. Sai kuma a shekara ta 1234 Sundiyata dan sarkin Kangaba Keita ya kafa daular Mali. Yayin ne Sundiyata ya mamaye sauran garuruwa ya mayar da su karkashinsa. Sai ya taso daga Jerliba ya koma NIANI ya mayar da ita babban birnin daularsa. Kuma ya zauna wa garin suna daga Niani

suwa Mali, wato "maraupin' sarki" da barshensu. Sun hade da filani ne ta murabayya da filani da kuma gona wuri daya da su da kuma konawar Sundiyata garinsu da mayar da shi hedkwatarsu. An ce Filani wato mutanen da suka fara magana da harshen filiandi su hudu ne, kuma 'yan uwan juna ne. Dukan kabilun filani daga gare su suke. Su ne kuwa (1) Peita (2) Woya (3) Roroba (4) Dogi. Peita shi ne ya haifi Sundiyata wanda ya zo ya mallake filani ya sa wata suna Mali. Kalmar da daga gare ta mallawa suka sami wannan suna kamar dai yadda suka sabata a bayn.

Mallawa sun zama suwa lariya ne tun shekara ta 1893 a zamanin sarkin sarauniya Aalna. Sa'ilin da sarkin Borno Hai Idris Aloma ya so ya auri sarauniyar. Her ya tura jama'arsa don su isar da sakonsa na bukatar auren sarauniya. To a cikin jama'ar non basa akwai mallawa. A karshe dai sarauniya ba ta yarda ta auri sarkin na Borno ba. Amma ta qirqiro jama'arsa ta nika masa da magana mai dadi da basasa suciya. Sa'annan ta nuna wa 'yan uwan sa son kana bukatar ta sauna da duk wanda yake so ya zauna da ita a nan lariya. Domin ta qwada

wa sarkin Borno da jama'arsa ba kiyayya ko rashin so ya sa ta ki auro shi ba. An sami wasu mallawa da baro-baro da suka so su zauna, daga nan ta yi musu izini su zauna duk inda suka bukata. An ce mallawa sun zauna ne a Kofar Kol wato wajen Kofar Goladima. Su baro-baro kuma sun ce da yawa wani sun zauna a nan Kariya, wadansu suka tafi suka sami wuraren zama a makiyoyi daban-daban na kasar Hausa.

Zuwan Dalam Fuka wanda yake malami ne, kuma yana cikin jinin sarautar garin Kali wanda lokacin da rikicin neman sarauta tsakanin 'ya'yan sarki ya taso, suka shiga kashe juna; ya sa ya sulale ya gudu har Allah ya kawo shi Kariya. A inda ya sauka a nan Unguwar Dan Agwam, a wurin wani Bafillatani makiyayi wanda yana cikin auriyar mallawan da suka so tun zama-nin sarauniya Amina.

Dalam Fuka ya ci gaba da karatu a nan wurin malaman da ke nan Kasar Hausa don kara ilimin addini tare da kyautata shi. An ce ya yi karatu a wurin limamin Juma'a na wannan lokaci, wanda daga qasan limam Kona na yanzu yake. Ya kuma yi karatu a wurin wani malami mai suna

Salam Kilba. Salan Musa ya koda naman Allah da Mu'azu da kowanne. Salon yo ne ya bayo Sad Kuma Wadu ne su, su ma su yi i mafi a wurinsu. Sa'annan a duk zamar Allah:a yana fita zuzzuba yana wa'azi, kuma zaune shi ya'i. Sai wata yana nan sai ya kawo Musa Salkiyo da Alhadin Sheihu Usman dan Fodiyo.

Sheihu Usman dan Fodiyo ya ba sarkin Musa Yoruba Gwon ya so ya jagoranci jihadi da kuma jahilcin musulmi a wannan yankin. Kuma ya bada shi da Salam Kuma wanda shi malamin Sokoto ne, kuma wahidi ma ne da yake nauno a saiyo. Salon Nasara shi ne daf babban Sokoto shawara Salan Musa. Wayan jagabi da addu'a da Sheihu ya yi wato ka ta nan Sokoto ya ji. Sheihu ya ba su shawarwari na yanka na su yi, da nana, da Salcakin da ya kamata su saiya garin saiyo. Daga nan Salan Musa ya fadi da zumuncin da Sake kunshe da nayoka dari uku da bakwai da saba (307) a cikinsu akwai mahaya dawaki rabin'in da biyu (72). Su ka kafin su iso Sariya, sun fafata da Sake a Sarkin da Kurmayi da Yoru a Assuwachin Kwara. Kuma a wurin ya kasu kashi, a nan ne kar sun sami Sarin wkarni mahaya dawaki, kuma suka nufi Ilorin. Daga nan suka ci gaba suka bullo wa Sariya

ta gabas inda suka isa kuso da gari da dare; suka yi sansani a Gyallesu. Inda a cikin wannan daren na asabar gona ga waken suliijjal, shekara ta 1804 A.D. daidai da 1224 A.H., sai suka ga wuta suka je jikin kofar sai suka yi addu'a suka koltofa a dawakinsu. Sa'annan suka jejjefi garuruwa da dawakinsu nan, kuma suka koma sansani. Sai kuma sai kwasan yaki suka inda a kafa dai suka kwana. Washegari kafuri, sun yi nemaki kuma wannan al'umari ya firgita su. Suka ko ya wanzarin asubar da safiki shiru da ya fara, sai kuma kuka ba sai dai ziba bayan gari da ya ji yin sallar Asubi. Sabanin fitini suka fara cakin gari, yaki fakau da mayakansa suna bayan gari, kamar zabo ne ba nakami. A can idin kabarin ya kare safiki sosai fitini sun mamaye gari. Sun kafa sai sarki sosai fakau ya subi ya gudu. Waga baya fitini sun bi su har wajen Garki, amma ba su same su ba. Waja wannan idonsi ruhun shiu ya amshi sarautar Gazzali. A matsayin Musulmin Shehu dan Fodiyo kuma sarkin Gwandu na farko a daular fitini.

Shi sai marhabi sarkin Gwandu Malam Aliyu dan Sidi ajika ne ga Malam Musa. Malam Musa ko shi ya haifi Sidi Abdulkadir, Sidi Abdulkadir ya haifi sai marigaba Malam

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Aliyu dan Sidi. Su ce a lokacin wannan Lafiya ne sosai kariya wani abin karshi ga mallakan kasuwa ya fasu. Lokacin da etwon kai wai safi ya zami Salam kuma, Salau Yawuce ya kasa zama, Allah ya sa ya yi zaki. Amma kafin su ai yaki da Lafiya sai civon ya dawo fiye da da. Don haka sai Salau kuma ya ce a bsaga wasa sosai da 'yanshanuwa kuma da yashinsu su dama. Dorin a can kasuwar ba kai Salau sake yi, sai a zami zaki, aka ko jaraba sai Allah ya kawo saukl. An ce kuma a nan kariya su kin wannan civo ya sake kama shi, ake yi sosai kasuwa kiyo a kowayin haqu. Wannan shi ne asalin sanin sun biye-biyu da mallakan kariya sake da su. Wasu daga kuya ya kuma sanan yado; kuma wannan sune ya za da su ga sunkuna da su, ko su ga mallo zuriyar Salau kuma. Amma can zuwansa kariya da farko kai da sosai kuma.

Su dai sallalan mallakan kariya:-

1. Sulmanu Abujan Al-farisiy
2. Muhammad
3. Tanim
4. Ibrahim
5. Abdurrahim
6. Kasim

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7. Ja'afar
8. Khalid
9. Idris
10. Ha'amis
11. Abdullahi
12. Usman
13. Isa - ndi ne wanda ya kare kasar Sakkwato ya no Afirka da Ingilaura
14. Muhammad
15. Abubakar (Alkaleri) : wanda Hausa, ya zama a Alokawa *cq* 1094
16. Ismail Ahmad

Idris (Alkali) : wanda Hausa ya zama a Alokawa ta 1865.

17. Aliyu
18. Sarkin Abu
19. Muhammad
20. Abbas
21. Umar
22. Ja'afaru
23. Su'aibu
24. Abubakar

25. Jäbril

26. Sulaman

27. Musa – Sarkin Gwaram

28. Sidi Abdulkadir – Sarkin Gwaram

29. Aliyu dan Sidi – Sarkin Gwaram.

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Jikadin Julaies 22 Zan 1804.

Jikadin Julaies 22 Zan na 1804 ya
cikin bangaren Jikadin Shehu
Usman Ibn fodio wanda ya kaddamar
a Gudun Shekaran 1804. a Sakkwato
kan hanya ne ake tuno Mallam Musa
Sarkin Zazzau da ya ja Zazzau Zuwa
ya Kaddamar da Jahadi kafin ummaru
Shehu Usman Ibn fodio ya
bayan Zuwan Shi makka yaci Zarafi ya
koyi Makam Sarkin kafe na ummaru
Lokacin Bayan Kaddamar da Jahadi
Zamu ta Zuwa a Kasashi mulkin
Sakkwato Kuma dukkan Abubuwan
da ya ya a Rubuta Sai an Samu Rikici
daga Sakkwato kuma Sune Suke
nada da Sarki Idan Sarki Ta yadi ko an
fadi Shi a Wurinsa Lokaci ya

Mulkin musulmi Kuma Kafin mulkin
malam musa da Malamai Suke Rike

An Samu Rikici Wadanda Suke rike
Mayan Mukamai a Lokacin mulkin
Malam Musa, Wasu daga cikin Sy
Sun ja tare da Shi ne wasu Kuma
ya Same Su ne A yaki bayan da
aka Kori Makau ummaru Su Basu
ba Makau ba Suka yi Zaman Su
Kuma Malam musa Ya Bari a Kan
mukamin Su.

Malamai Tare Suke Kamar

(1)

1. Kabukas Jaʒʒau malam Usman -/50Ko (Sabulu) Hare Kano ya ʒo tare da malam musa.
2. Galadiman Jaʒʒau Sokoje ba filiyanin dafa ne Kwar Hedimon malam musa.
3. Wambai Jakkau fache - Hare, Kabban Hedimi malam musa.
4. Dallatun Jaʒʒau Hamza: Hare Kano Kums Kama Kadiya Usman fache.
5. Limamin Juma'a maman Gabdo - Tulun dafa kan dodo.

Wadanan Sune kadai dafa duk Jamaar da malan musa ya ʒo da Sai kuma ya nada Su Sarauta wan da ʒauna Jiya a waman lokaci haka kuma akwai gidajen Sarauta da suka kau-tashi kuma Sune, ake Sama da Kuma aka barsu da kan mukamain Su kamar haka.

1. Limamin Kona Muhammadu Bare Lema Kona da malan Musa - Galadiman Kuma Na barshi a kan Mukamin Sha, Saba da Hudu Shi.
2. Bardeen Jaʒʒau Sokoto - Hare Kuma an barshi a kan Mukamin Sha Biyar Shi dayan Lokacin Mai Suna kan Jakadan malan Musa.
3. Magajin Jakkau Abdulsalam - Galadiman Jagoraka, an barshi a kan Mukamin Sha Kuma da Shi Kan Jaki.
4. Makama Sharubutu. - Hakan Jaʒʒau Kuma

Ruwan gai Suwa Ya Kasa Nasha
bayu. A kara gai Suwa Fiyaye da Kwan
kan Kaya. dak ans Tin Sune Sa
alayi ŋ Shekara. a kakaicin Azumi
kan Duwa Sallalin ans bayi da mutu
dasu a Shekara kuti Sallali labi
da Karama.
akan Hafi tune da Sallu dan Tsaya
Zuwa Sakkwato dan kai Fiyaye ga
Sallu musulmi Suna akan Hifi
da Kaya Kamar Zumo, Shan da ragi
da Hasara da Hifi a Kaina Sallu
musulmi gai Suwa Shekara biya Ka
Alada ŋ ana Lokaci.

Cikin Mulki Malan Musulunci dukkan
Jumaiar da Ke tare da Shi a kasar
Larabci fulani ne Kawai da Hausa
Mafi aka Sani Wadanan Mutane Su
fulanin Dan Dorori, Katsinawa Yan Doto,
fulani Yan Doto Ceusau, fulanin Wunti
fulani Yeskawa, fulani Toli, fulani
Gadidi, fulani Kebbi, fulani Shanono
Kuma dukkan Su fulanin Ubaduni ka
Kano Hausa Kuma Hausa tofa da Habe
Zauru, Bayan Wadanan gidaje gud
uku da Suka Muki Kasar Wato
Nadama, Berber, Katsinawa
Mafi Ginnan Kabilan fulani Wadan da
Suke Zauna Zauruka tun Kafin Jahad
Sune Zuban Kasa Wadan da Hausawa
Zuriyan Su Suna nan Zaune a
Garin Za w Kuma Sune Ke yake

Hadimia malam Mus... Shing an Mak
Canji Sandag Lus Makang dag Mus
5. Iyan Kurang dan Hakuran Hala. Kamuy
Shing Jang akia Hadimia na malam
Mus de ya gaeg uran Makan
Kadan nen Sune Kadan dagreek
Jamaman malam Mus Gaakii Zaree
Kung Ku-Sun Kowa an vabe Mak Jan
Mulki na Hulg ds Jameia Hus Sun
Hasance Sune Hadima Kung Idon Shi
a Wadaman uran ds Ada basii
Kanu Mulkii a Laman Lagad
a Waman Lagan Jangi ta Ka Su Hui
Hung a ag Ampui ds Jaba Yang Kug
dag Arcave Sanag Shikay Hadima
Sangyang Hagan Yin Jan Kopke Lun
ds Suke ds Shing Akiang Yan K
Sanan Kung angunang ag Tsakiyan
Jan Sabo ds Hak Kuanesuk
Bash Yan Kan Mulki Sai an Shiga
Mashi Zuo Jaman Kop Lan Kus
Shisi Kanshen Yan Ka Yuan Sh
ds Yan Kan Hadiki Wani Kaim
Kanu Tinde na Jade a Bang
Cenc Shuk Abon ds Jag Yi g
Aman Kagaci S Ka Yaden
Sakkwab Kaka Kung a Mui
Jan Shuc na Masanan Wandg
Jake Kanu Sakkwab a Lagan

Mukami kimanci /Kong.

Sabbin Sarauta na Mulki
fulani a Jaffara:

Kowakka mulki fulani a lokaci
nalam mutu Sarki Jaffara an
Sami Sarauta wanda da ɗansa
a ciki mulki kafin kuma ba'a
gane da ba, wadanan Sarauta
suna kamar Wali, Sai, Mai, walli
haka kuma akwai Salanke amma
ba aiki shi bashi da tasiri lokaci
mulki Habe Sai ola fulani suka
je suka gyara suka nai alashi
mulumi aiki.

1. aikin Wali ya Shafi Kula da har
kokin mulki da Addini da yin hukun
nci a kan Wadanan Abubuwa.
2. haka kuma aikin Sai shine
ya kuma da kada Zalika da kuma
rabawa kiss Jihadi shima da tanach
da.
3. aikin mulki fulani Salanke shine
mai kula da harkokin Kotunan Sharia
da Alkalai a waɗanan lokacin akwa
da ya shafi nada Alkali ko cire
shi ko kara matsayi ya ma ko canja
wanda shine aikin Salanke yaka
kuma ya kamyi Sharia jaha ba ta
-li ba.

3rd-10-1948 / 17/12/1948.

Jahadin Shehu Usmanu Dan fodiyo
a Kasar Zazzau 1904

Jahadin Shehu Usmanu Dan fodiyo
Wanda Malamu Musa Sarkin Zazzau
ya kaddamar a kasar Zazzau Shine
alkeyi na 7 lakaba da Jihadin
mulkin Fulani na Zazzau a da
da yanzu.

Wannan Jihadi ya faru ne a cikin
Shekara ta dubu daya da dari
takwas da hudu 1804. bayan kafuwar
Jihadi a Sakkwato, bisa hakkin
Malam Musa Shine Wanda Shehu
Usmanu ya baiwa tuta musulunci
Juse kasar Zazzau. Kuma Shine
Sarki na farko na mulkin Fulani
na Zazzau.

1. Karin 1804 wato Shi Jihadi.

Bayan da Malam Musa ya
kaddamar da Jihadi Sai ya tura
Wadansu Mutane Wasu Kasashe
Kamar Katsina, Bauchi, Kano,
Gwandu, Adamawa, Nupe har
Zuwa Zazzau.
A Kasar Zazzau an turo Shi
Malam Musa a matsayin
mukaddashin Shehu Usman
dan, Jadelada Adelini da kuma
wata Malam daudan fulani

: Kafin Iswowar Malam musa
Jazzau ga yaki a wasu
Wurare Kamar Kudan Hunkuyi
da Zabi Inda yaci Kudan
nan garuruwa Sannan ya Kara
komawa gida. Zaryo amma ya
Sami goyon baya a wasu garuruwa
Kamar Ikoro, durum inda har
ma yayi musu Kyautan tumbuki
Kuma ya fara nada masu hakimai
a gefen Kan Kafin mulkin fulani
Suka Kuma Amince Suka yarda
da haka.

2 Malam musa ya Iso Zaryo.

Alkalin da malam Musa ya
Iso Zaryo ya tarad da Kofar
gari a rufe. Ko da yake dama
Makama makau Sarkin Zazzau
na Habe ya Samu Labarin cewa
malam musa na tafe Kuma bai
na yaci wasu ganuwuwa da yaki
a wannan Lokaci ba Shi kuma
Shi yaro Sarki makau ya Canza
Kofar da yake fita yaki ya
Koma ta wata Kofa. Ita Kuma
Wannan Kofa da yake fita ita
ce Kofar Kasa Sai ya Canza
ya Koma ta Kofar Kyambaro.
a nasu tsammani malam mu-

Tanan Zaɓe Shiyo Gaɓin Zaɓen
sai ka ayo kalce ba ya Shiga
ta Kofar bai inda ya ci Zunya
da yaki Kenan.
daga nan Mukan ya Cemu Labari
Sai yabar Kasan Zuwa Zuba
Kasar Abuja.

3. Kafa mulkin Filani da Kafa Yaruba.

Alokacin da malam musa ya
Zaɓan ya taho da Wadansu
mutane Wadanda a cikin Su
Yaya ne Sarauta Kyaɓar Galadi
Dokaɓe Wanda ya Zo da Shi da Kabor
Kano kafa Kuma allura kuma
Gabda Wanda Shima ya Zo da Shi
ne Sai Kaduna Sabuli, Salomke
Sadi da Barde Zanau.
duukan Wadannan mutane malam
musa ya Zo da Su Kuma ya Ci
gaba Su Wadannan Sarautu,
Kuma malam musa Shine Kadai
cikin Wadanda a Ka ba bata
ya/ke cin gashin Kan Shi baka
da ya Sabar da Sakkwato
akan Kara Kasa Ko yaki ba.
domin duk Wanda Shehu ya bawa
Tuta ma Sulunci Sai ya Sanar

Zai kara fadin Kasar Shi
Samma Sabo da Sanin Cancanta
da Kuma irin dawakan Shi yake
aka yanje Mashi Komi ba kare da
ta Saner ba;
1. Kafa Garuruwa.
a lokacin Malam Musa Sarkin
Zazzau ake kafa wani Garuruwa
Mussu Suka Zama Masarautu a
Hausa Shin Mutum Fulani Kamar
Katsina, Kano, Kagarko. Nadanda Sunka
a da gari ne Kawai ba Kaffafe ba
Amma Malam Musa ta raida Su
Garuruwa da Hakimai Kar Ka Shi
Yanzu Zazzau a Annan Lokaci
ban Zuwa Yau!
An Samu Karin Girman Sarautu
a Zamanin Bayan Yaduwar Malam
Musa Sarkin Zazzau Wato Yadda
akanya Na Sarkin Musulmi Muhammadu
Bello Bayan "Cewa Malam Musa
Ya ban Wasici Cewa kada Abaiwa
Yaro Sarautar Zazzau bayan
mutuwar Shi Wanna bayan Ko
da Yaske ne Koba haka ban Allah
A'alaha Amma bashi yiwuwa ace
Mutumin da ke da da Wanda akella
Ya Samu Shelarar Kuson Arbain da
daya 41 ace mashi Wanzan da
Yaro ne. Domin duk abin da

tare da Shi m dai ban ba yana
da wani hali bane wanda, yake,
alin Kine gy Shugabanci, wanda
kuma ba'a fadi hanya ba Sai dai
an dangata kana nasha Saraute
biss Shekaru. (Malam Sidi dan Malam
musa Sanin Jagaba)
dalilin banza Malam Jamusi yg
Samu Sarautar Jagaba a yanma
Lokaci Sai aka Sāmu gida m
Sarautar Barebari. bayan malam
Jamusi Sai aka Samu Malam
Abdulkarimu yaji Sarauta aka
Samu cjiden Katsinawa. dagana
ban ta'rifi Zuwa kan malam
Abdul Salam wanda ya kafa
gida Sarautar Sullubawa.
Amma tarihi ya nuna duk inda
Shehu Usmanu ya barde futa
ito ya baima mutum guda ne
ba kuma ban an Samu mutum
biyu ko uku ito Sun tafi a
matsayi matsanakone amma ba
ace an baiwa mutum biyu ko
uku Sute ba.
Salon da baka Jihadi Shehu Usmanu
ya baima malam musa tuta Zuwa
Kasar Zazzau Shi kadai Sai
dai Shi Wadannan Sauran
Gidaje Sarakuna Sun Samu

Cikin Zamanin Malam Musa ya
nada Sarauta Gudu talatin da
biyu Shi kaka Kuma ya kawo
Yaki mukamai Su mutum Shida
daga cikin Hudu wadanda Suka yi
Mulki musayasa wanda Jumlan
kakansu Shi Suka Kama Gudu, ao
Arbain da dai.

Sai aka Kwa Shi ake cire Shi Sai daga nan bai Sake nade Wani Kabu ba kar Zuwa yanna Gudan Sai ne da dicaya na Sarautar Fagachi Zazzau.

Anya Gaskiyane Kuma?

Kaman yadda aka nuruts Ko Kuma aka ce wai wadan nan Iko Kafi Sune Ko Kofin Zaniya na Ubuli bane Kamar yan Iraki domin Idan muka dube Kamar Kafar Galadima ta Sanu ne a dalilin Galadima Dika wanda yake bai Zo ba Sai Zana nin nadan Mutu, haka Kuma ita Kafar Bai wanda adalilin ta ake Cewa Kwarbai ba ta mallaka Suka Ji Kafar ba. Kafar ta bayan Habe Sai dai kawai malam mutu ya Shigo Zaniya ta Kafar, Kuma Itace Kafa da Kafi Kusa da Fada a Wannan Lokaci Saman Kuma malam Mutu ya Zauna da Zuriar Shi Kusa da ita

Sabo da haka Idan aka ba Tarihi Sai a Fahimta da haka ba a Kirkiri abu da ka a Fadi ba. Amma bayanin da aka ji akan Kafar Gayan da Kafar Kona dake nadaukan bayanin haka Suke Kamar yadda Tarihin Zuriya ya nuna.

Sai aka kire shi ake cire shi sai
daga nan bai sake nuna kansa
ba kar yana jawo jini ba. Sai
ne ake aikin na Sabunta tagada
Jazzau.

Anya Gaskiya ne kuwa?
Kamar yadda aka ruwaito Ko Uzuru
ake ce wai wadan nan Ko dai
Sune. Ko kafirci dayawa ne Issiba
bane Sanin yawa, Tabbas Sanin Ilmi
mutum dubu kamar Kafar Galadima
da Sanin ne a cikin Galadima Duka
wanda yake bai Ko ba Sai Jama
nin mutane Allah kuma kuwa
da Kafar Bai wanda aikatin ta
ake cewa Kwanbai ba ta mallaws
Suka ji Kafar ba. Kafare da bayan
Habe Sai dai kawai malam nuna
ya Shigo Zuriya da Kafar. Kuma
Idan Kafa aka yafi Kusa da Kafa
a wannan Lokaci Sannan kuma
malam Musa ya Zauna da Zuriya
shi Kuma da ita
Saboda haka idan aka bi tarihi
Sai a fahimta da haka ba a
Kirkiri abu da ka a fadi ba.
Amma bayanan da akeji akan
Kafar Gayan da Kafar Kana cike
- da dadadan bayani haka Suke Kuma
yadda tarihin Zaruk ya nuna.

KARIMIYYA

BAYANIN ASALIN KAKAN ABDUL – KIRMU

Shi Kakan Abdukarimu mutumin Bagadiza ne, ana kiranshi Muhammadu Sambo, inda ya fara zama a kasar Hausa shine, Daura. Daga Daura sai ya koma da zama a garin Gwarzo ta cikin kasar Kano. Kafin barinshi kasar Kano kuwa sai da ya haifi da nasiruddini. Bayan tasowarshi daga Gwarzo ne sai ya koma Katsina inda ya auna a wani gari adke kira jankuki. Shi Mallam Muhammadu mashahurin malami don haka jama'ar garin sukai ta zuwa karatu a wurinshi. An hakikance yawan dalibansa sun kai dari biyar.

Haka nan a zamansa na JanKuki, ya haifi Mallam Abbas yaci gaba da zammansa a Katsina inda har ya sami auren diyar kauran Katsina. To ita wannan mata tasa yar Kauran Katsina itace ta haifi Abdulkarimu, Muhammadu da Maryamu.

Mallam Abas kamar mahaifinsa Mallam Muhammadu Sambo, ya gaji malanta don haka dalibai sai zuwa sukeyi birni da kauyen Katsina, maza da mata yara da manya.

Wani Abin alagabi, a duic lokacin da dalibai sukataru idan Abdulkarimu ya fito sai su gudu. Cikin Yaran kuwa har da na gidan kauran Katsina na wannan lokaci wato zammanin sarkin Karsina Gozo. Da labari yakai kunnen sarki, sai yace a zomasa da Abdulkareemu. Koda ganinsa sai yace ai wannan ba yaro bane. Hakika abin tsoro ne, a gare su don shi kansa yasan ba Kaai bane. Don gane da haka ya tara malamai sukayi wa abdulkareemu Addu'a kuma yace abarshi har lokacin Arzikinsa yazo ya tafi can inda zai yi Aizikinsa.

Abdulkarimu yayi zamansa a Katsina har aure a inda ya haifi Iya Aliyu kana yaraho Kano don neman kara karatu a inda yai shahara kwarai. Bayan haka sai ya taso ya komo zaria inda yai zaman dalibta na shkar goma sha shidda a wurin Limamin Kona, inda daga nan Zaria ne yatafi Sokoto a lokacin Bayyanar Shehu Usman Danfodio don ya kai masa caffa. Dagannan sai Shehu Usman ya hadasu da Mallam Musa da Yamusa zuwa Zaria. Mallam Musa a matsayin sarkin Zazzau, Mallam yamusa a Madakinsa shi kuma Mallam Abdulkareemu sa'i (watau mai tara Zakka).

Bayan da zamanin Mallam Musa ya shude sai Mallam Yamusa ya karbi Sarautar, kuma bayan Mallam Yamusa sai Mallam Abdulkareemu ya karbi sarautar cikin hijira ta alif dari takwas da talatin da biyar (1835) A sa'ilin nan Mallam Abdukareemu yana zaune ne a wani gari a kasar Zaria da ake kire Biye. (Tun a'adda yake da sarautar sai yayi zango a walijjo kuma yayi zango a jerre a inda ya gina marantar alkur'ani da massalatai wadanda har gobe ana amfani da su. Haka kuma ya kafa garin makarfi wada ke cikin kasar Zaria.

SARKIN Zazzau Abdulkareemu jan naniji ne domin shahararasa wajen yaki yakai ko'ina don duk inda ya danfara sai yacisu, dadin dadawa gashi da dakaru wazirai goma da muka ambata acen baya wadan da sukai ayyukan mulki tare.

Lokacin da abdulkareemu yaso a gina masa masallaci sai ya bidi wani magini da ake kira Babban Gwaniamma a bisa kaidar na wannan lokacin, sai da yaɗafi Sokoto wurin sarkin Musulmi Muhammadu Bello tukuna, ya samo izni, ko da yake sarkin Mumuslmi ya yadda, amma yace a bari yazo don ganin wurin da yadace. Haka ko din a kayi don lokacin da yazo bai sanar ba, amma wani abin al'ajabi sai ga sarkin Abdulkareemu Yana mai tariyarsa a fa darsa batare da anyi was sarkin Musulmi iso ba Koda sarki Abdulkareemu ya nuna wa sarki musulmi Bello massallachin sai yaga lallai ko, ya dace domin a da wurin sarautar gunkin Habe yake.

A lokacin da ake son sa alkiblar masallacin sai da 'yar tukkiya ta shiga tsakanin Babban Gwani Kibla Sai Abdulkareemu ya dafi kan Babban Gwani yace dubi nan, ko da Babban Gwani ya duba sai ya hango Ka'aba. Inda a karshe Babban Gwani ya gane kurenshi. Ya tuba ga Abdulkareemy shiko sai yace duk mu tuba ga Allah Mafificin Sarakuna.

Bayan da aka gama ginin massallaci ne sai Abdulkareemu ya aika wa sarkin Musulmi shi kuma yayi murna tare da sa albarka da gama massallacin. Don gane da murna sai ya aika wa Mallam Abdulkareemu da mundari don sanyawa a massallaci, da rake (wato karansha) da Dankali don karancinsu a wannan murna. Shi kuma Mallam Abdulkareemu ya ajiye wasu mutane da ake kira Gwarin massallaci kimanin dari (100) maza da mata, wdda aikain su shine kula da massallaci har ila yau, wabasu gonaki a Zamgon Aya, yai masu sharadin muddin basu bar kula da massalacin nan ba kuwa Mazasu tagaiyara ba.

A zamaninisa an tabbatar da gakiyarsa da cin gashin kansa – Gamishali an, taba wata Sallah Layya, wadda a lokacin Allah bai bashi abin yin layya ba din don haka yai kira ga mutanensa da ke da ikon yi suyi don dai kam shibashi da ikon yi. Sarkin zazzau Abdulkareemu bai zauna cikin Zaria har tarshen mulkinsa ba domin taribi wa nuna mana cewar ya bar Zaria ya koma sabon Birni. Wannan kaura na shi kuwa ya faru ne don rshin biyayya da mutanen zaria su ka nuna masa don sunyi salla ba tare dairan Iso warsa

Koda ya isa Sabon birni ya fara ginin garin sai yatara 'ya'yansa yai musu wasiyar cewar idan har Allah yai nufinshi da kare ginin garin to kuwa zai zama babban birni. In ko bai gama ba zai zauna daji ba. To haka din kuwa a kayi, don ko da ya rasu ba a yadda, Madaki Hamada ya dauki Mallam Abdulkareemu zuwa Zaria don yi masa sutura a can ba, yayan suka ki, don ga wasiyyar da ya bar musu.

A halin yanzu tsohuwar giwa ta taso ta koma wannan wurin – wato Sabon Birni kamar yadda Mallam Abdulkareemu yace, ba zai yiwuba ya zauna a daji shi kadai ba ko da bai gama gina Sabon Birni wato Gari ta taso ta same shi. Har yanzu Zuriyar zababbun mutanen nashi da ya taso Zaria dasu, sunan nan, Zaune kusa da kabarinsa a sabuwar Giwa.

BAYANIN SARAUTAR SARKIN ZAZZAU SAMBO

Shi dai sarki zazzau sambo yana daya daga cikin yayan sarkin zazzau, Abdulkarenmu an bashi sarauta ne a cikin hijira ta alil dare ta kwas da saba in da takwas (1878). Alokacin sarkin musulmi yaje kauran Namoda wanan ne ya nada shi Mallam Sambo Sarki. Ya roki sarki musulmi na wannan zamani watau mallam muazu yanason ya shiga gidan ubanshi wato Adbdulkareem, domin kuwa tun bayan fitar shi mallan Abdulkareem ba wani sarki da ya sake zama a gidan shekaru talatin da hudu (34). Tun zamani da Sarki Zazzau Sambo yayi a gidan har kwanan gobe nan ne gidan duk wanda allah ya bashi sarautar zazzau.

Shi sarki zazzau sambo mashahurin mayaki ne, na zamanin sa. A yake yake da yayi washa yin galaba wurin kama garuruwar da ya yaka, kamar su libere, kahugu da sauransu. Da ga cikin fama da ya sha na kulle kulle, zai zan aban tunawa in mun tabo sarki yai Niyyar tafiya sokoto yana da shekara takwas (8) a karagas mulki. A lokacin a inda suka kawo mashi, hari a tutur turku.

Koda jakada Haruna ya sami takardar sarkin kai harin sai ya sace jikin ya kai was Sarki sambo don yasan irin shirin da aka cikin amma sai sarki sambo yace wannan takarda ba yiwo masa a kayi ba. Anan ne jakadan yace "Nasan da haka wannan Abu da nayi, nayi shine domin kayi mani abin da nake son In saka maka, a inda a kawoni gareka don kasa a kasheni ka ki, a madadin haka din ma sai kayi umuni a sakeni".

Koda sarki yayi haka sai yai murna, musamman dajin kusancin ranar da zasu kawo lari bai wuce kwana biyu ba. To dangane da haka sai Sarki yai umumi kwashe kayayyankin su kaf zuwa cikin birnin zaria Shiko uban tafiya kai wato Haruna mai Ningi mushirikine to, tun kafin yafito sai da bokansa ya ba shi sa'a ya hada masa Sihiri a gora wadda a koda yaushe ya rinka kiran sunan sarki sambo, kuma har ya kuskura yai barcin rana ba zai sami sa'a ba. To amma ta Allah ba tashi ba Ai koda suka Durum cikin Lardin Makarfi sai barci ya kwashe shi, jim kadan da farkawansa, sai ya sauko gora yai kiran Sarki Sambo Amma ina. Sambo Shiri. To ganin hakafa, ai sai batun hari yasha ruwa. Domin batun sa'a sai dai wani kam Batu. Amma da yake akwai yan gani kashe ni sai suka matsa a dai tafi. A ka zo, Tukur – Tukur a inda akai ta bata kashi a inda wombai Nuhu ya rasa ransa. Amma daya daga cikin dakarun sarki da ake kira Dan hoto mai tabaryar mashi ya kashe wanda ya kashe wambai Nuhu, wannan kuwa sai ya tsorata Haruna shi da mutanansa don gane da haka sai suka gudu sukabi ta wani gari da a ke kira madobi kafin, sugudu yayi Hijara mai yawa Don kuwa an kwace ma shi Haruna bayi da yara masu yawa.

Mai hali dai bashi barin halin sa, don haka sai masukulle-kulle nan suka cigaba dayi, kon har takarddan kara saka kaiwa sarki musulmi wadda a sanadiyyar haka ne aka fidda sarki Sambo daga sarauta a ka kaishi wani gari wai shi Bado, inda anan ne Allah yai masa rasuwa.

KIRIMIYYA
TARIHIN DAULAR USMANIYYA NA KASAR ZAZZAU
TSARIN GIDAN SARAUTAR KATSINAWA
SARKIN ZAZZAU ABDULKARIMI DAN ABBAS
Haifi yayan shi shidda-sune:-

Iya Aliyu
Sarki Zazzau Sambo
Iya usman
Muhammad dan Atu
Magajin gari Mamuda Babagaana.
Mualli yidi
(B) I ya Aliyu. Shi kuma Ya haifi
Iya Abdurrauhu
Mardanni Muhammadu Bello.
Dukkansu biyun sunyi sarau ta
(c) mardanni muhammadu bello to haifi
(a) Abdurrauhu Abokin sarki
(D) ABDURRAUHU Abokin sarki Ya haifi
(a) Wakilin Arewa Alhaji yakubu
(b) Salenkin Zazzau Alhaji Abdulgadir
SARKIN ZAZZAU SAMBO DAN ABDULKARIMI, ya haifi yayaye tara manya, sune
Madaki lawal
Makama tsoho
M kasimu
Mallam Adiyu.
Abdulwahabu
Yasufu jaje
M Abdulkadir
Mai unguwa Autan sambo, idrisu
(E) MADAKI LAWAL
Tudun wada Aliyu
Tudun Wada Aliyu
Wakitin Fulani Muhammaddu Lawal
TUDUN WADA HASSAINI ya haifi
Wakilin yaki da Jahilci M. Balarebe Hassaini

Mai kano tsoho
(a). M. Kwassau
(b). M. Bashari
(c). Abubakar
(d). Yasufu Buwayi
Mallam Kwassau, Yahaifi
(a). Sarkin Shika M. Aboki

WAKILI M. KASIMU YAHAIFI
(a). Abduljalil
(b). sai ummaru.
Sarkin Tafarki Aliyu
Madakin Tafarki Abubakar

WAKILI ABDULJALIL
Sarkin Ruwan Zazzau Muhammadu
Wakilin Gabas Myinyawa
Wakilin Fulani Yakubu
Sarkin Kasuwa Muhammadu Bello
Isyaku Sarkin Kasuwa Kaduna.
Sarkin Tafarki Aliyu
M. Umaru Jume

MADAKIN TAFARKI ABUBAKAR
Sain Zazzau Muhammadu Lawal

ABDUL WAHABU
Alokin Sarki (Abdulwahab)
Salihu
Hussani Yarima

M. ABOKIN SARKI ABDULWAHAB YAHAIFI
Magatakarda Alhaji Aliyu Yarima
Jaje Yusufu Yahaifi
M. Ibrahim. Shi kuma Mallam Ibrahim yahaifi
Alkali yusifu Ibrahim

MAIUNGUWA IDRISU AUTAN SAMBO YA HAIFI
Sarki Zazzau Shehu Idrisu
Dau Madami Ibrahim Idrisu
Dan galadima Ummaru Idrisu
Alhaji Abkulkareem Idrisu
Alhaji Aliyu Idrisu
Alhaji Akilu Idrisu

IYA USMAN Ya haifi
M. ABUBAKAR KWASAU
M. Fate
M. Yero
Mai Unguwa Jumare
M. Aliyu
Ummaru

ABUBAKAR KWASSAU Ya Haifi
Sarkin Zazzau Muhammadu Aminu
M. Dikko

SARKIN ZAZZAU MUHAMMADUL AMINU
Madakin Zazzau Abubakar
Iyan Zazzau Muhammadu Bashari
Abdulkarimi Aminu
Ibrahim Aminu
Muhammadu Nura Aminu

DAGACIKIN YAYARSHI BIYAR NA SARAUTA
Madaki Zazzau Abubakar
Iyan Zazzau Muhammadu Bashari

MUHAMMADU DAN ATU
M. Ibrahim
M. Muhammadu mai Turare
M. Ahmadu Zarruku
M. Rabiu

M. Muhamadul Aminu
M. Zailami
M. Jumare

MAGAJIN GARI MAMUDA BADA GANA YA HAIFI
M. Aliyu
M. Abubakar
M. Yahaya
M. Muhammadu Jabba
M. Jumare
M. Sulaimanu
Mohammadu Bello Alhaji
Muhammadu Baban Kowa

MUALLIYIDI YA HAIFI
M. Sambo Dari
M. Jumare

SARKIN ZAZZAU ABDULKARIMU:
Yanada mataimaka a waccan Zamani kamar haka

Sai	-	Jamo
Galadima	-	Mai Kurna
Turaki	-	Abdullahi
Sarkin Fada	-	Abdulrahamani
Dan Madami	-	Mazawaje
Madaki	-	M. Abubakar Bamalli
		Tazo Bamalli
Wambai	-	Muhamadu Sani Babar bare
Sarkin Yaki	-	Jarmai Habun Amana
Satantaubaya	-	Babban Kurmi

A zamaninsa ne ya gina kaciya ta kasa Zazzau da gina garin Nassarawa kwato wadda a halin yauzu take Jithar plateau.

LIMAMIN JUMU'A GABDO
Shine limami na farko bayan Jihadi, shi Fulani ne na yan doto daga kasar Sokoto. Sun Sami tsawon lokaci tare da Mallam Musa har suka iso Zaria daga nan ne ya nadashi a matsaying

limanin Jumu'a. na farko a Zaria. Ya kuma amri yar mallam Musa wadda akece mata Atu shine yake tafsiri a massalaci yake karbar zakka daa za'a raba.
Ciki zuriyarsa akwai Ahmadu Rufi wanda yasamu sarautar fagachi a zamanin Sarkin Zazzau Dalhatu zuwa Jaafaru.
Ance yana da Almajirai har guda 72 wanda suka karatun manyar littafai Yarasu a gidan sa dake Anguwar Liman a tsakanin, sallar magariba da isha da kur'ani a hummunshi.

WAMBAN ZAZZAU ABDU ALIYU

Born in may 1920
School, Lokoja Ali Dainsidi School, 1925
Liman Daurum School 1927
Town School 1927-1930
Institue of Agric 1931-1933
May Flower Company 1938
Liman Duram, liman Kona School 1939-1941
Worked Trypan asomiasis in 1968
N.A Arabi Teach 1972 - 1986
20th August, 1993 he became wunbai.

TURAKIN ZAZZAU SADAUKI

Dan Madaki Zazzau Alu, ya zama turaki lokacin Sarki Zazzau Abubakar.
"Ali na a'I da Garba. Jainkade Hana wanka", Abdullahi ya cire sadauki yasa sa'n Dan manga, ya rasu kafin a fitar da Sarki Zazzau Abdullahi na biyu.

MAGAJIN GARI MAMMAN GABDO 1886-1948

Dan Madaki Ali ni anyi Mashi - Dan Galadima lokacin Sarki Zazzau Sambo, Saboda Kasuwar Dan galadima Bamurna inda Magain Gari aks nada a 1886.

DALLATU KARFI

Dan Sarki Abubakar ne ya Samu sarantar lokacin sarkin zazzau Abdulkarim sa'anan kuma ubansa yana madaki.

TARIHIN MALLAM ABDULKARIMU GARIN ZAZZAU: (WALIYYI).

Tarihin wannan bawan Allah, Mallam Abdulkarimu yana da yawan gaske da yawan abin Al'ajabi a tare dashi.

Murubuta, da masana tarihi sun baiyana cewa shi Mallam Abdulkarimu dan wani bawan Allah ne da ake kira Mallam Abbas, shi kuma Abbas Dan Mallam Muhammadu Sambo dan Nasirudini shi kuma Nasirudini dan Muhammadu Adnandu.

Mallam Muhammadu Adnandu shi mutumin Bagadada ne kuma malami ne kwarai da gaske, ya zauna tare da dansa Nasirudini da kuma jikansa wato Muhammadu Sambo.

Bayan mutuwan Mallam Muhammadu Adnandu sai shi Nasirudini ya hau kujerar malamta tare da tafiyarsa, bai jima ba sai Allah yayi masa rasuwa.

Daga nan sai Mallam Mohammadu Sambo ya hau wannan halifa, Mallam Mohammadu Sambo ya auri diyar wani mashahurin Malami wanda ya yi suna a Kasar Agadas wato Mallam Ibrahim mai Lako, A lokacin da ya tafi Agadas, Inda ita wannan mata ce ta haifa masa 'ya'ya guda biyu, na farko shine Ismaila da Zakariya'u.

Bayan wannan lokaci sai shi Mallam Mohammadu ya yi shawara da ya bar kasar Agadas ya shigo kasar Hausa.

Inda ya fara zama a kasar Hausa a Daura bayan ya samu wasu 'yan shekaru a Daura sai ya yi hijira zuwa Garin Gwarzo inda anan ne Allah ya yi ma Babban dansa Ismaila rasuwa. Bayan rasuwar Ismaila sai Allah ya sake baiwa matar ciki, ta haifi da namiji aka sanya masa suna Nasirudini, a wannan gari na Gwarzo, kasar Kano, haka kuma bayan yan shekaru kadan sai ya tashi a garin Gwarzo ya koma kasar Katsi a inda ya zauna a wani gari da ake kira Jankuki,

inda anan ya zauna har tsawon rayuwasa ta neman ilimi da fatauci, kuma anan ne Mallam Ismaila Ya rasu, shi kuma Zakariya'u ya nemi gafara wurinsa da zai tafi kasar Makka don yin aikin Makka anan ya rasu bai dawo ba.

A na nan kafin mutuwar Mohammadu Sambo sai Allah ya sake baiwa matar sa ciki ta sake haifuwan da namiji aka sanya masa suna Abbas, Abbas ya girma da mahaifinsa Mohammadu Sambo a Garin Jarkuki, daga baya da mahaifinsa ya rasu sai yaci gaba da bada karatu. Kuma ya auri yar kauran Katsina a lokacin Sarkin Katsina Gozo, saboda irin soyayyar dake tsakanin Ubansa Mallam Muhammadu da kauran Katsina yasa ya bashi diyarsa ya aura.

Ana nan Allah ya bata ciki ta haifi da namiji aka sanya mashi suna Zakariya'u bayan wasu 'yan shekaru kuma ta sake samun ciki ta haifi ya mace aka samata suna Maryamu daga nan sai aka samu cikin Muhammadu, bayansa kuma sai aka samu cikin Mallam Abdulkarimu (Sarkin Zazzau). Abdulkarimu ya yi zamansa a Katsina inda anan ne ya yi Aure ya haifi iya Aliyu saman daga nan shi da dan uwansa Zakariya'u sukayi shawara dasu kara shiga kasar Hausa dan yin wasu Littafai, shi Zakariya'u ya wuce zuwa Sakkwato shi kuma Abdulkarimu ya tafi Kano. Inda ya samu shekara bakwai a Kano, bayan barinsa Kano sai ya nufo Zariya inda yazo gidan limanin kona ya yi karatun wasu littafai har tsawon shekara goma sha shidda a wurin Limanin kona na Zariya bayan samun wannan ilimi sai ya koma hanya zuwa Sakkwato inda ya wuce wurin Shehu Usman Bin Fodio (Mujaddadi) jin labarin bayyanarsa.

Mallam Abdulkarimu ya isko Shehu Usman a sifawa inda ya tadda mujaddadi alokacin da ya rabama Mallam Abdullahi (Kaninsa) da

Mallam Muhammadu Bello (dansa) yankin mulki don jaddada Addinin Musulunci, Mallam Abdulkarimu ya zauna na tsawon wani lokaci da shehu Usman kafin ya turo shi a shekarar 1804.

Mallam Abdulkarimu ya ziyarci Shehu Usman a wurare da dama kamar haka:- Ya ziyarce shi a shekarar 1812 a sifawa, kuma ya ziyarce shi a lokacin da yazo daga Zariya don yarda dashi da akayi akan a bashi sarautar sa'i a shekarar 1814 - 1815 lokacin da mujaddadi ya taso daga sifawa zuwa Sakkwato.

Kuma ya tafi Sakkwato ta re da Sarkin Zazzau Mallam Musa dan ta'aziyar Shehu Usman a shekaran 1817 inda suka taradda an baiwa sultan Muhammadu Bello halifan Shehu Usman.

Kuma shi sultan Muhammadu Bello shine ya nada Mallam Abdulkarimu Sarkin Zazzau a shekarar 1816.

Mallam Abdulkarimu ya gina garuruwa kamar Kachia, Makarfi, Giwa, da Nasarawan Koto, kuma saboda Amana da gaskiya a wannan lokaci yana nan bashi sarautar sa'i saboda sanin halayansa, wato ma'anan sa'i shine mai tara zakka da rabawa.

Kuma ya zauna a garuruwa da dama kamar garin biye dake Giwa ta Zariya sannan ya dan jima a wani gari da ake cema walijo cikin kasar Kachia sannan kuma da garin da ake cema jere cikin kasar Kagarko.[8] Haka kuma Sarkin musulmi Bello yazo Zariya a shekarar 1835 lokacin da Sarkin Zazzau Mallam Abdulkarimu ya nemi da yazo dan yaga wurin da yake so ya gina masallaci.[9]

Kuma Sarkin musulmi Bello yazo ya sa turben qinin kuma yace Allah yayi masa sakaiyya da Alherinsa akan irin wannan aiki.

Sarkin Zazzau Mallam Abdulkarimu ya rasu ya bar 'ya'ya guda Bakwai[10] kuma uku daga ciki sunyi sarautar hakimci, daya kuma ya yi

Sarkin Zazzau qasu kamar haka-Iyan Zazzau Aliyu, Iyan Zazzau Usman, Magajin Cari Muhmudu Baba qana, Sarkin Zazzau Sambo, Mohammadu Dari, Muhammadu Dan Atu, Mu'aliyidini.

SARKIN ZAZZAU MALLAM ABDULKARIMU YA ZAMA SARKIN ZAZZAU (1834 - 1840)

Kamar yadda na fadi a baya cewa Sarkin Zazzau Mallam Abdulkarimu, shine sarki na uku a cikin Sarautar daular Fulani Zazzau, kuma shine na farko a sarautar gidan Katsinawa, wadanda suke sarauta a'yanzu.'

Mallam Abdulkarimu' ya iso Zariya bisa bin umurnin Shehu Mujadadi da yazo ya kasance tare da Mallam Musa da Yamusa, a kasar Zazzau kasancewarsa mutum mai ilmi kwarai da tsoron Allah har sai ya kasance mutane nace masa waliyyi ko kuma Bawan Allah, ganin wadannan halaye da kuma irin yawan ilimi da Allah ya ba shi sai sarkin Zazzau Mallam Musa ya yi masa sarautar sa'i kuma shine ya fara yin wannan sarauta ta sa'i a Zazzau. Sannan kuma gashi Auratayya ya shiga a tsakaninsa da sarkin Zazzau Mallam Musa.

Bayan mutuwan Mallam Musa sai Mallam Yamusa ya zama sarki, kuma Mallam Abdulkarimu yana nan a sa'i har zuwa wani lokaci bayan an sami chanje - chanje na sarauta a tsakanin gidan Mallam Musa da na Yamusa, ana nan kuma har ta kado kan sa'i Abdulkarimu, bayan wasu shekaru kadan sai sarkin Zazzau Yamusa ya rasu, kuma ya yi shekaru goma sha hudu da watanni yana mulki, a wannan lokaci sai rigimar sarauta ta taso a tsakanin gidajen biyu wato gidan Mallam Musa da gidan Mallam Yamusa, daga nan sai aka fahimta da cewa akwai

rigingimu a cikin al amarin Zaben sarkin Zazzau daga waddannan gidaje biyu.

Ganin irin abubuwan da suka faru a baya lokacin mulkin Sarkin Zazzau Yamusa ta yadda ya cire wasu daga cikin ya'yan Mallam Musa daga kan mukamansu ya baiwa ya'yansa sai su mashawartan ga wato)limamin Juma'a da Galadima bokaje) suka yi shawara kuma suka aika da ita Sakkwato da cewan babu wanda ya kamata ya yi sarautar Zazzau sai sa'i Abdulkarimu duk da sanin cewa Abdulkarimu bai yi karfi kamar sauran wadannan mutane ba. To amma duk da haka aka tsaya akan cewa in dai ana son zaman lafiya da ciguba to sai a baiwa SA'I Abdulkarimu Sarautar Zazzau domin shine kawai hanyar da zai kawo sauki gabar sarautar a sauran gidajen, tare da kyakkayawan mulkin Juma'a.

SARKIN ZAZZAU MALLAM SAMBO (1879 - 1888).

Mallam Sambo, (Sarkin Zazzau) yana daya daga cikin ya'yan Mallam Abdulkarimu Sarkin Zazzau, kuma shine ya gaji Sarkin Zazzau Abdullahi ne gidan Barebari wanda ya samu shekara biyar da watanni (1863 - 1879) yana mulki, ko daya ke shi Sarkin Zazzau Abdullahi ya taba yin sarki kafin wannan lokaci kuma ya gaji sarkin Zazzau. Abdussalam kuma ya samu shekara goma (10) da watanni yana mulki, (1860 -1863) daga nan aka fidda shi aka nada Sarkin Zazzau Mallam Abubakar daga gidan Mallawa, shi kuma ya samu shekara uku (3) da watanni yana mulki (1873 - 1876) a wannan lokaci akwai manya manya ya'yan sarki daga cikin sauran gidajen sarauta na Mallawa da Barebari, kamar su Madaki yero da Zubairu dan Sarkin Zazzau Musa,

shi kuma Sambo a wannan lokaci yana rike da sarautar Wambai, ganin cewa gashi Sarkin Zazzau Abdullahi ya rasu sai aka fara shiri a neman wanda za'a nada Sarki a wannan lokaci, inda aka fitar da sunan wadannan 'yan Sarki guda uku (3) daga kowani gidan sarauta, kuma a ka yanke shawaran a tafi dasu Sakkwato domin zabe, kusan dama haka akeyi idan Sarki ya mutu, akan tafi da mutane ya'yan sarki domin zaben wanda ya can-canta a wannan lokaci, wanda ya yi jagorancin su shine Galadima Zazzau Adamu. Suka isa Sakkwato akayi zabe. Mallam Sambo ya'hau gadon Sarauta bayan ga duk irin kaiwa da komowa da akayi daga nan Mallam Sambo ya fara shirye - shirye na tafiyar da aikin mulki, inda ya nada wasu daga cikin 'yan Uwansa sarautu kamar haka: Mallam Babagana a Matsayin Magajin Garin, Mallam Usman a Matsayin Iya, haka kuma ya nada dansa Tsoho a Matsayin Makama Karami, Mallam Lawal a Matsayin Madaki. ...

Sarkin Zazzau Mallam Sambo yana da ya'ya har su hamsin da biyu wadanda yake wasu ba zai yiwu a kawo su ba saboda sun dade da rasuwa, kadan daga cikin yayan da aka samu sune, aka rubuta su a cikin wannan tarihi, a cikinsu an nuna wasu daga ciki wadanda suka rike sarautar Hakimci ya'yansa da basu rike sarautar hakimta ba akwai Mallam Idrisu wanda yake shi ya rike sarautar mai Anguwa, shine mai anguwa Idrisu Auta, kuma shine Autan Mallam Sambo kuma shi an haifeshi a Sakkwato ne, kuma shine ya haifi mai Martaba Sarkin Zazzau Shehu, shi yasa na fada cewa dole sai na dauko ta tushe sanan a fara bada tarihin mai martaba Sarkin Zazzau Shehu Idris.

MALLAM IDRISU AUTA.

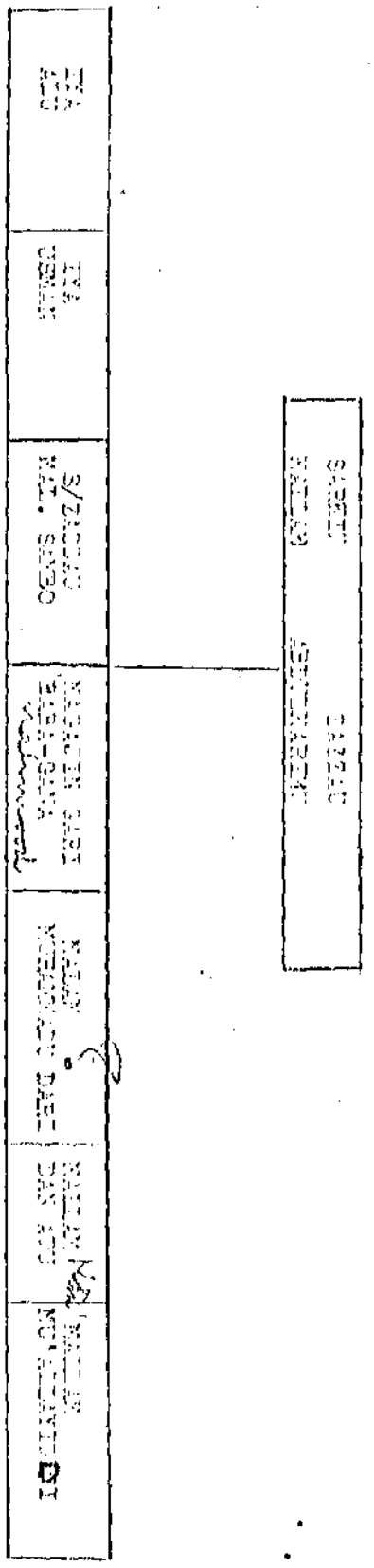
Wannan bawag Allah wato Mallam Idrisu Auta wanda aka fi sani da Mai anguwa Idrisu, shi dan Sarkin Zazzau Mallam Sambo ne. Kuma an haife shi a Sakkwato lokacin da Sarkin Zazzau Sambo aka fiddashi aka kira shi Sakkwato daga baya Sarkin Musulmi yasa aka dauko wadannan ya'ya guda biyar da ya haifa a can aka kawo su Zariya wadannan 'ya'ya sune Abdulkadir, Ahmadu, Idrisu Auta, kuma a matan sune Rabi'atu da Hauwa.

Mallam Idrisu Auta ya rayu a nan gidansu dake Rimin Tsiwa cikin Zariya tare da sauran 'yan uwansa. Mallam Idrisu ya rike mukamin mai anguwa har zuwa lokacin mulkin Sarkin Mazzau Ja'afaru, har ila yau kuma Allah ya albarkace shi da Zuri'a daya haifa a cikin su ne aka samu mai Martaba Sarkin Zazzau Alhaji Shehu Idris Sarkin na budu a gidan Katsinawa kuma na goma shatakwas a mulkin daular Fulani a kasar Zazzau, sauran wadannan ya'ya sune kamar haka kafin mu nuna a taswira ta kasa.

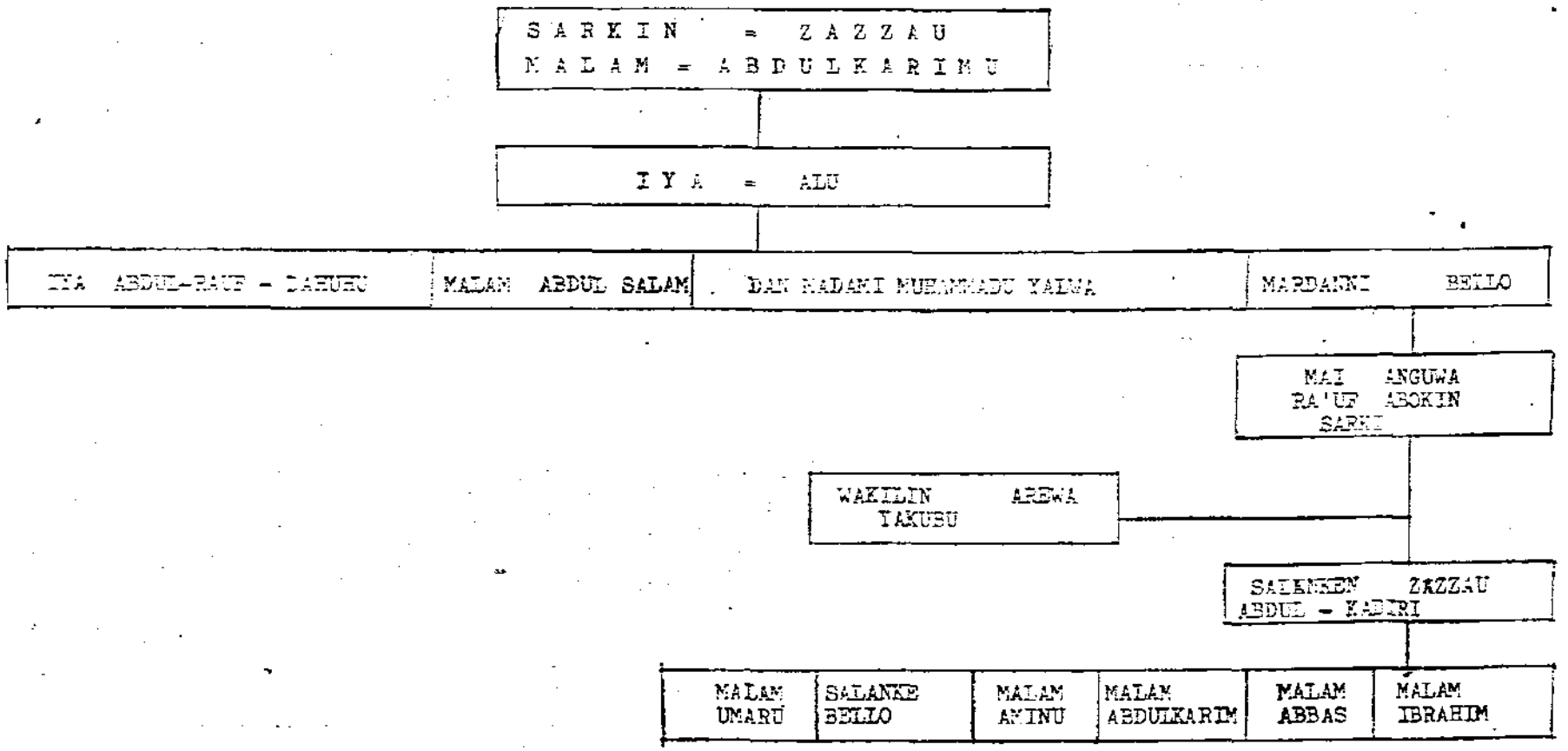
Mallam Abdulkarim Idris, (Dan Isah Zazzau I), Mallam Uwais Idris (Dan Isah Zazzau II), Alhaji Abubakar Akibiya, Mallam Iguda Idris, Mallam Ibrahim Idris (Dan Madamin Zazzau), mai Martaba Sarkin Zazzau Alhaji Shehu Idris, Alhaji Aliyu Idris (Wakilin Fulani), Mallam Akilu Idris.

Haka kuma a ya'ya mata a kwai Hajiya Safiya, Hajiya rakiya, Hajiya Zainab, Hajiya Si'adatu, Hajiya Hafsatu, Hajiya Bilkisu, Hajiya Maimuna, Hajiya Aishatu, Hajiya Salaha, Hajiya Maiyo, Hajiya Sumaye, Rabiatu, Hauwa, Hamdatu, Rabiatu, Halimatu.

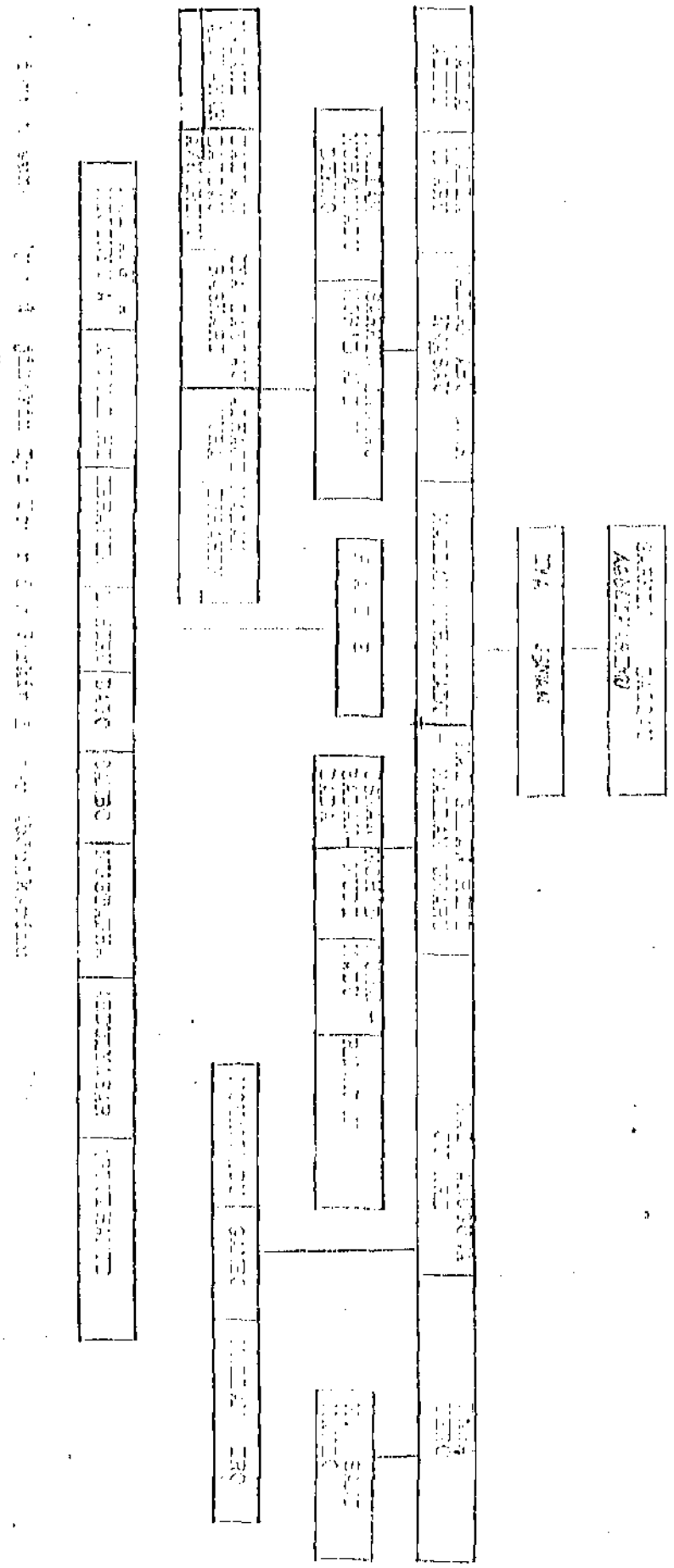
Wadannan sune ya'yan Mallam Idrisu Auta kamar yadda aka samu. Ga suna yan a tsari cikin taswira tun daga kakan su Abdulkarimu

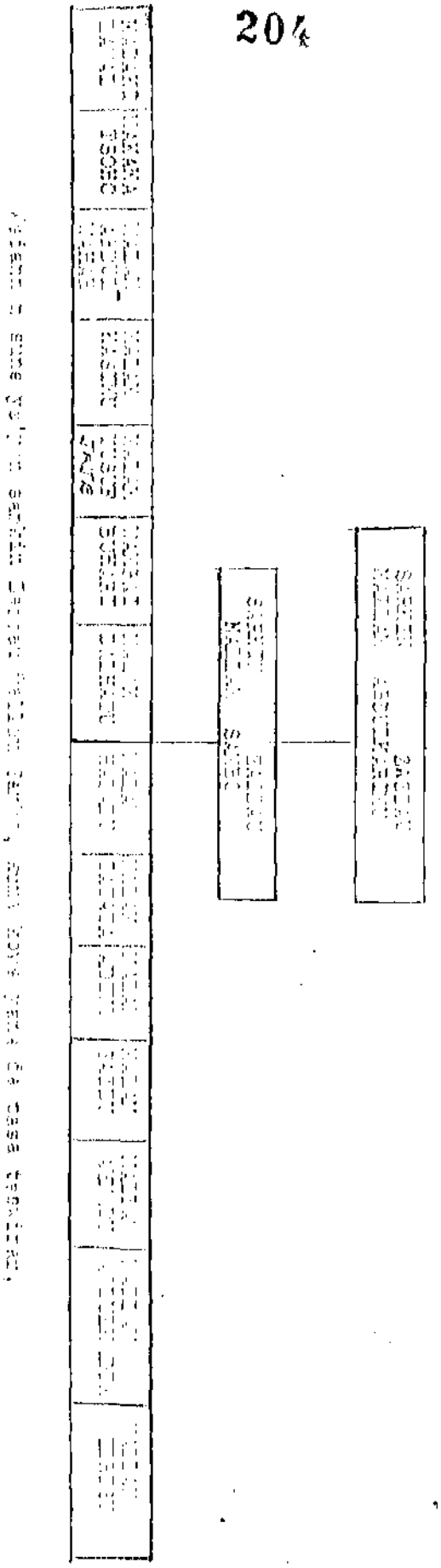


Abgesamt sind 'ein Sechstel Zucker, Butter und Mehl' 250 g. Wie viel Gramm ist ein Sechstel von 250 g? Ein Sechstel ist ein Teil von sechs gleichen Teilen.



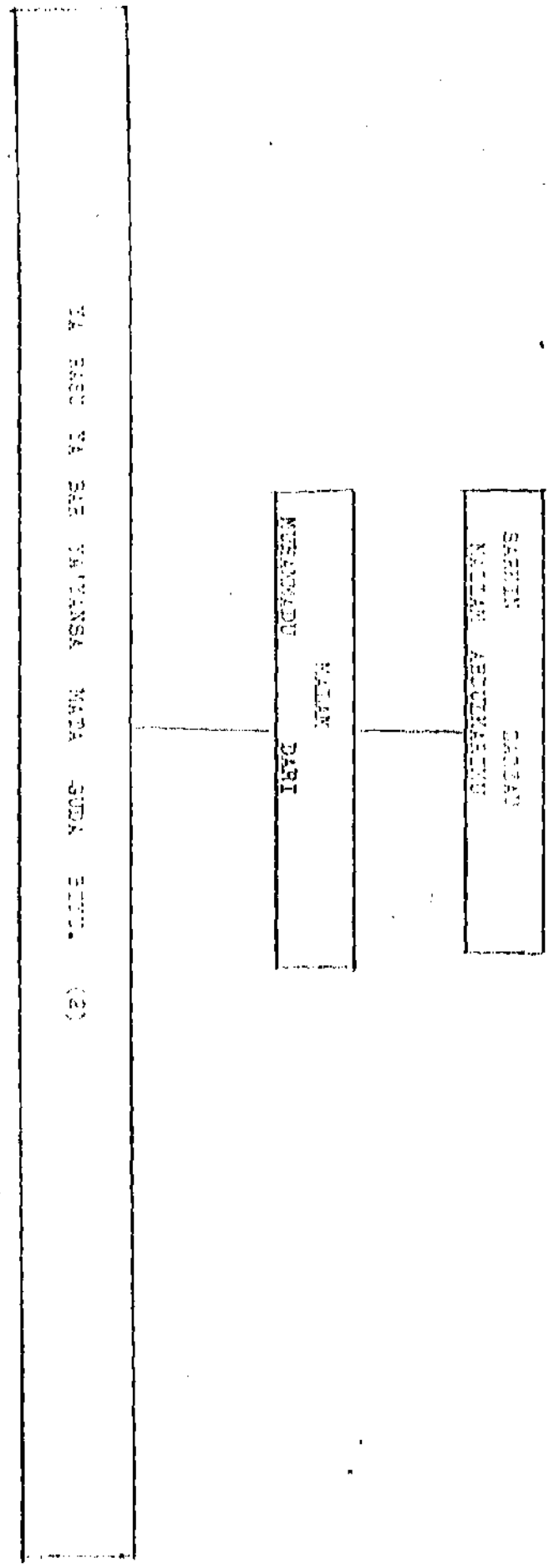
Wannan shine taswirar Iyan Zazzau Alu.

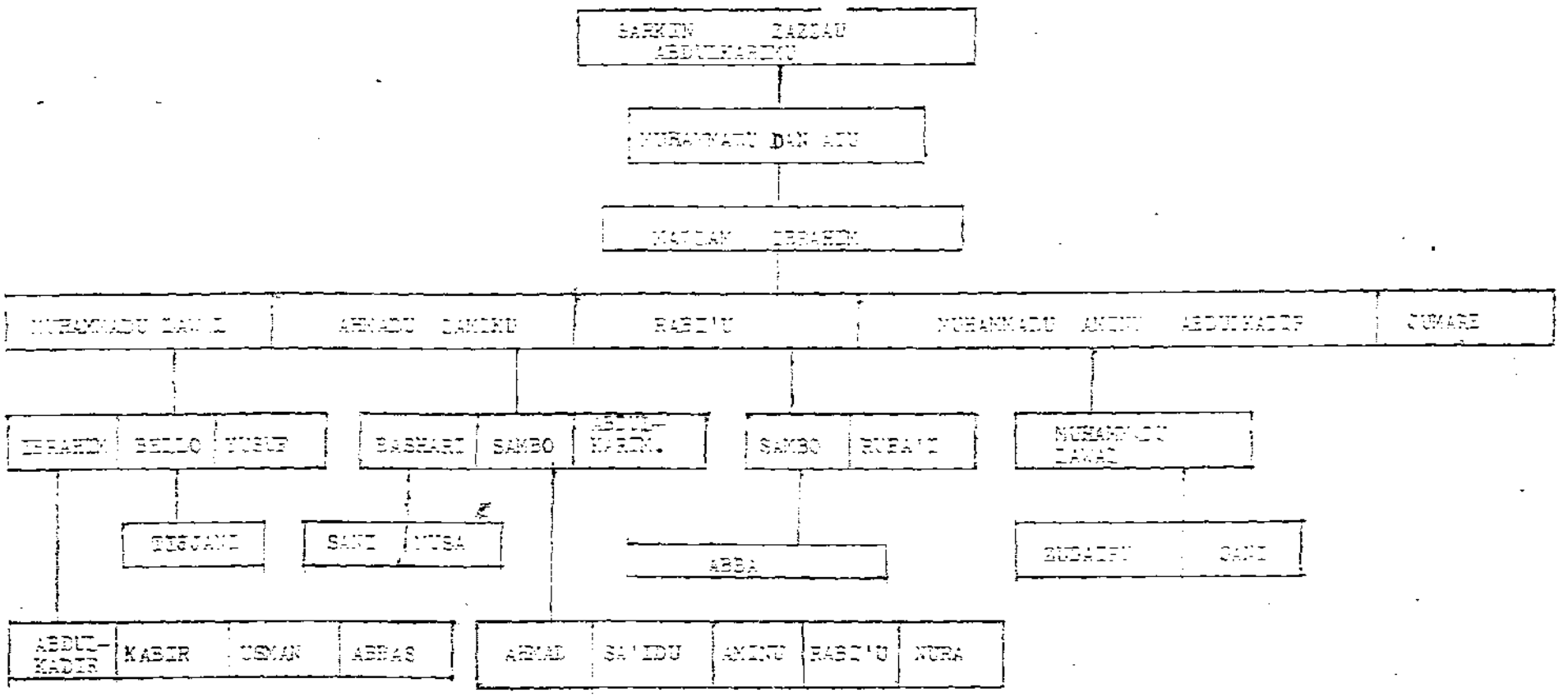




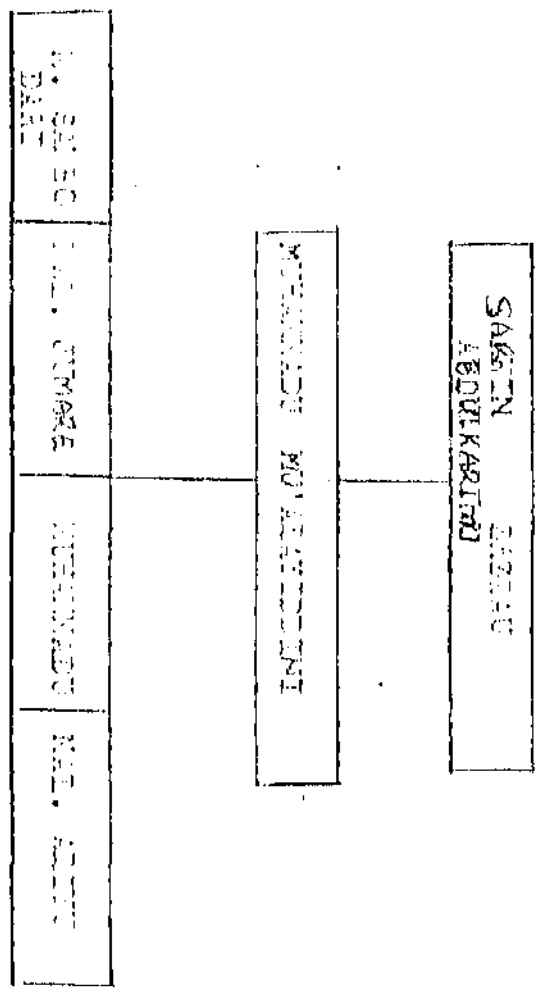
CEDDERTIASCHR
20 [illegible]
LIBRARY

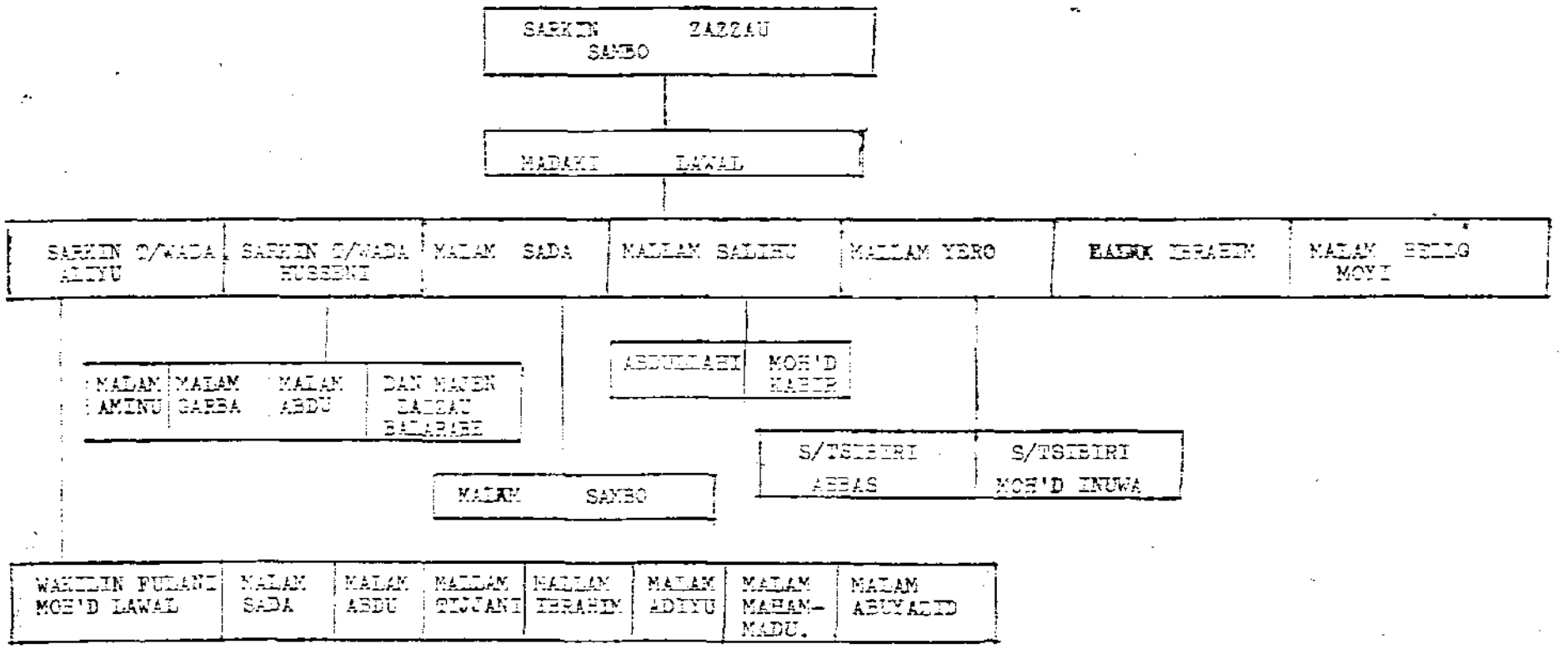
Wanan itace taswiran Magajin Gari Baba Gana da Tawagansa da suka [illegible]



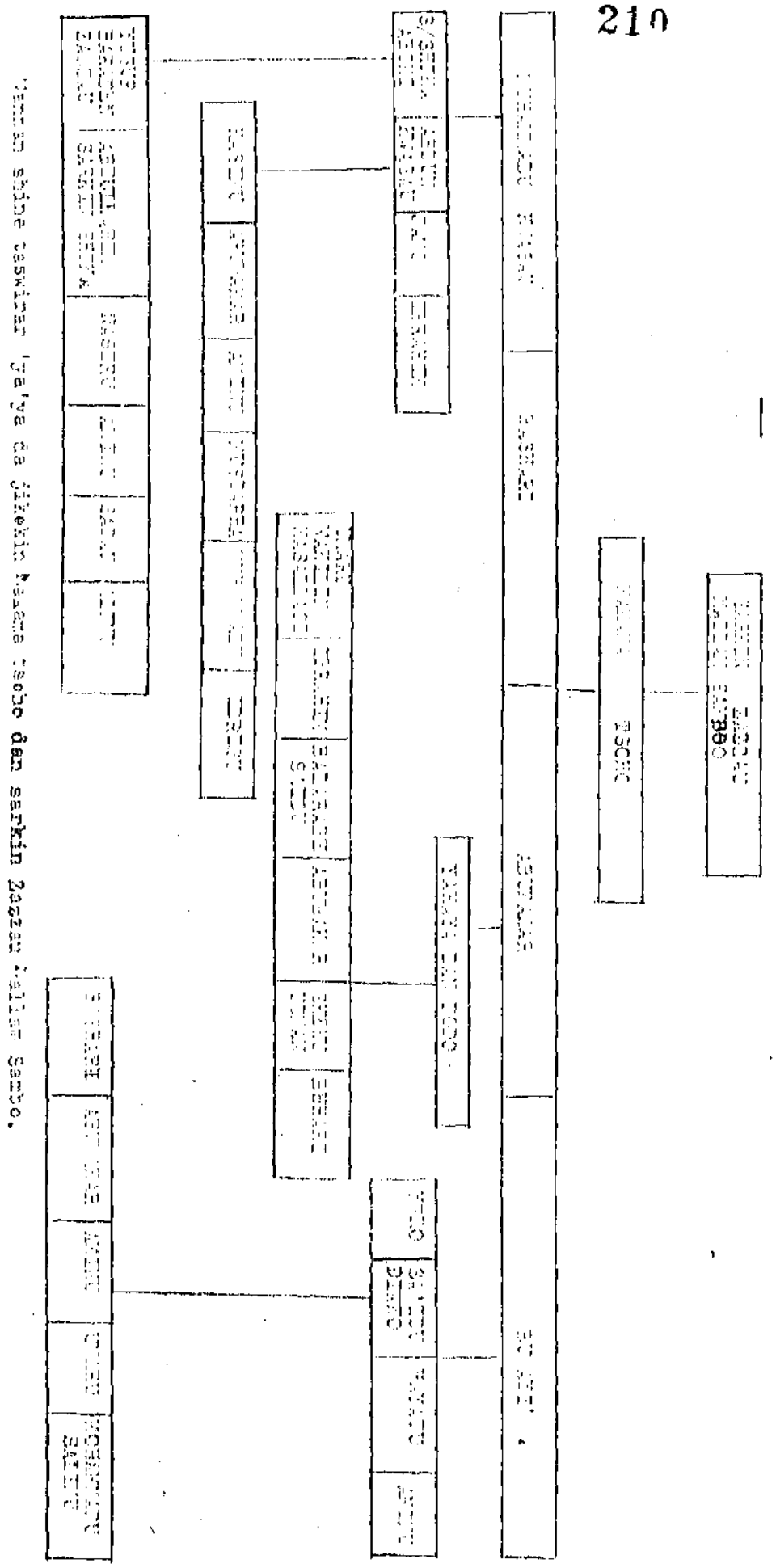


Wannan itace taswiran Gidan Mallam Muhammadu Dan Atu kamar yadda take a cikin taswira.





Wadannan sune ya'ya da jikokin Madaki Lawal dan Sarkin Zazzau Sambo,
anan ~~mafi~~ anfani da ya'ya ne da jikoki kawai sabode haka in dai mai karatu
yaga kakanshi ko mahaifinsa to ya wadatar.



Tenan sbide cesmiar 'ya'ye da jikokin kaane isobo dan sarkin Zazzau Aliyu Sanyo.

SARKIN MALLAM ZAZZAU SAMBO

MALLAM KASIMU

ABDUL-JALI

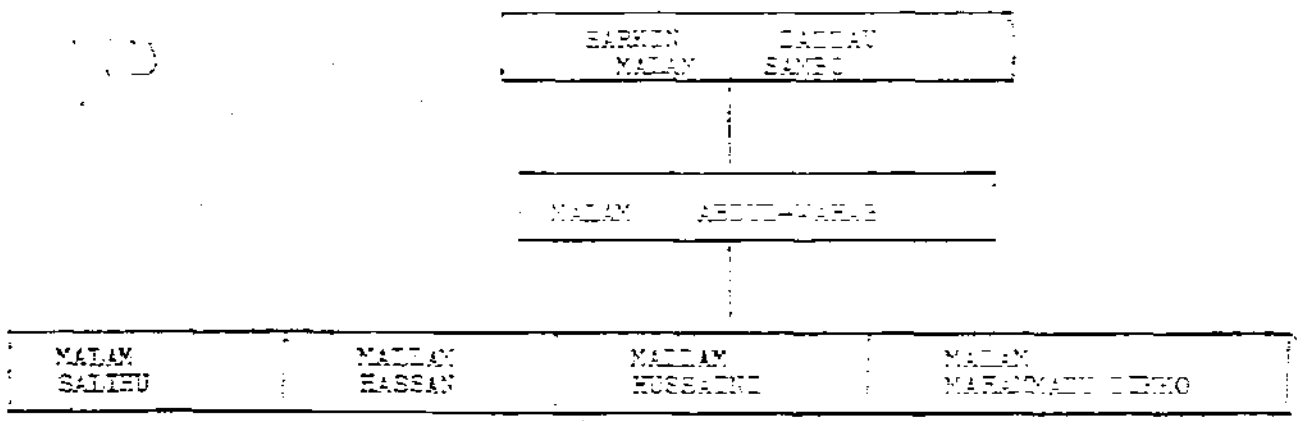
SARKIN MAHAMUD RUWA	SARKIN YAKUBU RUWA	SARKIN BELLO RUWA	MALLAM ISIYAKU

SAIDU	AHMAD	DALHATU	IBRAHIM	BELLO
ABDUL-RAHIM	YAKUBU	MAHMUD	BASHARI	ABDUL-KARIM

MOHAMMED	ALIYU	HARUNA	BUHARI	YAKUBU	ABUBAKAR	SHEHU	ABDUL-JALI

ABDUL-JALI	SHEHU	JIBRIL	NUHU	YAHAYA	ALIYU	MAHMUD	MOHAMMED	AMINU	KASIMU	ABUBAKAR	MOHAMMED

[redacted]	[redacted]	[redacted]	ABDUL-[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	[redacted]	ABDUL-JALI	LAWAL	MOH'D



Sauran wadannan mutane ukun ya'yan Mallam Abdul-wahab ya'yansu duka mata ne, saboda haka ya'ya da jikokin Mallam Mohammadu Dikko ne.

SARKIN ZAZZAU
MALLAM SAMBO

MALLAM KASIMU

WAKILI ABDULJALI

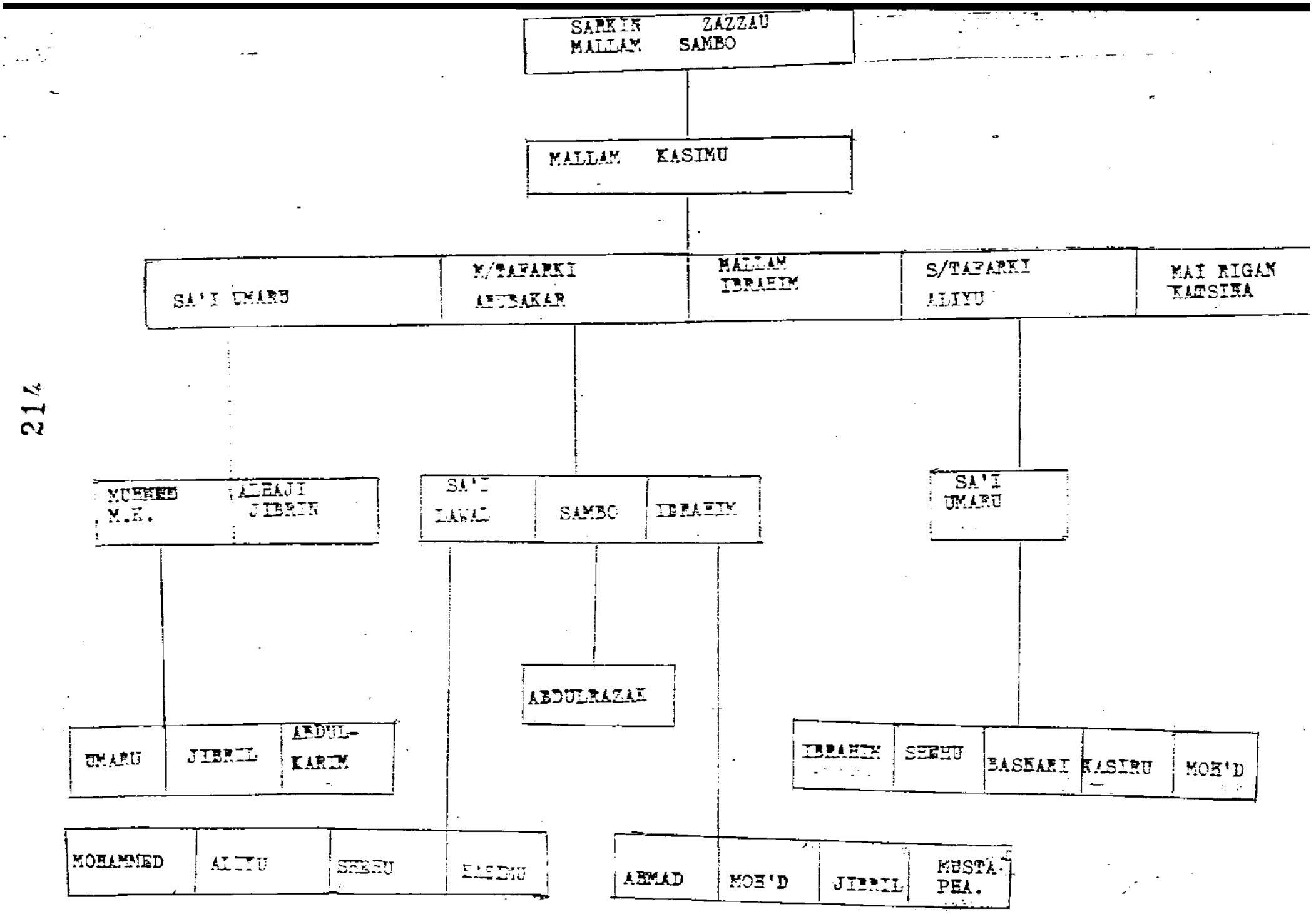
MAI ANGUWA SA'IDU	MOHAMMADU SAMBO	MALLAM NUHU	MALLAM KASIMU

MOHAMMADU	SAMBO	AMINU	SANI

ABDULHAMID	SA'ADU

AMINU

MUSA	YAHAYA


SARKIN MALLAM ZAZZAU SAMBO
MALLAM KASIMU
SA'I UMARU
M/TAFARKI ABUBAKAR
MALLAM IBRAHIM
S/TAFARKI ALIYU
MAI RIGAN KATSINA
MUHAMMED M.K.
ALHAJI JIBRIN
SA'I LAWAL
SAMBO
IBRAHIM
SA'I UMARU
ABDULRAZAK
UMARU
JIBRIL
ABDUL-KARIM
IBRAHIM
SEIDU
BASHARI
KASIRU
MOH'D
MOHAMMED
ALIYU
SEIDU
YASIDU
AHMAD
MOH'D
JIBRIL
MUSTA-PHA.

SARKIN MALLAM — ZAZZAU SAMBO

MALLAM KASIMU

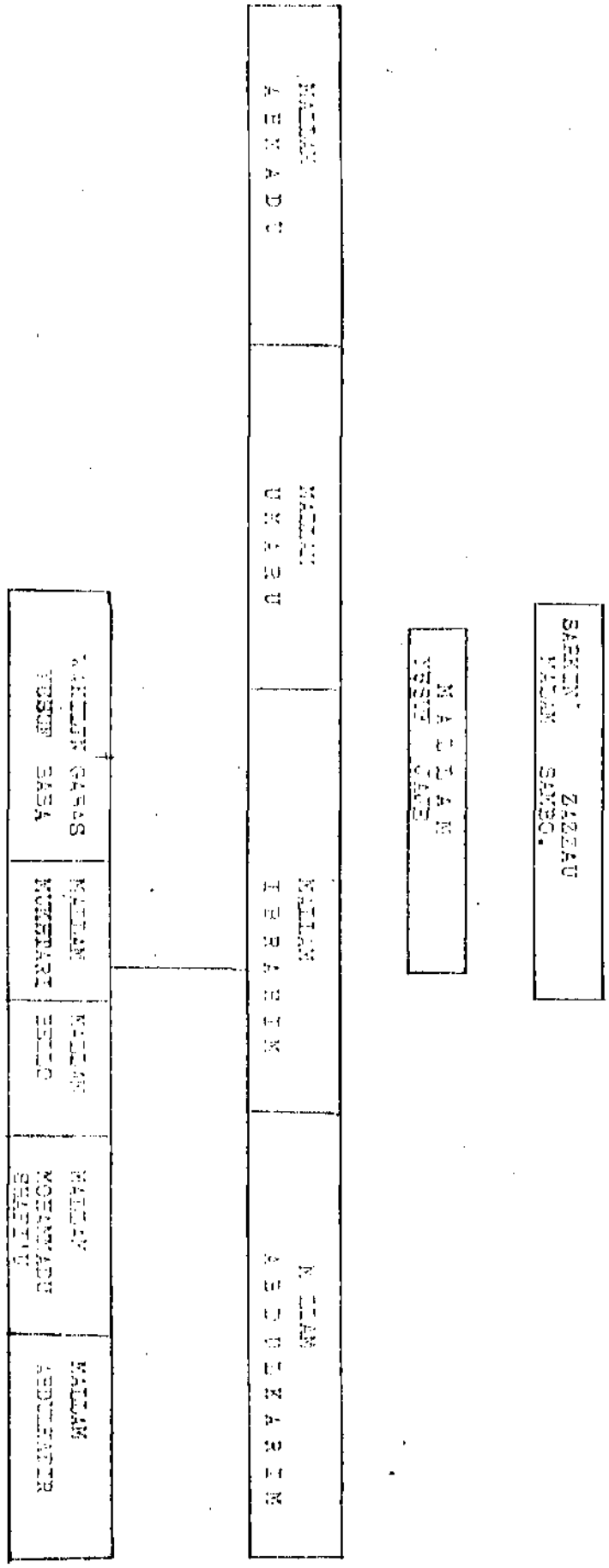
MUHAMMEDU MAI RISA | S/HAUSAWA SHEHU | HARUNA BOYI | NASIRUDINI | HUSS GIWA

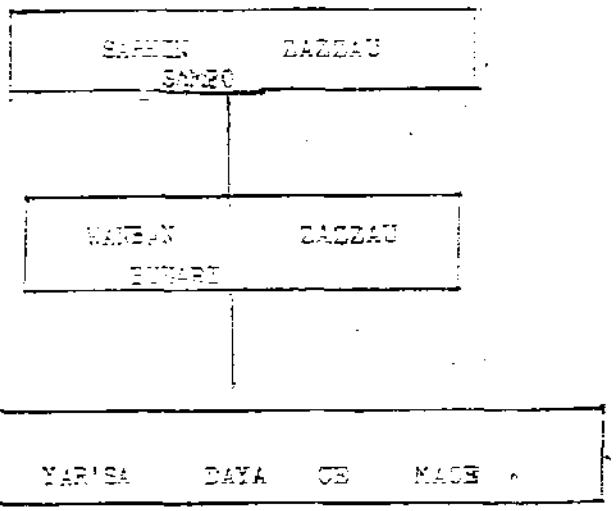
SANKI BATTANU | MALLAM HARUNA | ALHAJI ABDU | AHMADU

LUKMANU | AHMADU | SULEIMAN | SANI

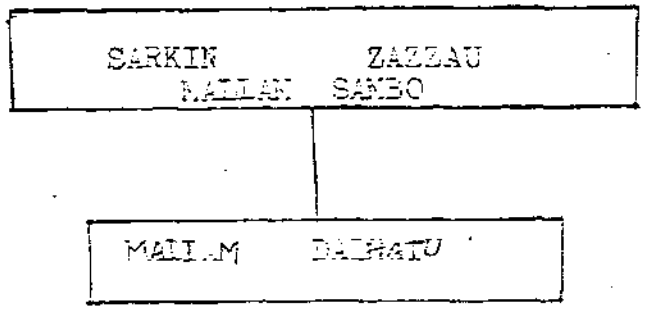
MAGAJI

WAKILIN FULANI [illegible] | KASIRU | ABDULJALIL | GAMBO | KASIMU | HASSAN | HUSSAINI

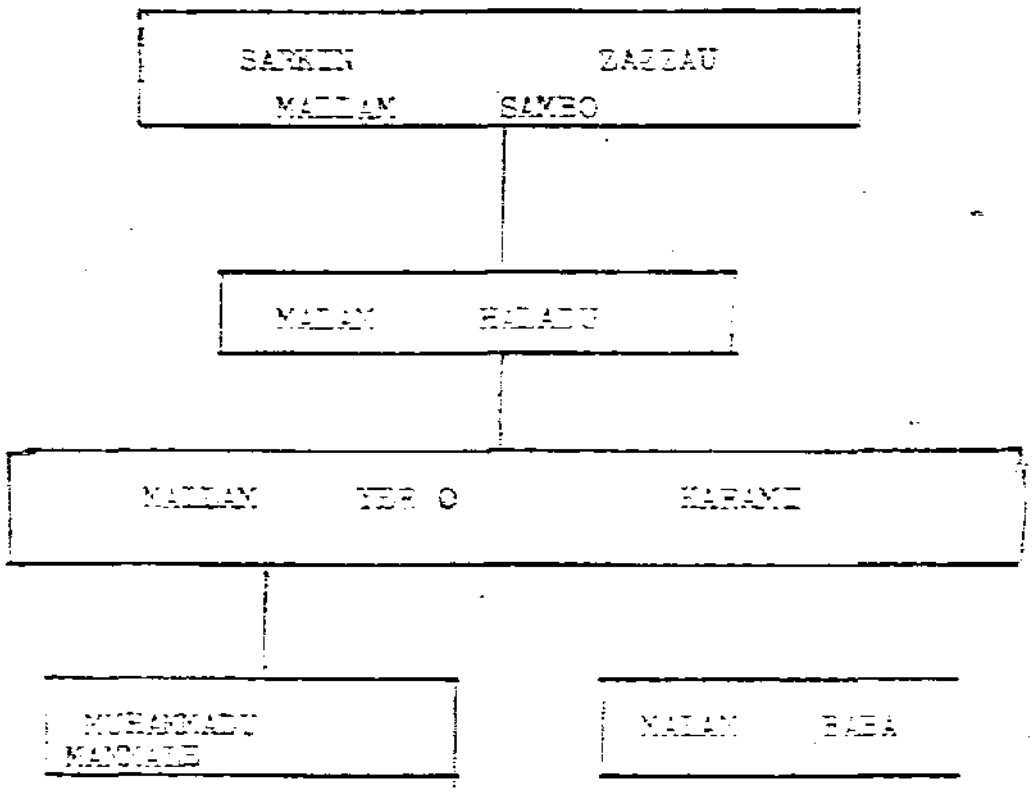

SAN FRANCISCO
SAN JOSE
OAKLAND
SACRAMENTO
STOCKTON
FRESNO
BAKERSFIELD



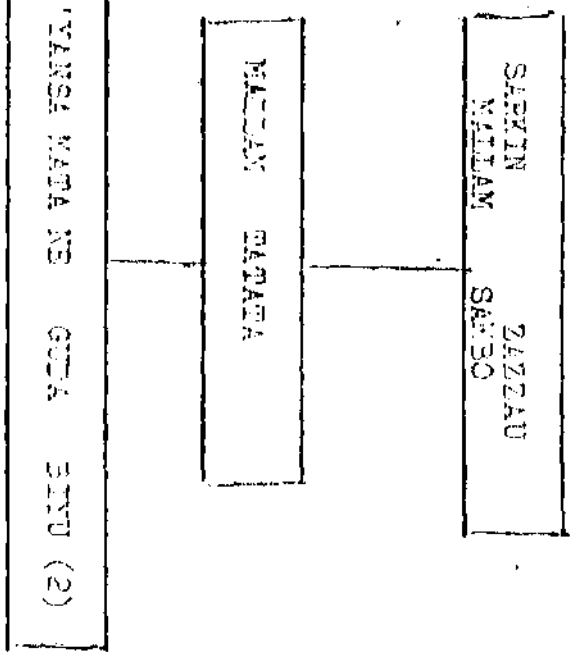
Wannan : Qaswiran Wambai Bubari, Shi kuma yar'sa ɗaya ce kawai mace.



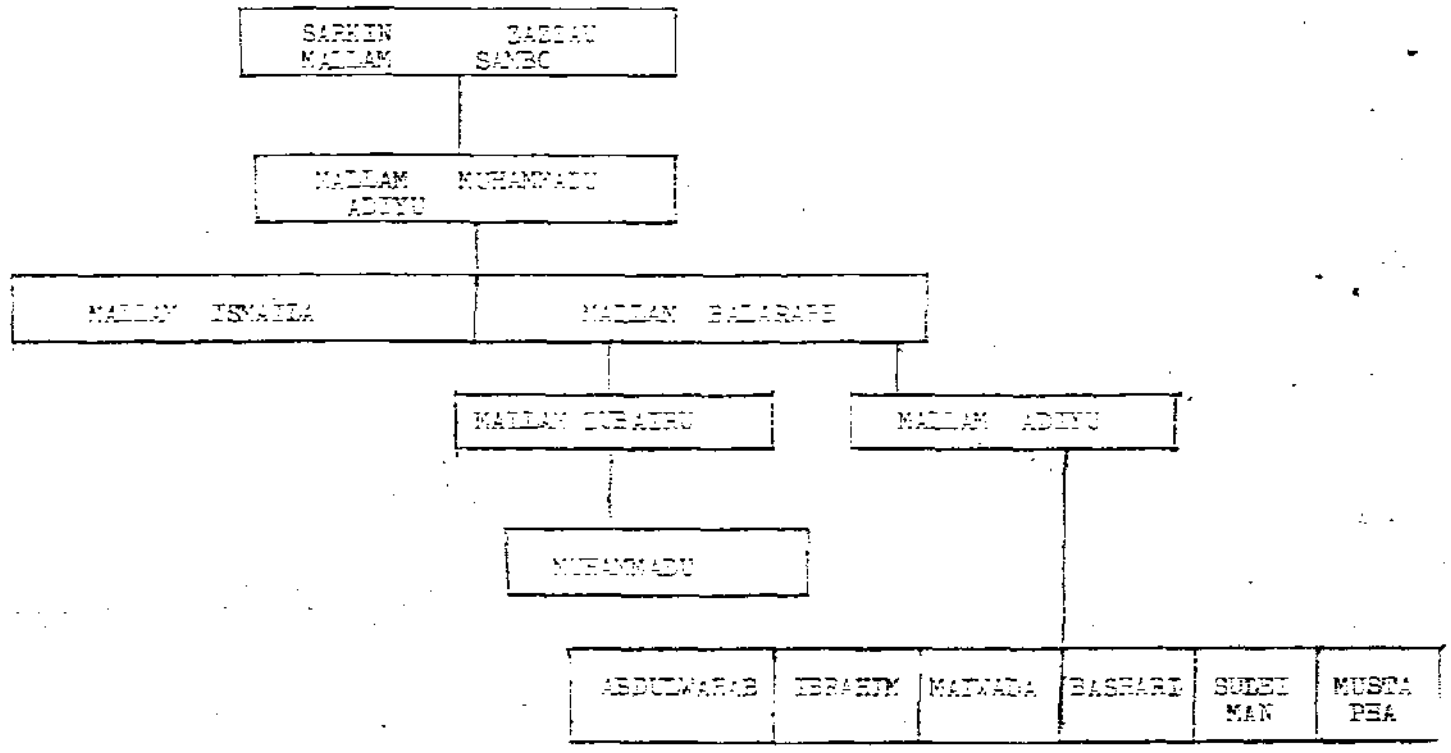
Shi Mallam Dalhatu Allah bai bashi haihuwa ba, ban suwa kanshen rayuwansa.



Wannan [redacted] taswirar Mallam Halidu Dan Makama Gsobo ya haifi da daya ne Yero shi ya haifi Muhammadu Mammale da Malam Baba.

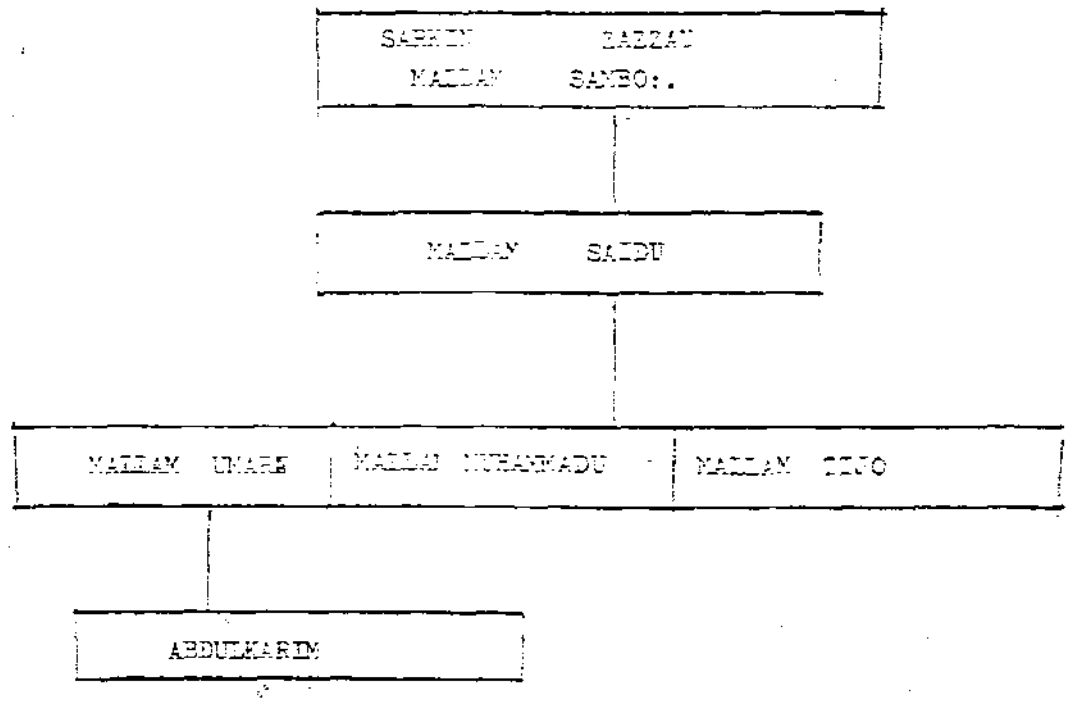


Wannan itace tasirin Mallam Zaccau,
kuma shi Ya'yansa mata guda biyu ne
kuma.



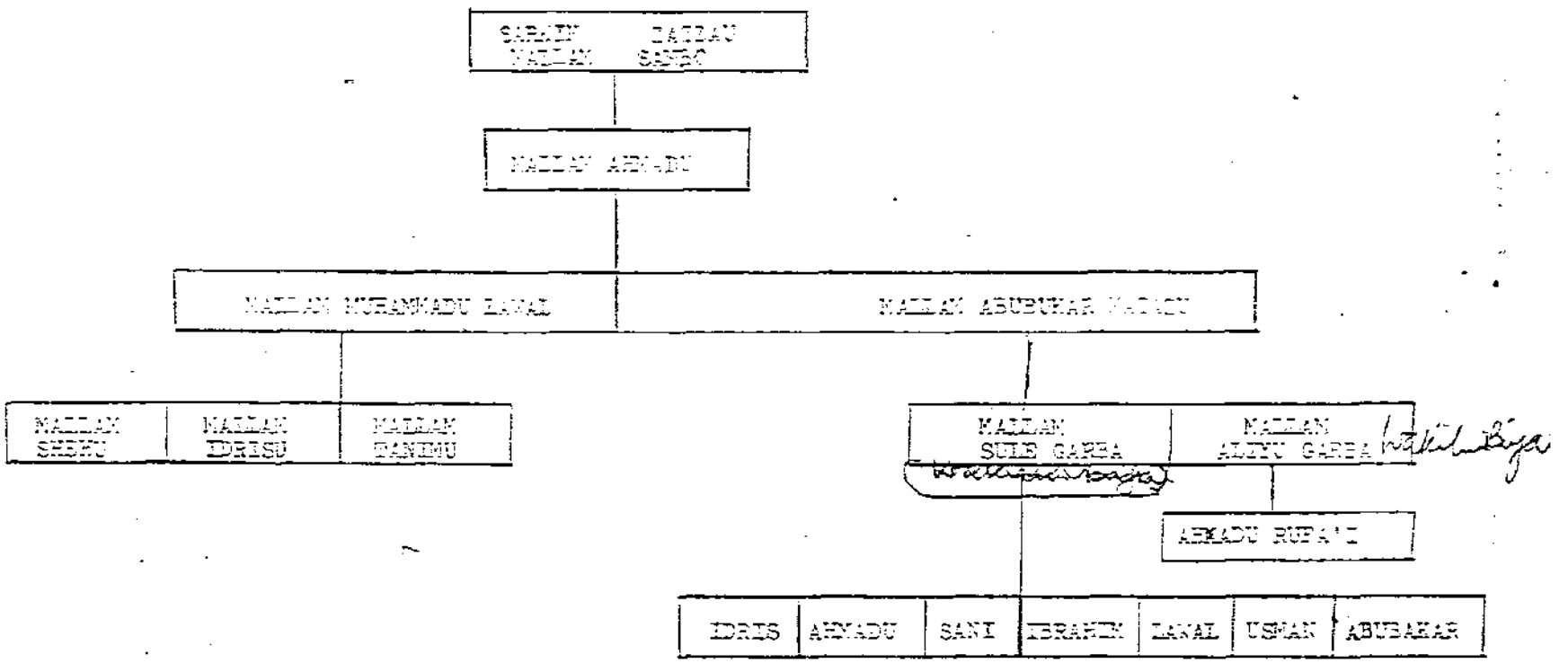
Wannan itace tasvirar Mal. Adiyu Dan Sambo da jikokinsa

Kamar haka a [redacted].

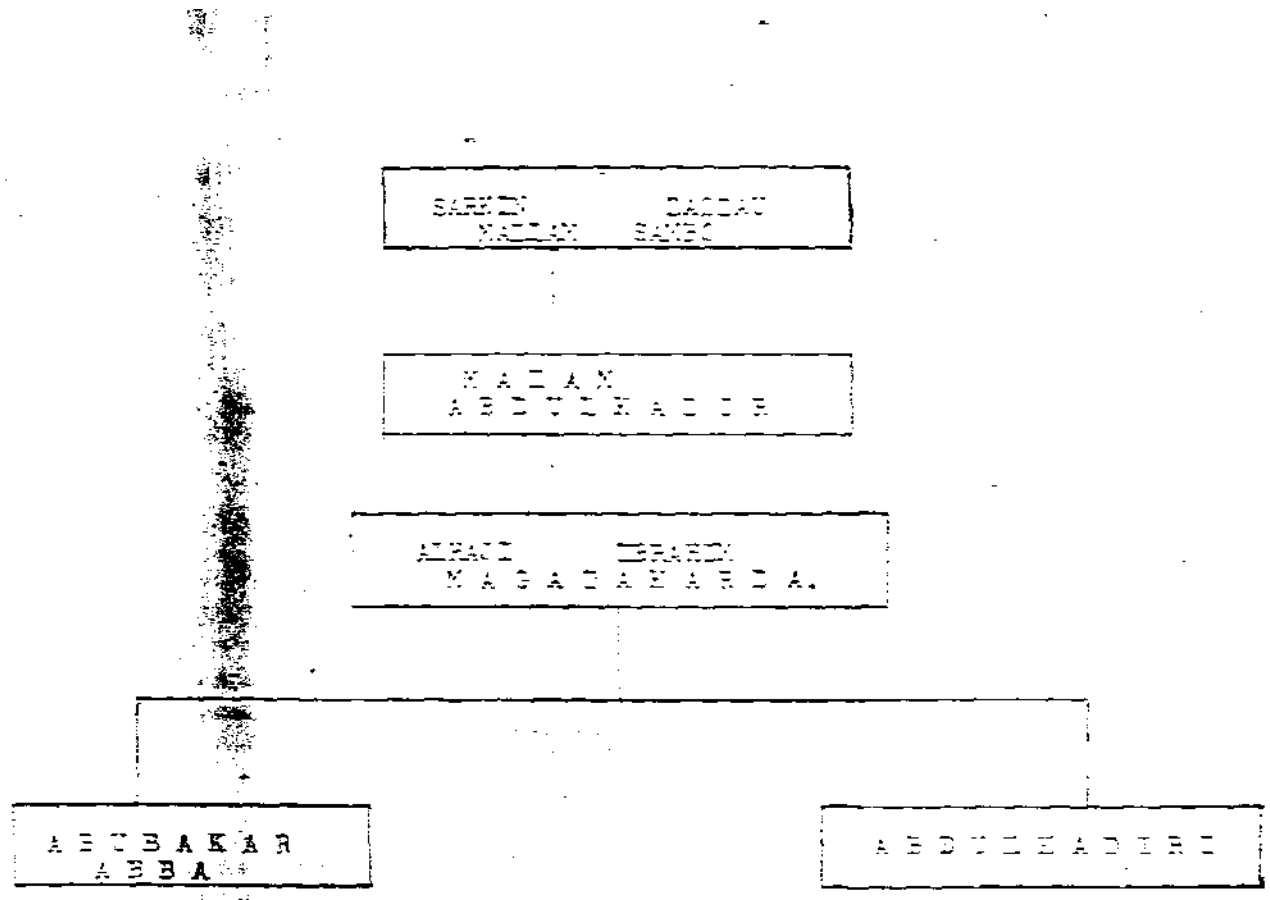


Wannan taswira ta Mallam Saidu ya'yansa Guda Uku ne kawai Maza banda mata.

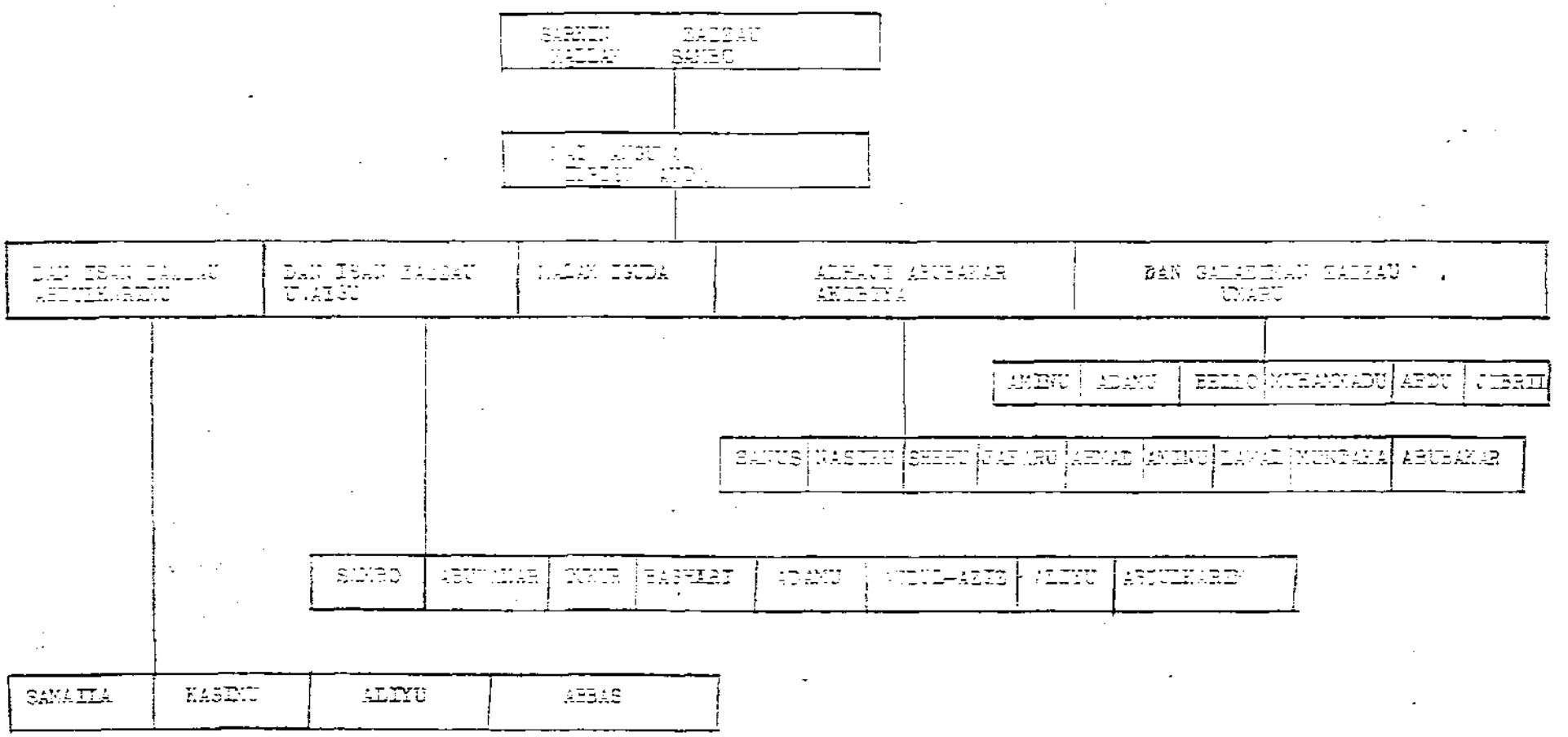
Kuma a ciki mallam Umaru ne kawai Allah yaba haifuwa gashin nan kamar baka.



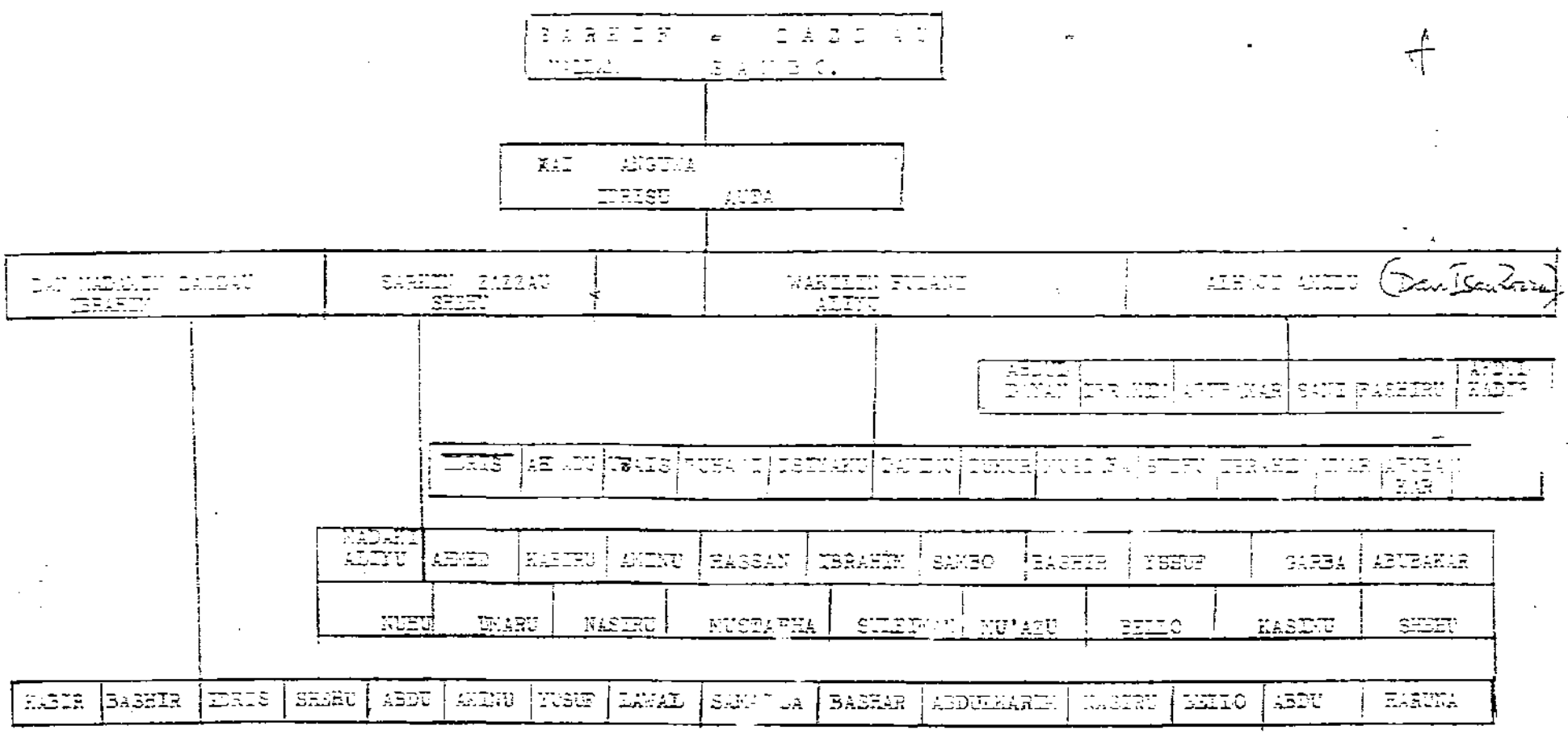
Wannan itace taswirar Mallam Ahmadu da ya'yansa da jikokin
gasu kamar haka.



Wannan itace taswiran Mallam Abdulkadir Bam Barkin Bauchi Sambo,
kuma dansa daya ne na biyu sai nasa, daya, ga kuma dansa nan Ibrahim da nashi
ya'yan cikin taswira.

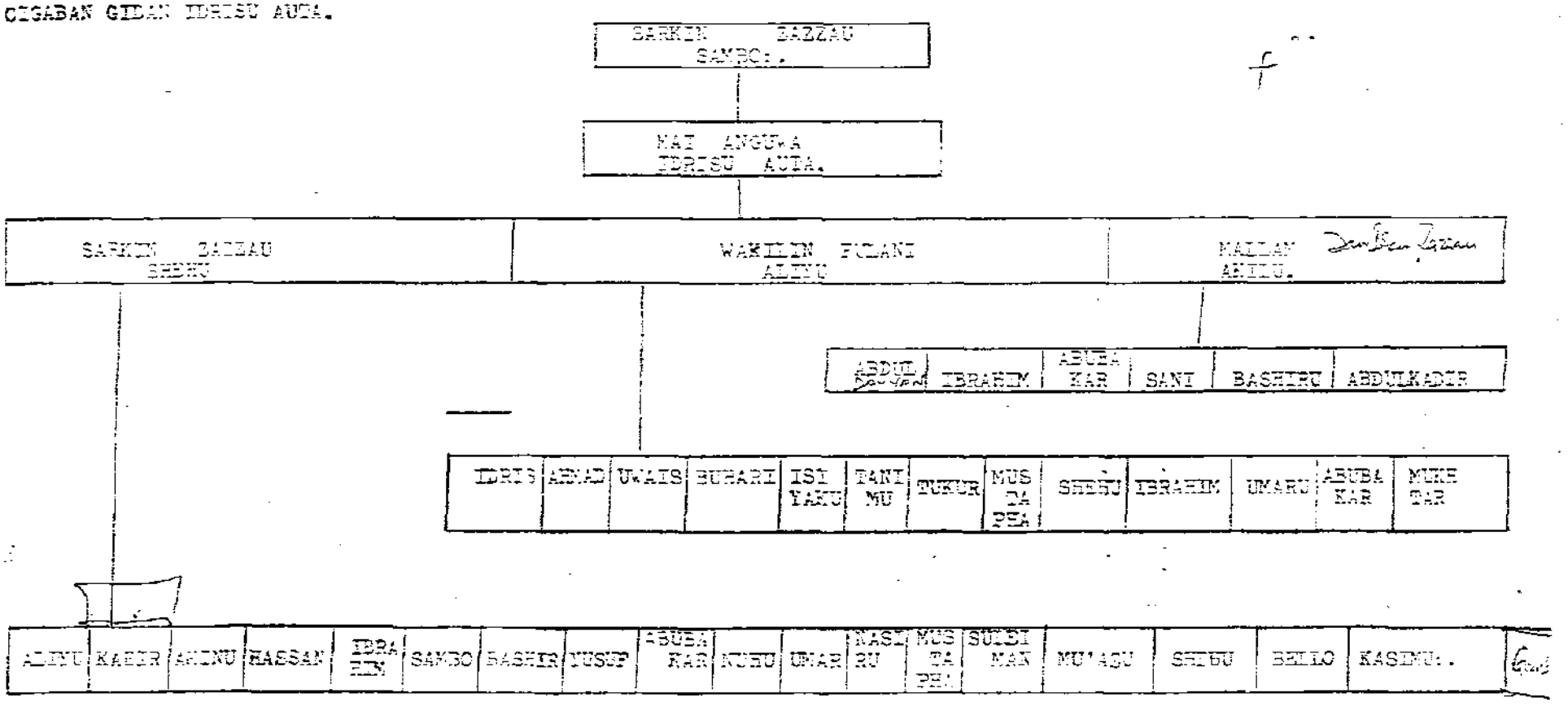


Wannan Itace taswirar mai Anguwa Idrisu Auta da 'ya'ya da jikoki



Wannan shine cigaban 'ya'ya da jikokin Mai Anguwa Idrisu Auta.

CIGABAN GIDAN IDRISU AUTA.



Wannan itace taswirar Mallam Idrisu Auta da ya'yansa da jikoki kamar haka.

APPENDIX 3

SAL MAN DUNA

Ladan Sani muazu 65 years

Abdulqadir Yusuf 61 years

Unguwar Habe ne, a kikin zamanin Habe a kwai wan mai arziki sunansa Duna, kuma shine Sarkin makare Zazzau. To yana da mata ana cemata salma. To a wannan zamani. Idan mutane za su je a sayo kaya waje salma, saboda attajira ce, sai ace kaje Gidan salma na duna a sayo abu Da ganman Anguwan ta samo sunanta Salmanduna.

Wasu kuma sun ce an sa mata saboda makera Duna. Nan inda massalachi yake a unguwar a halin yanzu Nan ne makeran take. Bayan jihadi, sai wani almajiri mai koyarda karatu Anace masa Mallam Musa shine wanda Mallan Musa ya soma sewa a Jekada Yazo ya zauna a unguwar. Ya rasu tsakanin Sarkin Zazzau yamusa da Abdkareem. Yana da yaya guda biyar. (1) Abubakar (2)Mohammadu (3) Daho (4) Abdu Jikan Jatau (5) Nana fatima

Zamanin Sarkin Zazzau Abdulkareem, shi kuma ya nada Mahmudu Salenken da yake malamine.

Ya rike sarautar Har zuwa zamanin Sarkin Zazzau Sidi Abdulqadri, yana Njalisar Sarki, Yana kuma alkalanci ya

Abubarkar yana yaya suna (a)kusamatu (b) Abubakar (c) Abdul

Yayan salenke suna (Shuhaibu Madaki (b)Galadima Turaki, (c) Muhammadu Lawal (d) Abdul (e) Usman Rano (f) Abdulqadri (i) Fatimatu

Dabo yana da yaya (1) Yanusa (2) Muazu (3) Abubakar (4) Ibrahim

Suna da Bayi da gonaki a kakeyi, isauni, yalwa da Tami (Igabi).

GIDAN WAKILIN DAJI

Su kuma yauwan Galadima Ahmadu ne

GIDAN KANWA.

Alhaji Umar Mohammadu 11-4-98 years, Gidan konwa.

Abinda ake sayarwa kenan shine kanwa shi wannan gidan mutane hudu suka kafa shi. Sune Badamisi da Hakimi da kuma mata guda biyu Shi Asalin gidan kuwa baiwa ne irin ta sarki sun zo daga Katsina kakanin nasu gidan daga wani gari kusa da caranci, Zamanin sarki Abdullahi. A lokacin gidan yana kusa da kasuwa ne, Fatake suna sauka suna sayar da kaya.

Shi hakimi Badamasi (1) Abdullahi (2) Abdulqadri (3) Muhammadu da mata guda hudu. Suna sayarda da kanwa kala ka kamar su Jan kanwa, kanwa da kuma in gurmi.

GIDAN TABA

March 1998, Fataimatu Gidan Taba

Suma sun zo araia nc. Asalinsu kuma larabawa ne suka zo suka zauna a Sokoto, da kakansu Musa dan Bagarmi da matanshi Ta Kogi Sukazo Zaria a wannan lokaci. Kakansu yasai musu wannan wauri daganan sai suka ci gaba da yain aikin Taba suna Sayarwa. Yayan su sune.

(a) Garba (b) Aliyu (c) Asbdullahi (d) Shuaibu (e) Abdullahi (f) Shuaibu (g) Shuaibu (h) Muhammaadu Lawal.

Garba yayansa sune (a) Abdullahi (b) Suleiman (c) Fatimatu (d) Hajara (e) Musa
Aliyu – (a) Ibrahim (b) Abdullahi (c) Aishatu (d) Rabiatu da sauransu
Abdullahi – (a) Garba (b) Aishatu 9c) Asma'u (d) Isuhu.
Shuaibu – (a) Ibrahim (b) haruna (c) sa adatu, Moh'd Bello
Usman (Badamasi) (a) Aliyu (b)Ahmed (c) Rabiatu.

DURUMIN MAIGARKE

Alhaji Ibrahim madaki Fawa 7-398 age 73 years.

Asalinsu Fulani daga katsina, sun zo Zaria lokaci sarki Zazzau Abdulkarecm, wanda ya soma zuwa ana cemasa Abubakar. Shi Ya haifi.

(a) Ibrahim mai kwafi (b) Baba Jatau (c) Maude Dan Baki (d) Hana lami, lokacin yayansa aka soma Fawa a gidan.

1. Shi Ibrahim mai kwafi yanyansa sune (a) Abdulkadri (b) Munini da mace sunanta lantana
2. Baban Jatau shine ya haifi Abubakar
3. Maude Dan Baki yanada ya mace ana ce mata Kwado.
4. Hanalami – (a) Abubakar (b) Walad0 9c) Burunga (mace), Gwari

Kusa da gidan akwai gida Abdulqadri wanda yake kanine ga wajen Abubakar.

Da sheanunsa yakare shi kanin sa sai ya tafi Gusau. Yana da yaya da yawa a can yako dinki sai yazo yanayi shi bai yi akin nama ba yayansa sune

(a) Uwa da rabi su

Kafin su zauna awurin ance wurin yana daga cikin gidan maigarke. Wanda uake shine sarki fawa lokacin habe.

ABDU BABAN FAWA:

GIDAN SARKI FAWA.

Sun zo daga Katsina ne daga wajen Bargaren Danja, sai suka tafi Sokoto daganan zamanin sarkin zazzau Abudlkareem suka Shiho Zaria.

Abdulkareem ya basu gidan anan. Sunan wanda ya taso daga Danji anace masa abdullahi shine ya haifi.

(1) Abdu (2) Ahmadu mai kigo (3) Baban Tasalla (Abdullahi) (4) Yanusa.

(1) Abdullahi shine ya haifi (a) Tanimu (b) Ummaru (c) Sarki awa Abdulahi (d) Kura (e) Kande 9f) Kande.

(2) Ahmadu shine ya haifi (a) Mai riga (b) Mai munatu (c) Baroki (d) Mallam Yalu (e) Ualwa.

(3) Abdullahi (Baban Tasalla shine ya haifi Tasalla.

Tanimu shin kuma shine ya haifi (a) aliyu (b) Mahmud Alu (c) Ummaru (d) Hajara.

Ummaru shi kuma ya haifi mallam yakubu (a) Mairo (b) Ahmadu (c) Abbas (d) Mamuda (e) Azumi (f) Alhaji (Jibrin) (g) Lubanhatu (h) Kyauta.

Sarki Fawa Abdullahi shine ya haifi (1) Mijin yawa (2) Ibrahim (3) Jibrin (4) Shuaibu (Informant) (5) Gambo (6) Laraha (7) Fidimatu (8) Salamatu (9) Hulliru (10) Shittu (11) Ibrahim (12) Dalhatu (13) Ummaru (14) Iya.

TARIHIN AHMADU MAI KIGO.

Yayi malam taka zamanin Sarkin zazzau kwassau ne lokachin da wannan gidan yzama Babban makarantan bida Ilimi a Zaria.

Zamanin Sarki Zazzau Alu Dan Sidi ne akayi Mashi sarautar Sarkin Fawa.

TARIHIN MALLAWAN ZAZZAU

Tarihi ya nuna cewa, mallawa wasu mutane ne da suka shigo kasa nan daga kasn mali a, dalihin yada addinin Musulunchi. Kamar yadda tarihi ya nuna, muslunchi yafara shigowa ne ta wasu sassa na kasashen Africa ta yamma, kamar kasar senegal da kasar mali a lokacin karni na goma sha daya, daga nan ya shigo Agades, Barno, da ganan kuma ya wuto zuwa kasar Hausa.

Mallawa sun fito ne daga cikin zuriyar Salmanul, Farisi daya daga cikin sahabban Annabi Muhammadu (S.A.W) Dalilin da yasa aka ce masu mallawa ya samo asali ne da zaman su amali bayan sun yi nisa da shiga kasashen duniya domin wannan aiki na yada addinin Musulunchi. Alocacin da sai yiddina Muawiyya dan safiyanu ya turo ukuba ibn Nafi ya kawo musulunci da littifai don fahimtar da Addini . Sai ya hada mashi da takarda da kuma umurin da ya biyo ta Mali don ya sadu da Sheikh Musa Taori wanda shike Alokacin shugaban wannan Alumma a she karar hijira ta Arbain wato miladiyya 660 karni na bakwai; Bayan sun sadu sai Sheikin Musa yayi mashin jagora zuwa waurin Kungiyar Fulani Torankawa da sullubawa wanda suke karka-shin shugabancin wani shaihun malami Shima mai suna Musa. Bayan kaddamar da wannan sako sai suka shigo kasa hausa daga Futa turo ta kasan malle don yada addini musulunchi tare da wadannan wakilai, Haka kuma daga cikin tsason wannar jinsi ne a aka samu Shehu Usman Ibn Fodio kuma aka sami Mallam Musa da ga cikin daya tsatson, wanda shine ya fara Sarautar Zazzau karka shin mulkin Daular Fulani.

MALAM MUSA

Malam Musa ya kasance tare da Usman Ibn Fodio akan hanyar neman Ilmi tun daga shekaran 1774. Alokacin da Shehu Usman ya tafi dashi kasar Kebbi dn yin wa'azi, bayan dawowarsu kuma ya dangana shi da malamin shi wato Sheik Jibril don neman Ilmin Addini.

Mallam Musa na daya daga cikin mutum bakwai da suka raka Shehu Usman zuwa Agades tare da malamin shi, mallam Jibril a cikin shekarar 1779, yayi karatun littafai da dama wurin Shehu Usman Ibn Fodio; Bayan dan Jimawa kadan sai mallam Musa Yanemi umurni da yana son yatafi Mali. Sabo da Ziyaran wani sheihin Malami a cikin shekarar 1787.

Bayan dawowar Musa a shekarar 1795 ya samu Usmanu yana shirya sabon tsarina zaman kungiyoyin musulumi da rushe kai dodin sarautar habe na kasar Hausa. Haka kuma ya sanya mallam Musa a matsayin wanda zai tabbatar da shiri Tare da tsarin makamai, har zuwa shekaran 1801.

Daganan aka fara shirin kaddamar da jihadin musulunchi. Bayan lokachin da sarki yunfa ya kai ma Shehu hari a tabkin kwatto a shekarar 1804 kuma Shehu yaci nasara a kanshi daga nan sauran sarakuna habe na kasashen Hausa suka fara Azabtar da musulmi a wannan lokaci.

MALLAMMUSA YAZO ZARIA A SHEKARAR 1804

A chikin shekarar 1804, Shehu Usman Ibn Fodio ya baima mutum goma sha hudu yardaddin shi kuma amintattun shi tuta don tabbtar da Jihadin musulunci a kasashen Hausa inda a ka turo Mallam Musa Zariya don wannan aiki na jaddada Addinin musulinci, inda yazo ya kori sarkin. Zazzau na Habe (makau). Bayan da Mallam Musa ya kore shi ya kafa mulkin daular fulani na

musulunchi a zazzau. inda ya raba ma mukarrabanshi (yan-kunan) mulki bisa yarda da Amana. Wadan nan mutane sune kamar Galadima Dokaje, Dallatu Hamza, Limamin Juma'a, Gabdo, Turaki Baidu, Sarkin Yaki mai Zabo, da kuma wasu wadanda aka tarrad da su a kasar ya kumai nada su mukamai.

A wannan lokaci duk wanda Mallam Musa Ya'Baima rikon wani yanki sai ya hada mashi da littafai guda biyu, na daya zai bash littafinnan da Mallam Shehu Ibn Fodioi Ya' Bashi wato Taj AL Din Fima Ya Jibu Ala Al – Mulk – Littafan da ake numa yanda ake mulki da kuma mulkin jama'a. shi wanna littafi shine Littafin da sarkin Kano Muhammadu Rumfa ya roki wani shehun malamin mai suna Al Maghili ya rubuta domin yadda zai tafiyar da mulkin shi a she karar 1483 – 1499.

Haka kuma da littafin nan mai tsarki na Tafsir Jalalaini wanda masha hurin malamin nan kuma waliyyi ya rubuta wato Abdurahman Ibn Abubakar Al Suyti malamin masar. Su wannan Littafai sune Mallam Musa yake rabawa limamin Jumu'ai da Alkalai a wannan lokaci, duk wadannan Abubuwa yayi hakane saboda a sami kyakiyawar mulkin da tsari mai kuwu wanda ya dace da shari'a.

Bayan irin wadannan mutane kuma akwai wasu mataimaka da Shehu Usman ya hada shi da su kamar Mallam Yamusa da Mallam Abdukarimu. Wadanda sune suka kafa gidan Sarautar Barebari da Katsinawa bayan mulkin Musa, kuma kowanne daga cikin su yayi sarautar Zazzau kuma dalilin su ne yasa a ka sami karin gidan sarautu a Zazzau har guda uku, wanda na hudu shine gidan sulluba wa wanda ya samu karkashi Mallam Abdusalami amma a lokaci Mallam Musa babu wani gidan sarauta bayan gidan mallawa a wannan lokaci.

A cikin shekara 1815, Mallam Musa ya tafi Sakkwato (Sokoto) domin ya sami bayanin cewa Shehu Usman yataso daga sifawa ya dawo sokoto bayan kafa garin da akayi a cikin shekarar 1809.

A lokaci da mallam Musa yatafi sun tafi ne tare da Yamusa a lokaci yana rike da sarautar madaki. Da suka isa sokoto sai suka wuce zuwa wurin Shehu Usman Inda suka kwana hudu. A ranar da zasu dawo sai Shehu Usman Ya' kebe Mallam Musa yace mashi wannan saduwa namu itace ta karshe saboda haka kada kayi sakaci da alkawarun da muka dauka, kuma Allah ya Sanya ma zuriyar mu Albarka tare da basu ikon rike Jama'a tsakani da Allah. Kuma har duniya ta tashi zuriyar mu da mu kanmu bazamu bace ba a duniya. Dagannan sukayi sallama kowa nace ma kowa Allah shi gafarta Mallam (Albah shi gatara mallam).

A cikin farkon shekarar 1816, Mallam Musa ya sami sako cewa Shehu Usmanu bashi da lafiya daga nan yatashi Galadima Dokaje da Liman Gabdo da Katuka Usman tsoho sabulu don su tafi Sokoto su duba jikin Shehu Usman. Bayan sun tafi sun isar da Shehu Usman yace masu su koma su fada mashi Allah ya kaddara saduwar mu.

Bayan shekara guda a ranar 3 Jumada Akhir 1232 wanda yayi daidai da 20th April 1817 sai sako ya iske Mallam cewa Shehu UsmanIbn Fodio ya rasu, daga nan Mallam Musa ya tafi Sokoto don ta'azziyya tare da mukarrabanshi.

KWARBAI CIBIYAR MALLAWA

Kwarbai itaine sunan Anguwar da zuriya Mallam Musa Sarkin Zazzau suka zauna kuma ne suka kafa Anguwar tare da Abokan zamansu da makwabtansu. Haka kuma duk inda a ka bullo anguwar Gabas da Yamma, Kudu da Arewa sune zaka gani. Kuma wadannan zuriya na Mallam Musa sune zaka gansu da tsaga guda biyu a hagu da dama da kumatansu.

Bayan rasuwar Mallam Musa an Sani matasloli akan shaanin sarautar gidan karfin malam Musa yarasu, ya' nada ya yanshi sarauta biyu maiza uku mata.

Mallam Sidi an nadashi sarauta Dangaladima, Mallam Zakari an noda shi sarautar Magajin Gari, sannan a cikin ma ta aka nada Atu sarautar iya, A'I kuma Mardanni sai inne wadda aka ba sarautar magajiya.

SARKIN ZAZZAU MALAM SIDI ABDUL QADIR

Mallam Sidi Abdul Qadir shine Babban dan Mallam Musa Sarkin Zazzau KUMA YANA DAYA DAGA CIKIN YAYA BIYAR DA AKA FARA BASU SARAUTAR Hakimaci a lokacin da Mahaifinsu Mallam Musa ke Sarkin Zazzau.

Mallam Sidi shine aka fara nadawa Sarautar Dan Galadiman Zazzau a cikin mulkin daular fulani na Zaria ya kuma a rike wannan Sarautar harna tsawon shekara goma sha bakiwai (17 yrs)

Bayan rasuwar mahaifinshi, da yamusa ya hau, sai Dangaladima sidi ya ci gaba da rike wannan sarautar ta Dan galadima har zuwa karshen Yamusa.

Bayan rasuwar Sarkin Zazzau yamusa sai neman sarauta ya taso gadan gadan a tsakanin Sidi Abdul Quadir da Madaki Hamada dan Sarkin Zazzau Yamusa. Kasancewar irin yadda Yamusa ya cire 'ya 'yan Mallam Musa har su hudu daga sarautar Hakimci sai yasa madaki Hamada ya mike da neman sarauta don ya gaji mahanifinshi, ganin haka, sai yasa Limamin Juma'a da Galadima Dokaje suka aika Sakkwato (Sokoto) da shawarar cewa Mallam Abdulkarimu bakatsine shi ya kamata a baiwa Sarautar Zazzau. A wannan zamani Sarkin Musulmi Muhammadu Bello shi ke kan gadon sarautar tare da wazirin Sokoto Gidado, daga nan aka zartar da haka.

Bayan Abdulkarimu ya zama sarki sai zafin kishi ya dadu a tsakanin Sidi Abdul-Qadir da Hamada. Ganin yadda Abdulkarimu ke da sanyi, sai ya kasance bayi da wani karfi a kan mulkin shi Da ganan Abdulkarimu, ya nemi shawara a wurin sakin Kano Dabo wanda yayi sarkin Kano a shekarar 1819 – 1846; Daga nan sukayi shawara da Galadiman, Kano Ango akan cewa Abdulkarimu ya cire Sidi da Hamada akan mulkinsu na Hakimci yanada yan uwansu.

Mallam Abdulkarimu ya karbi wannan shawara ya sauke Sidi a kan matsyin sa na Galadima da Madaki. Saka makon haka ya dauko Abubakar kanin Sidi wanda ke rike da sarautar Iyan Kurama ya bashi Sarautar Madakin Zazzau. Ya kuma dauko kanin Hamada Mamman Sani ya bashi Sarautar Wanban Zazzau.

Ganin yadda Abdulkarimu yayi musu sai Sidi da Hamada sukayi shawarar cewa su hada kan su, su kauda wata kaza mar kishi tsakanin su saboda wannan abu da Abdulkarimu yayi baya yishi ne don gyara sai don ya haifar da gaba, kuma ita a ta auku a tsakanin ko wani gida, da yan uwansu. Ta faru a gidan Mallam Musa tsakanin Sidi da Abubakar haka kuma a gidan Ya'musa tsakanin Hamada da Mamman Sani.

Ananan sai Allah yayi ma Mallam Abdulkarim (Sarkin Zazzau) rasuwa a 1846 inda Hamada ya zama sarkin zazzau.

Hamada bai samu matsala ba kuma yayi kwana Hamsin da biyar ne kurum a kankaraga ya rawu.

Daganan sai wambai Mamman Sani Ya zama sarki, ganin yadda karfin Sidi ya ke sai kowa ya fara jin tsoro, saboda yaya za'' yi ace ga Sidi wanda shine ya kamata ya zama sarki sannan ace Muhammad Sani ne. Nana da nan aka aika Sakkwato akan a San abinda za''yi. Sannan Sarki Musulimin ya turo wazirin Sakkwato Abdul gadri wanda ya gaji wazirin Sakkwato Gidado a shekaran 1849 – 1849. Da ya zo Zariyar ya baiwa Sidi hakuri kuma ya fada mashi nashi na tafe.

Koda wazirnin Sakkwato Abdulqadri yazo sai ya tarradda Mallam sidi ba ya nan ta kama wani dan kauya, Basawa, inda nan ne yatara ba yin shi da kuma dabbobi waziri yace bi zai nada Maman Sani ta har sai ya ga Sidi sun ya magana.

Bayan da yatafi Basawa ya taradda Sidi ya fada Mashi sa kon Sarkin Musulmi sai Sidi ya masa masa tare da Amincewa. Bayan an nada Mamman Sani sai ya circ kanin Sidi Abubakar daga Sarautar Madaki a shekarar 1846, shi kuma sidi ya ci gaba da rike Sarautar Dan galadima. A lokacin, Sidi ya samu tsawon shekera 40 ya na rike da wannan sanuta ta dangaladima da fisheshi a shekare 1800. Daga nan sai akayi ma Mallam Sidi Abdulgadir Sarautar Zazzay.

Bisa Sanin abinda suka fara a baya, sai kawun Mallam Sidi Limamin Zazzau Gabdo wanda yanan daya daga cikin manyan masu zaban Sarki a lokacin, sai akayi shawara da cewa tsakanin Sidi da kaninshi Abubakar wa ya cancanta ya zama Sarki. Daga nan Mallam Sidi ya samu sarautar Zazzau Umurnin Sokoto a shekarar 1860 tare da sakon tabatarwa 1859 – 1874.

Bisa yadda Sidi suka fahimci Juna da Sarki Zazzau Hamada shi yasa Saidi bai circ kowa daga mukamin shiba, sai ma ya kara musu karfi. Inda yabaima Abdullahi dan Hamada Madaki. Saboda ya cika alkawarin da sukiyi da hamada tun Kafin ya zama Sarkin, ya kuma sake baima daya daga cikin ya yan Hamada sarautar da ya bari na Dangaladima. Ya kuma dauki sarautar iya ya bai Aliyu dan Abdulkareem (Sarkin Zazzau) dama kuma, iya Aliyu surukin shine don Sidi na aure da kanwarshi.

Ganin yadda Sidi yake bada sarauta masu garma ga gidajen barebari da katsinawa sai yan Uwanshi da bayin gidan su, suka Hadu bisa Jagorancin wani kanin shi Mallam Muhammadu

Baki suka tafi sakkwato suka shaida ma Sarkin Musulmi cewa zasu yari Sidi sabdoda yana raya gidajan wasu kuma zai kashe na su. Kuma shi Muhammadu baki ya shirya mayak da zasu yaki sidi saboda bai ba kowa wani mukami ba a gidan su sai Aliyu kaninshi daya tura kontagora zuwa har yaka Nufe tar da mayaka da yawa dan su fadeda kasar Zazzau da kuma yi mata garkuwa.
Jin haka sai Sarkin Musulmi ya turo waziri Ibrahim (Wazirin Sakkwato) don yazo ya gyara Al'amarin kuma ya tabbatar da abinda suka kawo hakane, bayan da waziri yazo, ya gane ma idon shi sai ya koma ya fada ma Sarki Musulmi abin da ya gani shi kuma Muhammadu Baki Mallam Sidi, yasa aka kamashi aka rufe shi har tsawn wani lokaci.

Shi Nuhu da aka bash rikon Durum da sauran bayin su da dukiyayinsa, shi Dan Sarki Zazzau Sidi ne.

Bayan wani dan lokaci sai Wazirin Sokoto ya dawo don yaji dalilin da ya sa Sidi ya sa Abubakar (kaninshi) yayi hijira kuma da dalilin tsare daya kaninishi Muhammadu Baki, Sidi ya hana Wazirin Sakkwato (Sokoto) shiga Zaria sai ya tsaya a wani gari a Arewa naso gabas da Zaria, kuma ya aika ma da Waziri ya fada ma sarkin Musulmi wani abune da ya shafi Zaria babu ruwan Sokoto a ciki saboda haka bawani abinda ya dame shi, sarautanc dai na gajeshi saboda haka ya tsame hannn Sakkwato (Sokoto) ga dukkan wani al'amarin da ya shafi Zaria.

Daga nan Wazirin Sakkwato (Sokoto) Ibrahim ya koma ya fada ma Sarkin Musulmi yadda suka yi da sarki Zazzau Sidi daga nan sarkin Musulmi ya tashi masinja da takarda da ya kawo ma sarkin zazzau Sidi da a na neman sa a majalisar mulki ta Sokoto, Mallam Sidi ya kama hanya yana isa aka cc an fitar dashi daga sarautar aka kaishi wurno aka ajiye shi a cikin garin Sokoto.

SARKIN ZAZZAU MALLAM ABUBAKAR

- AN NADA SHI Iyan kurama – Sarauta ce ta yayan sarki lokacin Habe – lokacin Mallam Musa
- Lokacin Abdulkareem aka canza masa sarauta ya koma Madaki har zuwa karshen lokacin mulkin Abdulkareem.
- Lokacin sarki Zazzau Manmman Sani aka cire shi, yaba dan shi Abdu.
- Yayi Kaura zuwa Sokoto da shiga ayarin Muhammadu Baki.
- Lokacin Abdulssalami aka ba Mallam Abubakar sarautar wambai.
- Lokacin sarautan Mallam Musa aka haifi Abdullahi Dan mamman Sani dan sarki Zazzau Yamusa.
- Lokaci Abdullahi an barshi a sarautar wambai. An fidda da Abdullahi daga sarauta saboda kin bin wadan su ummurni daga wurin sarkin musulmi.
- Sannan aka nada wambai Abubakar ya zama sakin Zazzau. Bayan nadashi, yayi wadannan canje canje.

1. Yayi kokari ya hada kan yan uwanshi saboda haka yaba.
   (a) Dan uwanshi Ali Madaki (Kaninshi) Bayan an cire yaro dan Abdullahi.
   (b) Dan madaki Ali Sadauki aka bashi Turaki Karami (Turaki Sadauki)

Aka baiwa Nuhu sarautar Dangaladima hakimin durum

Bayan muturwar Dangaladima Nuhu (Danwajen Sarki Sidi) sai ya nada dan magajin garin Zakari Dangaladima.

Ya nada yaro Muhammadu danshi a matsayin Galadima

MAGAJIN GARIN ZAZZAU ZAKARI 1808 – 1823

An cire shi bayan rasuwar ubanshi tare da yanuwan sa mata kamar

a. Magajiya inne – matar wazirin Sokoto Gidado
b. Iya – Atu – matar limanin jumu'a Gidado wadda bayan rasuwar waizirin Sokoto ta auri Mallam Abdulkareem.
c. Mardanni Ai

Bayan rasuwar magajin gari Bamurna Danshi yayi sarautar Dangaladima, zamanin Sarki Zazzau Abubakar, ya kuma rasu a zammanin Sarkin Zazzau Sambo.

MALLAM ABUBAKAR DARDAZU

Bai riki wata sarauta ba amma yayanshi shi su sun riki sarautar kamar:

(a) Wali Hilliru
(b) Dangaladima Abbas

Jikokin shi akwai

CIROMAN ZAZZAU MUHAMMADU AMINU

Magajin garin Zazzau Nuhu Bamalli

Ya sadauka da rayuwarsa ne kawai akan neman karatu kuma ya rasu a kan hakane, ya kuma shiga karashe da dama yana neman karatu.

MALLAM MUHAMMADU BAKI

Yanemi sarautar lokacin Sidi bai samuta Malam Muhammadu ya rasu bayan mutuwar Sarkin Zazzau Sidi da shekara biyu, a Durum wurin danshi Wombai Nuhu Dan Sarki Zazzau Sidi, kafin a fidda shi a sarauta.

MADAKIN ZAZZAU MALLAM ALIYU 1873-1883

An bashi sojoji yana ta yaki bai dawo ba sai da yayan sa yayi Sarki, wato lokacin Sarkin Zazzau Abubakar.

Bayan dawowarshi sai aka nada shi madaki. Bayan rasuwara yayar sa Abubakar sai a ka ba Abdullahi sarauta.

Wannan yakawo rigima tsakanin su da Sarki Abdullahi saboda tutar yaki da madaki Ali ya daga. Ganin haka sai Sarkin Musulmi Aliyu Babba ya tura wazirin Abdullahi Bayero da yatafi Kano ya samu Sarkin Kano Abdullahi Maje Karofi ya fada mashi ya sa atafi Zaria don neman sulhu tsakanin Abdullahi Sarkin Zazzau da Madaki Ali.

A wannan lokaci Kano tanada yawan Runduna na Mayaka kuma ana shakkanta ta wurin yaki Bayan Wazirin Sakkwato (Sokoto) Abdullahi Bayero ya idar da sakon Sarkin Musulmi sai ya koma Sokoto da ganan Abdullahi maje Karofi, ya umurci Galadiman Kano Ibrahim Bazazzagi da suzo Zaria su sami Madaki Ali suji, menene ya kawo wannan rikichin.

Da issarsu suka sami Madaki Ali suka fada mashi.

> *Yace ina son a gaya ma sarki Musulim har yanzu Sidi yananan don babu yadda za'a ce bada samin mu ba an nada Sarki daga Sakkwato (Sokoto) an kawo Zaria babu zabe ba yardan jama'a ace an kawo shi, ai ko da Mallam Musa yazo Zaria sai da shehu Usamanu ya sa aka nemi yardan jama'a kaji na bakinsu bakawai a turo shi ba.*

Da ganan Galadiman Kano da Madakin Kano suka yanke shawara da cewa lallai idan Abdullahi ya mutu ko ancire shi to Madaki Ali ne zai zama Sarki.

Bada dadewa ya bar sarautar madaki.

A 1881 A ka cire Sarkin Zazzau Abdullahi sannan Sarki Musulmi yace yazo anada Madaki Ali. Aka sameshi ya tsufa sannan bai da lafiya. Sai yace a ba Wombai Zubaru.

> *"Yace na gode amma yanzu wannan takarda tazo a kurarren lokaci sai dai ina bukatan akwai kanina a sashi a cikin wannan matsayi na neman Sarkin wato Mallam Zabairu dan Sarkin Zazzau Musa."*

Madaki Aliyu yarasu a shekarar da sarkin Zazzau Mallam Sambo ya hau gadon sarauta.

WAMBAI ZAAZAU MALLAM ZUBAIRU (1818 – 1883)

Shi Dan Mallam Musa ne.

Bai taba rike sarauta ba har sai da aka bada sunanshi bayan tumbuke sarkin Zazzau Abdullahi, saboda bai taba rike sarauta shi yasa bai sami sarauta sarkin Zazzau be.

Bayan da aka nada sarkin Zazzau Sambo sarkin Musulmi ya umurce shi da ya nada Mallam Zubairu sarauta wambai a shekarar 1881.

Ya samu shekara uku yana rike da sarautar 1881 – 1883 sai ya rasu sai aka nada Nuhu Dan Sarkin Zazzau Mallam Sidi sarautan wambai a shekarar 1883.

Wambai Zubairu ya sadaukar da ranshi ne wajen karatun addini shi yasa tun farko bai nemi sha'awan mulki ba sai da madaki Ali ya kira shi ya bashi shawara.

Ya tafi kasashe da dama don neman ilmin Addini, ya tafi Barno da Kano da Sokoto kuma ya dade a wandannan wurare don karatu kurum.

Bayan da Abubakar ya yi sarauta sai aka mai dashi Dalatu a sakamakon fidda Malam Ahmadu Dallatun Zazzau, daga gidan Bare bari.

Ya rike sarautar har zuwa zamanin Sarki Zazzau Sambo ya rasu a 1882

DANGALADIMA BAMURNA

Dan magajin gari Zazzau Zakari ne Ya rike sarauta tun daga lokacin Sarkin Zazzau Abubakar har zuwa Sambo 1886. Da ya mutu a kaba Mallam Gabdo.

WAMBAN ZAZZAU MALLAM NUHU 1881 – 1886

Shine Babban Dan Sidi Abdul Qadir, bai rike sarauta ba sai lokacin sarki Abubakar.

Lokacin Abdulsalami aka cire shi daga ma sayin sarauta Durum har lokacin Abubakar da akayi masa sarautar Dangaladima kuma hakimin Durum. Bayan mutuwar sa (Abubakar) yaci gaba da rike mukamin har wani lokacin sai Abdullahi ya dakatar da shi.

Sambo wanda yake rike da Wambai shi yayi sarki sai aka ba Zubairu. Bayan mutuwar Zubairu sai aka ba Nuhu a shekarar 1884.

Yayi yaki da sojojin Ningi anan ne yayi shahada, ya nuna jaruntaka wadda a har gobe akan misali da shi. A lokacin da aka ce ga mayakan sarkin Ningi nan sunzo zasu yaki Zariya sai wasu daga cikin yayan sarkin sukace a yaki Sarkin Zazzau Sambo. Saboda idan ya mutu sai Wambai ya gajeshi. Da aka gaya ma Wambai cewar haka sai yace *"Ni bazan yaki Ningi saboda Sambo bane, ni bukata na shine in karya Alikadarin nan na Galadima Salmanu. Saboda yana neman ya gurbatar mana da gidajen mu gaba daya. Saboda haka nayi shahada, ko na mutu Allah ba zai biya masa bukatarsa ba.*

Dama tun lokacin da Wambai Zubairu ya rasu aka baima Wambai Nuhu wannan matsayi, sai Galadima Salmanu yakai ya komo saboda yana ganin karfin shi zai ragu, tunda a lokacin sai abin da ya zartaddashi za'a yi, kuma akwai Mukamai na sarauta wanda duk ya hada aikin su. Saboda haka Wambai bazai tankwasu ba saboda bashi da tsoro kuma ya kasaita kwarai da gaske.

Bayan shirin da Galadima Salmanu yayi nacewa idan sarki zai tafi ziyara Sakkwato (Sokoto) kamar yadda aka saba sai a far mashi a kasheshi, shi kuma Galadima dama shine mai rikon gari, idan sarkin baya nan, da Sarkin Zazzau Sambo ya fito sai Galadima ya aika a fada ma sojojin yaki cewa ga sarkin nan zuwa kuma ga ta inda zai bi da isar su Wambai ya fara yaki, Sambo ya wuce anan aka kashe Wambai Nuhu a Kofar Garin Tukur – Tukur.

WAMBAN ZAZZAU MALLAM YARO MUHAMMADU 1874 – 1888.

Mallam Yaro Muhammadu dan Sarkin Zazzau Abubakar ya samu sarautar Galadima a lokacin da Mahaifinsa (Sarkin Zazzau Abubakar) ke kan gadon sarauta a shekarar 1874. Bayan mutuwar Abubakar sai Abdullahi yayi sarki don yataba yi aka fiddashi a shekarar 1873. Da ganan sai ya fidda Galadima Yaro Muhammadu daga sarautar Galadima.

Bayan shekara kadan aka fidda Abdullahi daga sarki a shekarar 1881, aka nada Sambo yayi sarki a wannan shekeran, a lokacin wambai Nuhu ke rike da sarauta Wambai . bayan rasuwarshi sai sarkin Zazzau Mallam Yaro Muhammed sarautar Wambai a shekarar 1886. Bai dade ba akan wannan sarauta sai ya rasu, daga nan Mallam Sa'adu ya gajeshi ya zama Wamban Zazzau.

> "Wambai Mallam Yaro Muhammadu yayi biyayya kwarai ga iyayenshi saboda a lokacin mahaifinsa saboda biyayyansa, shine ke kula da gonakinsu da kuma sauran kaddarori. Ba'a taba samun shi da wani laifi ba ya kuma kasance tare da Wambai Zubairu har na tsawon wani lokacin kusan ma ana ganin anan yasamu karin tarbiyya masu kyau, ya rasu a zamanin sarkin Zazzau Sambo a cikin Shekarar 1888, ya kasace tsakaninshi da sambo kafin a fiddashi shekarar daya da watanni, karfin yabar duniya ya fadama Sambo yayi hankali har yanzu yanada magabta."

WAMBAN ZAZZAU MALLAM SA'ADU

Mallam Sa'adu dan Wamban Zazzau Mallam Nuhu ne, ya samu sarauta dan Galadima a lokacin da aka bai ma mallam Yero Muhammadu Sarautar Wambai bayan rasuwar Mahaifinsa, a lokacin sarkin Zazzau Sambo.

Yana rike da wannan matsayi sai Allah yayi ma Wambai Yero rasuwa, sai Dan Galadima Sa'adu ya hau wannan matsayi. Bayan lokakin da Sambo ya sauka a shekarar 1890 sai aka sanya sunan Wambai Sa'adu cikin masu neman sarki.

A wannan lokaci ansa mutum uku daga ko wani gidan sarauta, na farko an sa sunan su Madaki Lawal Dan sarkin Zazzau Sambo, yero Dan Sarkin Zazzau Abdullahi da kuma Wambai Sa'adu Dan wambai Nuhu (da sarkin Zazzau Sidi). Bayan zabe sai yero yazama sarkin Zazzau a shekarar 1890-1897.

Mallam Sa'adu Wamban ya rasu a zamanin sarkin Zazzau Mallam Ja'afaru a cikin shekrar 1938. Inda a sakomakon haka ne bayan fitar sarki yero aka sa sunan Muhammadu Dan Sidi a cikin masu neman sarautan Zazzau a wannan lokaci cikin shekarar 1897.

Wamban Zazzau bai yi sarauta ba saboda ubansa bai taba zama sarkin ba.

MUHAMMADU DAN SIDI

Bai taba sarauta ba. Bai fitowa sai lokacin da cire yero. Saboda yana ciwo kuma ga tsufa, ga larura na rashin ji da na rashin gani. Masu neman sarauta da shi sune kwasau Dan sarkin Zazzau yero da kuma Madaki Lawal Dan Sarki Sambo. Galadima Salmanu na son Muhammadu saboda ya sami galaba.

Kwasau ya shirya mayaka da su yaki Galadima da Wazirin Sakkwato (Sokoto) Muhammadu Buhari, Idan akaba Muhammadu Dansidi sarauta.

Wambai sa'adu yaba Muhammadu shawara ya amsa da cewar baya son sarauta.

Kwasau ya aika ma sarkin Kano Ali yabashi mataimaka dari biyu a lokacin mallawa da barebari kowa na goyon bayar Kwassau.

Akai zabe Kwasau ya cinye zaben ya zama sarki.

APPENDIX 4

BANZAZZAU

Alhaji Sambo Yahaya Age 50 years 15th Dec.1997

Banzazzau ya dauko Asaline daga kofar bai. Wato kofar bayan gidan Sarki. Ita wannan kofa tana nan tun zamanin da akayi ganuwa ta farko.

Samuwar Jama'a a wajen ta farane zamanin Sarkin Zazzau Muhammadu Sani. Shi ya zauna acan Ban zazzau ne lokacin da ya zama Sarkin Bai zauna a fadaba. Daganan zuriyar Mai yaki sukazo suka zauna tare da Sarkin Zazzau Muhammadu Sani. Ya zauna ne a matsayin mai amsa sakon Sarkin Zazzau Mohammadu Sani zuwa Dakace, Dembo, maigana da soba. Mai yaki yana da yaya guda uku, Shehu, Sama'ilu da Musa. Shi kuma Shehu yana da yaya mata guda hudu Zainabu tayi aure a Banzazzau Akwasi tsofafaffin Gidaje a unguwar kamar su. Gidan Sambo, Gidan Dudu, Gidan Magayaki, Gidan Mai unguwa, Gidan mai jan kwari Gidan Ummaru, Gidan Dan Daudu mai raken kan Dutse, Gidan Garba, Gidan Mazidu, Gidan su tanimu, Gidan su Ummaru, Gidan Makama Gidan su Dogari, Gidan su Kwassau.

Sanaan Mutanen Unguwar shine yin kwalekwale, su, Rini, da Dinki, Akwai Rijiyar Rini wasen guda shdda a unguwar.

GIDAN LIMANIN BANZAZZAU

Alhaji Jibrin Ahmed Age 62, 17/12/1997.

Asalin wanda ya kafa gidan shine Mallam Dauda Madugun Adamawa. Kuma shi ya fito ne daga kukawa ne cikin kasar borno. Da isowarsa Zaria yaje gidan Sarki ya nemi Masauki aka kaishi fadamar bono/fadamar Sarkin. Yace nan baiyi masa ba, domin babu ruwa da abincin da dabbobinsa zasu rika ci daganan sai aka kawoshi gabas da gari gaban Dutsen madarkaci nau ne ya samiduk abin da yake nema kuma yace yayi masa dalilin zamansa kenan a wannan Anguwa wato Ban Zazzau.

Tarihi ya nuna cewa Mallam Dauda yazo tare da Mallam Sidi wanda shi buzu ne. tare suka zauna a banzazzau kuma har yanzu, gidan sa na nan a anguwar cike da Zuriyarsa kuma ana kiran gidan gidan mal. Sidi. Lokacin da sukazo sun taros da wasu gidaje kasan a anguwan kamar haka:

Godam Barwa 2. Gidan Mazadu Gwari.

Shine Sarkin Magina kuma har yanzun kufan gininsa yana nan a kofar bai har za yanzu bai fada kuma yana da wani zare wanda idan zai hau garu yaci gaba da gini, ya kan fito dashi daga Aljihunsa ya Jefa Inda yakan kama ya rika takawa yana hawa kamar tsani 3. wasu sunce shi bafillatani ne wasu sunce Balarabe ne zuriyarasa. Suna nan da yawa a nan kasar Zazzau, Daga nan sai gidan tsohon Liman sai kuma gidan Maude Goguwa.

Ainihin Limamin BanZazzau ya rasu wanda gidan sa yu zama kufuyi ayanzu. A sai Mallam Tanko yazama liman wanda sane wurin Mallam Dauda kaji masabbabin dawowar Limanci nan gidan har yanzu. Mallam dauda na da ya ya kamar haka,
Mallam Tanko 2. Mallam Muhammadu da mallam Ahmadu.

Baza aiya sanin ko lokacin wani sarki ne Mallam Dauda yazo Zaria ba. Amma ana kyautata ziton yazo ne lokacin sarkin Zazzau kassau.

RIJIYAR KWAKWARANDO

An wayi gurine an ganta, amma ance ainihinta rijiyar wankin rinin ne na Mallam Dauda Madugun Adamawa, idan a kawo rini anan ake wankewa sai a baza a filin bakin rijiyar. Daga soya ta zama rijiyar ruwan sha kuma mutane daga anguwayi da yawa kanzo sibar dibar ruwa a nan. Kuma idan ta kone a cikin tsakiyar kaka ke nau sai a koma rijiyar buta.

AN MAI ANGUWA 18/12/97 SHEKARU 54

Alhaji Salisu Ibrahim

Wannan gida yana wannan anguwa tun wajen Jihadin Shehu Usman Dan Fodio. Ainihin mai gidan shine Mallam Auta sai yan uwansa. Kuma shi Mallam Auta yana da yaya biyu, 1. Mallam Ummaru, 2. Mallam Haruna.

Mallam Yahaya daya daga cikin zuriyar Mallam Auta, shi Mallam Auta yafito ne daga kasar kano daga Dutse gadawur cikin Jihar Jigawa. Kuma kafin ya zauna a Zaria yakan zone harkan kasuwanci ya koma. Daga baya ne yazo da iyalansa baki daya. Shi dai Mallam Auta yana da yaro biyu, Mallam Ummaru da Mallam Haruna.

MALLAM UMMARU YAYANSA

(1) Alu Ibrahim Ummar (2) Amina (3) Rahmatu da (4) Hadiza. Alhaji Ibrahim shie mahaifin mai anguwa na yanzu; da Alhaji Salisu da mai anguwa. Wanda ya rasu sauran yayansa sune Alhaji da Abdulmumin Ibrahim da Abu. Matan sunyi aure a unguwan.

GIDAN MALLAM UMMARU/AUDU NAMAIRO

Mallam Garba Shekaru 56 years 16/12/97

Mallam Mohammadu Kano shine mai gidan, shi kuma yana cikin Zuriyar Mallam Nasar wanda akace kusan shi ne yu fara zuwa Banzazzau. Wasu sunce shi Nasar Balarabe ne, wasu kuma sunce shi Bafillatani ne domin kuwa hurshen da akaji yana magana dashi shine fillanci kuma wannan mutum shahararrene, domin zuriyar sa suna da yawa.

Shi Muhammadu Kano ya zauna a unguwar Filani kusa da a Gyallesu wurin da aka gina makarantan W.T.C. kuma har yazuwa samun yanci kai 1960, filin na hannun zuriyarsa ne, daga bayane da gwamuati taso ta gina wannanu makaranta sai aka karba a hannausu.

Daga bayane yu dawo cikin gari wato BanZazzau ya fara zama kusa da gidan mai unguwa, daga baya yu dawo inda zuriyarsa suka zauna a yanzu shidai Muhammadu Kano jarumin gaskene wanda yazo Zaria Zamanin sarkin zazzau sani, kuma yana da yaya biyar. Mallam Garba - Adamu, Asma'u Abdul su mairo.

APPENDIX 6

ALBARKAWA

ALIYU SALIHU, AGE 73

Zuriyarsu sune wadanda Fulani suka karbi mulki a wajensu. Shi unguwar Albarkawa ya dauko suna ne daga dan Sarki Habe wanda akace masa Albarka. Shi Albarka shine karamin dan sarkin zazzau Muhammadu Makau. Lokacin da za'ayi Jihadi Sarki Zazzau na Habe Bayanan Da yaji labarin turo Mallam Musa da Yamusa, da tutan Jihadi sai ya turo Madakin sa kuma dansa don kare garin, madaki ya tsaya a kofan Tukur-Kukur. Sai shi kuma ya biyo ta kofar bai, ta haka akaci Zaria da yaki. Danganan sai suka tashi suka koma Abuja.

Akwai wani gida a kusa da kofan Jatau, nan gidan shine Babban gidan yayan sarkin Albarka shine karamin da a wannan gidan, shi bai tafi Abuja ba sai ya zauna a gidan bayananci garin da yaki sai ya rufe kofar gidan. Da Fulani sukacigari, Sarkin Zazzau Mallam Musa yace duk Habe da yarufe kofa a bashi yayi zaman Amana. Albarka ya zauna awannan gidan har lokacin Sarkin Zazzau Yamusa. To in kaka yayi Albarka ya kantafi waje yan uwansa, saboda gudun makirci, sai sarkin zazzau yamusa daga kofan jatau yace yazo yazauna yataso shi kusa da fada. Albarka yana da yaya guda biyar, na farko shine Abubakar Atika shi ya haifi danshi ana cemasa Aliyu (balarabe), shi Aliyu shi ya haifi yaya gudar biyu, daya ance masa Adamu dogo daya anace masa Mallam Abubakar ko maude Gajere. Shi Adamu dogo ya haifi dansa anace masa Sule. Sule bai samu haihuwa ba. Shi Abubakar ya haifi dansa ana cemasa Salihu da mace guda daya ana cemata khadizatu. Shi Salihu shi ya haifi Aliyu (Maibade Tarihi). A yanzu haka ya na yara guda goma sha biyar masu rai.

Sauran yayan Albarka sune suka gina gidaje a unguwar, kamar gidan Mallam Haruna, shi Jikane ga Albarka. Akwai gidan Bani Gidan Bani, dagidan yusufu mai kwake, sarkin Fada, sai gidan Habu. Kusa Gida na na biyar shine gidan su Ahmadu Sarkin Fada cindo.

Dan gantakar Albarka da Ibrahim tsoho. Shi Mallam tsoho kanin matan Albarka ne, shi Albarka yana da yara wadanda yasa a makaranta. To shi Malamin yaran Albarka ya cika bugu Ganin haka sai matan Albarka tace ya kamata ta aika a kira kaninta yazo ya koyar. Shine aka aika wa Mallam Ibrahim tsoho. A lokacin Mallam Tsoho yana kajuru. Yazo yaci gaba gaba da koyar da yara karatu har lokacin Auren sa yatabo, sai shi Albarka yanemin Masa auren yar liman. Gaboo, sai ranar buki akace baza a bashi. Albarka sai ya fito da kuyangar sa yace ma Ibrahim tsoho ya nemi daya daga cikinsau, daga cikinsu yayi aure.

Muhammadu Bello Gidan Sarkin Ladanai 70 years

Shi wanda ya soma zuma garin nan sunansa Isau. Shi kuma Abubakar ya zama kamar Waliyyi ne a waccan zamaninsa. Saboda lokacin da yake da rai, idan za'a yi amacca dashi akeyi sannan ayi la'asar dashi a Zaria. Hasali ma lokacin da Za'a gina masalachin Jumua na Zaria Zamanin Sarkin Zazzau Abdulkareem shine yanuna Alkiblar Massalacin. Bayan da aka gina massalachin

shine ya zama ladanin Masalachin. Idan yadawo daga massalachi bai da wani aiki sai koyarwa. Akwai lokacin da yatafi aikin Macca, ya dade yai wajen shekara bakwai. To a wannan dawowa ne yazo da mauludi, da ake yi watan Rabiul Awwal a Zaria.

Bayan rasuwar Mallam Abubakar Ladan, sai kuma Mallam yaro yagajeshi. Daga Mallam Yaro sai Mallam Balarabe wanda aka nadashi Sarki Zazzau Ja'afaru ya nadashi Naibi mai yin sallar Azuhur, La'asar da Maghriba. Bayan sa sai aka nada Mallam Mani (Usman)kanin Mallam Balarabe, ya zama Sarki Ladanai.

Bayan Usman Mani sai kaninshi Mallam Alu. Bayan sa sai Alhaji Mallam Umman ya shekara hudu, Bayan Rasuwar Mallam Ummaru sai aka nada Muhammadu Bello wanda yanzu shine sarkin ladanai, yana kuma da shekara shidda awannan matsayi.

Shi Mallam Isau ance Asalinsu mutanen Kano ne.

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No 15K\FADA
ZARIA CITY KDS.
SIGN
DATE

Kakaki

Zuriyar

M. Ibrahim Tsoho

Na

Dogara Bashir Dalhat

GODIYA

Godiya ta tabbata ga Allah madaukakin Sarki da ya bani ikon hada wannan littafi da nufin karfafa dankon zumunci da aka sanmu, mu mutanen Kakaki, da shi.

Akwai 'yan uwa da dama da suka yi nufin shirya irin wannan littafin, wasu sun fara basu kare ba, wasu kuma sun yi dan takaitacce suka bayar. A cikinsu ina mika godiyata ga marigayi Alk. Sambo Usman domin amfani da tarihin da ya bada; Allah ya jikansa ya saka masa da alheri: Sai Kuma Magistrate Yahaya Mahmood wanda yake ya fara wannan aiki amma bai sami idawa ba; shima na yi anfani da wasu daga cikin abin da ya rubuta.

Ina mika godiyata ga M. Ishaqu Aliyu saboda dimbin taimakon da ya bayar wajen bincike da buga wannan littafi; Allah ya saka da alheri. M. Dalhat Imam Bashir, M. Yakubu Abubakar, da M. Salisu Aliyu sun taimaka wajen bincike da tabbatar da wasu bayanan sunaye dake kunshe cikin littafin. Sai kuma Rahi'at Abubakar Mahmood don taimakawa da tayi wajen kididdigan sunaye da buga littafin a komfuta. Allah ya saka musu da alherinsa, amin.

A karshe ina godiya ga alk. Nuhu Mustafa don rubuta gabatarwa.

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MUKADDIMA

Godiya ta tabbata ga Allah Mai rahama, Wanman wanda ke da iko akan komai kuma Mai iko wanda ya ke tabbatacce. Tsira da aminci nSa su tabbata akan manzonSa Muhammad da duk wanda yayi kokarin bin zababbiyar hanyarSa, amin.

Jama'ar Kakaki mutane ne da aka sani da ilmi, zumunci da sanin ya kamata; saboda zumuncin nasu ne har ya kasance 'komai tare ake yi a unguwar. Kowa daya ne, ba banbanci ko wannan da ne, dan-uwa ne. Kuma don son karfafa zumuncin ne yasa akai ta samun auren zumunta, abin da yake har yanzu ana yi.

Da yake yawan mutane kullum karuwa yake, unguwar ta bunkasa, anyi yawa; kuma akwai da yawa daga cikin mutanen unguwar da zaune s aiyuka dab daban a wa garuruwa. Shi yasa ba abin mamaki bane ya kasance a halin yanzu mutane da dama a unguwar basu san yadda dangantakarsu take da wasu 'yan uwansu ba. Wannan yafi aukuwa a tsakanin yara da matasa; su kuma manya sukan kasa gane yaran ko 'ya'yan wane ne.

Saboda haka nufin rubuta wannan dan littafi shine a tsara sunayen zuriyar M. Ibrahim Tsoho ta yadda 'yan uwa zasu fahimci yadda dangantakarsu take tsakaninsu, da fatan zasu kara fahimtar junan su da karfafa dankon zumuncin nan da aka sansu dashi tun tuni wanda sauran unguwanni ke kokarin koyi

Tsarin sunayen ya kunshi zuriyar M. Ibrahim Tsoho: masu rai a halin yanzu da wadanda suka rasu bayan sunyi akalla shekaru goma da haihuwa (in anyi misali ana iya tunawa da su nan da nan). Anyi tsarin gidajen daga jikokin M. Tsoho; 'ya'yan jikokin aka sama su lamba kamar "1., 2., 3.". Jikokin jikokin M. Tsoho suna da lambobi kamar "1-1, 5-6, 10-3"; su kuma 'ya'yan jikokin jikokin M. Tsoho suna da lambobi kamar "2-1-1, 5-3-2". Jikokin jikokin jikokin M. Tsoho suna da lambobi kamar "3-4-2-1".

Misali idan aka rubuta **Zakariya'u** (p30:4-1-1-2); ana nufin za'a sami sunan Zakariya'u a shafi na 30, shine da na biyu cikin 'ya'yan M. Aliyu (p29:4-1-1) wanda yake da na farko cikin 'ya'yan M. Nuhu (p29:4-1). Shi kuma M. Nuhu za a sami sunansa a shafi na 29, shine da na farko cikin 'ya'yan M. Muhammadu (p29:4); wanda yake da na hudu cikin 'ya'yan M. Salihu. Dukkan wadannan zuriyar M. Salihu ne, dan Salanke Iyal, jikan M. Ibrahim Tsoho.

'Ya'ya mata da suka yi aure a unguwar anyi musu alama kusa da sunayensu ; a karshen shafin da sunayensu suke ko shafin karshe na zuriyar gidansu an sa sunayen mazajen auren nasu. Misali; a shafi na 22 a cikin 'ya'yan M. Umaru (2-2) akwai **Rabina** (Talatu) 'yarsa ta 5; a gaba da sunan ta kadan an rubuta lamba ta 8 da karamin rubutu. Idan aka duba shafi na 23 wanda yake shine shafi na karshe na zuriyar Alk. Jalalu za a ga inda aka tsara sunayen masu auren 'ya'ya mata na gidan. Na 8 an rubuta Matar M. Adamu Waziri (p8:19-2). Watau Talatu ta auri M. Adamu Waziri wanda za'a sami bayaninsa a shafi na 8. Auratayyar da aka sa bayaninsu sun hada da wanda masu auren ke tare yanzu da wanda yake dayan cikin ma'auran

a rasu ya bar daya, ko da matar ta sake aure a wani wuri.

Bayan jerin zuriyar M. Tsoho littafin ya kumshi dan takaitaccen tarihin zuwan M. Tsoho Zariya, mai aka yi wajeren bayanin auratayya dake tsakanin zuriyar M. Albarka (wanda yai fanadin zuwan M. Tsoho Zariya) da zuriyar M. Tsoho. Sai kuma aka bada bayanin dangantaka da auratayyar da ke tsakanin zuriyar M. Tsoho da sauran jama'ar Kakaki. A karshen littafin akwai kididdigar zuriyar M. Tsoho inda aka bada yawan zuriyar da wadan da ke da rai a halin yanzu.

Da wuya a rasa kurakurai a irin wannan littafi, saboda haka idan an lura an tsallake wani suna, ko an yi kure wajen rubuta sunan, ko ba'a sa bayanin wani tarihi daidai ba, ko kuma wajen nuna wata dangantaka anyi kure; ina rokon a sanar dani kuren da gyaran da ya kamata ayi. Kuma in Allah ya so bayan kowane shekara biyar za'a rika fitar da karuwar da aka samu cikin wannan lokacin, ko ta auratayya ko ta haihuwa.

Kamar yadda nayi bayani da farko, dalilin rubuta wannan littafi shine nuna dangantakar dake tsakanin zuriyar M. Ibrahim Tsoho. Kuma kamar yadda wanda ya gabatar da littafin yace, nima ina fatan wannan zai zama mabudin binciken tarihin sauran babban zuriya tamu: tarihin da yakamata mu barma na gaba. Allah yasa mu ci gaba da kokari wajen karatu da zumunci kamar yadda M. Tsoho ya koya ma 'ya'yansa da jikokinsa, su kuma su kayi bakin kokarinsu suka shahara suka kafa mana uziyar da muke alfahari da ita yau.

Ramadan 10 1407 A.H (May 7 1987) Dogara Bashir

ASALIN JAMA'AR KAKAKI A ZARIA NIJERIYA.

Tarihin mutanen Kakaki da ke cikin birnin Zariya ya samo asali ne daga wani maidmi da ake kira M. Salihu. Shi M. Salihu asalinsa mutumin Kukawa ne a cikin kasar Borno ya taso ya zo Kajuru a cikin kasar Zariya ya zauna yana karantarwa. A nan Allah ya bashi da da ya sanya wa suna Abduljalil; shi ma M. Abduljalil ya zama babban malami a nan Kajuru, cikin wata unguwa da ake kira Kukwara.

M.Abduljalil na nan a Kajuru yana bada karatu sai Mujaddadi Shehu Uthman dan Fodio ya buga kugen jihadi a kasar Hausa. A lokacin da jihadi yayi nasara a kasar Zariya aka kori Sarki Makau da jama'arsa suka koma Abuja suka kafa daular Habe. Mujaddadi Uthman ya ba wani malami mai suna M. Musa kuta da umurni ya kafa daular Islama a kasar Zazzau.

A lokacin daular Habe, an raba kasar Zazzau gunduma-gunduma, kowace gunduma na karkashin hakimi wanda ke kula da harkan gundumar na yau da kullum da karban kudin kasa. Kudancin kasar na karkashin Madakin Zazzau ne. Dan Madakin Zazzau da ake kira Albarka yana kudancin kasar yana karban kudin gandu a lokacin da baraden jihadi suka ci Zariya suka kori sarakunan Habe. A wannan lokacin yana garin Kajuru kuma M. Abduljalil malaminsa ne kuma abokin shawaransa ne. Sabo da haka sai Albarka ya nemi shawarar sa abin da yafi dacewa shi yayi; shin ya bi jama'ar sa ne zuwa Abuja, ko ya kai caffa gun sabon Sarki M. Musa a Zariya?

Sai shi M. Abduljalil ya nuna ma Albarka su dai malaman nan da suka yi jihadi sun nuna niyyar jaddada addinin Islama [illegible] ba bautar da jama'a ba. Sabo da haka indai shawararsa ake so zai fi dacewa Albarka ya kai caffa ga Sarki M. Musa a Zariya. Aka dace Albarka ya dauki shawarar yayi ta shirin komawa Zariya. Sai ya cewa M. Abduljalil tun da dai Sarki M. [illegible]una da hakimanna musulinci suka wa a gaba, yana rokonsa ya hada shi da wani malami da zai koya masshi, tare da jama'arsa, saratu in sun koma Zariya. Sai M. Abduljalil ya umurci dansa, Ibrahim Tsoho, ya zo Zariya tare da Albarka ya rika koya musu saratu. A lokacin Ibrahim Tsoho saurayi ne bai yi ko auren fari ba.

Da isowarsu cikin birnin Zariya sai Albarka da jama'arsa suka zarce fada suka yi caffa ga Sarki. Albarka ya bayyana wa Sarki cewa shi dan Madakin Zazzau ne na Habe, kuma lokacin da aka ci Zariya shi yana kudancin kasar yana karban kudin gandu. Shine ya ga ya dace ya kawo caffa gareshi (M. Musa) kun da shike shine Sarki yanzu. Suka dace Sarki ya karbe su yayi na'am da su. Sai Madaki na lokacin, M. Yamusa, ya roki Sarki a yardan masa ya sauke Albarka da jama'arsa a unguwar sa, Kaura.

Amma sai Sarki ya nuna yafi bukatar Albarka ya zauna kusa da fada. Sai aka ba Albarka gida kudu maso yamma da fada; gidan da A. Shehu mai alkin lantarki yake yanzu (gidan da ke bayan gidan Na'ibi). Shi kuma Albarka sai yayi ma Ibrahim Tsoho daki a bangaren waje a nan gidan. Daga sunan shi Albarka ne aka sami sunan unguwar Albarkawa.

Da M. Ibrahim Tsoho zai yi aure sai aka bashi fili gefen arewa da gidan Albarka yayi nashi gidan kusa da gidan masu kakaki, mabusan Sarki. Gidan ne mutanen Kakaki ke kira **cikin gida**; gidan da zuriyar M. Ibrahim Halilu ke zaune yanzu. Saboda kasancewar masu kakaki ne zaune a unguwar ake kiran unguwar da suna Kakaki a cikin birnin Zariya. A kalla kashi casa'in da takwas cikin dari na mutanen da ke zaune a unguwar a yanzu zuriyar M. Ibrahim Tsoho ne. M. Ibrahim Tsoho yai zamansa yana karantarwa ya zama babban malami da ya shahara. Allah ya azurta shi da 'ya'ya; biyar suka rayu uku maza, biyu mata. Cikin mazan akwai Alhaji Muhammad, M. Siddiku, da Salanke Iyal; dukansu manyan malamai ne. Matan kuma akwai Zainab da Hajara (duba shafi na 1.).

Ilmi da Alkalci

Dalilin zuwan Malam Ibrahim Tsoho Zariya shine ilmi da bada Ilmin: saboda haka asalin sana'ar jama'ar Kakaki shine karatu, kuma unguwar ta yi suna akan haka. Malaman Kakaki sun shahara a ko ina a fagen karatu da ilmi, har ya kasance burin masu neman karatu daga kasashe da dama shine suzo Zariya neman ilmi, kuma a Zariyan a unguwar Kakaki.

Shi dai M. Ibrahim Tsoho babban malami ne a lokacinsa, kuma hafizi ne (mahaddacin Kur'ani); shi yasa ma idan shari'a ta sarke a fadan Sarki shi a ke nema yazo ya warware ta. 'Ya-'yansa duk manyan malamai ne shahararru, kowannen su a kan neme shi a fada don fitar da hukunce-hukuncen shari'a. Haka suka yi na su zamanin, zuriyar su suka gaje su; ya kasance a ko wane zamani zaka ga akwai shahararrun malamai a unguwar.

Hazakar mutanen Kakaki na karatu ba ya tsaya ne kawai a karatun addini ba, har da ilmin zaman duniya da sana'un hannu. Tun a cikin jikokin M. Ibrahim Tsoho a ka rika samun masu sarauta kamar Waziri da Ma'aji. Lokacin da ilmin boko ya shigo kasar Hausa ba'a bar mutanen Kakaki a baya ba, har ta kasance a unguwar da wuya ka sami wanda bai yi karatun addini da na bokon ba. Kuma a halin yanzu kusan ko wane fanni na aiki, na Gwamnati ko na Masana'antu, za ka sami mutumin Kakaki a ciki kuma yayi nisa cikin sa.

Bayan karatu da ilmi, unguwar Kakaki ta shahara wajen samun Alkalai: kusamma idan akwai wani sunna da za a kira ta da shi bayan Kakaki shi ne unguwar Alkalai. Kamar yadda aka fada a baya shi kansa M. Tsoho tare da 'ya'yansa dukan su a kan neme su a fada su yi shari'a. Saboda haka Alkalci ya samo asali a Kakaki tun lokacin M. Tsoho.

Wanda ya fara samun wata sarauta ta alkanci a unguwar shine Salanke Iyal; domin sarautar Salanke ta alkalci ce. Amma wanda ya fara amsa suman Alkali shine Alkali Yahaya (p1:2-8). Shi kuma Waziri Umaru sai da yayi Alkali sannan ya zama Waziri. Wali Aminu (p11:4) ma yayi Alkalci a fadar Sarkin Kano shi ya sa aka yi masshi sarautar Walin Kano.

A shari'a irin ta na Nasara ma akwai zuriyar M. Tsoho ciki; akwai wadan da suka bi fannin shari'ar ta zamani har sun wuce mukamin Magistrate. Sannan akwai kuma wadanda suka bi fannin Lawyer.

Dangantakar zuriyar Albarka da na Ibrahim Tsoho

Kamar yadda na ambata da farko, Albarka dai shine sanadin zuwar M. Ibrahim Tsoho Zariya. Kuma da farko gida guda suka zauna har sai da M. Ibrahim Tsoho yai aure sannan ya sami nashi gidan. An sami auratayya tsakanin 'ya'yansu kamar haka:

M. Saddiqu dan M. Ibrahim Tsoho na biyu ya auri 'yar M. Albarka da ake kira Juma, Allah ya azurtasu da haihuwar **M. Usman Mani da M. Sama'ilu** (p1:3-4&5). Shi Kuma **Salanke Iyal** ya auri Hamamatu, diyar M. Albarka. Ita ce mahaifiyar **Habiba, M. Salihu, Alk. Abdulmajid da Nana Asma'u** (p1:4-1 to 4).

M. Haruna dan M. Albarka shi ya auri 'yar Alhaji Muhammad (dan M. Ibrahim Tsoho na farko), **Asma'u** da a ka fi sani da suna Tulu (p1:2-6). Sune suka haifi M. Aboki wanda shine mahaifin M. Abubakar (Habu). M. Abubakar shine ya auri Safiya (Goshi) 'yar M. Ibrahim Halilu (p1-6), suka haifi M. Fate da M. Umaru. Shi M. Umaru shine mahaifin M. Abdul'aziz Fate. M. Fate shi ya auri Aline (p14:4-1); shi Kuma M. Abdul'aziz ya auri Lami (p1:7-6).

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Dangatakar zuriyar M. Tsoho da Makwabtan su

M. Ibrahim Tsoho da ya bar gidan M. Albarka yayi gidansa ne a unguwar masu kakaki; su masu kakakin Sarki suna zaune ne a Inda ake kira sakon Kakaki yanzu. Tun zuwan M. Tsoho unguwar shi da zuriyarsa suke zaman lafiya na makwabtaka da

mabusan Sarki. Amma har yanzu Allah bai nufin auratayya ba tsakaninsu. Bayan masu kakaki akwai sauran makwabtan zuriyar M. Tsoho; mafiyawancinsu M. Tsoho ya tarar dasu ne a unguwar, wasu kuma sun zo daga bayansa ne sabo da zuriyarsa. Zan bada takaitaccen bayanin wasu daga cikinsu musamman wanda auratayya suka shiga tsakani. Amma kafin nan akwai wasu zuriyar M. Tsoho, ta wajen iyayensu mata, da suka tashi a unguwar kuma an riga an game dasu komai ya zama daya. Kamar Alh. Isa Baban Audi da zuriyarsa (p2); da Shehu da Musa Ladan tare da zuriyarsu (p21&21).

Gidan Sada

Barden Zazzau M. Jibrilu muka sami labarin shine tushen mutanen gidan Sada a kakaki. Allah ya azurta shi da 'ya'ya maza shida: 1) M. Abdullahi (Abdun Barde), 2) M. Hallilu, 3) M. Usman, 4) M. Jumare, 5)M. Ibrahim Nagwamatse, da 6) M. Sambo. Abdun Barde shine mahaifin M. Ibrahim wanda a ka fi sani da Bada. Shi kuma M. Sada Allah ya bashi 'ya'ya shida, hudu maza biyu mata. A cikin mazan da: 1)M. Abdullahi (Abdu Baba), 2. M. Abubakar (Gambo), 3) M. Jibrin, da 4)M. Ahmad, A matan da: 1. Khadija (Sinadari), da 2) Hauwa. M. Hallilu dan Barde Jibrilu na biyu shine mahaifin A'ishatu (Sinadari). Ga yadda auratayya ta shiga tsakaninsu da zuriyar M. Tsoho:

1. A'ishatu (Sinadari) ta auri Alk. Sa'idu (p1:2-20)
2. Khadija (Sinadari) ta auri Alk. Suleiman (p1:3-6)
3. M. Abdu Baba ya auri Amina (p25:3)
4. M. Jibrin ya auri Rabi'at (p7:15-8)

XII

Gidan M. Habu dan Kati

M. Umaru shine mahalfin Alk. Abubakar dan Kati; mahalfiyansa kuwa tia ce Kuburatu diyar iyan Kurama. Da Allah yayi ma M. Umaru rasuwa sai Kuburatu ta ba Alk. Yakubu goyon Alk. Dan Kati. Da ya girma sai Alk. Yakubu ya bashi auren Maryam (Baka) pt:101; watau diyar wanka M. Ibrahim. Allah ya ba Alk. Dan Kati 'ya'ya biyar maza, sune: 1) Alk. Auwalu, 2) Alk. Ibrahim, 3) M. Aliyu, 4) M. Umaru(Mista man), da 5) M. Abdullahi. Alk. Auwalu dan Kaka ne Allah ya bashi 'ya'ya kamar haka:

1. M. Abdullahi
2. M. Abubakar (Garba)
3. Baliya
4. M. Buhari
5. M. Ibrahim
6. Maryam
7. Dalhat
8. Rabi'at
9. Nuhu
10. Shehu
11. Umar
12. Amina
13. A'ishatu

Gidan M. Harande (Maginl).

Tushen gidan a Kakaki shine M. Abdullahi Iyan Kurama; ya haifi 'ya'ya biyu: Garkin Fulanin Kwaba da Kuburatu (Mahaifiyar Alk. Dan Kati). Garkin Kwaba shine mahaifin M. Abdullahi da a ka fi sani da Harande Maginl. A cikin 'ya'yan M. Harande akwai maza guda: 1. M. Tukur, 2) M. Sambo, 3) M. Shehu (Na'allah), 4) Mahmood, 5) Yunusa, 6) Bashir. Cikin matan akwai biyu da suka yi aure a Kakaki; sune:

1. Bilkisu (Balaraba) ta auri M. Tanimu (p27:4)
2. Hashiya (Dogara) ta auri M. Rufa'i (Gidan Shuraihu)

Gidan M. Shuraihu

Daya daga cikin malan Alhaji Muhammad, dan M. Tsoho na farko, mutumiyar Kwarbai ce; sunan ta A'ishatu wanda aka fi sani da suna Ya. Kanwar ta Fatima, da a ka fi sani da suna Tuta, a wurinta ta girma. Kanin Alhaji Muhammad, Malam Siddiku, ya auri Tuta. Akwai kanin Ya, wanda yakè wan Tuta ne, sunansa M. Ahmad (Baban Kyaude) da ke zaune a Kyaude, wani kauye kusa da Hunkuyi. Bayan auren Tuta sai Ya ta dauko dan kanin nan nata daga kyaude ta rike shi sunansa Muhammadu Na'alle.

Da Dalhatu, daya daga cikin 'ya'yan Ya, da Na'alle sun kasancè kamar daya tare suka girma; saboda haka hema suka shirya suka tafi aikin hajji tare. Da suka dawo Ibkacin Allh. Muhammadu Na'alle zai yi aure , sai aka gina gida aka sa shi tare da alk. Dalhatu (Gidan Shuraihu). Daga bisani sai kanin Allh. Na'alle , Shuraihu, ya tasu daga kyaude ya zo ya zauna tare da 'yan uwansa. Da M. Shuraihu yayi aure sai Alk. Dalhatu ya tashi daga wannan gidan ya koma inda zuriyarsa kè ciki yanzu.

Allah ya azurta Allh. Na'alle da 'ya'ya uku maza, sune; 1) M. Ahmad (M. Rufa'i), 2) Allh. Nuhu (M. Ladan), da 3) Allh. Ibrahim (M. Iro). Shi kuma M. Shuraihu ya sami 'ya'ya biyar maza, sune;
1) A. Abubakar (Mairiga), 2) A. Buniyaminu, 3) M. Zakari, 4) M. Auwalu, da 5) A. Luqman.

An sami auratayya da dama tsakaninsu da saurin Mutanen Kakaki. Ga wasu daga ciki:

1. A.Muhammad (p1:2) ya auri A'ishatu (Ya)
2. M. Baddiqu (p1:3) ya auri Fatima (Tula)
3. Alh. Ma'alle ya auri Maude (p4:5)
4. Alk. Dalhatu ya auri Sanaya (Kanwar M. Shuraihu)
5. M. Rufa'i ya auri Dogara ('yar M. Harande Magini)
6. M. Iro ya auri Dudu (p4:2-4)
7. A. Abubakar Maitoa ya auri Biliya (p11:1-1)
8. A. Lukman ya auri Mariiya (p11:1-1)
9. A. Hassan Yusuf (p11:1-1-2) ya auri Husaina ('yar A. Bunyaminu)
10. M. Maiwada (p26:3-11) ya auri Maryam('yar A. Lukman)

Gidan M. Tanimu Kako

M. Adamu (Ada) shine mahaifin M. Ibrahim da aka fi sani da suna M. Tanimu Kako. M. Tanimu Allah ya bashi 'ya'ya biyu maza, da; 1) M. Adamu, da 2) Shehu. Cikin 'ya'yansa mata akwai Jummai wanda ta auri Alk. Balarabe Aminu (p21:2-1).

Gidan Alkalin Kagarko.

A cikin Matan Alh. Muhammad (p1:2) akwai Sa'adatu, da ake kira Uwan Kumbo; ita ce mahaifiyar Alk. Yahaya (p1:2-8) da Guggon Fadama (p1:2-10). Lokacin da ta aure shi ta zo da dan ta Abdurrahman. A Kakaki ya girma har ya zama Alkalin Kagarko. Shine mahaifin Alh. Yusufu (Dogara). Shi M. Dogara

Allah ya bashi 'ya'ya biyar maza, sune;
1) M. Yahaya, 2) A. Muhammadu, 3) M. Mukhtar, 4) M. Muntapha, da 5) M. Ilallani.

Auratayyarnu da suriyar M. Inoio La kamance kamar haka;

1. A. Muhammad (p1:2) ya auri Uwan Rumbo
2. A. Mub. Yusufu ya auri Maiciba (p17:1-3)
3. M. Mukhtari Yusuf ya auri Hannatu (p17:1-1-1)

Gidan Barkin Fada

Barkin Fada M. Abubakar shine mahaifin M. Ibrahim Maula, Shi kuma M. Maula ya auri Maudo (p8:20) suka haifi 'ya'ya hudu; 1) M. Mika'ilu (Alhaji), 2) M. Aminu (Gudan), 3) Ladi, da 4) Mariya.

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M. ABDULLAHI

M. SALIHU

M. IBRAHIM (Tsohon)

1. ZAINAB (*Yayan Madaki*)

2. A. MUHAMMAD

1. M. Sulaimanu
2. Khadija (3rd *Uwarya*)
3. M. Ibrahim
4. M. Ibrahim, Hadiza
5. Rabi'atu (2nd *Magajiya*)
6. Amina'u (*Dada*)
7. Waziri Umaru
8. Alkali Yahaya
9. Alkali Yakubu
10. Karima (6th *Fadiluna*)
11. Ibrahimu (*Makka*) [a]
12. Alkali Usaini
13. Maryam (5th *Fokoje*)
14. M. Aliyu (*Gadanga*)
15. Ma'aji Isiaq
16. Alkali Isa
17. Hadiza
18. Alkali Mahmudu
19. Ibraheem'u
20. Alkali Sa'idu

3. M. SADIQ

1. M. Fatalu
2. Amina (*Mata*)
3. Alkali Jalalu
4. M. Ibrahim (*Mai*)
5. M. Isma'ila
6. Alkali Sulaiman
7. M. Mustafa (*Alma*)
8. M. Hayatu
9. Rabiya
10. M. Hadisu
11. Maryam [b] (*Dawai Hajia*)

4. Salmka IYAL

1. Habiba (3rd *Hari*)
2. M. Sallau
3. Asma'u (*Nana*)
4. Alkali Abdulmajid
5. M. Mustafa (*Alma*)
6. M. Abdul'ahadi (*Dan Galadima*)
7. M. Abdurrashid

5. HAJARA

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[b] *Mutuwar Alkali Isa (2-16)*

Maryam (Ibrahim) kashe ka da rai a yanzu (7-5-1987)

M. S. [illegible]

Zuriyar M. Sulaiman

1. ZAINAB (*Audi*)*

1-1. M. ISA (*Baban Audi*)

1. M. Abdul'aziz
2. Zainab (*Balaraba*)
3. A'ishatu
4. Hannatu
5. Ahmad
6. Uthman (*Shatu*)
7. Hallima
8. Allyu
9. Umar
10. Hannatu
11. Amina
12. Rabia'at
13. Maryam
14. Muhammad
15. Fatima

1-1-1. M. ABDUL'AZIZ

1. Mahmood
2. Fatima
3. Isa
4. Ibrahim
5. Abubakar
6. A'ishatu
7. Hamza
8.
9. Hadiza

Zuriyar M. Hassan

1. M. Mijinyawa*

2. FATIMA (Lami)*

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Zuriyar M. Ibrahim Halilu

1. M. MUHAMMAD* (*Balaraba*)

1. M. Abubakar*
2. M. Ibrahim (*Ramatou*)*
3. M. Umaru (*Baba*)
4. Dr. Abubakar (*prof.*)
5. Alk. Shehu

5. MARIYA (*Maude*)*
(*Matar A. Muhammadu Na'alle*) p xlii

2. M. HAMIDU* @

1. Rabi'atu* ®
2. M. Ishaqu (*Ma'aji*)
3. M. Salihu (*Sambo*)
4. Khadija (*Dudu*)[1]
5. Hauwa (*Mata*)[2]
6. Zainab (*Suma*)[3]
7. A'ishatu (*Iya*)[3]
8. Cpt. Ibrahim
9. Maimuna
10. M. Mustapha
11. M. Umaru

3. M. RILWANU (*Sarki*)

1. M. Auwal*
2. Zainab (*Mata*)
3. M. Abdullahi

4. M. A/HAMID*

6. M. IMRANA (*Bature*)*

1. Sa'adatu (*Gambo*)
2. Alk. Yusufu
3. Safiya[4]
4. M. Nasiru
5. M. Shehu (*Sadau*)
6. A'ishatu
7. Nuhu (*Alhaji*).

7. M. ABDULLAHI (*Ja*)*

1. M. Jalalu
2. Habiba*[3]
3. M. Dalhatu
4. M. Abubakar (*Dan Tsoho*)
5. M. Ibrahim (*Ladan*)
6. Zainab (*Lami*)[5]*
7. Mariya (*Balaraba*)

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Zurtyar M. Ibrahim Halilu

1-2. M. RAMALAN*
1. M. Abdulkadir

2-2. M. ISHAQ
1. Malmuna
2. Isma'il
3. Rabi'at
4. Salamatu (*Balaraba*)
5. Zulaihatu
6. Yakubu

2-3. M. SAMEO
1. M. Ahmad
2. Hauwa
3. M. Rilwan
4. Zainab

1-3. M. UMARU
1. Maryam
2. M. Liwal
3. M. Salmanu
4. Sa'idu
5. Ibrahim
6. Yahaya
7. Yakubu
8. Mahdi
9. Mu'azu
10. Hauwa
11. Adamu
12. A'ishatu
13. Nuhu
14. Bilkis
15. Amina
16. Malmuna
17. Hafsat
18. Hannatu

2-8. Cpt. IBRAHIM
1. Zainab
2. Husaini
3. Zulaihatu
4. Imran
5. Abubakar
6. Ramatu
7. Muhammad
8. Khadija

3-3. M. ABDULLAHI
1. Maryam
2. Rugaiya
3. Sa'adatu
4. Auwal
5. Fatima
6. Salihu
7. Hauwa
8. Amina
9. Adama
10. Sani
11. Ahmad
12. Zainab
13. Salamatu

1-4. Dr. ABUBAKAR
1. Daihat
2. A'ishatu
3. Sani
4. Aminu
5. Zubairu
6. Aliyu
7. Jamila
8. Fatima
9. Salisu
10. Rabi'u
11. Abdullahi
12. Hatima
13. Usman
14. Ibrahim
15. Mariya
16. Hannatu

2-10. M. MUSTAPHA
1. Amina
2. Fatima
3. Maryam
4. Abdulhameed
5. Abdullahi
6. Hallipu

6-4. M. NASIRU
1. Imran
2. Yusuf

1-5. Alk. SHEHU
1. Rabi'at
2. Fatima
3. Umma
4. Amina
5. Khadija
6. Hashiya
7. Basheri
8. Murtala
9. Malmuna
10. Rugaiya
11. Malmuna (*Tural*)
12. Haruna
13. Hassana
14. Hussaina

3-1. M. AUWALU*
1. Zulaihatu*
2. Maryam

6-2. Alk. YUSUFU
1. Safiya
2. Ramatu
3. Khadija
4. Ahmad
5. Fatima
6. Hafsat
7. Abdurrashid
8. Buhari
9. Shafa'atu
10. Hassan
11. Hussaina

Zuriyar M. Ibrahim Halilu

7-1. M. JALALU

1. Safiya
2. Muhammad Salisu (mugabe)
3. Isa
4. Umaru
5. Rukiya'
6. Abdullahi
7. Nuruddeen
8. Rabi'at
9. Samira
10. Mukhtar
11. Mustapha

7-3. M. DALHATU

1. Imran
2. Sha'awanatu
3. Muktitar
4. Bello
5. Jalalu
6. Isiaq
7. Rakiya
8. Ilikilu
9. Halima
10. Hauwa
11. Rilwan
12. Khadija
13. Maimuna
14.
15.

7-5. M. IBRAHIM

1. Jalalu
2. Yakubu
3.
4.

1-2-1. M. ABDULKADIR

1. Asma'u
2.
3.
4.

2-3-1. M. AHMAD

1. Salihu
2.
3.
4. Maryam
5. Sahina

2-3-3. M. RILWAN

1. Muhammad
2.
3.
4. Khadija
5. Ahmad

3. Matar M. Salmanu Umar (p5:1-3-3)

Zuriyar Wazirl Umaru

1. HANNATU* (Sanga)

2. Na'ibi AHMAD* (Balaraba)
- 1. M. Muhammad (Dogaru)*
- 2. M. Yakubu
- 3. Hannatu (Yakwa)*
- 4. Alk. Yakubu
- 5. M. Isihaq (Mu'azu)
- 6. Raliya (Dada)
- 7. Safiya (Gashi)

3. SA'ADATU* (Malriga)

4. RALIYA (Gudo)* (Matar M. Sarki) (p4:3)

5. HABIBANA* (Matar M. Aminu) (p21:2)

6. A'ISHATU* (Dada)

7. MAIMUNA* (Sigina)

8. M. ABBAS*
- 1. A'ishatu

9. HAUWA*

10. M. IYAL (Sambo)*
- 1. Rabi'at (Magajiya)
- 2. M. Umaru (Sarida)
- 3. Sa'adatu (Lanti)
- 4. M. Aliyu (Jumare)
- 5. Zainab
- 6. Sulaiman
- 7. Maimuna
- 8. Hauwa
- 9. Ibrahim
- 10. Abdurrahman
- 11. Ruqaiya
- 12. Adamu
- 13. A'ishatu

11. SALIMA* (Matar M. Ka'oji) (p21:5)

12. SHA'AWANATU* (Matar M. Abdu'Jo) (p4:7)

13. RAKIYA* (Yar Inna)

14. Alk. ALIYU*
- 1. M. Ahmad (Jumare)
- 2. Fatima (Magajiya)
- 3. M. Habibu
- 4. M. Saliru
- 5. M. Abbas
- 6. Abdullahi (Uba)
- 7. Sa'adatu
- 8. Ramatu (Dada)
- 9. Abubakar
- 10. Umar (Wazirl)
- 11. Sa'idu
- 12. Raliya
- 13. Abdulhammed
- 14. Mahmood
- 15. Ibrahim
- 16. Abdussalam
- 17. Sulaiman
- 18. Abdulmumini
- 19. Safiya
- 20. A'ishatu
- 21. Rilwan
- 22. Sha'awanatu

15. M. HASSAN*
- 1. Hauwa*
- 2. Hannatu*
- 3. M. Sani
- 4. M. Sa'adu
- 5. Haruna (Gambo)
- 6. Asma'u
- 7. Fatima
- 8. Rabi'at
- 9. Sa'adatu
- 10. Karimu
- 11. Umar
- 12. Abubakar
- 13. Hassana
- 14. Hajara
- 15. Sha'awanatu
- 16. Khadija
- 17. Maryam

16. MARYAM* (Gashi)

17. M. DALHATU (Dan Yaro)
- 1. Auwal
- 2. Sa'adatu
- 3. Saliru
- 4. Sha'awanatu
- 5. Abbas
- 6. Umar
- 7. Abubakar
- 8. Iyal
- 9. Amina
- 10. Halima
- 11. Rabi'u

18. RAKIYA

Yuriyar Wazirt Ilmaru

19. M. IBRAHIM* (*Najeri*)
1. M. Yahaya [illegible]
2. M. Adamu [illegible]
3. Hajara
4. M. Ahmad (*Sabo*)

20. RABI'AT (*Maude*)* (*Mallar M. Ibrahim Maude*)

21. Alk. INUWA
1. Buhari
2. Rakiya (*Dada*)
3. Hafiya*
4. A'isha tu (*Ango*)*
5. Ha'awa tu (*Iya*)
6. Abba [illegible]
7. Abdurrashid [illegible]
8. Maryam (*Jummai*)
9. Maimuna
10. Hauwa
11. Hannatu
12. Ramatu (*Awaliya*)
13. A'isha tu (*Mama*)
14. Hin'awa [illegible]
15. Umar (*Ango*)
16. Iya
17. Aliyu
18. Amina*
19. Ahmad
20. Ibrahim
21. Khadija
22. Najeeb
23. [illegible]
24. Hauwa
25. Nuhu

22. M. ABUBAKAR (*Sadauki*)
1. Muhammad (*Ladan*)
2. Habiba*
3. Hajara (*Dada*)*
4. Aliyu [illegible]
5. Rilwan
6. Tajuddeen (*Baballe*)
7. Buhari
8. Ahmad
9. Abdullahi*
10. Abba
11. Hauwa (*Jummai*)
12. Nuhu
13. Maimuna
14. Sani

23. ASMA'U (*Wazir*)

24. HALIMA [illegible]

25. KHADIJA (*Audi*)

1. *Mutan* Alh. Yusufu Inuwa (p4:6-2)
2. *Mutan* M. Shehu Inuwa (p4:6-5)
3. *Mutan* M. Dalhatu Bafarawa (p4:7-3)
4. *Mutan* M. Ahmad Sambo (p5:2-3-1)
5. *Mutan* M. Abdulkadir Bafarawa (p5:1-2-1)
6. *Mutan* M. Umaru Sambo (p7:10-2)

Zuriyar Waziri Umaru

2-1. M. DOGARA*
1. Haltma
2. Amina (*Laidi*)
3. Hannatu
4. A'Ishatu
5. Sa'adatu
6. Maimuna
7. Abbas (*Matwada*)
8. Salamatu
9. Sa'idu
10. Hameed
11. Hailru
12. Shu'aibu
13. Fatima
14. Ibrahim

2-2. M. YAKUBU
1. Abdullahi
2. Raliya
3. Iyal
4. Ibrahim
5. Ahmad
6. Jamila
7. Rilwan
8. Raliya
9. Ramatu
10. Abubakar
11. Muhammad
12. Sulelman
13. Yahaya
14. Imran

1. Alk. YAKUZA
1. Tijjani
2. Maimuna
3. Sa'adatu
4. A'Ishatu
5. Aliyu
6. Sha'awanatu
7. Hassatu
8. Khadija
9. Amina
10. Maryam
11. Hannatu
12. Ibrahim
13. Fatima

2-5. M. ISHAQ
1. Salamatu
2. Fatima

10-2. M. UMARU*
1. Abbas

10-4. M. JUMARE
1. Bilkis
2. Umar
3. Saadatu
4. Shawanatu

14-3. M. HABIBU
1. Khadija

14-4. M. SALISU
1. Ramatu
2. Umar
3. Aminatu
4. Ahmad
5. Abdullahi

14-5. M. ABBAS
1. A'Ishatu
2.
3. Aliyu
4.

15-3. M. SANI
1. Ibrahim
2. Abubakar
3. Umma

15-4. M. SA'ADU
1. Aliyu
2. Nuruddeen
3. Haltma
4. Saadatu
5. Hafsat
6. Sani
7. Abdulkadir
8. Muhammad

19-2. M. ADAMU
1. Fatima
2. Zainab
3. Ibrahim

7. *Mator M. Rilwan Sambo (p5:2-3-3)*

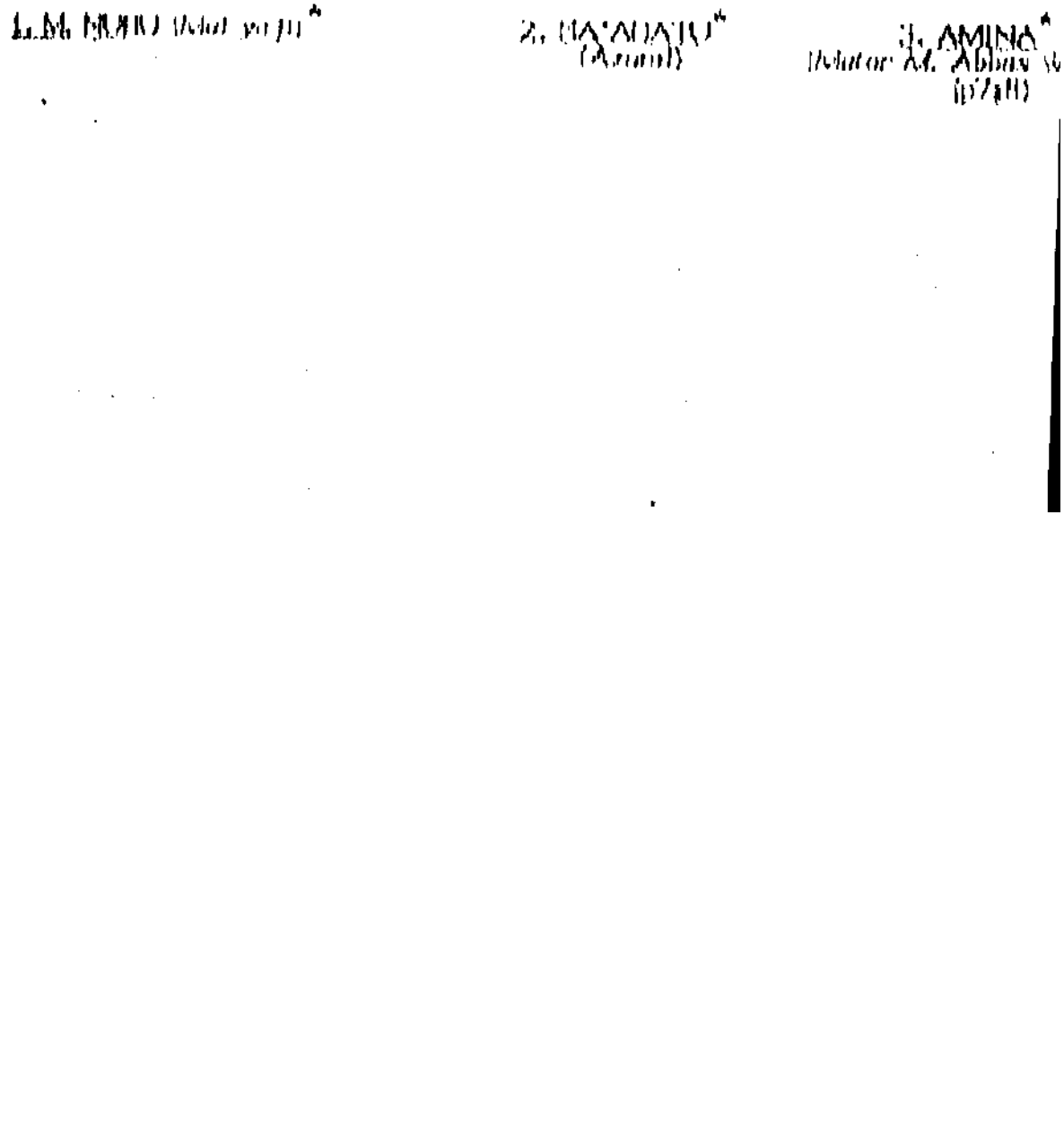
Zuriyar Alkali Yahaya

L.M. MAMU (Mrs) *

Z. HAYATU *
(Mrs)

H. AMINA *
(Mrs)

Zuriyar Alkali Yahaya



Zuriyar Alkali Yakubu

1. Alk. USMAN*
1. Maimuna (*Maisoro*)#
2. M. Yakubu (*Sambo*)
3. Alk. Shu'aibu
4. Habiba (*Uwani*)*
5. Dr. Ahmad*
6. M. Ibrahim (*Jos*)
7. Asma'u (*Dudu*)
8. Nasiru*

2. RABI'ATU (*M/Malam*) (*Matar M. Muhammad*) (*Mai 1*)

5. A'ISHATU (*Bayi*)

6. Alk. MUHTARI*
1. M. Musa*
2. M. Haruna*
3. Zainab (*Uwani*)
4. Khadija (*Balaraba*)*
5. Aina'u (*Mariiya*)
6. Hallima

9. Alk. NURUDDEEN (*Balaraba*)
1. M. Kabiru
2. M. Habibu
3. M. Sirajo
4. Mantiu
5. Shatima'u*
6. Sagiru
7. Salahu
8. Shafi'u
9. Jamilu
10. Mudi'u
11. Mustapha
12. Aina'u
13. Asma'u
14. Alya'u
15. Yakubu
16. Nasiru
17. Safara'u
18. Mujibu
19. Zaharaddeen
20. [illegible]
21. Zahra'u
22. [illegible]
23. [illegible]

10. Alk. NUHU*
1. M. Shehu
2. Atika*
3. M. Bello
4. Ahmad
5. Sa'adatu (*Lami*)
6. Nasiru
7. Sa'idu
8. Sakinatu
9. Rallya
10. Zainab (*Hajiya*)
11. Safiya

3. M. ABDULLAHI* (*Malami*)
1. Auwal*
2. M. Sani*
3. M. Salisu
4. Rukaiya ('*Y yaya*)
5. Nafisa (*Dudu*)
6. M. Rabi'u
7. Hassatu
8. M. Tukur
9. Rabi'at (*Iggo*)
10. Aliyu
11. Habibu*
12. Sa'adatu*

7. FATIMA* (*Ta'aziabi*)

8. HAUWA* (*Iyaman Jada*)

4. Wali AMI
1. Fatima (*Silly*
2. M. Tijjani
3. M. Mahmud
4. Mariiya*
5. Abdullahi (A
6. Hafizu
7. Dahiru
8. Mustapha
9. Bashir
10. Nasiru
11. Raulatu
12. Auwal
13. Sani

11. Alk. IBRAHIM (Ba
1. M. Aminu
2. M. Rashid
3. M. Bashir
4. Hayatu
5. Hansa'u
6. Hauwa'u
7. Mamoon*
8. Qasimu*
9. Zalfa'u
10. Ada'u
11. Zabba'u
12. Zahra'u
13. Asma'u
14. Mustapha
15. Raula'u
16. Shamsudde
17. Lubba'u

Mahalflyar M. Dogara da Hassan Yusuf

Zuriyar Alkali Yakubu

1-2. M. SAMBO

1. M. Salafu
2. Umar
3. Adamu
4. Aminu
5. Hallima (*Balaraba*)
6. Hauwa
7. Shu'aibu
8. Nuhu
9. Abubakar
10. A'ishatu
11. Fatima (*Binta*)
12. Abdulkadir
13. Maryam
14. Uthman
15. Maimuna
16. Aliyu

1-3. Alk. SHU'AIBU

1. M. Haruna
2. Bilkis (*Dantina*)
3. M. Mukhtar
4. Aminu (*Labaran*)
5. Zainab (*Magajiya*)
6. Hauwa
7. Safiya (*Kilishi*)
8. Asma'u
9. Nuruddeen
10. Amina (*Balaraba*)
11. Shafi'u
12. Zuwaira
13. Suwaiba
14. Zahra'u
15. Rabi'at
16. Ramatu
17. Murtala
18. Uthman (*Shehu*)
19. Dalhat (Alhaji)
20. Mu'azu (Latisa)
21. Hafsat
22. Habiba
23. Maimuna
24. Yusuf
25. Ahmad (English)

1-5. Dr. AHMAD*

1. Nasiru
2. Ibrahim
3. Aminu

1- 6. M. IBRAHIM

1. A'ishatu
2. Abdullahi
3. Khadija
4. Yakubu
5. Tukur
6. Bilkis
7. Mahmood

3-2. M. SALISU

1. Mukhtar
2. A'ishatu
3. Abubakar
4. Habiba
5. Uthman
6. Umar

3-5. M. RABI'U

1. Maimuna
2. Rahana
3. A'ishatu
4. Zainab
5. Nuruddeen
6. Amina
7. Fatima
8. Hallima
9. Kabiru*
10. Zuwaira
11. Aminu
12. Mansur
13. Hauwa'u
14.

4-2. M. TIJJANI

1. Nuru
2. Umma*
3. Asma'u
4. Mahmood
5. A'ishatu
6. Khadija (*Magajiya*)
7. Zainab
8. Umma

1-3. M. MAHMUD

1. Khadija
2. Ibrahim
3. Mukhtar
4. Rabi'at
5. Zainab
6. Muhiyiddeen
7. Murtala

Zuriyar Alkali Yakubu

9-2. M. HABIBU

1. Aminu
2. Nuruddeen
3. Fatima
4. A'ishatu
5. Hauwa'u

11-1. M. AMINU

1. Hallma
2. Ibrahim

9-3. M. SIRAJO

1. Nuruddeen

Bello

1. Zubaida

10-1. M. SHEHU

1. Aliyu
2. Khadija
3. Muktar
4. Hauwa'u
5. Zainab

11-2. M. RASHID

1. Maz'uma
2. Mamoon
3. Safiya
4.

1. *Matar M. Abubakar Matrlga* (p xlv)
2. *Matar M. Lukman Shuraihu* (p xlv)
3. *Matar Alk. Balaraba Isa* (p18:3)
4. *Matar M. Aliyu Alhaji* (p21:3-11)
5. *Matar M. Sambo Usman* (p11:1-2)
6. *Matar M. Ibrahim Abdullahi* (p4:7-6)
7. *Matar M. Hassan Balaraba* (p21:3-4)
8. *Matar M. Saltsu Aliyu* (p7:14-4)
9. *Matar M. Hurama Shu'aibu* (p12:1-3-1)

Zuriyar Alkali Dalhatu

1. M. YUSUFU*

5. SAFIYA*
(Kitishi)

7. A'ISHATU
(Balaraba)

8. M. ABDULKARIM

1. M. Muhammad
2. Maryam[4]
3. Shehu
4. Yakubu
5. Fatima (*Lami*)
6. Hauwa
7. Hannatu
8. Zainab
9. Dalhat
10. Uthman

2. Alk. MURTALA

1. Hassatu (*Tambaya*)
2. M. Muhammad (*Lawal*)
3. M. Mahmood
4. Rabi'at
5. A'ishatu (*Gambo*)
6. Isma'il
7. Hassana
8. Husaini
9. Safara'u (*Larai*)
10. Ishaq (*Alhaji*)
11. Dalhat (*Danladi*)
12. Asma'u
13. Umar
14. Abdulkadir
15. Sa'idu
16. Yakubu
17. Isa
18. Fatima (*Yalwa*)

3. HALIMA @
(Duda)

6. Alk. MU'AZU

1. M. Ibrahim[3]
2. Hallima
3. Uthman
4. Mahmood
5. Dahiru
6. Nuhu
7. Yakubu
8. Amina
9. Safiya (*Asaba*)
10. Hannatu
11. Maryam
12. Rabi'at
13. Fatima
14. Rakiya
15. Zainab
16. Dalhat

4. Alk. BASHIR

1. A'ishatu (*Atine*)[1]
2. Fatima (*Maude*)[2]
3. M. Zubairu
4. M. Auwal (*Dogaro*) ✠
5. M. Dalhat (*Imam*)
6. Safara'u (*Dala*)[7]
7. Umma Kalthum
8. Rakiya (*Magajiya*)
9. Hallima
10. Umar
11. Buhari

10. M. MUSTAFA

1. Yusuf (*Magaji*)
2. Yakubu*
3. Lawal
4. Karima (*Ladidi*)
5. Mahmood
6. Sanaya (*Hajiya*)
7. Ishaq (*Ma'aji*)
8. Fatima (*Lami*)
9. Yakubu
10. Karima
11. Musa
12. Hajara
13. Fatima
14. Hassan
15. Husaini

9. M. HASSAN

1. Jamilatu*
2. Shafa'atu
3. Nuruddeen
4. Dalhat
5. Nuhu
6. Maryam

11. M. IBRAHIM

1. A'ishatu

12. Dr. ABUBAKAR
(Dr. Garba)

@ *Mahaifiyar M. Aliyu Murtala da M. Ibrahim Shehu*

Zuriyar Alkali Dalhatu

4-1. M. ZUBAIRU	4-4. M. DOGARA	4-5. M. DALHAT	4-6. M. MUHAMMA
1. Ahmad	1. Amina	1. Sanaya	1. Abdulkarim
2. Murtala *(Alhaji)*	2. Safiya		
3. Halima			
4. Hafsat			
5. Fatima *(Ladidi)*			
6. Mustapha			
7. Bashir			

1. *Matar M. Fate Abubakar* (p x)
2. *Matar Alk. Kastmu Muhammad* (p21:3-1)
3. *Matar M. Jumare Mahmood* (p19:7)
4. *Matar Mgtr. Yahaya Mahmood* (p19:5)
5. *Matar M. Aliyu Murtala* (p14:3-1)

Zuriyar M. Aliyu Gadanga
Dan Isa a Sakkwato

1. HALIMA

2. ASMA'U

3. HAUWA

4. M. AHMAD
   1. Adil
   2. Khalid
   3. Abira

5. M. AL-MAKKI

MA'AJI ISHAQ
NSUKKA FADA
ZARIA CITY KDS.

Zuriyar Ma'aji Ishaq

1. A'ISHATU*
(Yar Iya)

2. M. BASHARI*

3. FATIMA (Dogara)*
(Matar M. Muhtari)
(p11:6)

4. Alk. ALIYU*
1. Alk. Umaru
2. M. Yakubu
3. A'ishatu (*Matriga*)
4. Dafuru *

5. RIADIJA
(Dadan Shagamu)

6. Alk. JA'AFARU *
1. Fatima (*Maude*)[3]
2. M. Ishaq (*Lamido*)
3. Mahmood (*Sagari*)
4. Sa'idu (*Matriga*)
5. Rabi'at
6. Abubakar
7. Ibrahim
8. Aliyu
9. Abdullahi
10. Nuhu
11. Isma'il
12. Hamza
13. Basharl
14. Nasiru

7. Gt. RAMZA
1. Karima (*Kilishi*)[3]
2. Dalhat (*Tantiri*)
3. Khadija (*Jammai*) *
4. Amina
5. Halima
6. Shehu
7. Jamila
8. Abdullahi
9. Khadija
10. Isma'il

8. Alk. ISMA'IL*
1. M. Isa
2. A'ishatu
3. Amina
4. Salima
5. Aminu

9. Alk. BASHARI
1. Sulaiman
2. Safiya
3. Nuhu
4. Abdullahi
5. Umar
6. Dahiru
7. Aminu
8. Haruna
9. Rabi'at

10. SAFIYA (*Dadu*)
(*Matar M. Abubakar Mahmud*)
(p19:4)

4-1. Alk. UMARU
1. Hannatu[4]
2. Buhari
3. Aliyu
4. Ja'afar
5. A'ishatu (*Talatu*)
6. Safiya
7. Yusuf
8.

4-2. M. YAKUBU
1. Salamatu
2. Khadija
3. Fatima

1. *Matar M. Muhammad Yusuf* (p xv)
2. *Matar M. Husaini Alhaji* (p21:3-5)
3. *Matar M. Abdul'aziz Sa'idu* (p2:1-1-1)
4. *Matar M. Muktari Yusuf* (p xv) ?

Zuriyar Alkali Isa

1. ATIKA (Tumba)

2. ASMA'U (Imamaza)

5. AINA'U ♡ ('Yar Baba)
1. Binta
2. Ishaq
3. Mahmud
4. Idodu
5. Abubakar
6. Rabi'atu
7. Ibrahim
8. Nuhu

3. Alk. MUHAMMAD (Balaraba)
1. A'ishatu (Lanti)
2. Hauwa'
3. Asma'u (Uwa)
4. Rakiya (Azumi)[2]
5. Isa
6. Mukhtar
7. Abubakar

4. FATIMA (Barmani)

6. M. YAKUBU (Gomai)
1. Maryam (Matriga)
2. Hassatu (Magajiya)
3. Hannatu (Yaiwa)
4. Karimatu (Lamunde)
5. Mustapha (Malwada)
6. Hassan
7. Husaini
8. Ibrahim
9. Umar
10. Rabi'at

1. *Matar Alk. Umaru Aliyu* (p17:4-1)
2. *Matar M. Yahaya Aminu* (p21:2-3)

Zuriyar Alkali Mahmudu

1. FATIMA* *(Matrlga)*

2. KHADIJA* *(Balaraba)*

3. M. MUHAMMAD *(Balaraba)*

1. Binta
2. Sa'adatu
3. Dalhat *(Jumare)*
4. Uthman
5. Mahmood
6. Abdullahi
7. Rahina
8. Aliyu
9. A'ishatu
10. Rugaiya
11. Habiba
12. Khadija

4. M. ABUBAKAR* *(Dogara)*

1. M. Sani (died)
2. Rabi'at[1]
3. Hassana
4. Husaina[2]
5. Yakubu *(Gamba)*
6. Hauva
7. A'ishatu *(Magajiya)*
8. Fatima
9. Umar
10. Uthman
11. Aliyu
12. Zainab
13. Abdullahi
14. Abdurrahman
15. Maryam

5. Mert. YAHAYA

1. Mahmood
2. Abdulkarim
3. Fatima

6. M. ABUBAKAR *(Balaraba)*

1. Hajara

7. M. MUKHTAR *(Jumare)*

1. Khadija
2. Mu'azu
3. Mahmood

8. A'ISHATU *(Gudu)* *(Matar M. Mustafa Dalhat)* (p14:10)

9. FATIMA *(Tasidi)* *(Matar M. Ibrahim Dalhat)* (p14:11)

10. SA'IDU

11. AMINU

12. IBRAHIM

13. KHADIJA *(Wusasa)*

14. ABDULLAHI *(Magaji)*

15. BALIMA

16. MAIMUNA *(Balaraba)*

1. *Matar M. Dogara Bashir* (p14:4-4)
2. *Matar M. Abdu Shukura* (p21:5-2)

Zuriyar Alkali Sa'idu

1. JAMILATU*

2. HASSANA (*Matar Alk. Bashiru*) (p14:4)

3. HUSAINA (*Matar M. Isa Baban Audi.* p2:1-1)

4. M. MUHAMMAD
1. Jamilatu *
2. Sa'adatu('Y/*Zaria*)[1]
3. Abdulmajid
4. Ahmad
5. Ishaq
6. Dalyabu
7. Nafisa
8. Abdulwakil
9. Wasilatu
10. Halima

5. M. IBRAHIM
1. Hafara
2. Buhari
3. Binta
4. Amina
5. Hauwa
6. Abdulmumini
7. Abdurrahman
8. Halima
9. A'ishatu
10. Maryam
11. Aminu
12. Rukaiya
13. Sa'idu

6. MARIYA

7. N.Cpt. SULEIMAN
1. A'ishatu
2. Rahila
3. Sa'idu
4. Ibrin
5. Abdul Jabbar
6. Abdul'aziz
7. Hauwa
8. Zainab

8. HAUWA (*Lamunde*) (*Matar Alk. Isma'il*) (p17:8)

9. HALIMA (*Matar M. Dogara Na'ibi*) – (p7:2-1)

10. Dr. SHEHU (*Na'allah*)
1. Dalhat
2. Sa'idu
3. Fatima
4. Abubakar
5. A'ishatu
6. Halima
7. Khadija
8. Aminu
9. Mustapha

11. Alk. ISHAQ
1. Mahmood
2. Sulelman
3. Nuruddeen
4. Kamaluddeen
5. Raliya
6. Hassan
7. Husaini
8. Maryam
9. Shamsuddeen
10. Ibrahim
11. Kamaruddeen

12. HABIBA (*Uwa*) (*Matar Alk. Balarabe Aminu*) – (p21:2-1)

13. RALIYA (*Magajiya*)

14. MARYAM

15. YAKUBU (*Magaji*)

16. HASSAN

17. HUSAINI

1. *Matar M. Ja'afaru Sulelman* (p26:9) (p17:16)

Zuriyar Alkali Jalalu

1. SAUDATU* (*Maitiga*)

2. M. AMINU*
1. Alk. Ibrahim (*Balaraba*)
2. M. Umaru (*Alkali*)
3. M. Yahaya
4. M. Aliyu
5. M. Mustapha
6. M. Sani
7. M. Yusufu
8. Maimuna (*Gambo*)
9. Binta

3. Alk. MUHAMMAU* (*Hajji*)
1. Alk. Kasimu
2. M. Sulaimanu (*Maga*)
3. Alk. Mahmood (*Pata*)
4. M. Hassan
5. M. Hussaini
6. M. Isma'il (*Baba*)
7. M. Jalalu
8. M. Yusufu*
9. M. Salihu (*Balaraba*)
10. M. Rufa'i
11. M. Aliyu
12. Kaltum (*Umma*)
13. Hannatu (*Jummai*)
14. Buhari (*Lantima*)
15. Sani
16. Bilkisu (*Talatu*)
17. Ishaq
18. Ibrahim
19. Abubakar
20. Hassana
21. Hussaini
22. Abdulwahab

4. M. SA'ADU*

5. UMMUL-KULTHUM*
(*Uman Kosai*)
(*Matar Alk. Sambo*)
(p24:1)

6. M. ABUBAKAR (*Sha Hajji*)*
1. M. Shehu
2. M. Abdullahi (*Shakara*)
3. M. Ahmad (*Imam*)
4. M. Yakubu

7. Alk. ALIYU*
1. Jalalu
2. Abdullahi

8. Alk. ZUBAIRU*
1. Sulaimanu (*Dogara*)*
2. Murtanatu (*Uwai*)
3. Maimuna (*Dadi*)
4. Rabiya (*Tani*)
5. Ibrahim (*Gesibi*)*
6. Murtala
7. Aminu*
8. Inuwa
9. Ruwaiba
10. Abubakar
11. A'ishatu (*Dada*)*
12. Hallima
13. Hannatu
14. Falalu
15. Jalalu
16. Karima
17. Rumatu
18. Bilkisu

9. MAIMUNA
(*Matar Alk. Buhari*)
(p26:2)

10. RABINATU
(*Dogara*)
1. Bilkisu
2. Zuwaira (*Uwai*)
3. M. Wakili (*Uba*)
4. M. Musa*

11. Alk. FALALU
1. Salihu
2. Sani
3. Abdullahi
4. Aminu
5. Abubakar
6. Zuwaira
7. Mukhtar
8. Aminu
9. Ibrahim
10. Bilkisu
11. Rukaiya
12. Asma'u

12. Alk. ZAKARIYA'U
(*Jumaro*)
1. Maimuna*
2. Hallima (*Asuba*)
3. Abdurrashid
4. Hauwa
5. Abubakar
6. Jalalu

13. M. HAMIDU*

14. AMINA

Zuriyar Alkali Jalalu

2-1. Alk. BALARABE

1. Yakubu
2. Sa'adu
3. Saudatu
4. Abdulkareem
5. Muhammad
6. Sa'idu
7. Qasimu
8. Zakariya'u
9. Umar
10. Mariya
11. Aliyu
12. Hassana
13. Husaini
14. Aminu
15. A'ishatu

2-2. M. UMARU

1. Hauwa'[7]
2. M. Haliru(*Hammani*)
3. Sulaiman
4. Shittu
5. Rahina(*Talatu*)[8]
6. Falalu
7. Qasimu
8. Zainab
9. Zubairu(*Maccido*)
10. Halima
11. Sallau
12. Mustapha
13. Maimuna
14. Adamu
15. Ibrahim
16. Fatima
17. Salamatu

2-3. M. YAHAYA

1. Nuhu (*Magaji*)
2. Hajara
3. Maimuna
4. Sulaiman
5. Yusuf

2-4. M. ADAMU

1. Sa'adatu[9]
2. Rilwan
3. Aminu
4. Safiya
5. Hauwa(*Mai Idda*)
6. Hannatu

2-5. M. MUSTAFA

1. Hannatu
2. A'ishatu
3. Hajara
4. Aminu
5. Abubakar
6. Umma
7. Umar
8. Yahaya
9. Sani
10. Bilkis

2-6. M. SANI

1. Halima
2. Ahmad
3. Hassana
4. Husaina
5. Abubakar

2-7. M. YUSUF

1. Maimuna
2. A'ishatu
3. Safiya

3-1. Alk. KASIMU

1. M. Yusuf*
2. Salamatu
3. A'ishatu
4. Aliyu
5. Hafsat
6. Ramatu
7. Sulaiman
8. Bashar

3-3. Alk. PATE

1. Aminu
2. Khadija
3. Rabi'at
4. Dalhat
5. Ramatu
6. Abdullahi
7. Mariya
8. Hajara(*Balaraba*)
9. Ibrahim
10. Umar
11. Qasim
12. Zuliaihatu

3-4. M. HASSAN

1. Zulaiha
2. Salaha
3. Ahmad(*Magaji*)
4. Yusuf
5. Shehu
6. Halima
7. Fatima
8. Rabi'at
9. Ibrahim(*Abba*)
10. Amina

3-5. M. HUSAINI

1. Nuhu*
2. Safiya
3. Aliyu
4. Ja'afar
5. Maryam
6. Khadija
7. Hamza

3-6. M. YUSUF

1. Murjanatu
2. Khadija
3. Maimuna
4. Abdullahi
5. Hajara

3-7. M. JALALU

1. Habiba
2. Mahmood

3-2. M. SULEIMAN

1. Fatima(*Uwaliya*)[10]
2. Hannatu[11]
3. Buhari
4. Aminu
5. Dalhat
6. Amina
7. Ahmad
8. Hafsat
9. Mukhtar
10. Asma'u
11. Abdurrashid
12. Abdul'aziz
13. Zubairu
14. Shu'aibu
15. Mahmood
16. Habiba
17. Khadija
18. Zakariya'u
19. Halima(*Sa'adiya*)
20. Mustapha

Zuriyar Alkali Jalalu

3-9. M. BALARABE
1. Suleiman
2. A'ishatu

3-10. M. RUFA'I
1. Salaha
2. Fatima

3-11. M. ALIYU
1. Hafsat
2. Safiy'at
3. Nuruddeen

5-1. M. SHEHU
1. Hayatu

5-2. M.ABDULLAHI
1. Salima
2. A'ishatu
3. Haliru
4. Hannatu
5. Maimuna
6. Nafisa
7. Umma
8. Muhammad
9. Bilkis
10. Abubakar
11. Othman
12. Isma'il
13. [illegible]

5-3. M. IMAM
1. Muhammad
2. Ramatu
3. Hamsatu
4. Abdollahi
5. Yakubu

5-4. M. YAKUBU
1. Habiba

2-2-2. M. HAMMANI
1. Maimuna

10-3. M. SHEHU
1. Abubakar

10-4. M. MUSA
1. Zakariya'u
2. Bilkis
3. Maimuna

3-1-1. M. YUSUF
1. Rantsa
2. Sa'adatu

1. *Matar M. Imam Abubakar* (p21:5-3)
2. *Matar Alk. Pata Alhaji* (p21:3-3)
3. *Matar M. Yusufu Alhaji* (p21:3-8)
4. *Matar M. Rufa'i Alhaji* (p21:3-10)
5. *Matar M. Yakubu Abubakar* (p21:5-4)
6. *Matar M. Rabi'u Abubakar* (p25:2-1)
7. *Matar M. Abubakar Maitiga* (p xlvi)
8. *Matar M. Adamu Waziri* (p6:19-2)
9. *Matar M. Hammani Umar* (p22:2-2-2)
10. *Matar M. Yusuf Kastmu* (p22:3-1-1)
11. *Matar Alk. Shu'aibu Usman* (p11:1-3)

Zuriyar M. Mustafa

1. Alk. NUHU *
1. M. Sulaiman
2. A'ishatu (*Ladi*)
3. Zainab
4. Binta[1]
5. M. Mustapha
6. Abubakar (*Garba*) *
7. Rabi'at[2]
8. Sa'adatu[3]
9. M. Ahmad
10. Buhari
11. Shehu
12. Aliyu (*Gadanga*) *
13. Hafsat[4]
14. Alinssau
15. Dalhat
16. Kabiru
17. Habiba (*Uwale*)
18. Hauwa

2. Alk. ABUBAKAR *
1. M. Kabi'u
2. M. Shittu
3. Ibrahim (*man spirit*)
4. Sulaiman
5. Hayatu
6. Amina
7. Mustapha (*Magaji*)
8. Amina (*Uwale*)
9. Buhari (*Alhaji*)
10. Hassana
11. Husaina
12. Maryam
13. A'ishatu
14. Ahmad

3. AMINA *
(*Matar M. Abdu Baba*) *
(p xii)

4. HAUWA

1-1. Mgrt. SULEIMAN
1. Sa'adatu
2. Amina
3. Maryam
4. A'ishatu
5. Hadiya
6. Bereka
7. Fadima
8. Nafisa
9. Bilkis
10. Nuhu
11. Mustapha
12. Khadija

1-5. M. MUSTAPH
1. Suleiman
2. Abubakar
3. Rakiya
4. Halima
5. Shehu

2-1. M. RABI'U
1. Nuhu
2. Zakariya'u

2-2. M. SHITTU
1. Abubakar
2. Mustapha
(Baba)

1. *Matar M. Umaru Baba* (p4:1-2)
2. *Matar M. Umaru Alkali* (p21:2-2)
3. *Matar M. Jalalu Abdullahi* (p4:7-1)
4. *Matar M. Abubakar Sadauki* (p8:22)

Zuriyar M. Usman Mani

1. Alk. SALIHU (*Sambo*)*
   1. M. Abubakar*
   2. M. Shehu (*illegible*)
   3. Amina (*Matsora*)[1]
   4. M. Umar (*Ladan*)
   5. Muhammad
   6. Fatima (*Uwa*)
   7. Hassana
   8. Ibrahim (*illegible*)
   9. Hallima
   10. Maryam (*Balaraba*)
   11. Aliyu

2. SALAHA*

3. M. IBRAHIM* (*Babanta*)

4. M. ABBAS*

5. SA'ADATU

1-1. M. ABUBAKAR*
   1. Sa'adatu

1-2. M. SHEHU
   1. Amina
   2. Jyal

1. *Matar M. Mustapha Amina* (p21:2-5)

Zuriyar Alkali Sulaiman

1. M. SHITTU* 2. RALIYA*

5. A'ISHATU (Gashi)
(Matar Alk. Sa'idu p1:2-20)

6. MARYAM (Inna)

7. SA'ADATU

SALAMATU
(Matar M. Sule Buhari p21:3-2)

3. Alk. BUHARI*

1. Hannatu ('Yar Kano)
2. Hassatu (Inuwaza)*
3. Jamila
4. Halima*
5. Fatima (Gwamma)
6. M. Sani*
7. Hajara
8. Khadija (Lantana)
9. Zainab*
10. Rabiya (Lamunde)*
11. M. Zubairu (Matwada)
12. Maryam *
13. A'ishatu
14. Hailma
15. Haruna (Dogo)
16. Mustapha (Dogo)

4. Alk. AHMAD (Ladan)*

1. Rabiya (Wusasa)
2. Sa'adatu ('Yar Kano)*
3. Hauwa (Iyami)
4. Suleiman
5. Shittu
6. Mustapha
7. Buhari
8. Ramatu
9. Hajiru
10. Fatima
11. Shamsuddeen
12. Abubakar
13. A'ishatu
14. Ahmad*

9. ASMA'U (Dogara)

10. M. JA'AFARU

1. Khadija*
2. Muhammad
3. Suleiman (Abba)
4. Buhari (Gwaska)
5. Hauwa
6. Maryam

11. M. SALIHU (Gwaska)

1. Rabi'at
2. Buhari
3. (Umaru)
4.
5.

12. KHADIJA (Jummai)

13. HASSANA

14. HASSANA

1. Kasim
2. Jibrin

15. JAMILATU (Dala)

6. M. AMINU

1. Abubakar

2- 6. M. SANI*

1. Suleiman (Rossi)
2. Habiba (Yami)
3. Buhari (Sakingusy)

2-10. M. MAIWADA

1. A'ishatu
2. Nuhu *
3. Maryam
4. Sani
5. Rabiu
6. Abubakar
7. Ahmad
8. Ibrahim
9. Maimuna

1. *Matar M. Umaru Baba* (p4:1-2)
2. *Matar Alk. Ibrahim Baba* (p11:11)

Zuriyar M. Haliru

1. KHADIJA *(Magajiya)*
2. ZULHAKATU *(Azumi)*
3. MARIYA
4. M. MUSTAFA *(Tanimu)*
   1. A'ishatu[1]
   2. Ibrahim
   3. Rallya[2]
   4. Ramatu *(Lamunde)*
   5. Haliru
   6. Jalalu
   7. Abdullahi
   8. Hassana
   9. Husaina
   10. Sulaiman
   11. Nufu
   12. Asma'u
   13. Fatima
   14. SABBIKU
   15. AGAMA'U
5. M. JIBRIN *(Jibo)*
   1. Aliyu
   2. Maimuna[2]
   3. Maryam
   4. Khadija *(Lami)*
   5. Hayatu
   6. Othman
   7. Mariya
   8. Salamatu
   9. Zulhakatu
   10. Rugaiya
   11. Ishaq
   12. Shu'aibu
   13. Hauwa
6. SALAMATU *(Atine)*
7. M. USMAN *(Oba)*
   1. Jibrin
   2. Yusuf
   3.

1. *Matar M. Aliyu Nuhu* (p29:4-1-1)
2. *Matar M. Sallsu Sulaiman* (p26:1[illegible])

Zuriyar M. Isma'ila

I. M. DABIBU*



Zuriyar M. Salihu

1. FATIMA* (*Hari*)

2. M. ABUBAKAR* (*Balaraba*)
   1. Maimuna (*Dubanni*)
   2. M. Umaru

3. M. ALIYU*

4. M. MUHAMMAD*
   1. M. Nuhu
   2. M. Salihu
   3. M. Hamza (Kaduna)

5. HAFIYA*

6. M. HASSAN
   1. Amina
   2. A'ishatu[1]
   3. Fatima (*Lantu*)[2]
   4. M. Adamu
   5. M. Sani
   6. M. Iyal (*Salanke*)
   7. Abubakar (Garba)
   8. Uthman
   9. Abdulwahab(*Ramalan*)
   10. Ishaq

7. HUSAINA

8. M. IBRAHIM* (*Gamba*)
   1. Halima
   2. Abubakar

9. M. ABDULWAHAB*
   1. M. Auwal
   2. M. Ja'afar
   3. Binta
   4. Khadija
   5. Hajara

4-1. M. NUHU

1. M. Aliyu
2. Salamatu
3. Basharl
4. Abdurrashid (Yaro)
5. Nurudideen
6. Fatima[3] (*dubu*)
7. Haliru (Sangaji)[4]
8. Mukhtar (Kwanfuni)
9. Khadija
10. Hassana
11. Ramatu
12. Hallratu
13.

4-2. M. SALIHU

1. Maimuna (*Dubanni*)
2. Auwal
3. Hajara
4. Dahiru
5. Umar
6. Nuhu

1. *Matar M. Umaru Alkali* (p21:2-2)
2. *Matar M. Samba Usman* (p11:1-2)
3. *Matar M. Abba Abdurrashid* (p30:3)

4-3. M. HAMZA

1. Haliru (Sangaji)
2. Abdulkadir
3. A'ishatu
4. Amina
5. Adamu (*Gadare*)
6. Ruqaiya
7. Shehu
8. Maryam
9. Halima
10. Abdulwahab

Zuriyar M. Salihu

6-4. M. ADAMU
1. Aminu
2.

6- 6. M. IYAL
1. Hafsat
2. Nasiru
3. Abdulkarim

8-1. M. ABUBAKAR
1. Sa'adatu
2. Abdurrashid
3. Ibrahim
4. Sifu'albu
5. Fatima

9-1. M. AUWAL
1. Abdurrahman
2. Isma'il
3. Sa'adatu
4. A'ishatu
5. [illegible]

4-1-1. M. ALIYU
1. Ibrahim
2. Zakariya'u

Zurlyar Alkali Abdulmajid

1. M. BARAU*

1. M. Ibrahim
2. Zainab (*Mahaiflyar Shehu Abubakar*)

1-1. M. IBRAHIM

1. Laurata
2. M. Abdulmajid
3. Hannana
4. Hazainl
5. Fatima
6. Maimuna
7. Bilkis
8. Mukhtar

1-1-2. M. ABDULMAJID

1. Laurata

Zuriyar M. Abdurrashid

1. SA'ADATU (Malkudi)
(Matar Alk. Yusufu Imrani)
(p4:6-2)

2. M. BASHIR

1. Yakubu
2. Abdurrashid
3. Binta
4. Khadija
5. Maryam
6. Aliyu
7. Aminu
8. Abdul jalil

3. M. ABUBAKAR
(Abba)

1
2

4. IYAL (Malam)

5. MARYAM
(Hajiya)

6. FATIMA (Binta)

7. AMINU

8. UTHMAN (-Dioa)

9. A'ISHATU (Lami)

10. IBRAHIM (Baba)
Ustaz.

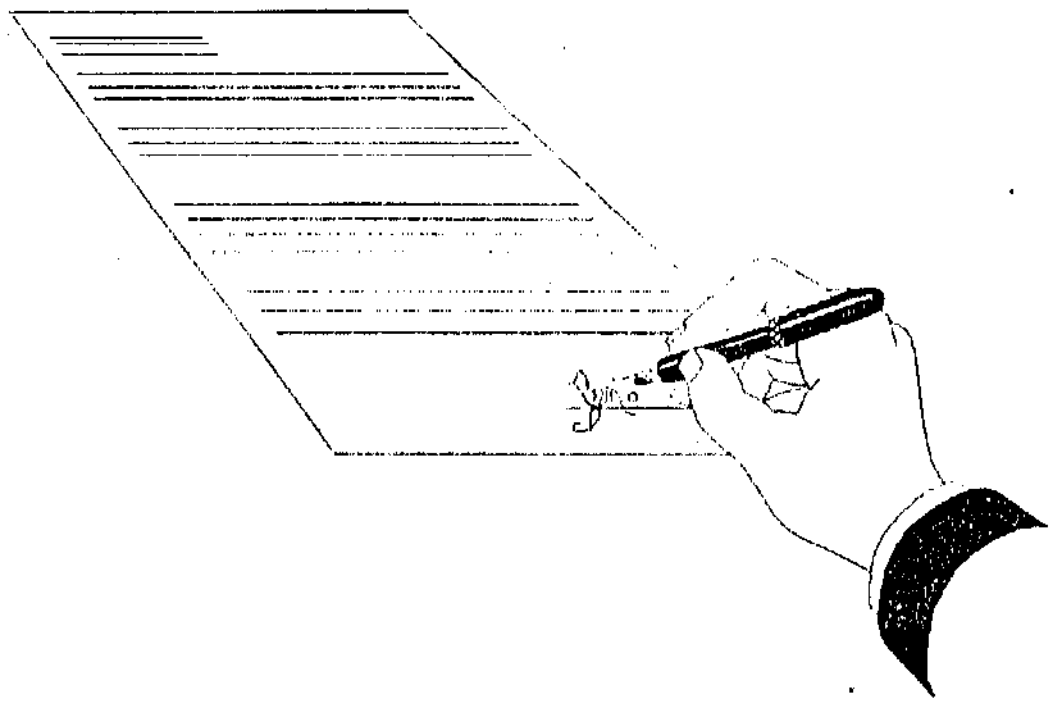
11. KHADIJA

12. DALHAT

KIDIDDIGAR ZURIYAR M. IBRAHIM TSOHO

'YA'YA	JIKOKI	'Ya'yan Jikoki		Jikokin Jikoki		Y. Jikokin Jikoki		J. Jikokin Jikoki		JIMLA
Mata=2^{2}	Mata = 13^{12}	Mz	Mt	Mz	Mt	Mz	Mt	Mz	Mt	$5^{0}+38^{37}$
A. Mufu.	M. Sulaiman	0^{0}	1^{1}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	1^{1}
	M. Hassan	1^{1}	1^{1}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	2^{2}
	M. Ibrahim Halilu	6^{5}	4^{4}	20^{3}	13^{2}	57^{0}	65^{0}	2^{0}	1^{0}	168^{14}
	Wazirl Umaru	9^{0}	16^{11}	56^{2}	51^{2}	25^{0}	30^{0}	0^{0}	0^{0}	187^{21}
	Alk. Yahaya	1^{1}	2^{2}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	3^{3}
	Alk. Yakubu	7^{0}	4^{0}	52^{7}	34^{3}	45^{0}	43^{0}	0^{0}	0^{0}	185^{13}
	Alk. Dalhatu	9^{1}	3^{1}	40^{1}	37^{0}	6^{0}	6^{0}	0^{0}	0^{0}	100^{3}
	M. Aliyu Gadanga	2^{0}	3^{0}	2^{0}	1^{0}	0^{0}	0^{0}	0^{0}	0^{0}	8^{0}
	Ma'aji Isheku	6^{2}	4^{2}	28^{0}	14^{1}	4^{0}	7^{0}	0^{0}	0^{0}	63^{0}
	Alkali Isa	2^{1}	4^{0}	8^{0}	9^{0}	0^{0}	0^{0}	0^{0}	0^{0}	23^{1}
	Alk. Mahmudu	9^{0}	7^{2}	16^{0}	18^{0}	0^{0}	0^{0}	0^{0}	0^{0}	50^{2}
	Alk. Sa'idu	8^{0}	9^{1}	28^{0}	23^{0}	0^{0}	0^{0}	0^{0}	0^{0}	68^{1}
M. Sadiq	M. Falalu	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}
	Alk. Jalalu	9^{0}	5^{1}	45^{0}	26^{0}	76^{2}	74^{0}	0^{0}	3^{0}	238^{8}
	M. Usman Mani	3^{2}	2^{1}	6^{1}	5^{0}	1^{0}	2^{0}	0^{0}	0^{0}	19^{3}
	M. Isma'ilu	1^{1}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	1^{1}
	Alk. Sulaiman	6^{4}	10^{0}	16^{1}	21^{4}	4^{0}	3^{0}	0^{0}	0^{0}	60^{9}
	M. Al-Mustafa	2^{1}	2^{1}	19^{2}	13^{0}	9^{0}	12^{0}	0^{0}	0^{0}	57^{4}
	M. Hayatu	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}
	M. Hallru	3^{0}	4^{0}	13^{0}	15^{0}	0^{0}	0^{0}	0^{0}	0^{0}	35^{0}
S. Iyal	M. Salihu	6^{5}	3^{2}	14^{0}	8^{0}	22^{0}	18^{0}	2^{0}	0^{0}	73^{7}
	Alk. Abdulmajid	1^{1}	0^{0}	1^{0}	1^{0}	3^{0}	5^{0}	0^{0}	1^{0}	12^{1}
	M. Al-Mustafa	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}
	M. Abdul'ahadi	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}	0^{0}
	M. Abdurrashid	7^{0}	5^{0}	5^{0}	3^{0}	0^{0}	0^{0}	0^{0}	0^{0}	20^{0}
$3^{3}+2^{2}$ 5^{5}	$25^{25}+13^{12}$ 38^{37} (1)	$98^{22}+89^{21}$ 187^{13} 114		369 + 292 661^{27} 634		251 + 265 516^{2} 514		$4^{0}+5^{0}$ 9^{9} 9		1416^{144} 1272

TARIHIN GALADIMA AHMADU DA DANSA UMARU WALI



NA

ABDULKADIR BELLO.

SADAUKARWA

INA FARAWA DA SUNAN ALLAH MAI RAHAMA MAI JINKAI.

Wannan littafi na sadaukar da shi don tunawa da marigayi Sarkin Katsinan Hausa Muhammadu Dollo da Kwamanda Marigayi Sarkin Fulani Katsina Malam Dandubu da Marigayi Malam Ahmadu Yero da marigayi Malam Umaru Barmado (Diyan) da marigayi Malam Abubakar da marigayi Mal. Mijinyawa (Kauran) da marigayi Malam Dauda Gidado (Galadiman Gaya) da Allah ya yi masu rahama cikin littafin Aljanna a watan Agusta, 1993 a dalilai dakacin da nake bisa ra'ayin wannan littafi, wanda kuma ya taimaka mani wajen yin bayani mai ma'ana a kan labarin Galadiman Katsina Malam Ahmadu da 'ya'yansa. Allah shi gafarta masu, shi kuma nawawa Kabarinsu shi ya sa Aljanna makomarsu da mu baki daya, amin.

ASALIN GALADIMA AHMADU

Shi dai wannan bawan Allah, watau marigayi Galadiman Zazzau Malam Ahmadu an haife shi a kasar Barno ne kuma shi kansa ya haifi wasu daga cikin 'ya'yan da ya haifa a kasar Barnon ne a wani gari da ake kira Misau. A cikin 'ya'yan da ya haifa a Misau din akwai Dikko da Muhammadu Modibbo da Shehu Usman Uda da Umaru (Wali) da sauransu. A nan za a ga cewa, iyayen Galadima Ahmadu da kakanninsa duk sun fito daga kasar Barno ne. Saboda haka rayuwar Galadima Ahmadu tayi tasiri kwarai da Barnon. Don haka ne muka ga ya kamata mu dan gutsuro kadan daga cikin tarihin Daular Barno, kafin mu fara gabatar da tarihin Galadiman Zazzau Malam Ahmadu.

TAKAITACCEN TARIHIN BARNO

Barno na daya daga cikin manyan dadaddun dauloli a duniya. Abin da ake kiran wadannan mutane da suka kafa wannan daula ta Barno shine **SEFAWA.** Sai da sefawa suka shekara dubu daya cif suna mulki babu yankewa har zuwa shekara ta 1846 (*miladiyya*). Wannan sarauta ta sefawa tana da tasiri kwarai da kasashen larabawa da addinin musulunci, don shi ne addinin da yayi tasiri akan mutanen, dafili kenan ma da masana tarihi suka ce, tsarin sarautar Barno tun a wancan lokaci a iya gwada shi da kowane irin tsarin sarauta mai ma'ana a duniya. Masana tarihin sun nuna cewar addini ya zo Barno ne a tsakanin karni na goma zuwa na goma sha daya na *miladiyya.* Kafin karni na goma sha tara Barno na daya daga cikin fadadan dauloli na

duniya. Tsawon daular Barno ya kama ne tun daga MURZUK a can cikin Hamada har ya zo Kano. Ta barayin Arewa kuma tun daga Agadas har ya hada da wajen gabar da kogin Biniwai. An sami kabilu daga kasashe daban-daban wadanda suka zauna a kasar Barno kuma suka kasance kamar 'yan asalin wannan wurin.

TAKAITACCEN TARIHIN SEFAWA

Wanda ya kafa wannan daular ta SEFAWA wani Yarima ne da ake kira Seif bin yazin, ya fito ne daga yemen. Babu bakikanin shekaran da suka zo, amma babu shakka masana tarihi sun yi ittifaki a kan cewa, kafin karni na goma sarauta ta fara kafuwa a Barno. Sefawa sun kafa wurin ne daga gabas da inda ake kira tafkin cadi a yanzu. A wajen karni na goma sha biyu zuwa na goma sha hudu sarauta ta kafu kwarai a Barno, a wannan lokacin ne ma sarakunan Barno suka fara zuwa Makka ko wacce shekara, kuma suka fara gine-gine Madarasa (makarantu) a can kasar Masar, don karatu a mazhabar Malikiyya, kuma da gina masaukin baki don masu zuwa ziyara Masar daga kasar Barno. A wanan lokaci ne sarakunan Barno suka fara yake-yake wanda ya jawo fadada kasa, shi ne dalilin da ya sa Barnon ta zama daya daga cikin manyan daulolin duniya ta fuskar fadin kasa. Abin daya kara taimakon Barno ta fuskar fadin kasar shi ne, a wajen tafkin Cadi lokacin da Sefawa suka zo, kasar na da albarka kwarai da gaske, kuma tafiya ba wuya don tafkin Cadi babban ruwa ne a wannan nahiya, kuma fili ne babu sagagin itatuwa. A wannan lokaci kuma tafiya da dawaki a Barno na da sauki kwarai. Wannan shine ma

dalilin da ya sa dawaki suka taimaka kwarai ta fuskar yake-yaken da Barno ta yi. Sannan kamar yadda muka tsakura daga baya, akwai tasiri na addinin musulunci a kan mutanen Barno, saboda wannan dalilin ne irin sarautar da sefawa suka kafa musulunci ya riga ya tsara shi tuni. Yadda wannan tsari yake kuwa shine: Sarki shine shugaba to banda Sarki akwai wazirai akwai su Talib akwai masu Baitil Mali da sauransu. Haka abin ya dinga tafiya, kasar Barno na ta kara fadada. Kafin karni na goma sha hudu kasar Barno ta kai Turgan kusa da Libya, har ta kawo Kano da wasu wurare. Kafin karni na goma sha biyar manya-manyan sarakunan Barno suka fara tasowa, kamar su Mai Idris katakarmabe da su Mai Idris Aloma.

Barno ta kafa hurdar jakadanci da kasashen duniya da dama, ta kuma aika da jakadu zuwa wajen Maroko (Morocco) da Tunisiya da Libya har zuwa Istambul, ta ci gaba da gina makarantu da sauransu. Mutane sun yi ta shiga kasar Barno daga kasashen larabawa da sauran kasa shen Musulmi don yada addinin Musulunci, suna kuma koyarwa, kuma ana koyar da su. Haka kabilar Fulani ma sun shiga Barno ne tsakanin wannan karni na goma sha biyar zuwa sha shida na (Miladiyya).

To amma, kafin farkon karni na goma sha tara. Barno ta shiga wasu matsaloli da dama, kuma makasudin wadannan matsaloli shine siyasa, tashin hankali yayi yawa, kowane Yarima yana son ya zama

Sarki watau "Mai" a harshen kanuri, saboda haka wannan matsala tare da wasu suka jawo tabarbarewar arzikin Barno kwarai da gaske. To a daidai wannan lokaci mutanen Barno na da kishin Ilmi sai karatu ake ta yi tare da wa'azin addinin Musulunci,watau karantarwa ya fadada.

To ana cikin wannan hali na karatu da wa'azi a kasar Barno, sai wani aikin alhairi ya bullo ta wajen yamma, shine bullowar Shehu Usman dan Fodiyo. Karatu da karantarwa suka kara bunkasa har zuwa farkon karni na goma sha tara (1804) da aka fara Jihadin Shehu Usman dan Fodiyo. To a wannan lokaci, fulanin da ke tsakanin Barno da kasar Hausa sun taimaka kwarai ta fuskar wannan Jihadi har suka kaima daular Barno hari har sau Uku. A irin wadannan hare-hare da aka kaiwa Barno ne har "Mai" na sefawa ya gudu yaje ya buya aka ci shelkwatar Barno watau Gazargamu. Daga baya "Mai" na sefawa ya dawo, sai aka sake kai hari ya sake gudu, daga nan ne sai ya gayyaci wani malami da ake kira Muhammad al-Amin al-Kanemi (wani kanenbu ne) anda yaje yayi karatu a kasashen duniya daban-daban har zuwa Masar, da ya dawo ya zauna a inda ake kira Gala, anan ne yayi ta karantarwa.

Shi El-kanemi, malami ne babba har akwai littattafan tarihi da suka yi maganar makabila tsakaninsa da su Shehu Usmanu da Sarkin Musulmi Muhammadu Bello; kan cewar Barno kasar Musulmi ne bai kamata akai musu jihadi ba. Shi kuma Shehu da Sultan Muhammadu

Bello suka ce tunda Barno suna hadawa da ayyukan da suka saba wa addinin Musulunci kuma suna kauce ka'idar da addinin Musulunci ya shimfida ai ya kamata a kai musu jihadi. An sha makabala sosai, da dauki ba dadi a tsakaninsu. Muhammadu El-kanemi na nan na kokarin ganin cewar sarkin sefawa ya tabbata a mulkinsa haka dai abin ya dunga tafiya, a hankali a hankali har Sarkin sefawa ya zama bashi da wani karfi, Mal. Muhammad al-amin al-kanemi ya fi shi karfi saboda dimbim mabiya tun daga wajen shekara ta 1821. Sannu a hankali mutanen al-kanemi suna ta kara karfi har suka kori sefawa suka maye gurbinsu a cikin karni na goma sha tara, a 1846. Tunda wannan daula ta al-kanem ta kafu, ita ce ke tafiya har zuwa yanzu.

A lokacin da aka yi jihadin shehu Usman Fulanin Barno sun taimaka wa jihadi shehun, dangane da haka ne masana tarihi suka kasu biyu. Wasu na ganin saboda kabilanci ne suka taimaka ma shehun mafi rinjaye kuma sun nuna cewar, saboda fulanin masan ne dangane da shri'ar musulunci, sun san abin da yake daidai da wanda ya kauce wa shari'a.

Koda yake akwai wahalhalu da Fulanin suka sha a karkashin mulkin Sefawa, to amma ba Fulanin ne kawai suka sha wannan wahala ba. sai dai ko wata kila don kansu ya fi wayewa. Fulanin sun wadatu da ilmin addini sun gane cewar Musulunci ba ya son zalunci da sauransu, shi ne ya sa suka tasar ma mutanen Sefawa.

Babu shakka, Fulani suna da yawa a Barno kuma suna zaune a Barno sama da shekara dari Uku (300) kafin jihadin Shehu Usman dan Fodiyo. Amma dai mafi rinjayen jama'a a Barno su ne Kanuri. Koda yake Kanuri din nan mutane ne iri-iri da suka zo daga tafkin Cadi suka taru suka zama Kanuri. Sannan akwai kabilu kamar su Kanembu da Margi akwai su Mandara ga Gamargu da Shuwa. Akwai kuma Kotoko da Bura da Babur da sauransu da dama. An kiyasta kabilu ba za su kasa hamsin a kasar Barno ba, wanda yake yanzu yana da wuya ka tsaya ka tsefe tsakanin wannan da wancan don sun dade suna auratayya a tsakaninsu, wanda yin hakan ya dada jawo hadin kai da karin kullin zumunci tare da zama abu daya, watau Barebari.

TAKAITACCEN TARIHIN MALAM MUHAMMADU FATE KAKAN GALADIMA AHMADU

A irin wannan hali na zaman zamanta kewa da ci gaba da Barno ta kasance a ciki tun shekaru daruruwa, Allah ya yi isowar kakannin Mal. Muhammadu Fate, wanda ba ma iya fayyace shekara ko karnin da suka zo, sai dai a bisa mafi kyawun zato sun zo ne a karni na goma sha biyar zuwa sha shida.

Ga dai-yadda nasabar Galadima Ahmadu take da Malam Muhammadu Fate; shi dai Galadima Ahmadu dan Umar dan Abubakar dan Muhammadu Fate. A yadda tarihi ya nuna, shi malam Muhammadu Fate kakanninsa sun fito ne daga kasar Larabawa a wani gari da ake kira Iraki. An sami wani juyin zamani wanda yake mutanen kasar Iraki sun ta fita daga kasar kungiya-kungiya don yada addinin Musulunci, ko don wasu fitinu a lokuta daban-daban. A cikin irin wannan juyi ne aka sami wani ayari wanda ya nufo kasar Afirka ta yamma, a karkashin shugabancin mutane daban-daban, har jagorancin wannan ayari ya zo kan Malam Muhammadu Fate.

Wannan ayari da Malam Muhammadu Fate ya shugabanta, ya bi ta kasashe daban-daban har Allah madaukakin Sarki ya kawo shi daular Barno a wajen karni na sha shida, a lokacin daular Sefawa. Inda wannan ayari ya soma zama ya dan jima a cikin daular Barno, shi ne wani gari da a lokacin ake kira Laraba-Gaidam, a wannan lokaci garin wani bawan Sarkin Barno ne, da ake kira Kakemi. To a wannan zamanin an ce mutanen garin ba su son baki, saboda haka wannan kungiya ta su Muhammadu Fate ta sami mishkiloli da dama. Ana nan akan haka ne har Allah ya yi tashinsu zuwa wani gari da ake kira Kukawa, Ganin Mal. Muhammadu Fate masani ne a fannin shari'ar Musulunci, sai mutanen garin suka ga ya kamata a rike shi don ya zama Alkali a wannan gari na Kukawa.

Malam Muhammadu Fate; na Alkalin Kukawan ne, Allah ya kawo karshen rayuwarsa a duniya. Ya rasu ya bar 'ya'ya da jikoki. A cikin 'ya'yansa akwai Malam Ibrahim Ardo da Malam Abubakar wanda shi ma ya kasance yana daga cikin litattun mutane da suka wadatu

da ilmi a zamaninsa. Su Malam Abubakar na zaune a garin Kukawa har kuma suka kara yaduwa a saukan garuruwan kasar Barno, wasu suka nufi Gujba wasu Funne wasu suka nufi kasar Misau d.s. A cikin wadanda suka je Misau akwai dan Malam Abubakar wanda ake kira Malam Umaru, shi ma ma'abucin ilmi ne kabilarsu ne ake kira Fulanin Misau, wasu kuma kan ce Filata Barno.

Su Malam Umaru na zaune a kasar Barno ne, sai suka sami labarin fullar Jihadin Shehu Usman dan Fodiyo a kasar Sakkwato. Suka je suka yi mubaya'a tare da nuna goyon baya da taimaka wa Fulani jihadi, karkashin jagorancin Gwani Muhtari. Bayan an kare jihadin, sai su Malam Umaru suka sake komawa Kukawa daga nan kuma sai Misau.

ZUWAN MALAM AHMADU DAN UMARU ZAZZAU NA FARKO.

A lokacin da Malam Umaru ke Misau din ne, aka ce, diyar Wamban Zazzau Malam Muhammadu Sani dan Yamusa (wanda ya zama sarkin Zazzau daga bayal da ake kira Yadammo, ta sami ciwo irin na tabin hankali, aka yi ta nema mata magani amma ba a dace ba. A cikin wannan hali na neman magani ne aka ba shi Wambai Muhammadu Sani shawarar, da ya aike wajen dangin mahaifiyar yariyar da labarin halin da yariyar ke ciki. Wambai Malam Muhammadu Sani din kuwa ya aika da labarin Misau wajen su Malam Umaru a cikin kimanin shekara ta 1841. A wannan lokaci Malam Umaru yana da zurfin shekaru kwarai, saboda haka, sai ya aiki dansa mai suna Malam Ahmadu don ya yi ma Yadammo magani, ko Allah Ya sa a dace.

Lokacin da Malam Ahmadu ya isa kasar Zazzau a cikin wannan shekara ta 1841-1842 ya yi kokarin saduwa da mara lafiya. Wambai

Malam Muhammadu Sani ya yi maraba da shi, ya kuma yi masa bayanin yanayin ciwon da ke damun yariyar, sannan ya yi masa jagora zuwa ga mara lafiyar, Malam Ahmadu ya dafa kanta ya yi mata addu'a ya kuma ba ta magunguna kamar yadda tsohonsa (Malam Umaru) ya umurce shi. Ba a dade sosai ba sai Allah ya ba ta lafiya. Daga wannan lokaci Wambai Malam Muhammadu Sani ya bukaci Malam Ahmadu da ya tsaya ko da na shekara guda ne don ya yi karatu a wajensa a wasu fannonin addinin musulunci da na lugga da sauransu, sannan ya taya Wambai adu'a akan al'amuran da ya sa a gaba. Har sun fara karatun' zuwa wani lokaci, sai labarin rasuwar Sarkin Musulmi Abubakar Atiku dan Shehu Usmanu ya zo musu da kuma nadin sarkin Musulmi Aliyu Babba dan Sarkin Musulmi Muhammadu Bello. Sai Malam Ahmadu ya sanar da Wambai Malam Sani cewar, yana son ya wuce Sakkwato don ya yi ta'aziyyar Sarkin Musulmi Malam Abubakar Atiku kuma ya yi mubaya'a wajen Sarkin Musulmi Malam Aliyu Babba. Daga nan kuma zai koma Misau, don ya sanar da mahaifinsa cewar Yadammo ta warke.

DAWOWAR MALAM AHMADU DAN UMARU ZAZZAU.

Malam Ahmadu, ya tafi Sakkwato kamar yadda ya daura aniya daga Zazzau. Bayan yin ta'aziyya da Mubaya'a da ya yi a Sakkwato sai ya koma Misau, to ya koma Misau din ba dadewa sai Allah Ya yi ma mahaifinsa Malam Umaru rasuwa, a tsakanin shekara ta 1842 zuwa 1843 (Miladiyya). Da labarin rasuwar Malam Umaru ya isa fasar Zazzau, sai Wambai Malam Muhammadu Sani ya aike wa Malam Ahmadu

da sakon ta'aziyya da kuma son ya dawo Zariya. Malam Ahmadu ya amince ya komo kasar Zazzau ya taras da Wambai Malam Muhammadu Sani a garin Taba suka ci gaba da karatu tare da rokon Allah kan bukatarsa. Allah Ya karbi adduarsu suka kara wadatuwa da ilmi, kuma Allah ya yi ma Wambai Mal. Muhammadu Sani dan Yarhusa Sarkin Zazzau cikin shekara ta 1846, shi kuma Sarkin Zazzau Malam Muhammadu Sani a cikin wannan shekara Allah Ya kaddara ya yi ma Malam Ahmadu Galadiman Zazzau.

GIDAN GALADIMAN ZAZZAU MALAM AHMADU.

Bayan Sarkin Zazzau Malam Muhammadu Sani ya nada Malam Ahmadu Galadiman Zazzau, Galadiman ya zauna ne a gidan sarautar Galadiman Zazzau na wannan zamanin. Gidan na gabas da gidan Sarkin Zazzau ne. Amma kuma Galadiman na da gidansa a Unguwar da a yau ake kira Albarkawa lamma inda gidan yake yafi shahara da Famfo) a cikin garin Zariya. Shi wannan bawan Allah ya kasance yana daya daga cikin manyan Malamai kuma manyan Hakimai a zamanin Sarkin Zazzau Malam Muhammadu Sani. A yadda tarihi ya nuna, hakika Galadima Ahmadu ya kasance mutafannini ne (masanin ilmin fannoni daban-daban) saboda haka ya kasance mai yawan almajirai. Wasu daga cikin dalibansa na Zazzau sun hada da; sarkin Zazzau Malam Muhammadu Sani da Moyi dan Salanke Mal. Sada. Sannan akwai Dallatu Tagwai dan Hammada da Malam Yaya da 'yayansa kamar su Muhammadu Modibbo (Turakin Galadima Ahmadu) akwai Shehu Usman da Malam Umaru (Wali) da wasun su da dama wadanda ba za mu iya ambata ba.

RASUWAR GALADIMAN ZAZZAU MALAM AHMADU.

A lokacin da Sarkin Hadeja Buhari dan Didi ya fita daga da'ar Sarkin Musulmi, Aliyu Babba. Sarkin Musulmin, ya aiki Wazirin Sakkwato zuwa gabas (Hadeja) don ya fitar da Buhari ya nada dan'uwansa Ahmadu Dodo. Bayan komawar Wazirin Sakkwato, sai Buhari Dan-dibi ya sake tayar da kayan baya yai tawaye. Ganin haka ne Sarkin Musulmi ya aiki Wazirin Sakkwato Malam Abdulkadir dan Gidado don fada da Buhari tare da sauran garuruwa kamar su; Kano akwai Katsina da Bauchi. Zariya ma ta aika da nata rundunar mayakan karkashin jagorancin Galadima Ahmadu da Madakin Zazzau dan sarkin Zazzau Sani. Wannan yaki da aka fi sani da yakin Buhari, an yi shi ne a cikin kimanin shekara ta 1853 (Miladiyya) kuma a wannan yakin ne aka kashe Galadima Malam Ahmadu. Marigayin ya rasu ya bar 'ya'ya da dama. Babbansu a maza shi ne Muhammadu Modibbo (wanda tun Galadima Ahmadu na da rai ya yi masa sarautar Turakin shi dalilin kenan da ya sa ake ce da shi Turakin Galadima). Akwai Shehu Usman da Haliru (Alkali) da Bello. Sannan akwai Umaru (Wali) sai Abdullahi (ana ce da shi Dan-Daudu, Wazirin Magaji mai-kawari) sai Abdulkadir da sauransu.

'Ya'yan Galadima mata kuma akwai Goggo Dikko da Guggo Rakiya wacce ta auri Moyi dan Salanke, sauran sai Guggo O'O (Fadimatu) da Dada matan Larabawa wacce ta auri Dallatu Tagwai dan Hanumada daga baya kuma ta auri Sarkin Larabawa a Sakkwato.

SARAUTAR KANENSA GALADIMA ARDO.

Bayan rasuwar Galadima Ahmadu, sai kanensa wanda yake shakikinsa ya zo Zazzau daga Misau don yin ta'aziyyar Galadima

Ahmadun, ana kiran kanon nasa Ardo, wanda daga baya sarkin Zazzau Malam Muhammadu Sani ya yi masa Galadima, watau ya gaji wansa Malam Ahmadu kenan. Allah bai ba Galadima Ardo haihuwa ba har ya rasu (a zamanin Sarkin Zazzau Malam Abdussalam) wanda ya gaje shi kuma shi ne Galadima Hamman dan Bafayo Magajin Gari.

ZAMAN GALADIMA AHMADU A KASAR ZAZZAU.

Zazzau ita ce ta zama gida a wajen Galadima Ahmadu, tun daga kusan tsakiyar karni na goma sha tara na Miladiyya, mafi yawan 'ya'yan Galadima duk sun rayu ne a Zazzau a cikin karni na goma sha tara. Saboda haka Zazzau ita ce ta zama gida a wajen zuri'ar Galadima Ahmadu. Don haka ne muka ga ba shi yiwuwa mu ba da tarihin Galadima Ahmadu, ba tare da mun dan tsakuri tarihin Zazzau din ba.

Garin Zariya, za a iya cewa yana tsakiyar arewacin Nijeriya ne. Garin na zagaye da ganuwa mai kimanin fadin kilomita goma sha hudu da rabi. A da wannan ganuwa na da kofofi tara ne daga baya aka rufe daya suka zama takwas. Masana tarihi sun nuna cewar wata Sarauniya ce da ake kira Bakwa Turunku (wasu kuma sun ce namiji ne,watau Sarki kenan) ta gina Zariya a tsakanin karni na goma sha shida zuwa sha bakwai. Garin kanshi ake kira Zariya amma masaurantar garin ana kiran ta Zazzau. An ruwaito cewar a wajen shekara ta 1536 (Miladiyya), akwai wata Sarauniya da ake kira Bakwa Turunkwu wacce ita ce Sarauniya ta farko a Zazzau kuma sai da ta yi kimanin shekaru talatin tana mulkin, wacce ta zama Sarki na ashirin da biyu a tsarin mulkin Habe na Zariya. Inda Bakwa ta fara zama shi ne wani gari da ake kira Turunku tsohuwa, kudu da birnin Zariya na yanzu. Tarihi ya nuna cewa ita ce ta

kori Jikunawa ta mai,da birnin Zazzau wurin da yake a yanzu. Sarauniya Bakwa Turunku tana da 'ya'ya biyu mata Amina da Zariya. Sarauniya Amina ita ce ta gaji Bakwa ta yi yake-yake da dama a ƙasar Hausa dalilinta ne ma,aka samu ganuwar Amina. Sannan ƙaramar 'yar Bakwa Turunku, ana kiranta Zariya wanda daga gare ta ne garin Zariya ya sami wannan suna. Kasar Zazzau ta bunkasa har ta zama daya daga cikin muhimman kasashen kasar Hausa. Koda yake babu tabbaci dangane da tarihin Zazzau na farko-farkon amma dai Zazzau kamar sauran garuruwan kasar Hausa, masarautar ta samo tushe ne kamar yadda aka ce, daga wani mutum mai suna Bayajidda, wanda ke da tarihi daban daban a kasar Hausa. Duk da yake ra'ayoyi sun bambanta dangane da ko wane ne Bayajidda dukkan ra'ayoyin sun hade kan cewa ya zo Barno inda ya auri 'yar sarkin Barno mai suna "Magira". Daga baya Bayajidda ya sami labarin za a kashe shi ya gudu daga Barno ya taho Garun-gabas, a inda nakudar haihuwa ta kama matarsa mai tsohon ciki, ya bar ta a nan ya yo kudu har ya iso garin Gaya har zuwa Daura. A Dauran ne, ya kashe macijiya ya auri Sarauniya Daurama ta hada masa da kuyanga,har ya zama Sarki. Bayan wani lokaci Daurama ta haifi Bawo. Bayajida ya ci gaba da rikon sarauta. Bayan rasuwarsa Bawo ya gaje shi. Bawo ya haifi 'ya'ya shida wanda suka hada da wansa na Garun-gabas "Biron" suka mulki garuruwan Hausa guda bakwai, wadanda suka hada da; Gunguma na Zariya sai Bagauda a Kano da Kumayau na Katsina akwai Doma a Garun-gabas sai Zaman Kogo a Rano da Gazaura a Daura. Dan Bayajida kuma tare da Kuyanga ya haifi 'ya'ya bakwai wadanda suka mulki garuruwan da ba Hausa bakwai ba; wadannan garuruwa sun hada da Kebbi da Yauri da Zamfara sai Gwari da

Kwararrafa sannan ga Nupe da Ilori.

Wannan masarauta na Zazzau na daya daga cikin garuruwan da ake kira Hausa bakwai. Tarihi ya kuma nuna cewar an sami sarakuna sittin ne cif na Habe a Zazzau. Sarki na farko shi ne Gunguma, Sarauniya ta farko kuma ita ce Bakwa Turunkwu, sarki na karshe kuma a tsarin sarakunan Habe ana kiranshi Makau. Wanda a zamaninsa (Makau) ne jihadin Fulani ya zo Zazzau. Makau ya fita ta wata kofa da aka camfe ta da cewar tana da kwankwamai, sai aka toshe kofar daya bi da zai fitan. Dalili kenan da kofofin Zariya suka tashi daga tara suka koma takwas.

ZUWAN JIHADIN SHEHU USMAN KASAR ZAZZAU.

Shehu Usman dan Fodiyo, Allah ya yarda da shi, ya fara jihadi ne a 1804 (Miladiyya). Shehu ya sanya al'majiransa suka zama sarakuna a kasashen Hausa, a cikin shekaru daban-daban bayan jihadin. A cikin shekara ta biyu da jihadin aka nada Malam Sulemanu a Kano, kuma bayan shekara uku da fara jihadin shehu aka ci Katsina aka nada Umaru Dallaje har ila yau, a wannan lokaci ne Shehun musulmi suka yi yaki da mutanen Barno aka nada Malam Zaki Kanuri. Malam Yakubu a Bauchi akwai Buba Yero a Gwambe da Modibbo Adama a Adamawa sannan Ishaka a Daura, da sauransu. A cikin shekara ta hudu da jihadin Shehu aka nada Malam Musa a Zazzau. To wannan jihadi na Shehu Usmanu, Allah shi yarda da shi da aka fara a 1804, shi ne ya kawo karshen mulkin Habe a Zariya. Sarkin Zazzau na Habe Makau ya bar Zariya kuma zuri'arsa ne suke sarautar Abuja. Sarkin Zazzau na Fulani kuma ya kama. A Zazzau dai gidajen sarautun Fulani guda hudu ne. Wanda ya fara sarautar a daular Fulani shi ne sarkin Zazzau Malam Musa (Fulanin Mali)

wandaya gaje shi shi ne Malam Yamusa (Fulanin Barno) sannan sai Malam Abdulkarimu (Fulanin Katsina) da Malam Abdulsalam (Fulanin Sakkwato). Ana kiran wadannan gidajen sarauta da sunaye kamar haka: Mallawa da Barebari da Katsinawa da Sullubawa.

JADAWALIN SARAKUNAN FULANI NA ZAZZAU DAGA 1804

SUNAYEN GIDAN SARAUTU	SUNAYEN SARAKUNA	SHEKARAN SARAUTA	YAWAN SARAKUNA
MALLAWA:-	MALAM MUSA	1808 - 1821	4
	SIDI ABDULKADIR	1860	
	ABUBAKAR	1873 - 1876	
	ALIYU DAN SIDI	1903 - 1920	
BAREBARI:-	MALAM YAMUSA	1821 - 1834	9
	HAMMADA	1846	
	MUHAMMADU SANI	1846 - 1860	
	ABDULLAHI YAYI	1863 - 1873	
	ABDULLAHI SAU BIYU.	1876 - 1881	
	YERO	1890 - 1897	
	KWASAU	1897 - 1903	
	DALHATU	1920 - 1924	
	IBRAHIM	1924 - 1936	
	JA'AFARU	1936 - 1959	
KATSINAWA:-	MALAM ABDULKARIMU	1834 - 1846	4
	SAMBO	1881 - 1890	
	AMINU	1959 - 1975	
	SHEHU	1975 -YANZU	
SULLUBAWA:-	MALAM ABDULSALAM	1860 - 1863	1

A halin yanzu an sami jumlan Sarakunan Fulani goma sha takwas a Zazzau, tun daga Malam Musa Bamalle har kuma zuwa mai Martaba sarkin Zazzau na yanzu Alhaji Shehu Idris wanda yake ya fito ne daga gidan sarautar Katsinawa.

Kasancewar Zariya daya daga cikin cibiyar nazarin addinin musulunci a kasar Hausa tun kafin jihadin Shehu Usman dan Fodiyo har zuwa yanzu, an sami makarantu da dama na manyan malamai wadanda ba zai yiwu in kawo su duka ba. Kadan daga cikinsu akwai:-

Makarantar gidan limamin Kona a Limanacin Kona sai makarantar Liman Gabdo da liman Durum ga ta Malam Ahmadu Adani a Zage-Zagi. Akwai makarantar gidan Limamin Juma'a a unguwar Juma da makarantar Salanke Malam Iyal dan Ibrahim tsoho a Kakaki. Sannan kuma akwai makarantar Malam Umaru Wali dan Galadima Malam Ahmadu a Albarkawa (Famfo) da Amaru. Akwai kuma makarantar Malam Rilwanu a Kofar doka, akwai makarantar Malam Moyi dan Salanke Malam Sada a Unguwar Alkali (Gangaren Tukurwa) sannan ga makarantar Malam Shitu dan Malam Abdulra'uf a Kusfa, ga ta Malam Salihu Lukmanu a Unguwar Alkali da makarantar Malam Abubakar Jakada a Kaura, ga makarantar Malam Yahuza bin Sa'ad a Iyan Juma da makarantar Malam Na'iya dan Malam Mayaki a Unguwan Nufawa, ga makarantar Malam Musa na magajiya da makarantar Malam Sambo mai-casa'in a Unguwar Karfe (sha-dantse) da makarantar Malam Muhammadu na Likoro. Da wasu da dama a cikin birni da kauyuku wadanda ba zai yiwu mu kawo su duka ba.

Wadannan makarantu da muka ambata tare da wasu da yawa da ba mu ambata ba a cikin birnin Zariya da Kauyuka, wasu daga

cikinsu sun faru ne tun kafin jihadin Shehu Usman dan Fodiyo, wasu cikin karni na sha tara karnin jihadin Shehun, wasu kuma cikin wannan karni da muke ciki wato karni na ashirin. Duk wadannan makarantu tare da wadanda ba mu ambatan ba, sun ginu sun ba da ilimi gwargwadon hali, an kari juna birane da kauyuka. Wadannan makarantu su suka sanya garin Zariya shahara da ilimi na addinin musulunci da Larabci.

SARAUTAR MALAM UMARU DAN GALADIMA MALAM AHMADU.

Zazzau dai kamar yadda muka yi bayani, za a ga cewar ta hada manyan mutane cikin birni da kauyuka a zamunna daban-daban. Kowane daya daga cikin manyan da suka gabata da irin zamanin da ya fi fice, imma mai sarauta ne (sarki), Ko Malami, shi dai wannan bawan Allah mai suna Malam Umaru dan Galadima Ahmadu ya yi fice ne a zamanin sarkin Zazzau Malam Muhammadu Sani (1846-1860) wanda kuma yai daidai da lokacin da Baffansa Galadiman Zazzau Ardo, ke sarauta. Koda yake, a daidai lokacin Galadancin Ardo, Malam Umaru yana tsakanin kasar Sakkwato da Gwandu yana karatu a cikin manhajan Shehu Usman dan Fodiyo da Shehu Abdullahi bin Fodiyo, sai sarkin musulmi Aliyu Babba, ya shawarci a yi ma Malam Umaru sarautar mahaifinsa watau Galadiman Zazzau. Amma a wannan lokaci an riga an yi ma Baffansa sarautar Galadiman, watau Galadima Ardo (wanda ya rasu a zamanin sarkin Zazzau Malam Abdulsalam 1860-1863). Saboda haka sai Sarkin Musulmi ya shawarci Sarkin Zazzau Malam Muhammadu Sani (1846-1860) da ya sami wata sarautar da zai ba Malam Umaru, sai Sarki Sanin ya yi ma surukin nasa Malam Umaru sarautar wali (don Walin yana aure da 'yar Hammada dan Yamusa,

mai suna Maryamu ana ce da ita Guggo Babba wasu kuma kan kira ta Guggon Mama.)

TAKAITACCEN TARIHIN RAYUWAR MALAM UMARU WALI.

A lokacin da aka yi ma Malam Umaru Walin Zazzau, aiki ya karu masa kenan a bisa da, domin ga aikin koyarwa ga kuma saraута. To da yake mun gangaro har zuwa nan, ya kamata mu dan waiwaya baya kadan don gutsuro abin da ya saukaka daga tarihin Malam Umaru Wali. Shi dai Malam Umaru Wali duk rayuwarsa tun daga haihuwarsa har zuwa wafati ya yi ne a cikin karni na goma sha tara na Miladiyya. Amma farkon tashin Malam Wali, ya tashi ne a wajen mahaifin tsohonshi Malam Umaru a garin Misau, bayan rasuwar Kakan nasa.kuma ya koma wajen Mahaifinsa Malam Ahmadu (Galadiman Zazzau). An ce, Malam Umaru Wali ya haddace Alkurani tun bai balaga ba kuma ya yi wannan karatu ne a wajen Mahaifinsa Galadima Ahmadu, daga nan kuma ya fara karatun littafai na Fikhu da Tauhidi da Lugga da sauransu; har kuma ya kai munzalin da ya fara zuwa daukan karatu a waje, a kasashe daban-daban kaman kasar Barno da Adamawa da Gwambe da Zazzau da Sakkwato d.s.

NEMAN ILMIN MALAM UMARU WALI.

Makasudin irin tafiye-tafiyen da mutanen da sukan yi don neman ilmi, shi ne, a wancan zamani za ka ga wani malami ya fi shahara a wani fannin ilmi na musamman, to don neman wannan ilmin sai su je su sami Malamin duk inda yake da zama don su yi karatu a wajensa. Misali a kasar Barno Malam Umaru Wali ya yi karatun Lugga a wajen wani Malami almajirin Shehu Umarul Futi. A

Sakkwato kuma ya yi karatu a cikin Manhajan Shehu Usman dan Fodiyo da na Shehu Abdullahi bin Fodiyo, kuma a nan Sakkwato din ya ci gaba da karatu a fannoni daban-daban a wajen wasu Malamansa kamar su; Malam Muhtasiru da Malam Tukur dan Binta. A Zazzau kuma ya yi karatu a wajen malam Yaya da Salanke Malam Sada. A takaice dai Malam Umaru Wali ya yi karatu a wurare daban-daban sai dai yawancin karatun nasa duk a gidansu ya yi, har kuma Allah Ya sa ya kafa tasa Makarantar a Zazzau, a cikin karni na goma sha tara na (Miladiyya).

TAKAITACCEN TARIHIN KAFUWAR MA'AHAD UMARU WALI.

Ma'ahad ta Malam Umaru Wali no daya daga cikin Makarantun da suka yi fice a kasar Zazzau a cikin karni na goma sha tara. Wannan makarantar kuwa ta kasance a gidansa ne (wanda mahaifinsa Galadima Ahmadu ya' gina) da ke Unguwan da a yau ake kira Albarkawa (Famfo) cikin birnin Zariya. Yana wannan Unguwar ne sai wata rana ya tashi zuwa kilisa, za shi kallon Kogi yadda ruwa ke wucewa, sai ya ga wuri a wata Unguwa da ake kira Amaru, a cikin Zariya. Wannan wuri duk an dake shi yai kyau kwarai da gaske, kuma ya ba shi sha'awa, sai Malam Wali ya tambaya ko wane ne ke da wannan wuri? sai aka sanar da shi cewar na wani mutum ne mai suna Cigoji, kuma asalin wurin, tilin rawan takai ne da Habe ke yi a lokacin Sallar Gani. Malam Wali ya nemi ganin Cigoji, domin ya nuna masa sha'awarsa ga wannan wuri. Bayan sun sadu, sai Cigoji ya ce zai sayar wa Malam Wali da wurin in yana da bukata. Daga karshe aka kulla ciniki, Malam Wali ya sai wuri.

Bayan sayen wannan wuri ne, ya gina gida wadataccen gaske da Masallaci, ya taso daga gidansa na da, don wurin ya yi masa kunci da matsatsi saboda yawan jama'a da baki masu karatu. Allah madaukakin Sarki kuma Ya kaddari Malam Umaru Wali da tarewa a gidansa da ke wannan Unguwa ta Amaru. Allah Shi ne masani. An ce, a lokacin da Malam Umaru Wali ya tare a wannan gida nasa da ke Amaru, mutane na ta fadin albarkacin bakinsu, cewar ya je ne don ya kebe ya sami daman rokon Allah sosai, don ya zama Sarkin Zazzau. Saboda wai an ce wanda ya zauna a wurin zai zama Sarki. To tunanin mutanen kenan. Bayan tarewar Malam Umaru Wali sai karatu ya kara kafuwa aka ci gaba kamar yadda aka saba, dalibai suka yi ta bullowa daga sassa daban-daban na kasar nan da makwabtanmu. Allah Ya albarkaci makarantar da irin wadannan dalibai masu bambancin harshe wadanda suka hadu da Hausawa don neman ilmi kuma suka fi kowa wadatuwa da ilmin addini a wannan zamani a kasar Hausa. A daliban akwai Filani da Barebari da Hausawa. Saboda zaman tare na neman ilmi, akwai masu sarrafa harshen Larabci da Filatanci da Barbarci da kuma Hausa. Babban abin shi'awa shi ne, shi kansa Malam Umaru Wali ya wadatu da duk wadannan harsuna, kuma yana karantarwa a cikinsu (Amma harshensa na asali shi ne Filatanci). Wannan, na daya daga cikin dalilan da suka sa makarantar ta yi yawan dalibai.

TALIFOFIN MALAM UMARU WALI.

A duk inda aka sami wanda yake da dalibai daban-daban, musamman wadanda suka danganci wadannan harsuna da muka zayyana. Za ka taras cewar makarantarsa ta sanu kwarai musamman a kasar Hausa, bare kuma har Allah Ya sa shi wannan Malami Allah Ya ba

shi ikon yin talifofi littattafai. Wannan kan sa a kowane Karni ya zama abin tunawa duk lokacin da aka duba aikin da ya yi. Ta wannan, fuska ta rubuta littattafai, Malam Umaru Wali ya yi talifofi da dama, Ga wasu daga cikin sunayen litattafan da Malam Umaru Wali ya wallafa, kamar yadda Malam Maccido Ibrahim ya jero su a litattafinsa da yai bahasi a kan Umaru Wali a 1982 . Miladiyya.

1. KITABU BAYANI MAZAHIBIL A'IMMATIL ARBA'ATI. Wanda ke magana a kan mashabobin nan guda hudu watau Maliki da Shafi'i da Hambali da Abu-Hanifa.

2. TUHFATU ASGARIL'DALIBINA LI'AMIRIL MUMININA FI ILMIL JIHADI. A wannan litafi Malam Wali yai bayanin kyakkyawar niyya saboda jihadi da falalan karfafa ma mutane gwiwa saboda su yi jihadi da hujjojin da suka nuna jihadi wajibi ne da gargadi ga wanda ya gudu ma jihadi da sakamakon wanda yake mujahidi.

3. MUDIHATUL ABDALI KITABUN FI ILMIL SARFI. Wannan littafi yana koyar da ilmin Tasarifi da ilmin larabci, watau sanin yadda asalin kalma take da yadda ake tsago wata a jikinta.

4. AL'ALAKUN NAFISI AL'MU'ALLAKU ALA JAYADIN NAHWIYIL MUHAKKIKI . (Fannin Nahawu. Amma littafin na magana ne a kan matsayin kalmar "Lau" yadda ta ke a larabci).

5. MUFHAMUL BALID FI ILMIL NUJUM. Wannan littafi na fahimtar da ilmin taurari ne, ga mutum mai raunin fahimta.

6. MIFTAHUL MUGLAK FI ILMIL MANDIK. (Mandik yana koyar da ilmin sanin hikima na kowane irin fanni; da Imam Gazali ya ke cewa wanda ba shi da shi ba a sakankancewa da ilminsa.

7. KITABU RIJALIL SANAD (ARRISALATUL MAI-MUNA). A wannan littafi Malam Wali ya yi bayanin wanda ya karbi darika ne a hannun shi; watau Shehu Muhammadul Hashimi Al-waddayi(mutumin Waday a cikin Cadi a yanzu) shi kuma ya karba daga shehinsa Imam Habib shi kuma ya karba daga shehinsa Umarul Futi shi kuma ya karba daga shehinsa Sharifi Muhammadul Gali shi kuma ya karba daga uban Abbas Shehu Ahmadu Tijjani.

Hanya ta biyu da ya karbi darika Umarul Wali ya karba daga shehinsa Ibrahim Al-Barnawi (mutumin Barno) shi kuma ya karba daga shehinsa Muhammadu dan Muhtar Asshanjidi shi kuma ya karba daga shehinsa Ahmadu Tijjani karami wanda ya rubuta littafi (MUNYATIL MURIDI) shi kuma ya karba daga shehinsa Muhammadul Habib shi kuma ya karba daga uban Abbas Shehu Ahmadu Tijjani.

8. KITABU MA'ADINIL MA'ALIBI DINIYYA. Wannan littafi, yana magana ne a kan dalilan da ya sa ake haduwa wajen yin zikiri da bayyana shi da ake neman dalibi ya yi da dalilan da suka wajabta ma mutum ya koma ga Ubangijinsa da dalilai 24 wadanda suke gadar da kekashewar zuciya da abubuwan da suke rushe aikin ibada da karkasuwan darajan mutane wajen bin Ubangiji da rukunnen musulunci da abubuwan da ke kawo basira da kara imani da tuba da kuma sharuddan tuba.

9. MABLAGUL AMANI FIBAYANI UMURIL AULIYA'I WA AHMADID TIJJANI (ALFIYATUT'DARIK). A kan hanyan Tijjaniya ce, wannan littafin na magana ne akan Waliyai da karamominsu da tarihin Shehu Tijjani da suffan Muridi (dalibi).

10. KITABU BU'U BU'U (FI ILMIL ARUL). Shi kuma wannan littafi, asalinsa amsar wasikar wani malami ne da ya rubuto ma Malam Wali wasika daga Kano amma ba mu san sunan malamin ba. Littafin na koyar da ilmin Aruli (watau sanin ma'aunin waka) yana kuma koyar da ilmin luguden harshe.

WADANNAN LITTAFAI BA SU A HANNUN ZURIAR MAL. UMARU WALI A DUNKULE LITTAFAN KUWA SU NE.

11. MUFHIMIL BALIDI FI ILMITTAUHIDI.

12. KIFAYITUSSALIKI FI ILMIL-HISABI.

13. ADIMUL MISLI (littafin kimiyya ne).

14. KURAL FADALI (littafin sanin Tarihi).

15. RISALATU TAHSALILUN AMANI FI WASAYA SHEHUNA AHMADU TIJJANI (wannan littafin wasiyyoyin Shehu Ahmadu Tijjani ne).

16. ATTANBIHATIL-AL-ANIKA (littafi ne na Wa'azi ko fadakarwa).

17. TAS-HIRUL ASAGIRI LIMA FIL YAWAKITI WAL JAWAHIRI (Sharhi ne a kan littafai guda biyu na SHA'ARANI).

18. TA'ANISUL IHWAN FI TARIHIL SUDANI ,yana magana a kan tarihin kasar bakar fata ko jama'an Sudani.

19. AS-HALUL MASALIKI IFA KAWA'IDI AL-IMAMU MALIKI FI ILMIL KAWA'IDI (Littafin shara'a kan hanyar malikiyya).

20. ILAHU AL GASSI WASSAMIN (Sharhin littafi da ake kira Jawharul Maknuni.

21. LUBABU ILMISSIYARI (Yana magana a kan tarihin halifofin manzon Allah guda hudu Abubakar da Umar da Usman da Aliyu. Wani yankin littafin na nah a Gidan Tarihi da ke Kaduna watau, "National Museum and Monuments").

22. MASA'ILU ABDULKADIR BINIL MUSDAFA (Wanda yake, tambayoyin wani malami ne mutumin Sakkwato, Malam Walin ya amsa ya kuma kara da nasa tambayoyin duk ya hada ya amsa ya maishe shi littafi).

23. ILMIN-NAFIS FI TAZKIYATTI NUFUS (A kan hanyar tasawwuf ne).

Iyakan abinda ya saukaka daga gare mu kenan.

AL-MAJIRAN MALAM UMARU WALI.

Babu shakka a bahasi irin wannan zai yi wuya mutum ya kawo ayyukan da wani bawan Allah ya yi gaba daya, sai dai kawai mutum ya kawo abin da ya saukaka. Kamar yadda muka gani daga baya cewar Malam Umaru Wali ya yi littafai da yawa don taimaka wa addinin Musulunci, tare da fatan za su amfani na baya. To haka kuma Walin ya yi kokarin karantar da mutane da dama wadanda su ma suka karantar da wadansu mutane a zamaninsu. Misali, in ka debe 'ya'yan Malam Umaru Wali kamar su Malam Ahmadu Guruza da Malam Aminu da Malam Aliyu da sauran 'ya'yansa baki daya, Malam Wali ya horar da dalibai masu yawa wadanda suka yi fice a bangaren ilmi, ko da yake akwai sarakuna amma wannan bai hana an san da su ta fuskar ilmi ba kamar; su Sarkin Zazzau Malam Kwasau dan Yero da Sarkin Zazzau Malam Aliyu dan Sidi sannan ga wadansu Malaman; kamar su, Malam Sani na Kofar-Doka da Alkali Ahmadu Lugoge da Malam Sambo mai-Casa'in da Galadima Adamu dan Dokaje. Haka kuma akwai mutane kamar su Malam Garga Alkalin Nafada Gwambe da Malam Hussainin 'Boko (Sakkwato) da Wazirin Kano Gidado da kuma sauran

dalibansa da dama a wurare daban-daban musamman wajen kasar Gwambe da Adamawa wadanda ba mu ambata ba duk muna fatan Allah shi saka musu da alhairi, shi kuma sa suna tare a aljanna.

GARIN KAURAN WALI.

Wannan makaranta ta Malam Umaru Wali ba ta tsaya a cikin garin Zariya kawai ba, har ta dan matsa kadan ta ci gaba a wani kauye da a yau ake kira Kauran Wali. Malam Umaru Wali ya yi wannan gida na garin Kaura ne saboda canjin zamani da rikice-rikicen siyasa a zamanin Sarkin Zazzau Malam Sidi Abdulkadir.

Shi dai wannan gari na Kaura, ainihinsa garin Habe ne. A wancan zamani an ce duk garin ba mai kulle, zuwan Walin ne garin ya shiryu aka koma ma addini tsantsa. Har Malam Wali ya gina gida da masallaci a Unguwar Makera da a yau ake kira Unguwar Wali, daga baya kuma sunan garin ya tashi daga Kaura, ya koma "Kauran Wali", wadda a yanzu ta ke cikin karamar Hukumar Makarfi, da ke Jihar Kaduna. A wannan gari ne Malam Umaru Wali ya ci gaba da talifofinsa, koyarwa da Noma har ya yi zama irin na Tasawwuf (watau kebewa don neman kusantuwa da Allah).

KAFA GARIN RAHAMAN WALI.

Malam Umaru Wali bayan yin gidan Kaura ne ya je Sakkwato, wajen Sarkin musulmi Umaru dan Aliyu Babba ya yi masa izinin kafa Rahama. Lokacin da Malam Umaru Wali ya kafa garin Rahama, bai kafa da kowa ba daga bayinsa sai almajiransa. Wannan gari ya fara bunkasa tun Malam Umaru Wali na da rai amma bai tare ba aka ce, ya ce "ga gari yai gari amma la'asar ta yi". Shi ma wannan

gari na Rahama ana ce da shi Rahaman Wali, a yanzu yana cikin karamar Hukumar Makarfi ne na Jihar Kaduna.

A wata ruwaya kuma, an ce bayan sarautar Sarkin Zazzau Malam Sambo dan Abdulkarim, sai Sarkin Musulmi Umaru dan Aliyu Babba ya aiki Wazirin Sakkwato da takarda cewa ya ba Malam Wali sarautar Zazzau sai Walin ya nuna rashin sha'awarsa amma ya nuna goyon bayansa da a ba Madaki Malam Yero dan Abdu, don ya yaba hankalinsa. Allah kuma Ya kaddara Sarkin Musulmi ya amince ya ba Malam Yero dan Abdu sarautar Zazzau. Da su Malam Walin za su dawo daga Sakkwato sai Sarkin Musulmi Malam Umaru dan Aliyu Babba ya yi ma Malam Umaru Wali izinin kafa garin Rahama tun da ya nuna masa yana da sha'awar noma.

RASUWAR MALAM UMARU WALI.

A cikin shekara ta 1897 (Miladiyya) Allah Ya yi ma Malam Umaru Wali rasuwa, a gidansa da ke garin Kauran Wali, kuma a gidan nasa aka rufe shi. Allah shi gafarta masa tare da sauran iyaye da kakanni da jama'an Musulmin da suka riga mu baki daya, amin.

Sanin kowa ne cewar, musamman a kasar Hausa akan rika bayyana karamomin manyan mutanen da suka gabata; ta wannan fuska mutane sun ta bayyana irin karamomin da Malam Umaru Wali yake da su, wanda ba za mu iya kawo su a nan ba. Amma an yi ittifaki cewa Mal. Umaru Wali ya kebanta da abubuwa guda Uku. Watakila ma wannan ne ya ja hankalin Alkali Malam Umaru Ibrahim (Jikansa) har ya rubuta wata Kasidar tuna dangi. A cikin Kasidar ya bayyana cewar; mutane kan ce rayuwar Malam Umaru Wali ya taka tudu Uku,

kuma kowane Gangare (tudu) da akwai dansa da ya fi kefanta da shi. Bangarorin kuwa su ne siyasa da ilmi da Tasawwuf.

'YA'YAN MALAM UMARU WALI MAZA

(i) An ce a lokacin da Malam Umaru Wali yake sha'anin mulki ya haifi dansa mai suna Malam Ahmadu Guruza. Wanda ya ke bayan karatu shi ne halifan Malam Umaru Wali a Gangaren siyasa don da farko ya yi magatakardan sarkin Zazzau Malam Kwasau dan Yero (Wanda ya ke surukinsa ne yana aure da kanuwar Sarkin Zazzau kwasau din, da ake kira matar kawu, 'yar Sarki Zazzau Yero)Daga matsayin magatakardan Sarki kuma, aka yi ma Malam Ahmadu Guruza Turaki Karami, Hakimin Igabi a zamanin Sarkin Zazzau Malam Aliyu dan Sidi. A wannan lokaci ne kuma aka yi masa sarautar Waziri a Zazzau, kuma shugaban Majalisar Sarkin Zazzau, a shekara ta 1910 Miladiyya. Bayan wannan sarautar ce kuma aka yi ma Malam Ahmadu Guruza sarautar Makama Karami hakimin Soba, duk dai a zamanin Sarkin Zazzau Malam Aliyu dan Sidi. Har kuma Allah ya dauki kwanansa, a farkon Sarautar Sarkin Zazzau Malam Dalhatu dan Yero a shekara ta 1921. Allah shi gafarta musu baki daya, amin.

(ii) Misalin mataki na biyu kuma shi ne, lokacin da Malam Umaru Wali ya fi karkata ga sha'anin ilmi, sai ya haifi da sunansa Malam Aminu, wanda yake shi ma ya fito ma'abucin ilmi ne, a zamaninsa yana daya daga

cikin fitattun mutanen da suka wadatu da ilmi a kasar Zazzau. Shi ma ya rasu ne, a zamanin Sarkin Zazzau Malam Dalhatu dan Yero kimanin shekaru biyu bayan rasuwar dan'uwansa Makama Malam Ahmadu dan Wali. Allah Shi nawwara kabarinsu shi kuma kyauta kwanciyarsu, amin.

(iii) Sai misalin mataki na Uku, lokacin da Malam Umaru Wali ya karkata ga sha'anin Tasawwuf (watau kebewa don ibadar Allah). Sai ya haifi dansa mai suna Malam Aliyu, shi kuma Malam Aliyu shi ne aka ce a wajen Zuhdu (gudun duniya) da Takawa (tsoron Allah) shi ne za a fi iya kwatanta shi da Malam Umaru Wali. Saboda haka mutane sun karfafa cewar Malam Aliyu Waliyyi ne kamar mahaifinsa, to amma shi Malam Aliyu ya rasu ne, a zamanin Sarkin Zazzau Malam Aliyu dan Sidi, watau ya riga yayyensa rasuwa. Allah Ya sa Aljanna ce makomarsu da mu baki daya, amin.

Bayan wadannan abubuwa uku da Malam Umaru Wali ya kebanta da su, wanda ga dukkan alamu an sami wadanda suka gaje shi daga cikin 'ya'yansa Uku da muka lissafa, har ila yau akwai wasu 'ya'yayen nasa, kamar su; Malam Muhammadu Magaji wanda banda karatu ya yi sha'awar noma kwarai kuma Allah Yai masa arziki a cikin wannan sana'a ta Noma. Daga baya kuma, Sarkin Zazzau Malam Dalhatu dan Yero ya yi masa magatakardan Magajin-gari Abdu dan Maikawari. Ya koma Faki yana magatakardan ne ma ya rasu a zamanin Sarkin Zazzau Malam Ibrahim dan Kwasau. Allah shi gafarta masu, amin.

Sannan sai ɗansa Malam Haliru wanda daga farko Sarkin Zazzau Malam Dalhatu ya so ya yi masa Alƙali, amma ya nuna ma Sarkin rashin sha'awarsa da wannan mukami, sai Sarkin ya yi masa magatakarda karami, har ya kawo zamanin Sarkin Zazzau Malam Ibrahim ɗan Kwasau yana maga-takardan. Turawa suka ce dole sai mutum ya san alƙaluman boko. Saboda haka ne, sai aka ce dole su Malam Haliru su zo a koya masu boko,da jin haka sai Malam Haliru magatakarda ya ce don Allah Sarkin Zazzau ya sawwaƙe masa aikin, don ba zai yiwu yana da gemu cike da furfura ya tsaya yana koyon boko ba. Sarkin Zazzau yo ce zai ba shi wani aikin, ya ce ya ha ƙura. Ba a daɗe ba shi ma ya rasu. Allah shi sanyaya musu, amin.

Sannan sai karaminsu a maza wanda ake kira Malam Musa (Dan-Galadima) wanda ban da karatu rayuwarsa ta fi karkata ne a noma da kiwo a sana'ance, abinda ya yi kenan har ya koma ga mahaliccinsa' a zamanin Sarkin Zazzau Malam Ibrahim ɗan Kwasau. Allah Ya sa Aljanna makomarsu da mu baki ɗaya, amin.

'YA'YAN MALAM UMARU WALI MATA.

To wadannan da muka ambata mutum shidan da suka gabata, su ne 'ya'yan Malam Umaru Wali maza,sannan akwai 'ya'yansa mata, guda biyar, wadanda za mu yi bayaninsu yanzu in Allah Ya yarda.

'Ya'yan Malam Umaru Wali matan dai guda biyar ne to amma a nan za mu haɗa su da gidajen mazansu ne don fayyace inda zuri'arsu take. Da farko dai akwai; Fadimatu (Guggon Nasare) da ta auri Makama Ja'afaru ɗan Abdu, a Kaura. Sai Maryamu da ta auri Abdun Guggo ɗan Magaji Kari, a Madaka, sannan sai Halimatu Jaɓɓa

da ta auri Magajin Gari Maikawari dan Yero, sannan sai Aishatu (Ajuji) da ta auri Mu'azu dan Yero, a Kaura, sannan sai autarsu Hadizatu da ta auri Sarkin Zazzau Malam Dalhatu dan Yero. Idan an lura za a ga cewa duk wadannan matan sun yi aure a cikin garin Zariya ne.

Koda yake, wasu daga cikin 'ya'yan Malam Walin mata, mazansu na farko sun riga su rasuwa, saboda haka sun sake aure a wasu wuraren. Kamar Fadimatu (Guggon Nasarel daga baya, bayan rasuwar Makama Ja'afaru ta auri Hussainin Boko dan Muhammadu Tukur na Sakkwato. Haka ma Halimatu Jabba daga baya ta auri Dan-Galadima Zubairu dan Yero, a Rimin Bindiga a Zariya. Sannan ita ma Guggo Ajujin (Aishatu) ta auri Malam Rabi'u Kudingi, mutumin Kudingi ne cikin kasar Zazzau.

Duk cikin 'ya'yan Malam Umaru Wali mazansu da matansu ba wanda ya ketare zamanin Sarkin Zazzau Malam Ja'afaru dan Is'haku (1936-1959). Allah Shi gafarta musu da sauran daukakin al'umman musulmi baki daya, Shi kuma kyauta tamu mutuwar bayan tasu, amin.

To wannan shi ne takaitaccen bayani daga barayin mai rubutu daga abinda muka gani daga rubutattun tarihi da wanda muka ji daga shugabanni, kan tarihin Galadima Ahmadu da dansa Umaru Wali. Muna fata, 'yan-uwa masu sha'awan tarihi za su ci gaba da dorawa a kan abinda muka tsaya ko yin karin bayani a kan abinda muka rage. kuma su yi mana gafara ga abinda ba su ji dadin fadinsa ba.

ALHAMDU LILLAHI RABBIL ALAMIN WASSALATU WASSALAMU ALA NABIYIL KARIM MUHAMMADU RASULILLAHI (S.W.A.).

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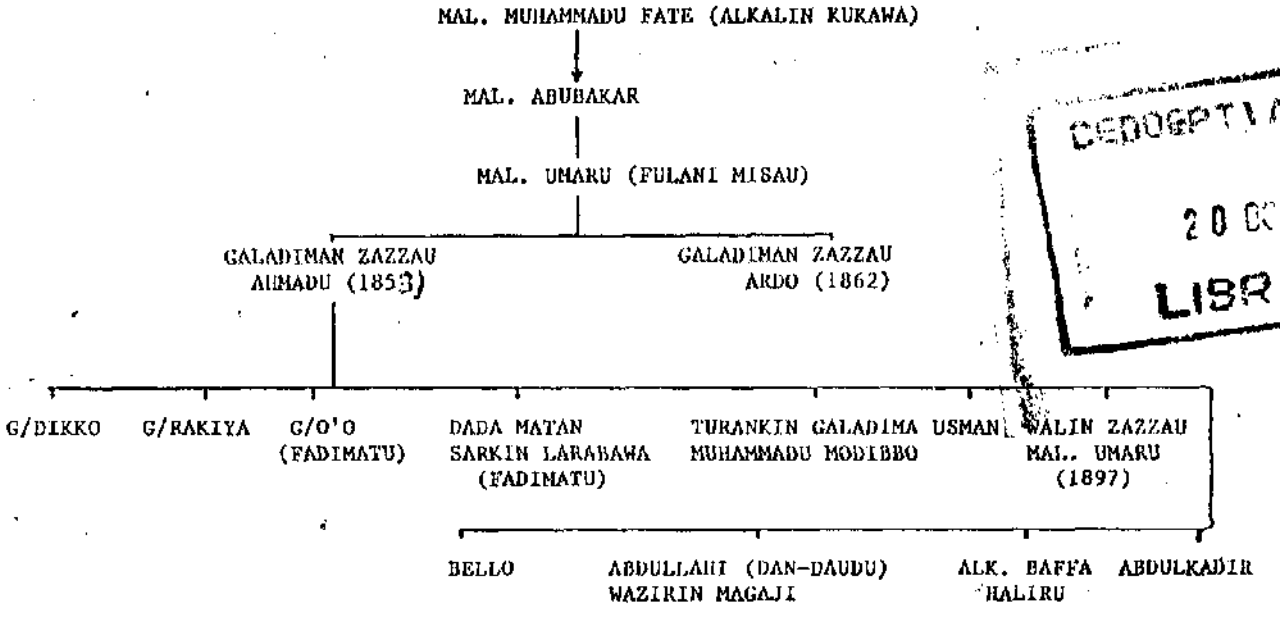
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ABDULKADIR BELLO
MARIS, 1994

BISHIYAR DANGI



DEDOGPTV
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MABUDI

ALK - Yana nufin Alkali

G - Wannan na nufin Gwaggo a wasu wuraren Kuma Gwaggon.

* - Wadanda suka rasu bayan rasuwar Iyayensu amma basu da 'ya'ya.

( ) - Shekarun da ke cikin baka biyu, na nufin shekarun da mutanen suka rasu ne.

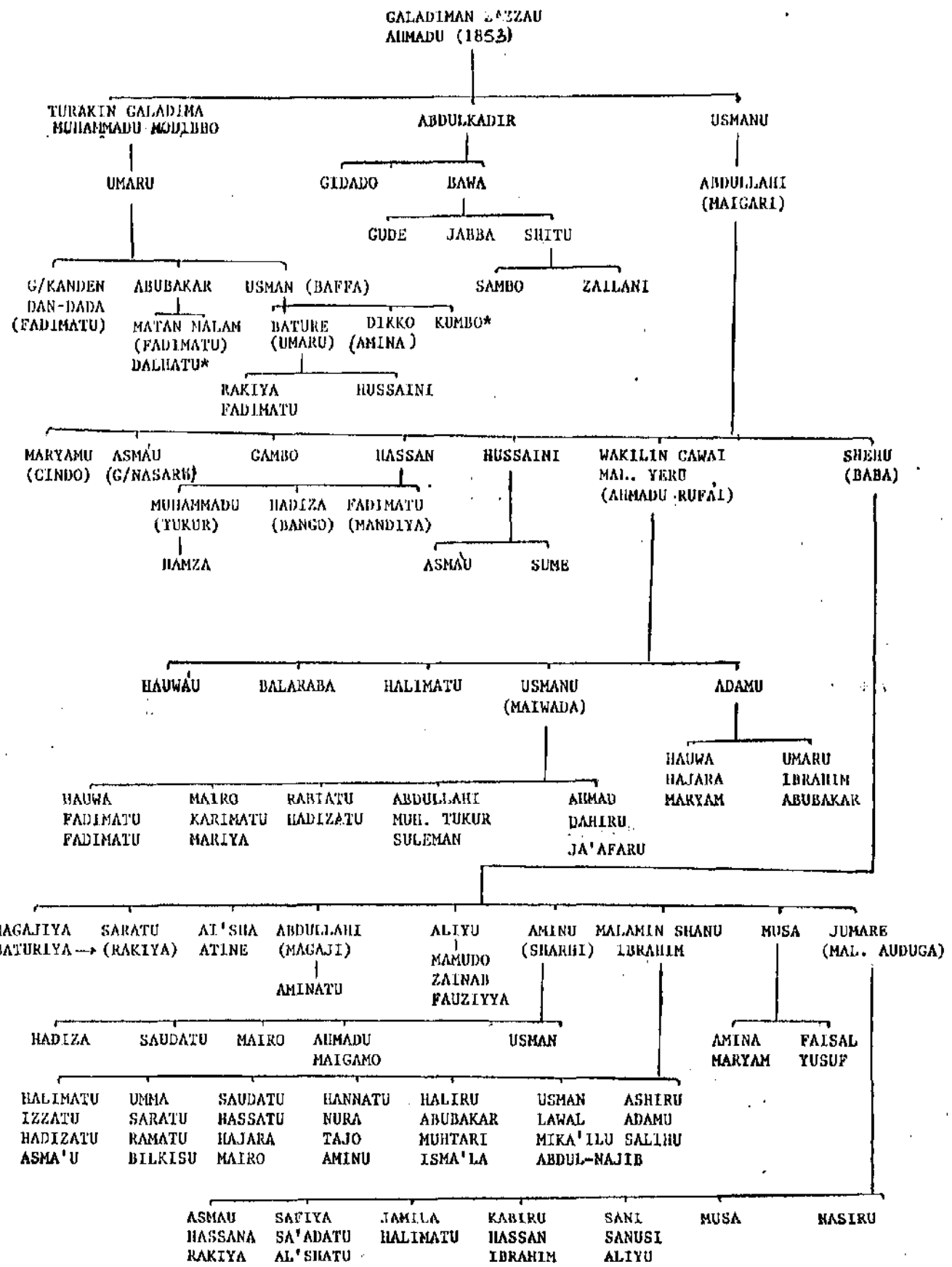
(a.b.c...) Sunayen da ke dauke da bakake zurfan da aka samu ta auren zumunci ne, don haka ne aka takaita, don kar mutum daya ya fita a wuri ...biyu. Bakin da MAHAIFIYA ke dauke da shi shine DANTA ke dauke da shi. d-s ?—— da sautansu

(|) Wannan alama na nadar da Da da Mahaifi/Mahaifiya ne.

• Sunayen da ke cikin baka biyu, na bayanin sunan yanka ne, ko kuma sunan rana na Sunayen dake kasansu ko kuma samansu.

• Ba a ko ina ne sunaye ke jere a kaidar shekaru ba.

ABDULKADIR BELLO
MARIS, 1994



BISHIYAR DANGI

NA

GIDAN GALADIMA AHMADU

DAGA

ABDULKADIR BELLO

Ban yarda wani mutum ya sake yin hoton wannan bishiya ba. Ko da kuwa warka daya ne, ba tare da izini na ba. In kuma mutum yayi hoton, to ya san da zaman yaci amana.

kunatu) da ta auri Malam Aliyu Zinau, kanen Alkali Ahmadu Lugegen ne.

Samun kuma marigayi Makama Ahmadu Dan wali, ya rasu ya bar 'ya'ya maza biyu; sai Malam Muhammadu Bello da sarkin ruwa Malam Ibrahim.

Shi Malam Muhammadu Bello, yayi aikin Malamin Gona ne a kan yukan Zariya daban daban. Garuruwa/su Dutsen-wai, Rieifa, Awai da sauransu. Ya dade yana wannan aiki na malamin gona .A zamanin sarkin Zazzau Malam Ja'afaru (abokin wasansu) ya yi masa sarautar Mardanmin Zazzau. Wanda yake wannan Sarauta na da alaka da aikin gona Daga baya sarkin Zazzau Malam Ja'afaru (1936-1959) ya bashi hakincin kujerna (cikun) a matsayin sa'in Zazzau. Wata mai alhakin raba zakka, kamar yadda sharihin sarautar yake nunda. Wannan aiki ne mai wahala kuma na mutum ne mai tsare haddin Allah.

To shima Marigayi sai Muhammadu Bello, Allah ya albarkace shi da 'yaya mata guda goma Wadanda a cikinsu akwai sani auras da guda biyar kafin ya rasu.

Wacce aka fara auraswa itace Fadimatu (matan gidan) ta auri Alhaji Abubakar a kusfa (Alh. Habu). sannan sai Hadiza (Duma) da ta auri Malam Dabo fatika. Daga nan sai Hafina da ta auri sarkin Zazzar Malam Ja'afaru (abokin wasan mahai-finta). Sannan sai Amina da ta auri Alhaji Muhammad Sulaiman (dan abokin wasan mahaifin-ta) Daga baya kuma ta auri Alhaji Aliyu Maiwada a kakeyi. Na karshe a wannan rukuni ita ce Aishatu (kilishi) da ta auri Alhaji Rilwanu Abdulrahman (abokin wasan-ta ta dangin wajirki) a kofan Doka.

Bayan rasuwar marigayi sa'in kuma. Sai kanensa marigayi sarkin Ruwa Ibrahim, ya auras da sauran da suka rage basu yi aure ba. Wacce ta fara aure ita ce saudatu (Halaraba) da ta auri Malam Mukari Saidu a kufa (Anguwan Malam Sule). Sai Maryam (yadalwa) da ta auri Alhaji Musa Barno a gidan Barebari a Kusfa. Sai sa'adiyya da ta auri gidan Barebari Kusfa. Sai Sa'adiyya da ta auri

Alhaji Jumie Barau a Anguwan Malam Sule (karauka). Daga ita kuma sai safiya da ta auri Malam Ibrahim (Balarabe) na Mal. Na'iya a Anguwan Nufawa. Daga karshe sai auta tansu Zulaihatu wanda take ta gaji mahaifinta, amma ta rasu tana



Haka shima Malam Ibrahim yayi ayyuka da dama. A cikin ayyukan da yayi akwai managatakardan Wali Umari(hakimin Lere). Daga nan ya dawo Zariya, ya zama daya daga cikin 'yan majalisan sarkin Zazzau Malam Ja'afaru. Yana malam Ibrahim Majalisa ne sarkin Zazzau Malam Ja'afaru yayi masa sarautar sarkin Ruwan Zazzau. Wanda yake hakimi ne a cikin garin Zariya. Dalilin Zamanshi a Zariyanne na ya bashi damar yin tafsiri a masallacin Juma'

Marigayi sarkin Ruwa malam Ibrahim, Allah ya albarkace shi da 'ya'ya mata guda biyar. Biyu daga cikinsu sunyi aure a lokacin yaria rayuwa. Maryam ('yarinna) ta yi aure a gidan Alhaji Babajo daga nan ta auri Maaji Idris a Kwarbai. Bayan rasuwan na'aji ta auri Alhaji Balarabe Galadima a Kaduna. Saman sai Asma'u da ta auri Junaire Malamin Auduga (wanda-ta dangin warki) a salamanduna, Daga baya ta auri Malam Abdulkadir a Anguwan Bishar.

Bayan rasuwan marigayi sarkin Ruwa, sai Alhaji Bafabe Maimin Auduga. A Matsayinsa na na-bi da Babba kuma wakilin Alkali Malam Umaru ya daɗki takalifin daurawa saudatu (Uwan-dada) aure da Alhaji Usman Aliyu na Unguwan Limamcin Kona, Daga nan kuma saiAishatu (Balarabo) da ta auri Alhaji Yakuba, Samusan sai Amina (magajiya) da tayi aure a Kano.

Mafi yawancin wadannan 'ya'ya mata Allah ya albarkace'su sa haifi buwa. Kamar yadda muka shigar a bishiyar dangin gida ke nan da wannan takaitaccen bayani.

Muna da niyyar samar da irin wannan dan takaitaccen bayani in mun sami sararin gidajen 'yayan Galadima da na 'ya'yan wali nan ba da dadewa ba, in Allah ya yarda.

Allah shi jikan iyayenmu da ‘kakanninmu da Jama'an musulmi baki daya. Allah shi nawwara kabarinsu. Mu kuma in namu cikawan tazo allah shi sa mu cika da Imanin. shi kuma sanu a cikin yardaddu.

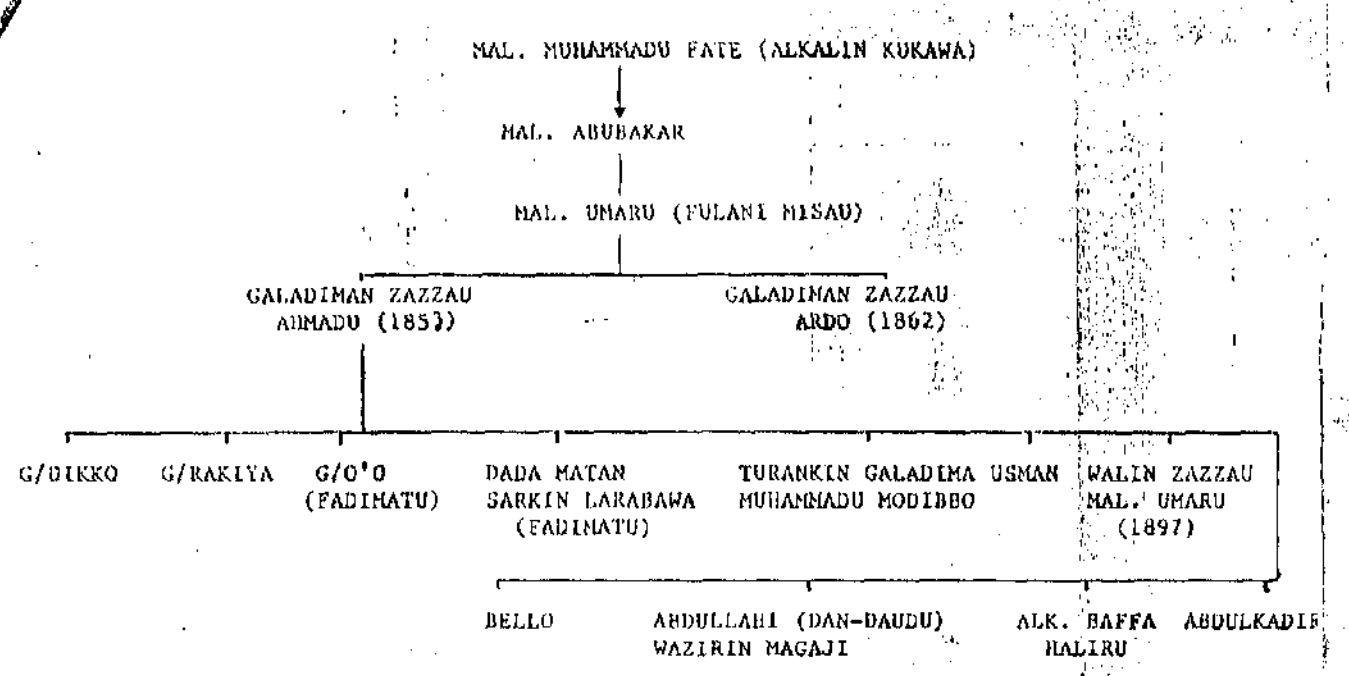
WASSALAMU ALAYKUM WA RAMATULLAH WA BARAKATUHU.

ABDULLADIR BELLO

20 ga Yuni, 1994.

ABDULKADIR BELLO
MARIS, 1994

BISHIYAR DANGI



MABUDI

ALK - Yana nufin Alkali

G - Wannan na nufin Gwaggo a wasu wuraren Kuma Gwaggon.

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( ) - Shekarun da ke cikin baka biyu, na nufin shekarun da mutanen suka rasu ne.

(a.b.c...) Sunayen da ke dauke da bakake zurfan da aka samu ta auren zumunci ne, don haka ne don haka ne aka takaita, don kar mutum daya ya fita a wuri biyu. Bakin da MAHAIFIYA ke dauke da shi shima DANTA ke dauke da shi.

d-s ·——— da sauransu

(↓) Wannan alama na nedar da Da da Mahaifi/Mahaifiya ne.

• Sunayen da ke cikin baka biyu, na bayanin sunan yanka ne, ko kuma sunan ranta na Sunayen dake kasansu ko kuma samansu.

• Ba a ko ina ne sunaye ke jere a kaidar shekaru ba.

ABDULZADIR BELLO
MARIS, 1994

GALADIMAN ZAZZAU
AHMADU (1653)

TURAKIN GALADIMA
MUHAMMADU MAJULBBO

UMARU

G/KANDEN DAN-DADA (FADIMATU)

ABUBAKAR

MATAN NALAM (FADIMATU)
DALHATU*

USMAN (BAFFA)

BATURE (UMARU)

RAKIYA
FADIMATU

DIKKO (AMINA)

HUSSAINI

KUMBO*

ABDULKADIR

GIDADO

DAWA

GUDE

JABBA

SHITU

SAMBO

ZAILANI

USMANU

ABDULLAHI (MAIGARI)

MARYAMU (CINDO)

ASMAU (G/NASARU)

GAMBO

MUHAMMADU (TUKUR)

HAMZA

HADIZA (BANGO)

HASSAN

FADIMATU (MANDIYA)

HUSSAINI

ASMAU

SUME

WAKILIN CAWAI
MAL. YERO
(AHMADU RUFAI)

SHEHU (BABA)

HAUWAU

BALARABA

HALIMATU

USMANU (MAIWADA)

ADAMU

HAUWA
HAJARA
MARYAM

UMARU
IBRAHIM
ABUBAKAR

HAUWA
FADIMATU
FADIMATU

MAIRO
KARIMATU
MARIYA

RABIATU
HADIZATU

ABDULLAHI
MUH. TUKUR
SULEMAN

AHMAD
DAHIRU
JA'AFARU

MAGAJIYA BATURIYA → SARATU (RAKIYA)

AI'SHA ATINE

ABDULLAHI (MAGAJI)

AMINATU

ALIYU

MAMUDO
ZAINAB
FAUZIYYA

AMINU (SHARHI)

MALAMIN IBRAHIM

SHANU

MUSA

JUMARE (MAL. AUDUGA

HADIZA

SAUDATU

MAIRO

AHMADU MAIGAMO

USMAN

AMINA
MARYAM

FAISAL
YUSUF

HALIMATU
IZZATU
HADIZATU
ASMA'U

UMMA
SARATU
RAMATU
BILKISU

SAUDATU
HASSATU
HAJARA
MAIRO

HANNATU
NURA
TAJO
AMINU

HALIRU
ABUBAKAR
MUHTARI
ISMA'ILA

USMAN
LAWAL
MIKA'ILU
ABDUL-NAJIB

ASHIRU
ADAMU
SALIHU

ASMAU
HASSANA
RAKIYA

SAFIYA
SA'ADATU
AL'SHATU

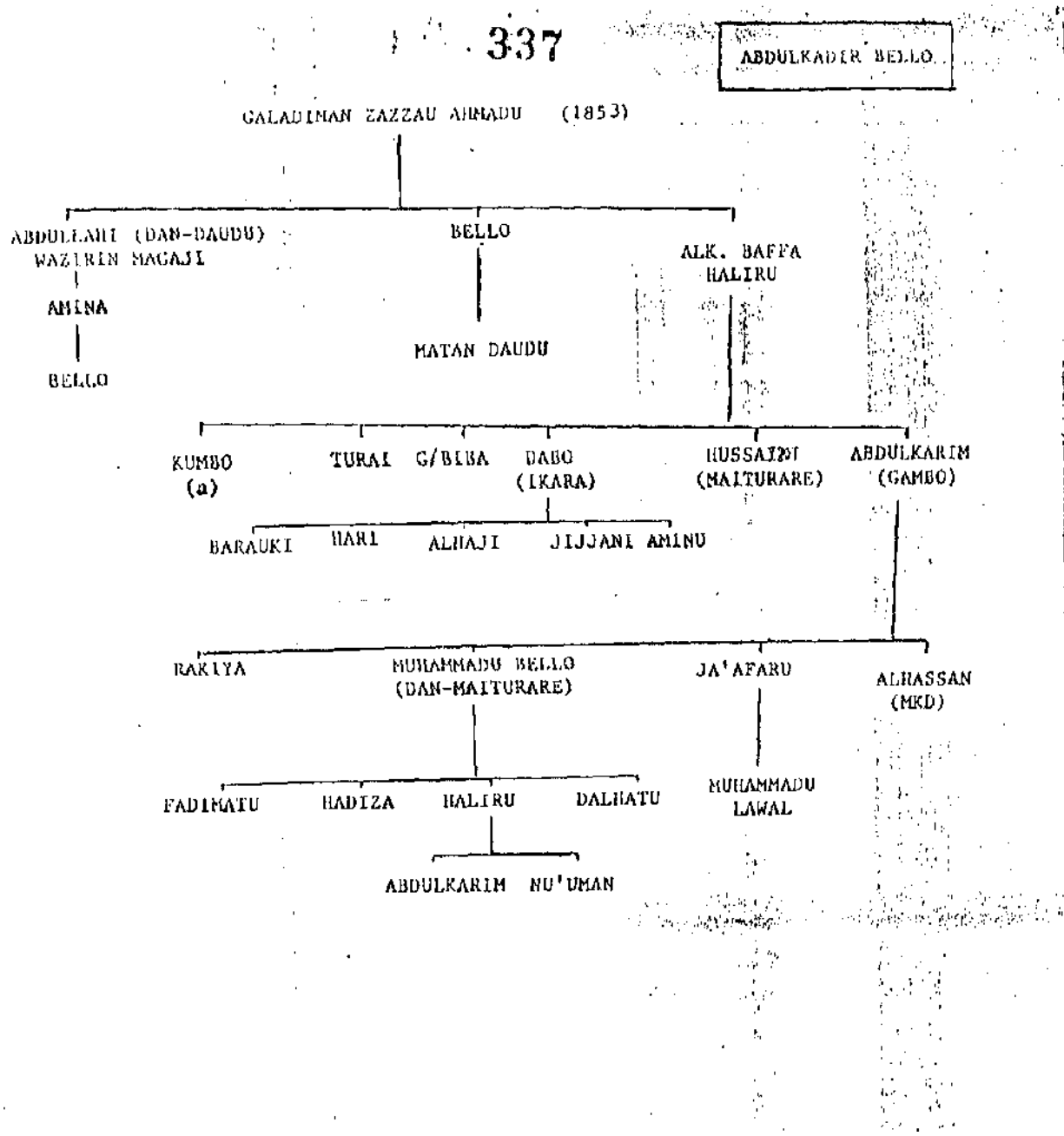
JAMILA
HALIMATU

KABIRU
HASSAN
IBRAHIM

SANI
SANUSI
ALIYU

MUSA

NASIRU


ABDULKADIR BELLO
GALADIMAN ZAZZAU AHMADU (1853)
ABDULLAHI (DAN-DAUDU)
WAZIRIN MAGAJI
BELLO
ALK. BAFFA
HALIRU
AMINA
BELLO
MATAN DAUDU
KUMBO
(a)
TURAI
G/BIBA
DABO
(IKARA)
HUSSAINI
(MAITURARE)
ABDULKARIM
(GAMBO)
BARAUKI
HARI
ALHAJI
JIJJANI AMINU
RAKIYA
MUHAMMADU BELLO
(DAN-MAITURARE)
JA'AFARU
ALHASSAN
(MKD)
FADIMATU
HADIZA
HALIRU
DALHATU
MUHAMMADU
LAWAL
ABDULKARIM NU'UMAN

ABDULKADIR BELLO

GALADIMAN ZAZZAU AHMADU (1853)

G/DIKKO

DADA MATAN SARKIN LARABAWA (FADIMATU)

UWA

GWAGGO O'O (FADIMATU II)

UMMA

JABBA | GUDE | ATIKU | JAMO

USMAN (EDITA)

MAUDE (=GAL.KAHU)

ZAINAB | MARYAM | IBRAHIM (IRO) | MUSA | BALA | ADE

SAFIYA | HAUWA'U

BELLO YAHAYA

SAFIYA JABBA TSOHO

KUBRA

GWAGGO RAKIYA

ALKALI AHMADU (G/DAURAKU)(LUGEGE)

RAKIYA (MATAN GWAZO/MAUDE) | AISHATU (TABO/FANNA) | FADIMATU (KYAUTA) | AMINA | SAFIYA (SUME) | SA'ADATU (ADE)

SADA (b)

AHMAD TIJJANI (BABAN KANO)

HAUWA'U RAKIYA | UMARU AMINU SADA

WAKILIN MAGANI YAHAYA(BARAU)

HALIMA RAKIYA HANNATU | UMMA AMINA BINTA I | AISHA MARYAM BINTA II | SHAMSUDDIN AHMAD TIJJANI UMARU | SAGIR YAMUSA BISHIR | NURADDIN

KABIRU

AMINA HADIZA

UMARU* IBRAHIM*

SULE* AMINU*

KAMARADDIN

ABUBAKAR AMINU SHAMSUDDIN

ABDULKADIR BELLO

GIDAN MAL. UMARU WALI DAN GALADIMA AHMADU

GALADIMAN ZAZZAU
MAL. AHMADU (1853)

WALIN ZAZZAU
MAL. UMARU (1897)

FADIMATU (G/NASARE) | MARYAMU | HALIMATU JABBA (G/RAHAMA) | AI'SHATU (G/AJUJI) | HADIZATU (G/GOSHI)

MAKAHAN ZAZZAU
MAL. AHMADU (GURUZA)
(1921)

MAL. MUHAMMADU (MAGAJI)
MAGATAKARDAN
MAGAJIN GARI

MAL. AMINU
(1923)

MAL. ALIYU

MAL. HALIRU
MAGATAKARDA

MAL. MUSA
(DAN GALADIMA)

ABDULKADIR BELLO

WALIN ZAZZAU
MAL. UMARU (1897)
↓
MAKAMAN ZAZZAU
MAL. AHMADU (1921)

G/AISHATU HAUWA'U FADIMATU SA'IN ZAZZAU MUHAMMADU BELLO (1969) — SARKIN RUWAN ZAZZAU IBRAHIM (1975)
(MAUDE/G.ZARIA) (TITI/G/KMU)
(b)

- FADIMATU (MATAN DANO) (c)
- HADIZATU (DAN-DUMA)
- HALIMA
- AMINA
- KILISHI
- SAUDATU (BALARABA)
- MARYAM
- SA'ADIYA
- SAFIYA
- ZULAI*

YAHAYA — DR. AHMADU (BABA YARO) — IBRAHIM (MAI-IYALAI) — ABDULKADIR

SA'ADIYA — MARYAM (SAMIRA) — MUHAMMAD BELLO (ABBA) — IBRAHIM (KHALIL)

HADIZA, FADIMATU, SAUDATU — MAIJIDDA, MARYAM, HANNATU — AISHA, SA'ADIYA — MUHTARI — ZUBAIR — JAAFARU

BILKISU — BADIYA

- MARYAM
- ASMAU
- SAUDATU

- BALARABA
- AMINA

ALK. AMINU (MAI-FALA) — MAL. UMARU (HON. JUSTICE) — AHMADU (BALARABE) — MUSA (MAIGAMO) — ABUBAKAR (ABOKI)

SA'ADIYYA, HAJIYA, UMMA HANI — ADAMA, ZULAI* — MUHMD INUWA — AISHA, IMAM

HADIZA, DANTINE, SA'ADIYA, HAFSAT — SA'ADA, RAKIYA, KATUMI, HAUWA

BEBI, MARYAM, BILKISU, HAFSAT, ZAINAB, NABILA — FARUK, SANI, NUAZAM

SALIHU — RUFAI — TIJJANI* (198 — HALIRU

IBRAHIM — AMINA — TIJJANI

KABIRU

- ZAINAB
- YESMIN

FARUK — FAISAL

-TUMBA, -UWA, -RABI, -BEBI — -UMMA, -KARIMATU, -HASSANA, -AMINA — GAMBO LADIDI, SA'ADIYA*, BINTA — HABIBU, I.MALIK — NURA, UMMI — KABIRU, SABO, SARKI — UMARU, MUAWIYA, ABBAKAR

HAUWA

UMAN-YABI, ZARIA, UWAN-SINAKA, BEBI, AMINA — ASMA'U, ZULAI, RAMATU, SALAMATU — UMMI, FARIDA, MAIMUNA, BATURE — ABUBAKAR SARKI, MUHAMMAD ABBAS, BELLO (SAI) — IBRAHIM, ABDULLAHI — ALIYU — TIJJANI

FARIDA — ABBA

MACCIDO (HON. JUSTICE) — SHEHU — ALIYU

RAFATU, RUMANA, NABILA — SAADA, HANAN, HUDA — LAILA, ABUBAKAR, HUZAIFA — ZAHRADDIN, HISHAM, SIBA - WAIHI — MUBARAK

- FATIMIYYA
- MARYAM
- NAZIFI
- HALIL

- AISHA
- UMMI

HAS'AB

ABDULKADIR BELLO

WALIN ZAZZAU
MAL. UMARU (1897)

MAL. MUHAMMADU MAGAJI
MAGATAKARADAN
MAGAJIN GARI

FADIMATU (BALARABA/G.ZARIA) | ANDU (LADAN) (a) | ABUBAKAR (KWASAU) | UMARU HARANDE MAJI-DADIN MAKANA (JIYAU) | HALIRU (YERO)

ALK. BELLO

SALIMA, HALISA, WASILA, HADIZA, FARISA | RILWANU, ANAS, NURA, *NAZIRU*, ALAWIYA | FAIZA, *NAZIFI*, UKASHA, *NAZIFI*, ABDULLAHI | UMAIR, *HUNSUL*, UMAR, *SADIQ* | ABBA

HADIZA (GUDE) | AMINU | AHMADU (RUFAI)

FATIMA (*MAMI*), BILKISU, *FAUZIYYA* | FATIMA, *IBRAHIM*, RUFAI, *BUHARI* | NASIRU, *SADIQ*, ABU-YAZID, ABBA

AUWAL, ABDULLAHI, SHAMSUDDIN

AI'SHATU (KANDE) | AMINA (YA'YAN) (GUGGO) | FADIMATU (YALWA) | MARYAM | LAWAL (1969) | SANI (1982) | AHMAD (TIJJANI) | AMINU (MAIWADA)

IBRAHIM, UMAR, BELLO, ABUBAKAR, AMINU — AHMAD

HAUWA (MALLIDDA), MARYAM (MAMANDI) | AISHA (INDO), FADIMATU (BALARABA) | MARIYYA, HADIZA, SA'ADIYA | LAWAL (YAYALO), HADI | MUSDAFA, DAYYABU | KABIRU

SAKINA, SAMINA | BELLO, MUBARAK | AHMAD (*MUJAHID*), MA'ARUF

HADIZA (MAMI) | AMINA, JAMILA | SA'ADIYA, AI'SHA | AMINU | ABBAS

ABDULKADIR BELLO

WALIN ZAZZAU
MAL. UMARU (1897)

MAL. AMINU
(1923)

A1'SHATU (G/MADAKA)
SAUDATU (G/MAKARANTA)
FADIMATU (TAMALAMAI)

ZAINAB (MAUDE)
HADIZA* (G/PAMPO)
HANNATU (G/U.KAHU)

SAFIYA (G/FALLAGWAIDA)
MAIMUNA
NUSDAFA
TUKUR*

AHMADU (YERO)

MUHAMMADU (JUMARE)

D/MOWA (AISHATU)
SA'ADIYA
DATTI (AMINU)
MALAM (AMINU)

HAUWA KUBRA
ASIYA
ZAHRIYYA
UWALE
BALARABA

MAMA
HAKIMIYYA
SHEMA'U
SANUSI

SULEMAN
SUKAIRAJI
MUSDAFA
NAZIRU

BASHIR
FATIMA
SAUDATU

MAGAJIYA FATIMA
ABBA HASSAN

MAL. UMARU (1973)
AMINU (ABBU)
GAUSU
UJUDU
SULEMAN (ALHAJI)
GALI

UMMA
NASIR SANI

AISHA
SAFIYA
AHMAD (ABBA)

MARYAM
AMINA
SALAHUDIN
ABDULLAHI

AMINA
FADIMATU
MAIRO
AMINU
AHMAD

AISHA
KUBURA
RALIYA
BARA'ATU

TIJJANI
HADI
GARBA
SIRAJO

AMINA
MARYAM
NASIBATU
MAIJIDDA

ABDULLAHI
UMAR
'HAMIS
USMAN

BELLO (YAYA)
ABUBAKAR (SIDDIQ)
MAHMUD

HAJIYA
RAHINE
RIBDIYYA
SARATU
HAFSATU

NAZIFI
TAMASIHI
NUHU
BADDU

BATULU
MAIJIDDA
ZAINAB
SA'ADATU
HADIZA
AISHA

AHMAD
MUHAMMAD
AMINU
IBRAHIM
ABDULLAHI
SHEHU
UMAR

MULAIKATU
KAUSAR
HUDA
MUBASSHIRA
FARIATU
SAFARA'U
IZATU
MUDASSIRA
HAUWA
HAFSAT
SAFARA'U

ABDULHAKIM
FAISAL
TAHIR
HISHAM
SUKAIRAJI
SULAIMANU
ZAYYADU
IMRANA
HUNAISA
FARUK
ABUBAKAR
MUBARAK

ALIYU HARAZIMI (ALK.)
KABIRU (ALK.)

JAMILA
SA'ADIYA
HADIZA
ASIYATU
KAMLATU
MARDIYYA

FATIMA
MARYAM
AMINA
SALAMATU
SAFIYA
UMMUKULSUM

MUHSANA
RAZINA
KEBDIYYA
MAIJIDDA
BARA'ATU
ADNAN
NAJIB

AMINU
BABA
MUHTAR
HUZAIFA
MU'AZZAM
MUSDAFA
JAMILU

BATULU
SAKINA
ZAINAB
SALWA
BARA'ATU
RALIYA
MARYAM

WASILAH
HANNATU
WASILA
AMANATU
NAS'UD
DAIFURU
HAMMAD

AYYASHU
LUWAYYU
BAKARI
LUKMAN
HADIBU
JUNAIDU
SUHAILU

HASHIM
NAWAS
MIKAAD
MUJAIHA
NAUFALU

MUDASSIRU
DR. MANSUR
DR. ADNAN
AMINU (ABBA)

WALIN ZAZZAU
MAL. UMARU (1897)

MAL. AMINU (1923)

RUFAI
SAUDATU (YALWA)

TIJJANI
UMMUL-HAIRI

ABUBAKAR (B/KAN-BENE)

NAJATU
UMMA-HANI
MAIJIDDA

UMMUL-HAIRI
HADIZA (GOSHI)

YAHAYA
DAHA
ALIYU
DAYYABU

IBRAHIM (GAUSU)
MUJAHIDA
MAIMUNA
MARYAM

NUHU (BABA)

RUFAI
HADIZA
RAMLATU

HADI
MUZAMMILU
ABUBAKAR (HUSADIKU)

ALH. NUHU (HARANDE) (1994)

HAUWA
ZAHRA
HADIZA (HAJIYA)
SAUDE (ANGOGO)
SA'ADIYYA
SAFIYA (UMMI)

AISHATU (MESHIN)
SA'ADATU
JAMILA
MARYAM (GIMBIYA)
SHEMA'U
ZALIHA

GIFFARI
MUSDAFA
SUNUSI (HALIFA)
UMAR (WALI)
MUSA (KALIMU)

ABDULLAHI (ABBA)
AMINU (IMAMU)
BILALU
HASSAN SISA
SULEIMAN (MAHBUB)

AHMAD (MANUD)
FATIMA (BAHIJA)
MARYAM
SAFIYA (UMMI)
RUKAYYA

MUSDAFA
ALIYU

UMARU GIDADO (B/GAYA) (1993)

HADIZA
(TUMBA)
HALIMA
(KUMBO)
SALAMATU
(DUMA)
MARYAM
(GWAGGO)
ATIKA
HASIYA
SUWAIBA
RAZINA

AISHATU
BARIRA
BINTA
MARIYA
SA'ADIYYA
HAFSATU
HAUWA
HASSANA
KARIMATU
ZAHRA
SA'A
ZAINAB

AHMAD
(MUFLIHU)
IBRAHIM
(GAUSU)
AHMAD
(SUKAIRAJI)
NUHU
(ALHAJI)
SA'ADU
(WAMBAI)
SUNUSI
(SARKI)

ZAKAWAN MUH. SANI
(ABBA)
NASIRU
SIRAJO
HAFIZU
HASHIRU
SAI'DU
(MADAKI)
TAHAMI
MAHMUDU
AKIBU

MAL. AMINU
AMINA
ZAHARA
MARYAM

AHNAF (MALAM)
UMAR
TIJJANI
IBRAHIM
NUHU (BABA)

AHMAD TIJJANI (SHEHU)
HABIBU
AHMAD

MAISARA
MUSDAFA

ZAKIYYA
RUKAYYA
(DAYYABA)
AISHATU
(HUMAIRA)

ALIYU (HARAZIMI)

MUHAMMAD (YASIN)
MAKIYYU

IBRAHIM (GAUSU)
HAUWA'U (UMMI)

WALIN ZAZZAU
MAL. UMARU (1897)

MAL. AMINU (1923)

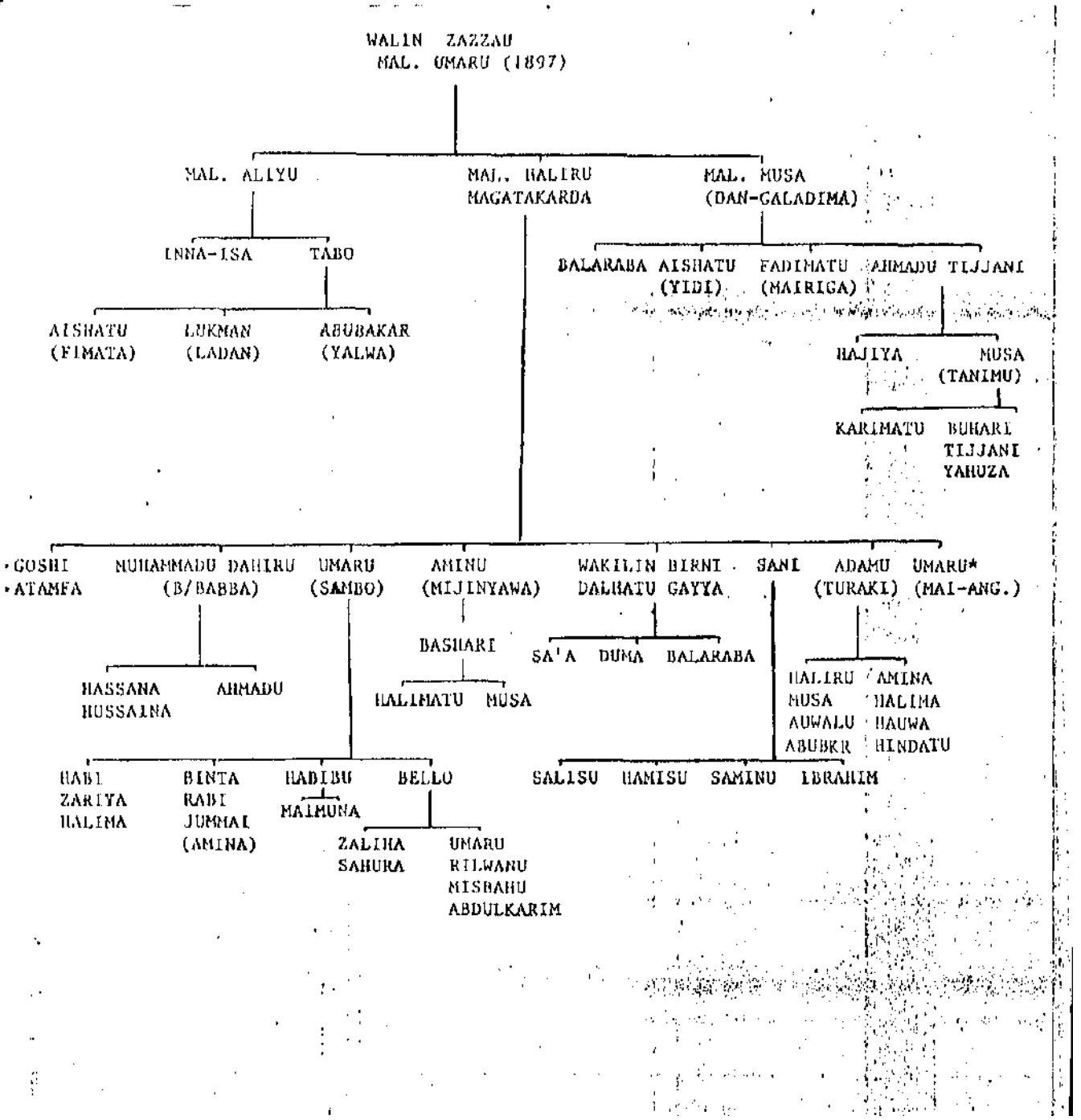
ASHA'U (G/HANA) | HAWEIBU (ALK.) | AHMADU BADAWI (ALK.) | UMMU ABDULLAHI (ALK.) | IBRAHIM (BABAN BAUCHI)

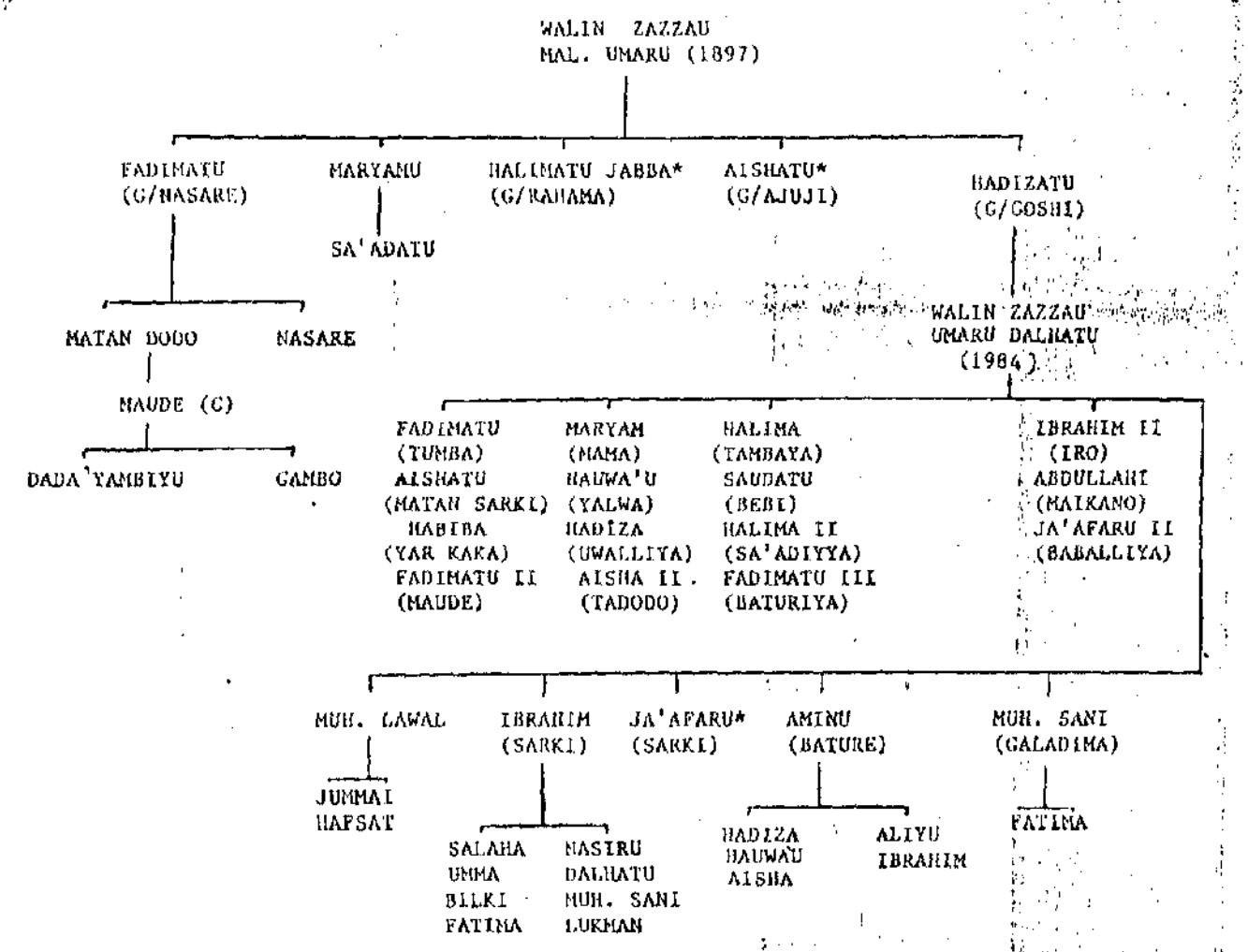
HAWEIBU:
- MARYAM (DASO)
- HALIMA
- AMINA (BALARABA)
- UMMA
- MUSDAFA
- AMINU
- ALIYU
- YUSUF

UMMU ABDULLAHI:
- HABIBU
  - MAHMUD
  - ABDULLAHI
- ZAHRA
- NAFISATU
- MABRUKA
- MUBARAKA
- UMMA
- HAUWA
- AMINU (MALAM)
- ABUBAKAR (GARBA)

AHMADU BADAWI:
- UWANI ZAINAB
- YAZULI (LABARAN)
  - AHMAD (TIJJANI)
- HALIRU
  - MUSBARU
  - SHAMSUDDIN
- HAFIZU
  - HAUWA'U
  - MARYAM
  - AHMADU BADAWI
- USAMATU
  - ABUBAKAR
  - FARIDA
- ALIYU
  - HAFIZU
  - AMINU

IBRAHIM (BABAN BAUCHI):
- MUSDAFA
- DAYYABU
- ABDULLAHI
- HABIBU
- MUSHRI
- NAZIFI
- ASHA'U (NANA)
  - MAIMUNATU
  - ZAINAB
  - FADIMATU
  - HADIZA
- HAUWAU (ADDAJI)
  - AI'SHATU (MARLIYYA)
  - AI'SHATU II (YIDI)
- AHMADU TIJJANI
  - AMINA
  - HADIZA
  - MARYAM
  - HAUWA
  - UMAR
  - ABUBAKAR
  - USMAN
  - IBRAHIM
  - NUHU
- MUHAMMAD (BABA)
  - AISHA
  - SAFIYA
  - FATIMA
  - IBRAHIM
  - MURTALA
  - NUHU
- MUHAMMAD (GALI)
  - HAUWA
  - AMINA
  - AISHATU
  - KHADIJA
- ALIYU (HARAZIMI)
  - MAHADI
  - AHMAD (BADAWI)
  - MAHMUD
- AHMAD (SUKAIRAJI)
  - AISHA
- UMAR (WALI)
  - MUTTAKA
  - IBRAHIM (MU'AZZAM)
  - ABDURRAHMAN


WALIN ZAZZAU
MAL. UMARU (1897)
MAL. ALIYU
MAJ. HALIRU MAGATAKARDA
MAL. MUSA (DAN-GALADIMA)
INNA-ISA
TABO
AISHATU (FIMATA)
LUKMAN (LADAN)
ABUBAKAR (YALWA)
BALARABA
AISHATU (YIDI)
FADIMATU (MAIRIGA)
AHMADU TIJJANI
HAJIYA
MUSA (TANIMU)
KARIMATU
BUHARI
TIJJANI
YAHUZA
·GOSHI
·ATAMFA
MUHAMMADU DAHIRU (B/BABBA)
UMARU (SAMBO)
AMINU (MIJINYAWA)
WAKILIN BIRNI DALHATU GAYYA
SANI
ADAMU (TURAKI)
UMARU* (MAI-ANG.)
HASSANA
HUSSAINA
AHMADU
BASHARI
HALIMATU
MUSA
SA'A
DUMA
BALARABA
HALIRU
MUSA
AUWALU
ABUBKR
AMINA
HALIMA
HAUWA
HINDATU
HABI
ZARIYA
HALIMA
BINTA
HABIBU
MAIMUNA
BELLO
ZALIHA
SAHURA
UMARU
RILWANU
MISBAHU
ABDULKARIM
SALISU
HAMISU
SAMINU
IBRAHIM



MATASHIYA

Wannan bishiya har yanzu tana matsayin sanfurine, Kafin a fitar da wacce ta fi wannan dama. Saboda haka bishiyar ba ta kunshi sunan 'yan'uwa gaba daya ba.

Wadanda sunayensu ke ciki ta barayin 'Ya'ya mata, suna da dangantaka ne kai tsaye da Galadima ko Wali. Ko Kuma gidajen da suka fito babu 'ya'yan Maza sai dai na mata.

Abdulkadir Bello.

JIKOKI TA BANGAREN 'YA'YA MATA

NA

GIDAN MAKAMA AIIMADU DAN WALI.

DAGA

ABDULKADIR BELLO.

Ban yarda wani mutum ya sake yin hoton wannan bishiya ba.. Ko da kuwa warka daya ne, ba tare da izini na ba. In kuma mutum yayi hoton, to ya san da zaman yaci amana.

BISMILLAHIR RAHMANIR RAHIM

I dan maiu karatu na biye da wannan aiki. Zaiga nuni yi bayani tare da bada bishiyar dangi a Tarihin Galadima Ahmadu da ɗansa Umaru Wali. Amma kuma sai nazo mashiya da cewar wadanda sunayensu ke cikin bishiyar ta ɓangaren 'yaya mata, Suna da dangantaka ne kai tsaye da Galadima ko wali ko kuma gidajen da suka fito, babu 'yayan maza sai dai na mata kawai.

A nan na'ana tana nuna cewa, Babu jikokin Galadima to wali mata, da aka sa zuriansu a tsarin wancan bishiya. Dangane da wannan shiri ne naga ya kamata in ɗan tsungula cikin lokacin da Allah ya diba min, don gangarowa kasa kadan sabada in yi ma tukka hanci; Kafin sanun wanda zai yi wanda ya ɗara wannan zuwa gaba.

Dangane da wannan tsari na ɗauki wasu daga cikin jikokin Galadiman maza. Su kuma na dauki 'yayansu da jikokinsu mata, ne yi bayanin abinda ya saukaka daga gareni, don tantance inda zuriansu take.

To idan aka lura irin abin nan da Hausawa ke kira dangi sarki sai ka taras da cewa, kusan kowa ɗan wan kowa ne. Sai dai akwai dangantaka ta addini wanda shine a gaba. Bayan wannan kuma akwai dan-uwa na jini da na zaman zamantakewa. Ga kuma ɗanuwa na soyayya da saurayu. Irin wannan zama da ke tsakanin mutane shine ya kan kawo auratayya a tsakanin al-umma. wanda ke sa a hausina, duk a zama ɗaya.

Wannan bawan Allah wanda muke son mu fara bayanin nasa zurian, shine Makama Ahmadu ɗan wali. Wanda yake a 'yayan Malam Umaru wali maza shine babba. Ma migayi Makama Malam Ahmadu, ya auras da 'yayansa mata guda uku tun yana raye. Babbansu ita ce Aishatu da ta auri Madaki yero ɗan Alu da Kwairbai sai Hauwa (Maude) da ta auri Alkali Ahmadu Lugege (abokin wasan mahaifinta) a anguwan Alkali (Gangaren-Tukurwa). Sai Fadimatu (Titi ko

APPENDIX 7
MADAKA

A wanchan lokacin anyi wani shahararren mutum kuma Daya daga chikin hakiman sarki mai suna Abubakar, Magajin Gari (Magaji kari). To shi wannan mutum yana zaune a wannan unguwa. Gidansa na nan kudu da unguwar saboda karfin mulkin yaran sa na wasa a tsakiyar unguwar.To duk wanda yazo inda suke wasan sai sun dakeshi. Don haka ma wasu yaran ba sabi ta ta unguwan. Wata rana wata yarinya diyar Sarkin gari wanda ake kyautata zaton yar Sarkin Zazzau Sidi ne tabi ta wurin. Sukuwa yara suka rufate ta duka. Ta je fada tana kuka, sai takai kara wurin mahaifinta cewa da zata wuce ta gangaren unguwan chan, wasu yara sun bata kashi har sai da tayi kuka, koda sarki yaji haka sai yace tayi hakuri domin yaran gidan Magaji karine, shi kuwa babu yadda zai yi dasu. *Sarki yace yaran gidan duk wanda ya wuce (dakashi) sukeyi.* Danganna unguwan ta sami suna madaka. A cikin manyan gidajen na unguwan a kwai gidan magaji kari.

Sarautar magaji kari tasamo Asali ne daga sarautar da sarki ke nadawa a matsayin makamakansa. A kasar Zazzau Sarautar magajin gari anfara ne, lokacin da aka yi jihadi Amma kafin Jihadi ana kiran sarautar da suna Magajin Dangi. Magajin Gari Kari shine Magajin Garin Zazzau na Hudu a jerin Hakimai da sukayi sarautar. Wanda a yayi magajin garin farko shine Baffayau sai Zakari, sai Jamo sai Magaji Gari Abubakar Magajin Gari Kari yayi zamani da Sarkin Zazzau Mamman sani kuma yayi shekaru goma sha shidda yana mulki.

Magajin Garin Zazzau Abubakar an haife shi a kasar Barnone. Ya fito daga gidan zuriyar gidan sarki Borno mai Ahmadu. Ma haifiyarsa Hawwa'u ne, wanda take yar uwa ne Wajen sarkin Zazzau Yamusa.

Abubakar yayi kaura daga Barno ne zuwa kasar zazzau Sakamakon Rashin Jituwa tsakanin gidaj sarautar Alkanemi da Zuriyar gidansu. Saboda haka ne yafito gida tare da bayi da dukiya mai yawa zuwa kasar Zazzau. Wannan wurin da ya fara zama shine yamma da garin. Jamaar da ya taras sai suna cewa wani sarki ne, Jamaarsa sukayi kaura suka dawo Zaria. Wannan shine dalilin da ya sa ake kiran unguwar da suna kaura. Lokachin da aka nada sarkin zazzau Muhammadu Sani sai ya dauko Abubakar ya nada shi Magajin Gari, Saboda haka sai fulani na kiranshi da suna kari, mai makon Abubakar, wannan shine dalilin da ake cewa Magaji kari.

Magaji Gari ya zauna tsawon dadewa a kaura daganan sai yatashi ya matso gabas sai ya zauna kusa da fadan sarki.

Magajin Gari yana Abubakar, yana da mata da kuyangi masu yawa, ga yaya da Bayi. Babar sanaar su Itace fatauchi, domin yana tura bayinsa a ko ina cikin kasashen Hausa don mashi kasuwanci kuma shi Mutun ne mai son mulki da son Jama'a Magaji Kari ya watsa zuriyarsa kojna ciki da wajen zazzau. Ya mallaki kaddarori masu yawa ga gidaje da fikye ga gonaki da dabbobi. Magajin kari shi da danuwansa sarki Zazzau Yamusa sune Asalin gidan sarautar Barc Bari.

Magaji Gari Abubakar yana da yaya da yawa wasu daga cikin su sune Maiyamu, Ahmad, Shenu, Mustapha, Ismaila, Ibrahim. Magaji Shine yayi ma su sarauta saboda nishadi da kuma jin dadin fadanchi. A tashi fadar akwa kamar su sarkin gids sarkin dawaki shamaki, Jekada, da Galadima. Daga cikin yayan sa kuwa wasu sunyi sarauta tun yana da rai wasu kuwa bayan ya mutu sunyi Hakimta. Daga chikinsu akwai madawaki, shantali shittu sarkin Sani yaki.

Allah yayi wa Magaji Abubakar rasuwa a gidansa dake madaka ashekara ta 1903 shekaransa casain da shida kenan. Kuma kabarinsa yana nan ne a gidansa dake Madaka.

Magaji ya rasu ya bar dukiya, gonaki da dabbodi da bayi masu yawa. Bayan Rasuwar sa sai yayansa wasu suk yi kaura suka koma wadansu wurare, wasu kuma sunanan har yanzu a ungawar madaka cikin birnin Zaria. Akwai abubawa da yawa da ya bari don tunawa dashi kamar su Rijiya, da lilaye da kuma wadansu Abubuwa wa na alajabi. Baban magaji kari shine mai Ahmed na barne.

Abubakar yana yau uwa wadanda wadansu yabarsu a can wadan su kuwa sun biyo shi kamar su tunau da mahai fiyar Galadima Hamman.

Wadanda suka sarauta cikin yaya Magaji kari sun hada da Shantali Shitu (b) Sarki yaki Sani (c) Makamman Dawaki Dalle (4) Muhammadu Maigadawa.

Shannun magaji ya ajiyesu awani wuri kusa da kofar kona inda daga baya madaki Shehu yayi Gini Zamanin Sarki Zazzau Dalhatu.

Salsalar magaji kani

RIGA YAR MADAKA

Ita riga yar madaka an farata lokaci mai dadewa. Wanda ya fara dundata shine marigayi magajin garin zazzau (Abubakar Magaji Kari), Kafin Zuwan wannan Riga akwai riguna da yawa da ake din kawa domin manyan sarakuna da Ahajiria domin yin amfani dasu wajen mulkinsu.

Farkon da aka soma yin rigar ba a sayarwa sai dai shi magaji kari ya sanya shi kadi duk masu Rike da sarautar gargajiya a wanchan lokachin babu wani Wanda ta is ya sa ya rigar dalili kuwa shi Abubakar bai yarda a saida wa kowa Rigar ba kuma bai yarda wani ya dunka Irin taba.

Shekarun da yafara am fani da rigar lokachin shagulgular sallar Idi Bayan Kowane Hakimi yayi do, ya fito, ya hau doki tare da barorinsa, Sai aka hangi Magajin gari yayi wani ado wanda babu wand yayi irin sa ya sanya riga yar midaka. Gashi tasha tun daga sama har kasa da wani irin zare mai ban shaawa da ganan sai kallo yakoma kan wannan Riga.

Wannan riga ta yi suna a wasu garuruwa Hausa kamar su Kano, Katsina, Bauchi, Sokoto, Borno da Sauran Garuruwa.

DALILIN KIRANTA YAR MADAKA

Dalilin kiranta Yar madaka sabod Abubakar yace wannan Riga yar unguwar sa ce, kuma unguwar ita ce madaka. Kuma duk da haka a wanchan lokachi babu inda ake dinkata sai madaka, ko aina ka ganta cikin duniyar to a madaka a ka dinkata.

SIFFAR RIGAR

Ita wannan riga anayinta ne da farin alawayyo awanchan lokachi, ana kuma dinkata da zare mai ruwa kore tare da fadi da tsawo anan sinkata tun daga sama kasa dazare. Bayar Rasuwar Magaji kari, sai akafara dinkata ana sayarwa. Sarakai na sawa ko kuwa suyi kyauta da ita.

Kusa da gidan Magajin kari, Akwai gidan jekada Wabe. Shi Jakada Wabe dana wajen Mallam Abba ya fito ne daga gidan Barebare. Sanadiyar zuwan Mallam Abba Zaria shine saboda magajin garin Zazzau Abubakar. Domin lokacin da Abubakar zai yi kaura daga Borno zuwa Zaria tare sukazo. Wabe an nadashi a matsayin Jekada ne lokachin Mulkin sarki zazzau Mallam Sani. A lokachin da shi kuma akayi wa Abubakar sarautar Magajin Gari. Sun zauna Zamani mai tsawo da Magaji Kari domin irin Halayensa na biyya ya da bin Umurni na gaba, Jekada yayi aure da mata hudu. Kuma Allah ya Albakarka ceshi da yaya masu yawa. Cikin su akwai yusufu shi.

Mallam Bawa, Gidan Afawa. Age 120 years 8th Dec, 1997

Sunan Mahaifin sa Usman Dan Afawa. Uwarshi Bakanuwa ce. Babanshi Falke ne wadan da suke cinikin Bayi da goro. Ba asan lokacin da Zuriyar gidan Afawa suka zo Zaria ba.

APPENDIX 9

BAMBALE M. ABOKI YUSUF - Age 80 Years

Tarihi ya nuna Mallam Salihu ya shigo Zazzau ne tare da Mallam Musa wanda aka bashi tutar Jaddada Addini. Lokacin da suka shigo Zaria sai akaba Mallam Salihu gida. Sai aka tada mai garke daga gidan, shi mai garke sai aka koma dashi kusa da kasuwa.

Da shike tsarin Musulunchin ne tsantsa a wacan zamanin, akwai Bukatar a samam ma manyan Malamai da suka zo da Mallam Musa wurin zama. Ainihin gidan da a kaba Mallam Salihu, a yanzu, shine wurin da ake kira makaranta. Indawasu daga cikin zuriyar mallam Ahmadu da mallam Ibrahim kwaire suke zaune. Asalin kofar gidan a zamanin Mallam Salihu yana kusa da gidan Magaji Baba Gana ne dan Sarkin Abdulkareemu ne. Amma saboda yawar kade kaden sarauta, a kofar gidan, magajin said Mallam ya'memi iznin maida kofar gidan a inda zauren yake yanzu.

Shi Mallam Salihu da wansa Asalinsu Fulanin Futa Toro ne. Bayan Mahaifinsu Mallam ya rasu ne said suka fito neman ilmi. Sun tara tsaya wane ne a birnin Kano a wani unguwa da ake kira Yola. Nan Mallam Jibir ya zauna. Shi kuwa Mallam Salihu Kwadayin Zurfafa Ilmi shi yasa ya wuce zuwa wajen almajiran Shehu a kasar Sokoto. Daga nan ya shigo Zaria tare da Mallam Musa da Yamus.

Bayan Mallam Salihu ya tare a sabon gidansa, sai yaci gaba da koyarwansa kamar yadda yasaba. Ya bude Babban Makaranta inda yayan sarakuna da sauran manyan gari suke karban karatu. Makaranta ta kafu sosai. Har yawan Almijiran da zurfafan ilmin mallam yasa aka ce ma makarantar Bambale. Wannan shine ya zama sunan unguwar daga baya. Ance wai dalilin da yasa a ke ce ma unguwar Bambale saboda saurin karatun malamin ne. Shine ne yasa ake ce masa mallam silihu mai bambale.

Zamantowar huddan da ke tsakanin malamin da sarakuna da manyar gari yasa wasu cikin yayan malamin suka shiga fada sosai, wasu kuma suka shiga kasuwanci har ya zamana mafi yawan kayayyakin sarauta da dawakai a wurin su ake samu. Wadannan dalilan sun kawo karin zumunci kwarai da gaske tsakanin gidan da fada da kuma manyan gari. Tun wancan lokacin a ka fara samun sarauta. A gidan har zuwa yanzu. Shi Mallam

Salihu yana yaya da mace daya. Ita macen ita ta auri Sarkin Zazzau Abdulkareem. Babban dan Abubakar sine Salenke Bube. Anyi masa sarautar ne zamanin Sarkin Zazzau Yero. Ya rasu zamanin Sarkin Zazzau Kwassau ne lokacin da suka tafi kudanci yaki, a wani gari mai suna Unguwar Rimi.

(2) Ahmadu wanda ake ta sani da Baban Kaura shike bima Salanke. Duk hidimar gidan saye da sayarwa, musamman na dawaki da safara shi yakeyi.

(3) Ibrahim wanda ake fa sani da Kwaire shi yake lura da hidimonin bayi, da dabbobin gida saboda yafi zama wajen bayin gidan a Tankarau.

Shehu uban makaranta shine autan mallam.

Shi Abubakar yana da yaya, kamar su (1) Usman (Ladan) (2) Saudatu (3) Saadatu.

Ahmad yana da yaya kamar su (1) Baban Kano (2) Saadatu (3) Yusuf Turaki (4) Halimatu (5) M. Yamusa (6) Maimunatu (7) Mallam Usman (8) Abdulqadir (9) Abubakar (10) Hauwau.

Ibrahim Kwaire yana da yaya (1) Mallam Muhamadu (2) Khadizatu (3) Hannatu (4) Abdulmumini (5) Barde (Dabo) (6) Mallam Usman Yero (7) Jamilat (Goggon Malam (8) Mallam Abdurauf (9) Mallam Usman (10) Mallam Abdullahi (11) Halimatu (12) Goggon Karshi.

Zuriyar Mallam Usman (ladan) ta wajen Abubakar sune (1) Mallam Yusuf (Abun Gida) (2) Usman Na Allah (3) Fadimatu (4) Abdulqadir (5) Asma'u (6) Dalhatu (7) Muhammadu Inuwa (8) Saadatu (9) Halimatu (10) Umma (11) Muhammed Sani (12) Salihu (13) Aminatu (14) Aishatu (15) Indo (16) Muhammadu Bashir (17) Ahmadu Ibrahim (19) Mustapha (20) Yahuza (21) Safiya (22) Aliyu (23) Adamu (24) Ummaru (25) Ayuba (26) Aishatu.

APPENDIX 9

ANGWAR JAMAWA

Shi gidan jamawa ainihisa gida yar Sarki ce, magajiya yar sarki Jatau ce, ita ta soma gina gidan. Bayan bata sai gidan yakoma shumin gida. Duk wanda ya shiga gida ya mutu.

Lokacin da Abdulkareem yayi sarki dansa dan wajen mallam Zakari ana kiransa mallam Jamo, wand yake zaune a Kano, ya ai ka na sarkin Kano cewa yabashi danshi yazo ya zauna tare dashi don ya taimakeshi. Yayi masa wasika kamar tashi uku. Da yayi masa bai yarda sa, sai suka hadu a Sokoto. Sai Abdulkareem yace ma sarki musulmi Bello cewa yana karan sarkin Kano don ya nemai ya bashi danshi yazo ya taimajeshi, amma yaki yarda da Sarkib Kano yaji haka sai ya yarda Mallam Jamo ya I so.

Daya koma Kano, sai yaga ya ma Mallam Jamo cewa anyi karansa wajen Sarkin Musulmi9 saboda haka sai ka koma kazauna tare dashi. Sai mallam jamo ya taso daga Kano guwa Zaria. Yazo Zaria yana da da mai gida goma, yana da bayi dari biyar, yana da shanu guda dubu. Da su ya shigo Zariya.

A kace masa gashi kazo da jama'a duk gidan da Jama'a sai guda daya wanda Babu kowa saboda gidan ya zama shuumi. Saboda haka Mallam Jamo yace a nuna masa wannan gidan. A ka nuna masa. Yazo ya nemi Jinni da ke gidan. Sai Jinni ya shiga wannan gidan da yayanshi da bayanshi da babbobinsa.

Daganan kuma sai Abdulkareem yayi masa sarautar sai sannan kuma yayi masa sarauta magajin gari sannan kuma dansa Anace masa Abdulqadir akayi masa sarautar sarkin ya ki. Dabbobinsa akabashi wadansau wuri a kasar sba ana ce masa magada, ya ajiya daabbobinsa da bayinsa.

APPENDIX 10

ANGUWAN RUBA

SARKIN MAJEMA: Alhaji Hussaini - 50 Years.

Sanaar Jima ta dauko asali ne ta kaci nai tsawo. Ba a san lokachin da aka soma jima ba. Amma ance wai kakanninsu sun fito ne daga Kano. Yanzu akwai gidajen masu Jima kamar biyar sune (a) Gidan Inuwa (b) Garba (c) Paiko (d) Yero (e) Yau.

GIDAN RUBU:

MALLAM ABBA A YAKUBU, 50 YEARS

Rubu Sarauta ce Babba, Wanda a wannan lokachin duk kayan da yake fada yana hannun Rabu ne. Ko wadansu irin Kayane. Anyi Rubu guda Uku a gidan.

(a) Rubu Suleiman (b) Rubu Mumimi (c) Bello.

Rubu Suleiman shine Hakimin Soba. Asalin Rubu Suleiman su Fulani ne daga wajen Sokoto tare dasu, a kayi Jihadin Shehu Usman dan Fodio. Rubu Mumini shine Hakimi na garin Taba.

Rubu Suleiman yana da yaya kamar (1) Aliyu (2) Mumini Muhamadu (3) Abubakar.

Rubu Mumini yanar da da guda daya sine Bello.

Rubu Bello yayi sarauta ne lokacin Sarki Zazzau Alu dansidi ne. Yayansa sune Nuhu, Usman, Abdullahi da Hafsatu. Sannan kuma zuriyar Rubu suna bada Magunguna na karaya, ciwon daji, dankanoma, basir, haklori, gocewan kashi. Maanar kalman Rubu kuwa ta dauko asali ne daga Rumbu. Kirarin Rubu shine:

"Ma su Rumbu sune suke da Aya. Yan zango kuwa sai suke".

APPENDIX 12

ANGUWAN KARFE

Abduraufu Muhammadu Anguwan karfe No. 76, Age 60 years. Muhammed dan Ibrahim. Shi kuma Ibrahim dan hakimi ne, Hakimi kuwa shine Dan karfe, shi Karfe Dan Ja'e ne. Shi kuma ja'e Bafillatanine kuma Basullabe. Su ne suka kori Habe.

Ja'e mai Arziki ne. Kashi casa'in daga cikin darina mutanen unguwan sun zo ne saboda Ja'e. ance daga kofau gayan har zuwa zegina (wajen kwanan farakwai Duk ya na cikin Filanyan su saboda yawan shanun su.

Shi ja'e Malamine. Bai kuma rike sarautar ba Babba Dan Ja'e shie ya rike sarautar karfe Dalilin Da yasa ake cemasa karfe kenan. Ya'ya'Ja guda uku ne (1) karfe (2) Dallatu Male (3) Sidi Abdulkadri.

Karfe shine ya haifi Usman da Ibrahim
Uman ya haifi Ummaru da Matia
Ummaru ya haifi alhaji Tafida
Fafida ya haifi Mohammadu Tukur (Babban Mai bada Tarihi),

APPENDIX 13

MAGAJIYA

Sidi Aliyu, Age 76

Wannan unguwar Magajiya ne yar Sarki. Gidan da Magajiya ta zauna shine a yanzu ake kira (Gidan Madaki Saidu). Akwai wani Aminin Mallam Musa Sarkin Zazzau bayan Jihadi wani Dattijo yana zaune a sata ne. Shi wannan Malami yana da dawanda yabada Amini ga Mallam Musa. Da akayi jihadi sai Mallam Musa yace ya zauna a wannan gidan, Anacemasa Galadima Dokaje. Da Galadima Dokaje ya rasu sai akayi ma Adamu dan sa Sarautar. Sune Dokadawa. Bayan lokacin da dadde sai sarkin Zazzau kwassau ya gayara gidan, yasa danshi Hayatudini (Galadima) zamanin da yake Mulki. Lokacin Aliyu sai akace ma Hayatu ya fita. Da Hayatu yafita sai Alu yadauko Babban Dansa ana cemasa Saidu (Madaki) wanda Ubansa yayi masa Sarautar. A yanzu Haka Alhaji Sidi shine Babba daga cikin yayan sa. Yayan madaki Saidu su 63, yana da kuma kwarkwara sunkai 28.

APPENDIX 13

ALIYU ABBAS SIDI

ANGUWAN ZAGE ZAGI.

A wanni tarihi na wadannan Mutanen wannan unguwa da aka ke ce masu zage zagi yace sunzo ne lokacin Sarkin Zazzau Ishaq Jatau. Kakan su yazo shine Abdullahi Alfa yazo da Jama'ar sa ne. Alfa shi ya haifi Abdullahi, Abdullahi shi ya haifi Suleiman, Suleiman shi ya haifi Abdullahi, Abdullahi shi ya haifi Abbas, Abbas shi ya haifi Aliyu. Lokacin da yazo Zaria babu kowa anan unhuwan Sarki ya basu wuri su na noma, da koyarwa. Ilimin da aka fi gida shi shine fiqh li'irabi, Nahuwa da kuma Ilimin Hisab da Ilimin lugga.

Bayan sun zauna sai jihadi ya faru a kasar Zazzau lokacin Jihadi iyayensu sukaje kofa suka Rufe har kwana bakwai. Sai dai kaji muryar mutane sune magana amma bazaka Mutanen ba.

Bayan yaki ya natsa an kori sarkin Habe ya gudu Abuja sai ya aiko yace a bude kofa ayi Mubaya'a, shine suka bude kofa a kayi Mubaya'a. Wanda Allah yazama Sarki a wannan zamani yace musu si fita a wannan gidan a sake musu gida. Bayan shine sarki ya aiko da Bayi guda Dubu wadanda suke sake musu gida. Shine daga baya yan'wa suke dawo daga Abuja suke zaune tare da sauran yan uwansu a sabon gidan da kaka gina musu Shi kuma sabon sarki ya nada Katuka tsohon zage suke zaune. Asalin zage-zagi kuwa larabawa ne daga Bagadaza.

TARIHIN ZAZZAU.

Daga zagi-zagi Anjuye ne daga larabci. An sama daga wajen Aliyu Abbas Sidi.

Kwararafa su su fara
sun yi kudu duk cikinsu ba tsaitasayawa
Kadara da Gwari suka mayi Halifa
Zamaninsu tabara shike kiddigewa
to Gunguma shi ya sari zazzau a daji
shine fa farko yan zazzagawa
Maharba suna Daduwa Jama'a na tattarawa.

Cinikinsu bako gano mai tsawartawa.
In anyoi ciniki riga kona wando kadara da Gwari sune Abin biya
Kadara da Gwari sun bada baya Kaduna suke nufa ba waiwaya wa.

Fa Gunguma shi yafara
matazu da Tumsa sunyi sarauta mai dadewa.
Tumasa ya hau sulemana karbi
Nasau da ma radi sun yi sarauta zazzagawa.
Naiwagu da kocha sun yi saurata
Niyauki yai sarautar na zazzagawa
mashkar. sai kiyo.

Sai Bashkar sai Najidadin sarautar zazzagawa
kirari ya hau sannan sai junjuki
sukanna ya han da Mulki zariyawa.
Sarki goma shabakwai na farko
Mulkin duka duk kafirwa. Kusan Rabo shi yafar da Masulmi
Fa madalla Rabo mai Jaddadawa
Ishirin da biyar ya shekara kan sarauta
sallar Azumi yana sadaka ga kowa
Gadas Maska biyu shekarunsa
Nukira yai uku bai ke ketarewa
konas yai shekara daya bai gusaba
idan Ajali yazo ba tarniyawa.
Bak Turunku shi yai mai Jimawa
Talatin shekarunsa yaji ramin kushewa
ishirhin da Bakwai fa wanna sai khalilu fa shima yai sarauta mai Jimawa. Sarautar gaskiya baka kecewa
karuma yai gomaciki bai gusaba
Kofa biyu yasamu sai yagoce
Bako ya san uku ba tarnayawa
Aliyu a yasan shida ba ketarewa
fa sai Alu sha daya
kuma sai ya mata Gidan Duniya bai dauwa mawa.
Musa yai wata uku,
kusan yai sarauta idan mutuwa tazo ba mai tsai tsayawa
musan kuma ga Jibo shima yai Sarauta shekara uku sai yaje Ramin kushewa.
Sai kuma Hamza yayi shekara daya tal
maaikan Jalla yazo ba gushewa.

Da ya mata Abdulqadir yayi
yasan tara sai yaje ramin kushewa.
Fa Ibrahim yayi Hakika yasan tara sai yaje kamin kushewa.
Akwai kuma goma sha uku, ya saka yayi
fa Ibrahim, shi yariki Zzzagawa.
Ashirin da bakwai Ali yayi akan sarauta
kusan shi yai sarauta mai Jimawa.
Muhammadu Rabbon Bawa yai tara bai dadeba
ya cimma manyan buri mai Tukewa.

Fa Ibrahim yai uku takashshi ya kaishi garin da ba dawowa.
Uku da wata shidda akabi Halilu
fa kwanikinsu bai wucewa.
Fa naji su su kauna yai daya bai haya ba
fa babu shiri ya tafi Ramin kushewa.
Aliyu to yai bakwai bai taryanawa
kiran nasa ya zo masa mai kushewa.
Uku da wata saidda akaba wani khalilu.
Rabonshi a duniya kuma sai kushewa
Mahammadu Rabbo Bawa na sarki ne a Zazzau
sha bakwai da watan goma yaje ramin shi na kushewa.

Fa sai Ali shima yayi
Mulki wata tara shekara tara sai kushewa.
Bako dan mowa ya hau gado be zullumawa.
Wata shidda sai kushewa.
Hayawa
yasan biyu sheakara bai ketare ba,
Sannan Bako ya hau dan sukwana
yana cikin goma sai kuma birkicewa.
Mahammadu Gunguma kuma yai sarauta
a shi kuma shekara da wata biyu sa kushewa.
Rabo Bawa fa
yai bakwai sarauta da wata daya
shi yasamu kuma sai kushewa.
Muhammadu gabi yasai rabonshi

shekara da wata biyar kana sai kushewa.
Talatin da uku Munkasamu suna gado babu zaluncì ga kowa
'suna cike da aure duk na sunna'
sharia bakajon karkacewa.

Shekara metin da Hamsin ba zuluma da watansu takwas ana bugawa. Muhammadu rabbo bawa shi karatu.
A dole ma tazo masa mai tarewa
yunusa yai shekara takwas da biyu
dada sai kushewa.

Muhammadu mai gammo Baban Talatu uban yan Kaduna
yai biyu shekara da wata takwas
ashe bai zai dadeba sai kushewa.
Fa ishaqu shi gaji garon sarauta
ishirin da uku yayi ba dadewa.
Fa mallam Musa shine farko sarautar Fulani a cikin sarautar Fodiyawa.
Idan ka kidaddga sha uku yai sarauta.
To shine cikinsa yaje ramin kushewa
Shekarunsa shadaya sa watansa goma
Ta'ala yai kira bataitsayawa,
kusan yamusa yarike
wannan garin bai ajeba
Fa sai sako yazo daga Absulkareem.

Mutum Adaline, shine fa yai sarauta zazzagawa
Ya shekara goma shadaya har da wata shidda
Aranar Juma'a yahe ramin kushewa
Hamada kuwa wata biyu bai cikaba.
Abinsu ne malamai ne ba zafafawa
wata daya yayi da kwana uku da goma
Ina Alkalaminka kai mai lissafawa.
Aranar Asabar ya karbi mulkin zazzau
Aranar lahadi yaje ramin kushewa
Sai Muhammadu Sani mai Himman sarauta, yai Bakwai da wata bai dade ba.

Wata hudu da kwana hudu yamutu a ranar laraba yaje ramin kushewa.
Abdilqadir yai sarautan zazzau wata tara yaje gaskatawa.
Sai Abdulssalami ya hau hukunci shekara da wata sai yaje ramin kushewa.
Sai Abdullahi ya hau kan sarauta
Na Hamada riko ba dawowa.
Ya shekara sha hudu da wata takwas, ba dawowa
yaje rami kushewa.
Aka rataye kan Abubakar Bamalle
rabonka baka da ikon wucewa.
Kafin Abdu shima yai sarauta
ya maida gidan sarauta kofan Arewa

Yasan biyar da wata goma sha takwas idan Ajali yazo ba mai hayawa
Da ya mutu sai ake maida Abdu.
Har Zaria ta fashe kan dawoyowa
Sunee zasu karbi garn da karfi fa
sai sako yazo na wurin kanawa
Fa Shehu yace da Abdu Kano
Kiransu da su bashi domin tsawatarwa

Fa sunkoma da lallashinsuFa sai Haske baki ba Haskakawa
Ya koma kan sarauta
Bai dai wuce biyar da wata takwas, Dada sai sallam awa

Muhammadu sambo ya hau saarauta
Muhammadu dan Abdulkareem yai fama da yakin unbatawa
yasan tara sai watatara
in ya kara fa shine fai saio fito gun sakkwatwa.
Fa sai Usman Yero dan Abduljazamu.
Da Zaria ba sukuni da umbatawa
yace ma sarakuna kauyen kasansahi,
fa bayansa yake bayarwa
Idan ka kama doki goma naka,
Bawa goma duk baya kulawa.

Fa tun daga nan ne fa unbutu suka watsa

fa sai mulki sghike kuma shinfidawa
wata uku shekara tara shi kuma yasamu a duniya
kuma ramin kushewa
Muhammau sai yagaji zarautar Zazzau
ya shekara shidda da data shidda
fa kwassau ya cikon sarki Zazzau
fa ya karishe sarautan na fodiyawa
Allah shi ji kansu yai rahama garesu
ya kyautata mu munje kushewa
Aliyu dan Sarki mai faraha to shine farkon nasara in yawa
Fa shi ya shekara goma zo da yakwas
ka kara wata biyar ha karawa
Dalhatu yagaji gidan sarauta
Uku da wata takwas
Da watanshi goma yaje kunshewa
Fa Ibrahim ya hau
sai Muhammadi fa shine yake sarautar Zazzagawa
watansa sha daya muka tsara waka
fa sai Allah yasan rabar tukewa
Fa na duba fa wadannan duk duk
cikinsu sun shude suna ramin kushewa.

APPENDIX 13

KATUKAN ZAZZAU USMAN TSOHO SABULU 1804-1816

Mallam usman Tsoho shine tushen gidan sarautar katuka dake Anguwar Katuka a Zaria, kuma shine na farko da Mallam Musa yafara nada shi Katuka a 1804. Usman Tsoho yafito daga gidan sarautar habe na Kano wato gidan Kutumbi wanda yayi sarautar Kano har tsawon shekara ashirin da bakwai (27 years) . kuma Kakan Usman Tsoho shine sarkin na takwas a gidan kutumbi.

A lokacin da yake sarki sai sabani ya shiga a tsakanin shi da danshi wato Hamza (kuma shi Hamza shine ya haifi Usman Tsoho). Ganin yadda abin yayi karfi tsakanin shi da ubanshi sai yayi Hijira ya koma dawakin Tofa inda anan ne ya haifi Tsoho da Hamza, bayan rasuwan shi sai Usman Tsoho yaci gaba da rikon gidan kuma ya cigaba da noma da karatu.

A chikin shekarar 1798 ya tafi Sakkwato (Sokoto) in da yasadu da Mallam musa (sarkin Zazzau) ya kuma gabata da shi wurin Shehu Usman don yayi mubaya'a, a sannan ya dawo Dawakin Tofa, bayan Komawanshi Sakkwato (Sokoto) na biyu a shekarar 1804, sai Mallam Musa Yace mashi ya koma Gida ya shirya zai same shi don taho Zazzau don jaddada Addinin bisa umurnin Shehu Usman Ibn Fodiyo.

Daga nan Mallam Musa ya dawo ya fada ma dan uwanshi (Hamza) cewa ga yadda sukkayi da Mallam Musa saboda haka mai ya gani? Da ganan sai Hamza yace mashi ai nima zan bika cikin wannan ayari.

Da isowar Mallam musa sai suka kama hanya zuwa Zazzau suka kori Makau daga nan Mallam Musa ya bashi sarautar Katukan Zazzau kuma ya nada din uwanshi Hamza sarautar Dallatun Zazzau.

Wadannan sarautu na katuka da Dsallatu duka an fara yinsu akan wadannan mutane a cikin shekarar 1804.

Katuka Usman Tsoho ya samu shekaru har goma sha uku tare da Mallam Musa akan wannan mukami sarauta na katuka. Anyi kuma sarautar katuka har guda shidda a gidan kamar

Katuka Abdu	-	Abdukareem – Mamman Sani
Katuka Muhammadu	-	Mamman Sidi – Abdul Qadir
Katuka Usman II	-	Abubakar
Katuka urwatu III	-	Sambo
Katuka Shittu	-	
Katuka Abdu	-	Kwassau Ali dansidi shekara daya bayan nadashi.

Daga kan Katuka Abdu ba'a kara yin sarauta a gidan ba sai danshi Mallam unamaru da aka bashi sarautar mai Anguwa, zamanin sarkin Zazzau Kwassau zuwa zamanin Ali dan sidi ya rike wan nan mukami tun daga shekarar 1899 har zuwa 1906.

Da ganan kuma sai aka sami canji sarauta a gidan, inda aka soma sarautar fagachi. Wanda bada ita ga Muhammadu Dan mai Anguwa Ummaru (Fagachin Zazzau Muhammadu) har yanzu kuma suake rike da sarautar fagachi.

Katuka Abdu jikan Katuka UsmanTsoho ya zauna a wani gari da aka kira da suna kafin Katuka a lokacin sarkin Zazzau Mamman Sani daga baya kuma ya taso boda shekaru, sai aka kai kaninshi Katuka muhammadu.

Haka kuma Katuka Abdu II ya zauna a wani gari da ake kira da suna kafin Katuka a lokacin sarkin Zazzau Mamman Sani daga baya kuma taso ya dawo Zaria . bayan dawonshi sai aka kai kaninshi jiroye don rikon garin ba'a dade ba yayi haifi sai aka karbi rikon aka ba wani.

Muhammadu (Jirayi) shine aka baiwa sarautar Katuka amma ba'a nadashi ba rasu a zamanin sarkin Zazzau Abubakar.

APPENDIX 13
ANGUWAN MAGAJIN ASKA

Alhaji Ummaru magajin Aska age 70 years.

Ita wannan unguwa tananan tun kafin ayi jihadi, sannan kuma ba arabu da masu yin sanar ta Aski a unguwa ba. Ita wannan sarauta ta magajin asaka ba a san zamanin wani Sarki aka soma yin taba.

Kuma sarautar suna nan tun kafin a kafa birnin zaria. Mutanan gidan kuma suna daurin karaya da kuma Wanzanci. Amee wai Asalin zuriyar mutunen daga borno ne ba za a iya sanin magajin askan da a ka soma a a gidan tun farkon tarihi, wadandi za'a ya tunawa sune.

Magajin Aska Alhaji Maigari	Locacin Sarkin Zazzau Hamada
Magajin Aska Abdullahi	Zamanin Sarkin Zazzau Abdullahi
Magajin Aska ummaru	Baasan Zamanin wani sarki bane
Magajin Aska Ishulu	Lokacin Sarki Zazzaua Yero
Magajin Aska Abdullahi	Lokacin Sarki Zazzau Kwassau
Magajin Aska Bagi	Lokacin Sarki Zazzau Alu Dan sidi
Magajin Aska Abdullahi	Lokacin Sarki Zazzau Ibrahim
Magajin Aska Ummaru	Lokacin Sarki Zazzau Ja'afaru

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SADAUKARWA

INA FARAWA DA SUNAN ALLAH MAI RAHAMA MAI JINKAI

Wannan littafi na sadaukar da ita ga duk jama'an GIDAN ZAGE-ZAGI, cikin birnin Zaria da Allah Ya karbi ransu. Allah Ya Rahamshesu Shi kuma sa Aljanna ta zama makoma a gare su, amin.

GODIYA

Yabo da godiya su tabbata ga Allah Mai girma, Mai Rahama, Mai jinkai. Ubangijin hallitu, Wanda Ya aiko Shugabanmu Muhammadu,Tsira da aminci Allah su tabbata a gare shi, da littafinsa mai bayani domin ya shiryar da mutane da aljannu. Wanda ya karbi kirarsa, yayi aiki da abin da ya kawo masa, shine mai arziki a duniya da lahira, kuma wanda ya kafurce masa, ga abin son zuciyarsa, shine tababbe. Kuma da cikakkiyar godiya da rokon tsira da amincì da yin salati ga manzonsa cikamakin Annabawa kuma shugaban manzanni, Muhammadu (SAW), kuma su tabbata bisa sauran Annabawa da Manzanni da wadanda suka biyo su da aiki nagari, har zuwa ranar tashin kiyama, amin.

Bayan haka godiya ta musamman ta tabbata ga 'yan uwana da sauran jama'a da suka bada lokacinsu. Kadan daga cikin su sune: Alhaji Aliyu Magaji, Alhaji Muhammadu Shafi'u Abdullahi, Aliyu Abdullahi, Adamu Yakubu, Abubakar Aliyu, Umar Aliyu, Iliyas Abbas, Aliyu Balarabe, Ibrahim Abdullahi, Mallam Tari Kwarbai, Na'ibin Zazzau, Wamban Zazzau, Alhaji Abdullahi Aliyu, Madauchin Zazzau. Bubban godiya ga Abdulkadir Bello Sa'i, don shi yai matukar tadani a tsaye don ganin wannan littafi ta samu, nagode.

Muna fata Allah Ya karbi aikinmu gaba daya, ya zama sanadin daukakar addinin musulunci, kuma Ya saka mana da alheri, mu da duk wanda ke yin aiki domin Allah. Allah Ya sa aikinmu ya zama sanadin shigarmu Aljanna, a lahira, tare da manyan mutanen da Ya yiwa ni'ima, daga Annabawa da sadikai da shuhada'u da kuma salihai, amin.

UMAR FAROUK ABDUSSAMAD,
July 15, 1996

FADAKARWA

Tsara littafin nan ya zama wajibi, saboda dalilai da dama, don sau da yawa idan kaji tarihi sai kaji ba'a bada dai-dai ba. Dukkanmu mun yarda da cewa labarun jita-jita da na kunne ya girmi kaka ba su cika kowa da komc, sai dai kaji ba'a bada labarin dai-dai ba, ko ka taras sam ba'a fadi gaskiyar inda al;amarin ta take ba, sai ma su ruda tarihi, a karshc, al'amarin duka su taru su zama kamar almara.

Rubuta tarihi a ajiye yakan kasance cikin sahihancinsa har abada babu yanda za'a yi a sauya masa launi.

Babbar fatar mu, Allah Yasa wannan zai sa a kara bincike mai zurfi a kasar Zazzau akan bayin Allah da suka bada nasu taimakon wajen bunkasar ta, amin.

BABI NA DAYA
ASALIN MALAM AHMADU ADANI

A cikin birnin Zariya aka haifi Malam Ahmadu Adani. Sunan iyayen sa Isma'il da Fatima, asalin su Larabawa ne daga kasar Firzan. Usman bn Isma'il ne ya fito daga Firzan da 'ya'yan shi guda biyu sune, Ahmad da Abubakar da sauran jama'ar sa. Ya shigo kasar Zazzau a farkon mulkin Sarkin Zazzau Isyaku Jatau (1782-1802) watau mahaifin Sarkin Zazzau Makau sarkin karshe na Habe a kasar Zazzau.

Hijiran Shehu Usman dan Fodio (Allah Ya Rahamshe shi) nada shekara shida aka haifi Malam Ahmadu Adani (1810).

Abubuwa da yawa kansa mutane subar kasar su zuwa wani matsuguni, kamar yake-yake, annoba, rikicin sarauta da sauran su. To, su dai kakannin Malam Ahmadu Adani, kamar yadda aka fada mana, rikicin sarauta tasa suka bar garin Firzan. Lokacin da Sarkin Firzan Isma'il bn Yahya ya rasu.

Daga can suka nufo yamma da niyyar suzo su yada addinin musulunci a cikin kasashen bakar fata-Bilad al Sudan- suna tafiya har Allah Ya kawo su kasar Asbin, kamar zasu zauna Allah bai nufa ba. Suka gangaro Allah Ya zaunadda su a cikin birnin Zariya.

Ga kadan daga cikin tarihin kasar Firzan da yaduwar musulunci a kasar Hausa.

BABI NA BIYU
TAKAITACCEN TARIHIN KASAR FIRZAN

Ita kasar Firzan tana daya daga cikin garuruwar da suka hadu su kayi Libya. Babbar birnin Firzan ana kiran ta da suna Sabha. Birnin na da jama'a kamar dubu dari da tamanin da biyar, tana kudu maso yammacin Libya, mafi yawan jam'an garin musulmai, kuma larabawa da gurgubin kabilar Barbar, babban sana'ar su, kiwon dabbobi da 'yan kadan masu noma, a inda aka samu halin yin noman.

Kasar Firzan har zuwa karni na bakwai Girkawa ke mulkin ta. Mulkin Girkawa yazo karshe a lokacin da addinin musulunci ya samu nasara a cikin 640AD. Samun wannan nasara ta zama dalilin da kasar ta zama karkashin daular musulunci. A wurin karni na goma sha shida Turkawa suka kama kasar ta zama karkashin mulkin su. Kuma wurarren karni na goma sha takwas sai kasar Firzan ta zama mai dan cin gashin kanta a karkashin Bey.

Kasar dai duk yawancin ta rairayin hamada ne. Duk da haka, akwai jama'a a cikin ta tun zamanin zamunna, akwai kuma wasu 'yan wurare kamar a Kufra inda ake noma, ga kuma jama'a dake yin kiwon dabbobi, wasu kabilar larabawa da ake kira Badawi sune ke kiwon dabbobi tsakanin rairayin hamada da wurarern da ake samun ruwa, kamar yadda Fulanin nan ke kiwo, sai dai su wadannan Badawi sun fi yin kiwon tumaki maimakon shanu.

Tun lokacin da musulunci ya shigo aka kori Girkawa, musulunci ya fara tasiri a kasar, saboda haka, Firzan ta dade da addinin musulunci, amma bata zama wata cibiya na musulunci ba. Duk da haka masu zuwa aikin Hajji da kasuwanci daga yammacin Afrika suna bi ta kasar zuwa Makka da Turabulus.

A tsakiyar karni na goma sha tara lokacin 'yan mulkin mallaka, wani Muhammad al-Mahdi al-Sanusi ya nuna ki gare su da kuma Turkawa. Ya samu nasarar da ta kai duk kasashen Libya suka yarda aka nada shi sarki a 1911 AD (Firzan a lokacin turawan Faranshi suke mulkin ta, daga baya duk aka yarda aka ba al-Sanusi mulki). Soja sunyi juyin mulki a kasar inda suka ture al-Idris a 1969 AD kuma har zuwa yanzu soja ke mulki tare da Col. Muammar Quthafi a shugaba.

BABI NA UKU

ADDININ MUSULUNCI A KASAR HAUSA

MUTANEN AREWACIN NIJERIYA

Mutanen Arewacin Nijeriya sun fito daga jinsi dabam-dabam na jama'a hade da Barbar, Yahudawa, Larabawa wanda suka taso daga kasar Arewacin Afrika, hade da kuma wadanda suka fito daga daular musulunci na Andalusiya, Alkahira, Sham da sauran su, gauraye da bakaken fata 'yan asalin kasashen Sudan, da kuma fararen fata da auratayya ta hada.

KASAR HAUSA

Kasar Hausa na barayin kudu a yammacin Afrika. Shi wannan rukuni ya ratsa Afrika daga kogin Atlantika zuwa kogin bahar maliya, kuma yana tsakiyar rairayin hamada ta arewa, da kurmi na kudu. Masana tarihi na Larabawa da masane zane-zane na kirar ta kasar bakar fata -Bilad al Sudan-. Kasar Hausa na da tsawo kamar mil dubu daya da dari biyar daga yamma, da mil dubu biyu daga gabas.

ASALIN HAUSA DAKWAI

Tarihin da akafi badawa a kasar Hausa shine, cewan Abu Yazi dan Abdullahi Sarkin Bagdaza, wanda a Hausa ake ce mashi Bayajidda yazo Barno tare da jama'arsa, ya auri 'yar Sarkin Barno, daga baya ya gudu a saboda gudun makirci. A Biran ya bar wannan matan inda ta haifi da namiji. Shi kuma ya noto Daura, anan, saboda aikin jaruntaka da yayi ma mutanen garin, Sarauniyar Daura ta aure shi. Itama ta samu da, Bawo, wanda ya haifi 'ya'ya shida, hade da dan da aka haifa a Biran suka zama sarakunan Hausa Bakwai.

MUSULUNCI A KASAR HAUSA

Cikakken yaduwan addinin musulunci a Afrika ana lakaba shine da Uqba bn Nafi. Ya kafu a Kairawan a shekarar 670 AD. Musulunci ya shiga kasashen bakar fata ta hanyar 'yan kasuwa masu hulda da kasashen Hausa. Sanan nan hanyoyin 'yan kasuwa akwai wanda ta taso daga Sijilmasa zuwa Tangaza da Agadez zuwa daular Ghana, dayan kuma daga Sijilmasa zuwa Gawo da Tumbuktu, ga kuma wata data hada Nijeriya daga Libya ta hanyar Firzan zuwa Barno.

A cikin kasashen Hausa tarihi ya nuna musulunci yazo Kano zamanin Sarki Yaji (1319-85), a Katsina, musulunci yazo kusan dai-dai da Kano. Zariya kuwa sai wurin karni na goma sha shida, sai kasar Zamfara da Gobir, a Yawuri kusan karshen 1578 AD.

Duk inda addinin musulunci ya kafu sai harshrn larabci ya yawaita, kuma littafan ilimi da malamai su yawaita, don wadan nan ababe wani bayayi sai da wani, don haka ba'a raba daukaka da yaduwar musulunci daga watsuwar larabci da makarantu da littafan addini. Saboda haka wadansu wurare suka zamo wurin koyar da addinin musulunci da yada shi.

BABI NA HUDU

ZUWAN USMAN DN ISMA'IL KASAR ZAZZAU

Shi dai Usman bn Isma'il kamar yadda muka fada shine yazo kasar Zazzau, to shi kuma mahaifin shi a Firzan Isma'il bn Yahya. Da Usman bn Yahya yazo Zazzau an saukar dashi a wani Anguwa da ake kira yanzu da Anguwar Katuka (Zage-Zagi). Wajibi ne anan mu dan bada tarihin kasar Zazzau.

Kasar Zazzau tana tsakiyar Arewacin Nijeriya, tana da fadin kasa muraba'e dubu goma sha uku, garin ada tana zagaye da ganuwa da kofofi tara, yanzu sun zama takwas, domin rufe daya da aka yi. Masana tarihi sun fada cewan Sarki Bakwa a cikin sarakunan Habe shine ya gina birnin Zariya ya shiga. Wannan kasa ta Zazzau na daya daga cikin garuruwan da ake kira Hausa Bakwai. Tarihi ya nuna cewan anyi sarakunan Habe sittin. Na Karko Gunguma na karshe Makau wadda jihadi ta kora yaje suka kafa Abuja (Sulcja).

Shehu Usman dan Fodio (Allah Ya rahamseshi) ya fara jihadi a 1804 AD. Ya sanya almajiran sa suka zama shuwagabanni a kasashen Hausa, a cikin shekaru daban-daban lokacin jihadi. A cikin shekara hudu da yin jihadi aka shugaban tar da Malam Musa a Zazzau. Kuma duk lokacin da bukatar nada sabon Sarki ya taso ana zabo shi daga gidajen sarautar Fulani wanda suke Mallawa, Bare-Bari, Katsinawa da Sullubawa. Masu zaben Sarki na daga cikin Limamai, 'Yan Majalisa, da Hakimai na Zazzau.

Duk da cewan kasar Zazzau ta karbi addinin musulunci bayan Kano da Katsina, ta zama cibiyar nazarin addinin musulunci a kasar Hausa tun kafin jihadi.

Zuwa yanzu, ana samun makarantu da manyan malamai da dama da suka sa kasar ta zama wurin zuwa domin su samu ilimin fanonin addinin musulunci, mutane daga kusa da nesa na zuwa.

Lokacin da aka kammala jihadi zuwa yanzu, sunan Zariya ta daukaka wajen hanyar bayar da ilimi, don haka malamai da almajirai da yawa suke nufota. Sakamakon haka aka samu karuwar gidajen ilimi. Wasu daga cikin gidajen suna bada ilimi tun kafin jihadi, wasu sun fara cikin jihadi, wasu kuma bayan jihadi. Duk wadannan makarantu sun gina sun bada ilimi gwargwadon hali. Wadannan makarantu su suka sanya Zariya ta shahara da ilimi na addinin musulunci da larabci, har suka sa ana ma Zariya lakabi da sunan " CIBIYAR ILIMIN ADDININ MUSULUNCI".

Allah Ya yiwa Usman bn Isma'il rasuwa a cikin zamanin mulkin Sarkin Zazzau Isyaku Jatau (1782-1802). Allah ya jikan sa, Ya rahamsheshi, amin.

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BABI NA BIYAR
HAWAN HALIFAN MALAM AHMADU ADANI

Zazzau kamar yadda mu kayi bayani a sama ta kunshi manyan malamai cikin birni da kauyukan ta a zamunna daban-daban. Malaman nan kowan nansu akwai zamanin fichen shi. Malam Ahmadu Adani yayi fice daga zamanin Sarkin Zazzau Muhammadu Sani (1846-60). Domin a cikin wannan lokacin bayan rasuwar mahaifinsa (Isma'il bn Ahmad), ya haye gadon koyar da karatu da bada ilimi a gidan sa a Zage-Zagi.

Malam Ahmadu Adani ma yabi sahun iyayen sa wajen kin karbar wata sarauta, amma, shima ya kasance yana bama sarki nasa shawara a duk lokacin da bukatar haka ta taso (abinda ya hana su karbar sarauta, rikicin tane tasa iyayen su barin garin Firzan. Saboda haka, da suka iso Zariya tun kafin jihadi, dai suka bi maganar ma'aiki cewan: Mafificin jama'a shine wanda ya koyi karatun Alkur'ani ya koyar dashi). Don haka, suka tashi tsaye wajen neman ilimin addinin musulunci da koyar da shi, da yada shi.

Malam Ahmadu Adani ya taimaka wajen habaka makarantan ilimi a gidan su. Shine ya fara karatun Tafsir a zuaren su (Bubban Zaure), a kullum da safe cikin watan Azumi -Ramadan- wanda har yanzu ana karatun. Kuma an hakikance, cewan, Malam Ahmadu Adani ya kure wajen Mada-ar Rasuluh da jawo fasahohi da kimiyoyi cikin Alkur'ani,kuma ya kasance mufassirin na Alkur'ani, mai kuma bada ilimin Fikihu, Tauhidi, Lugga da sauransu. mutane da yawa sunyi ittifaqi cewan shi Waliyi ne.

A lokacin sa mutane kanzo daga birni da kauye don daukar karatu da kuma neman tubarraki. Wasu da yawa daga nan, ya basu wuri suka zauna , wasu a kusa da gidan shi, wasu kuma a nesa da gidan sa. Kuma har yanzu zuri'ar wadannan jama'a suna zaune tare da zuri'ar sa.

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Da tantama Iallai Malam Ahmadu Adani shi fito da Anguwar Zage-Zagi (Anguwar Katuka) yasa aka santa a Anguwa dake bada ilimin addinin musuluncI, wanda har yanzu akwai gidaje a Anguwar dake bada ilimi, walau na zuri'arsa, ko kuma na jama'an da su kazo kusa da shi.

Allah Yai gafara agare su da duk muminai a ranar da hisabi take tsayawa, amin. Allah Ya sa Aljanna ce makomarsu da mu baki daya, amin.

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BABI NA DAYA

RASUWAR MALAM AHMADU ADANI

Allah Ya yima Malam Ahmadu Adani rasuwa a farkon zamanin Sarkin Zazzau Yero (1890-97). Marigayin ya rasu yabar 'ya'ya bakwai, maza biyar, mata biyu. Ga mazan: Malam Aliyu (M. Barau), wanda ya gaji mahaifinsu, ya ci gaba da bada ilimi, sai Malam Ibrahim (M. Balarabe), shi kuma shine ya gaji Malam Barau wajen karantarwa kuma shima ya dada karfafa girma gidan sosai, daga shi sai Malam Zulqifil shima ya bada ilimi matuka a gidan su, sauran su sune Malam Abdurrahman Allah bai ba shi daman koyarwa ba domin ya rasu kafin yayyen sa, karamin su wanda aka haifa bayan rasuwar Malam Ahmadu Adani shine Malam Muhammadu Zangina. A 'ya'ya mata kuma yabar Fadimatu wadda tayi aure a Baddaga da Rabi wadda tayi aure a kwarbai ita ta haifi Na'ibin Zazzau na yanzu. Allah Ya jikan su, Ya rahama masu, amin.

Shi dai wannan bada ilimin addinin musulunci bai tsaya akan Malam Ahmadu Adani ba da 'ya'yansa, aikin ta ci gaba. Lokacin da Malam Zulqifil ya rasu Malam Muhammadu Firabri dan Malam Ibrahim da aka fi sani da suna Malam Sharubutu ya ci gaba da bada ilimi addinin musulunci dai-dai gwargwadon sa, bayan rasuwar sa Malam Aliyu dan Malam Zulqifil ya ci gaba da bada ilimin. Allah Ya jikan su, Ya gafarta masu, amin.

Kamar yadda muka fada ana ma Zuriya lakabi da cibiyar ilimin addinin musulunci, kuma ta cika da manyan malamai ton kafin jihadi har zuwa yanzu. Ga wasu daga cikin manyan malaman da gidajen ilimi

Akwai makarantar gidan Limamin Kona, wannan gida ilimi ya bunkasa tun kafin jihadin Usman dan Fodio da shekara dari da sittin. Wanda ya kafa wannan gidan ilimi shine Sheik Haruna bn Jibrin. Malaman wannan gida sun shahara wajen ilimin Tafsir, Hadis,da sauran su. Ga kuma gidan Juma, shi wannan gidan ilimi ya kafu ta hanyar Malam Abubakar, sun shahara wajen ilimi Fikihu da Hadisai na Bukhari da sauran su, suke Limancin Juma;a, kuma yawancin Alkalan Lardi daga gidan suke. Sannan ga gidan Malam Umaru Ahmad a Kofan Doka wanda suma sun taimaka suna ta yada ilimi, su kuma sun kware wajen tafsir Jalalaini. Ga gidan ilimi na Malam Umaru Wali na Albarkawa, gidan da ya shahara wajen Fikihu da sufanci da sanin ilimin Furu'a, sun kuma kawo ma Zariya wani fannin ilimi da ba'a saba dashi ba sai daga zuwansu, kamar ilimin Mandik, wannan gidan ya barma na littafai fiye da ko wani gidan ilimi a Zariya. A Kakaki kuma ga gidan Salauke Mal. Iyal dan Ibrahim Tsoho, gidan da Allah Ya albarka da masana Fikihu. Can cikin Kusfa akwai gidan Malam Shi'itu, wannan gidan ilimi yayi suna wajen ilimin taurari da sufanci. Sannan ga wasu gidaje masu yawa kamar gidan Malam Sambo Mai Casa'in a Anguwar Karfe, ga makaranrat Malam Musa a Magajiya, gata Malam Abubakar Jakada a Kaura, sannan ga na Malam Yahuza a Iyan Juma, ga ta Malam Na'iya a Anguwar Nufawa, Akwai makarantar Malam Moyi a Anguwar Alkali, da wasu da dama a cikin birni da kauye wadanda ba zamu iya kawo su ba, duk su suka taru suka sa Zariya tayi farin jini wurin malamai da almajirai. Allah Ya saka masu, amin.

APPENDIX 13

KATUKAN ZAZZAU USMAN TSOHO SABULU 1804-1816

Mallam usman Tsoho shine tushen gidan sarautar katuka dake Anguwar Katuka a Zaria, kuma shine na farko da Mallam Musa yafara nada shi Katuka a 1804. Usman Tsoho yafito daga gidan sarautar habe na Kano wato gidan Kutumbi wanda yayi sarautar Kano har tsawon shekara ashirin da bakwai (27 years) . kuma Kakan Usman Tsoho shine sarkin na takwas a gidan kutumbi.

A lokacin da yake sarki sai sabani ya shiga a tsakanin shi da danshi wato Hamza (kuma shi Hamza shine ya haifi Usman Tsoho). Ganin yadda abin yayi karfi tsakanin shi da ubanshi sai yayi Hijira ya koma dawakin Tofa inda anan ne ya haifi Tsoho da Hamza, bayan rasuwan shi sai Usman Tsoho yaci gaba da rikon gidan kuma ya cigaba da noma da karatu.

A chikin shekarar 1798 ya tafi Sakkwato (Sokoto) in da yasadu da Mallam musa (sarkin Zazzau) ya kuma gabata da shi wurin Shehu Usman don yayi mubaya'a, a sannan ya dawo Dawakin Tofa, bayan Komawanshi Sakkwato (Sokoto) na biyu a shekarar 1804, sai Mallam Musa Yace mashi ya koma Gida ya shirya zai same shi don taho Zazzau don jaddada Addinin bisa umurnin Shehu Usman Ibn Fodiyo.

Daga nan Mallam Musa ya dawo ya fada ma dan uwanshi (Hamza) cewa ga yadda sukkayi du Mallam Musa saboda haka mai ya gani? Da ganan sai Hamza yace mashi ai nima zan bika cikin wannan ayari.

Da isowar Mallam musa sai suka kama hanya zuwa Zazzau suka kori Makau daga nan Mallam Musa ya bashi sarautar Katukan Zazzau kuma ya nada din uwanshi Hamza sarautar Dallatun Zazzau.

Wadannan sarautu na katuka da Dsallatu duka an fara yinsu akan wadannan mutane a cikin shekarar 1804.

Katuka Usman Tsoho ya samu shekaru har goma sha uku tare da Mallam Musa akan wannan mukami sarauta na katuka. Anyi kuma sarautar katuka har guda shidda a gidan kamar

Katuka Abdu	-	Abdukareem – Mamman Sani
Katuka Muhammadu	-	Mamman Sidi – Abdul Qadir
Katuka Usman II	-	Abubakar
Katuka urwatu III	-	Sambo
Katuka Shittu	-	
Katuka Abdu	-	Kwassau Ali dansidi shekara daya bayan nadashi.

Daga kan Katuka Abdu ba'a kara yin sarauta a gidan ba sai danshi Mallam umamaru da aka bashi sarautar mai Anguwa, zamanin sarkin Zazzau Kwassau zuwa zamanin Ali dan sidi ya rike wan nan mukami tun daga shekarar 1899 har zuwa 1906.

Da ganan kuma sai aka sami canji sarauta a gidan, inda aka soma sarautar fagachi. Wanda bada ita ga Muhammadu Dan mai Anguwa Ummaru (Fagachin Zazzau Muhammadu) har yanzu kuma suake rike da sarautar fagachi.

Katuka Abdu jikan Katuka Usman Tsoho ya zauna a wani gari da aka kira da suna kafin Katuka a lokacin sarkin Zazzau Mamman Sani daga baya kuma ya taso boda shekaru, sai aka kai kaninshi Katuka muhammadu.

Haka kuma Katuka Abdu ff ya zauna a wani gari da ake kira da suna kafin Katuka a lokacin sarkin Zazzau Mamman Sani daga baya kuma taso ya dawo Zaria ! bayan dawonshi sai aka kai kaninshi jiroye don rikon garin ba'a dade ba yayi haifi sai aka karbi rikon aka ba wani.

Muhammadu (Jirayi) shine aka baiwa sarautar Katuka amma ba'a nadashi ba rasu a zamanin sarkin Zazzau Abubakar.

APPENDIX 13
ANGUWAN MAGAJIN ASKA

Alhaji Ummaru magajin Aska age 70 years.

Ita wannan unguwa tananan tun kafin ayi jihadi, sannan kuma ba arabu da masu yin sanar ta Aski a unguwa ba. Ita wannan sarauta ta magajin asaka ba a san zamanin wani Sarki aka soma yin taba.

Kuma sarautar suna nan tun kafin a kafa birnin zaria. Mutanan gidan kuma suna daurin karaya da kuma Wanzanci. Ance wai Asalin zuriyar mutumen daga borno ne ba za a iya sanin magajin askan da a ka soma a a gidan tun farkon tarihi, wadandi za'a ya tunawa sune.

Magajin Aska Alhaji Maigari	Locacin Sarkin Zazzau Hamada
Magajin Aska Abdullahi	Zamanin Sarkin Zazzau Abdullahi
Magajin Aska ummaru	Baasan Zamanin wani sarki bane
Magajin Aska Ishulu	Lokacin Sarki Zazzaua Yero
Magajin Aska Abdullahi	Lokacin Sarki Zazzau Kwassau
Magajin Aska Bagi	Lokacin Sarki Zazzau Alu Dan sidi
Magajin Aska Abdullahi	Lokacin Sarki Zazzau Ibrahim
Magajin Aska Ummaru	Lokacin Sarki Zazzau Ja'afaru

APPENDIX 14

LADAN WAKILIN KAHU ANGUWAR KAHU

Age 94-95 years.

Kakan wakilin kahu Aneemasa Maaji ne, su Fulani ne wadanda suka taso da ga wajen Kano sukazo Zaria suka zauna kafin a yi Jihadi, lokacin Sarkin Zazzau Ishaqu Jatau. Maaji yana da yaya guda biyu ne, Muhammadu kwairinga da Ahmadu. Dukkan mutanen unguwan sun dauko salsalane daga wandanan mutane; kamar Hako.

1) Muhammadu mai kwairinga yana yaya guda uku, (a) Hamza (Hassan) wanda yana soja (b) Ibrahim (c) Nuhu.

2) Ahmad kuma yana yaya kamar su (a) Shehu (b) Hussaini (c) Umma (d) Dallatu (e) Buhari (f) Alu. Zuriyar gidan sunkoyo sanaar kahu ne. a zamanin Sarkin Zazzau Yamusa, sukaje Kano suka koyo sanar kahu. Shi kahu mashifindin doki ne. Saboda bukatarsa da sarakai sukeyi sai ya zama sanaar mutanen unguwan. (a) Shi hamza yana da yaya kamar (1) Yau (2) Ladi (3) Zainab (4) Sarki (5) Aisha (6) Sariki (7) Aisha (8) Aliyu (9) Mai wada (10) Gaude (11) Gwamma (12) Sa'a (13) Hafsatu (14) Saidu (15) Abdullahi (16) Talatu (17) Halimatu (18) Rabi (19) Safiya (20) Isa (21) Salamatu (22) Bilkisu (23) Abdulmimuni.

(b) Ibrahim ya haifi (1) Hamza wakilin kahu na yanzu (2) Mai gamma (Salihu), (3) Yayan Uwa (4) Maimuna

(c) Nuhu yana da sa guda daya (1) Bau

Jikokin Ahmad sune Shehu wanda ya haifi (a) Mustapha, (b) Abubakar (c) Muhammadu Magira (d) Muhammadu Kwairinga (e) Mohammadu Inuwa (f) Zulai (g) Hajara (h) Madinatu (i) Jaafaru.

Hussaini shi ya haifi (a) Binta (b) Safiyatu (c) Shehu

Umma bata da yaya

Balhatu Bata yaya

Buhari bai da yaya

Alu ya haifi (a) Salamatu (b) Barakatu (c) Abdullahi;

Yayan Hamza guda Ashirin da hudu ne, sune

Yau - ya haif (a) Hauuwa (b) Nuhu

Ladi - Bawa da Lamido

Zainab - Abbas da Zara

Sarki (a) Lawal (b) Jaafara (c) Munkaila.

APPENDIX 15

GIDAN TAKARAWA MUHAMMADU LAWAL, AGE 73 YEARS

Kakan mai wani gidan sunnan sa Muammadu Takaru. Takaru yana nufin Mahaddacin Alqurani ne. Su Fulani ne na Tofa, dalilin tasowarsu lokacin da Shehu Danfodio ya soma Jihadi sai Takaru yaje yayi masa murna Amma saboda Rikici na Jihadi sai ya taso daga Kano ya nufo Zazzau. Ya sauka a zabi. Suna daya daga cikin wanda suka gina ganuwar zabi. Daganan bayan kamar shekara biyu sai ya shigo Zaria. Sai Sarki ya bashi wuri yayi gida kusa da fan madauchi. Suna zaune a Zaria a kaci garin da yaki. Shi Takarau da shi da kaninsa suka zo Zaria. Kaninsa ya tafi kiwo, tun fitarsa kiwo har yau bai dawo ba. Daganan sai Takaru ya dawo wannan unguwa ya mutu ya bar yaya guda uku.

(a) Usman wanda yazauna a zabi

(b) Muhammadu Gidado

(c) Mallam Yero

Shi Mallam yero Yana ya ya kamar su (a) Samaila (b) Adamu (c) Abdullahi. Shi Mallam Yero yana da bayi sai yayi ma Galadima Dokaje magana cewar yanason ya sami fili yayi noma. Sai Galadima Dokaje yaba Mallam yero da zuriarsu wuri idan an fita daga bayan gari. Banyan an tsallake wani Rafi, yace tun daga nan abinda yayi kudu, na baka su kuma suka maidashi Rumada.

GIDAN MARINA:-

Saidu Aliyu 54 years 10th January, 1998

Asalin maigidan Anacemasa Muhammadu Na atala. Yazo daga Barno ne saboda neman ilimi. Da ya zo Zaria sai ya zauna akofar Galadima, yayi shekara kamar takwas ya na zaune yana karatu a karkashi Mallam yamusa kafin yayi sarki. Tun dama ya san Mallam Yamusa tun a can Barno. Lokacin da zai Aure, shine ya taso ya zauna a wannan gida. Wanda ya aure itace yar gidan dokadawa (Jikan Galadima Dokaje) anace mata Hassatu. Ita dayar matar kuwa mutumiyar kaura ce.

Bayan ya sami ilimi ya zama Babban Malami, yana zaune a fada sai sarki yace masa wani sarautar zai bashi sai yace ya nason yaci gaba da sana'ar da yasaba acan garinsu. Dama shi marini ne, to sai Sarkin yace ina kake ganin za'yi Rijiyoyin rini. Sai yace yaga wuri a unguwar magajiya sai aka cemasa ya tambayi masu wuri da aka tambayi sai suka bada Aro.

Bayan anbada Aro sai akayi aikin Rijiyoyi. Sai ya kasance yana koyawa mutanen anguwaa sana'ar suka iya. Daganan sai rashin jituwa ta shiga da daya daga cikin dan masu wurin. Sai aka soma masu gori, sai yakoma yayi gaisuwa a fada ya fada ma sarki cewa yana son fili ne ya mallaka. Sarki ya amince yace yaje duk inda yagano yazo yaga ya masa.

Wani daga cikin fadawar sarki mutumin kofar gayan yace yana da wurin da zai sayar. A kaje a gani sai yace yayi Nisa; yana so ya dawo kusa da gida. Sai nban Alhaji Baban kumbo yace yazo a nuna masa wani wurin a can kanfage. Da yaje sai yace yayi masa nisa. Yana son yadawo kusa da gida. To a cikin yaran sarki sai shamaki yace akwai wani wuri da an wuce kadarko. Da aka kaishi ya gano sai yace, e, wannan ya matso kusa da gida. A gayama sarki yaga wuri yakuma yimasa. Sarki yace ka matso kusa yace ya matso. Akayi Aikin Rijiyan aka sama Rini a wajen. To shi yasa ake cema wurin karofin kamatso. Rijiyoyin karofin ka matso guda goma sha shidda ne. Kafin ya rasu Mallam Muhammadu Nata'ala yana yaya guda uku. Akwai (a Abubakar, (b) Muhammadu (c) Abdullahi.

Abdullahi ya haifi yaya takwas da matan daya aura maisuna Aminatu daga Anguwar lalle sune (a) Mahamadu Na atala (b) Jibrillu, (c) Aliyu (d) Samaila (e) Aliyu (f) Idrisu (g) Halima.

(b) Ramatu. A yanzu zuriyar gidan suman da gidaje sun kai shidda. An daina Rini a karofin kamatso a 1966, lokacin da aka kashe Firimiyya na Arewa.

Shi Mahammadu Nataala yazauna a lafiyar Barebari ne, Abdullahi yana kasuwanci gishiri da kanwa zuwa lafiyan Barebare.

APPENDIX 16

ANGUWAN LALLE

MALLAM ABUBAKAR AGE 47

Anguar lalle ta samu ne a lokachin da ake fatunchi na Jakuna. Idan fatake sun shigo akwai wata Rijiya a unguwan. Ita Rijiyan akwai wata itace lalli da ta kewaye ta ne. To su wadannan fatake Idan sun zo hutawa sai suce baza su tsaya ako ina ba sai a Rijiyar; ta sami suna na Rijiyar lalle. Lokachin da akayi unguwoji, ita wannan yanki sai aka dauki wannan suna aka samata.

Gidan da suka zama masu unguwar lalle shine gida na farko a unguwar, anace ma mai gidan Ahmadu Buraza. Sanar Mutanen unguwar Shine Dinki to shi wannan dinki yananan fiye da shekara dari biyu. Tun suna saka irin nada har lokacin da Bature yazo suka sami kyalle suka Rinka dinki da Hannu bayan an shata irin wanda akeso harzuwa lokacin da suk sami keke gidaje da ke unguwar sunkai kamar sittin a hallin yanzu.

TARIHIN GIDAN AHMADU GARUBA

Mafi yawancin gidajen da suke unguwan sun samu ne daga gidan Ahmadu garuba. Amma Asalin wanda ya kafa gidan anace masa Abubakar. Su fulani ne, sullubawa sun taho ne daga wajen Sokoto. Shi Abubakar yazo ne tare da dabbobinsa da Bayinsa a cikin Jamar Mallam kayi mahaifin Sarki Zazzau Abdussalami. Yazo Zaria tare da dansa Mahmud. Sannan kuma ya haifi Abubakar, sai Suleiman sai kuma Ahmadu Garba sai Asma'u sai Dabo.

Shi dabo yana da yaya tare (9) Maimuna, Hasiya, Mallam Ali, Azumi (Hurairatu) sai Abubakar (informant) Aminatu sai kuma Fadimatu, sai Halimatu. yawancin zuriar wannan Bawar Allah sune suka cika unguwar.

Gabban sana arsu shine karatun noma da kiwo.

MAKAMA DODO

Mal Ungawar Jumare Abdulqadir age 70 years Mallam Yahaya age 62 years 14/1/1998.

Shi Makama uwaisu tare dashi suka zo tare da Galadima Dokaje. Shi Makama Uwaisu kanine wajen Galadima Dokaje, sunzo tare da Galadima daga Kano, a kasar Tofa Da a ka soma Jihadi sun yi Gwagarmaya wajen tabbatar dashi a zazzau. Daga Kano suka zo tare da dawaki ta kofar Galadima sun zauna a gidan mai unguwar Jamo (magajiya). Bayan da akayi ma Galadima Dokaje sarauta, sai yanada kanin shi Uwaisu

APPENDIXN 16

ANGUWAN NUFAWA

Alhaji Shittu Jibrillu Age 75 years.

Shi gidan Allalin ja'e yana daya daga cikin tsofattin gidaje da aka gina bayan an kafa birnin Zaria. An ce gidan Amina yar sarkin zazzau bakwa Turunku ne, a halin yanzun a unguwan a kwai manya gidaje guda uku.

(a) Gidan Alkali Ja'e (b) Gidan Mallam Jibrillilu (c) Gidan Sarkin Nufawa.

GIDAN ALKALI JA'E

Kafin jihadi Akwai wani gari da akece masa Ricifa. Mallam ibrahim ya taso daganan yayi zango akofan kona. Shi malami ne ba filatani ya shahara wajen Ilmin farailu. Ya zauna awannan gida gab da za'a yi jihadi. Da yazanna, sai wani Attajiri yazo ya zauna a unguwar karfe anace masa mallam ja'e. to duk abinda wanna Tajiri zai yi sai ya shawarci Mallam Ibrahim. Shine yasa ake cemasa Alkalin Ja'e shi Mallam Ibrahim yana da ya'ya' guda biyu (a) Mamman Sani (b) Suleiman. Mamman Sani bai dabe ba, ya rasu yabar da a'guda daya. Shi kuma a Suleiman ne yana da ya'ya' kamar su.

(a) Hassan (b) Muhammadu (c) Abubakar (d) Abdullahi (e) Dembo (f) Yakubu

Shi Mallam Hassan ya haifi (a) Haruna (b) Dikko

Mohammadu ya haifi (a) Zubairu (b) Yaro

Abubakar ya haifi (a) Usman

Abdullahi (a) Dembo (B) Saadu (c) Yakubu (d) Yahaya, wadannan sune kakanin mai hada tarihi sanaar. Gidan shine karatu da fatauchin goro.

GIDAN MALAM SHITU

Baban Mallam kolo kuwa Ainihin maigidan ana cemasa Mallam kolo mutunin Bidda ne, kolo ya haifi Abdullahi da wata yarinya wanda a kece mata innausa. Mahaifin kolo yazo Zaria ne kafin jihadi, a matsayin Bawa. Bayan jihadi aka fansar da shi. Shine ya komo unguwar ya zauna. Shi Mallam Abubakar shine ya haifi Mallam ladan shi kuma ya haifi Mallam Jibrilu, shi kuma ya haifi Mallam Shittu sanar su shine karatu da saka.

APPENDIX 17

ANGUWAN MELE:

Alhaji Ibrahim Muhammadu 95 Years.

Abinda ake nufi da mele sunan mutun ne Balarabe daga Barno. Yazo zamanin Sarkin Zazzau Kwassau ne. Shine yabashi wuri a wajen. Da duk unguwan duk kududdfi ne. Matafiya yan kasuwa idan sun zo da shanusa da Rakumansu suka zauna anan wurin wanda yake ada mazaunin baki ne.

Shi Mele dan kasuwa ne, yayansa sun mutu duka sai wata yarin ya ana ce mata Maimunatu.

APPENDIX 19

KUSFA

Alhaji Muhammadu Lawal Safahuden age 55 years.

Anihin kakan wanda ya kafa Kusfa ana ce masa ne Mallam Muhammadu Manda. Yataso daga Tunisia ne saboda shi yana cikin zuriyar Alkalan Tunisia ne, na wannan zamani sai Khalifa tazo kanshi. Shi yace bazai yi ba, kaninshi yayi. Kaninshi yaki yarda in dai har yana gari. Daga nan sai yace in bani za kayi. Daganan sai yanemi larabawa masu zuwa Katsina yandoto, wajen wani Malami Alhaji Saje.

Daga Katsina sai yataso da littafen sa zuwa Zamfara. Da yazo sai Sarkin Zamfara ya tsare shi yace yayi masa Addu'a. Saboda yanajin akwai wata fitina da zata bayyana. Mallam Muhammadu Manda yace ba fitina bace haske ne zata bayyana. Da Alhaji Saje ya sami labarin cewa Sarkin Zamfara ya tsare wannan malami, sai yace ya sakammasa dan uwa. Sarkin Zamfara yaki. Sai Alhaji Saje ya kara aikawa sannan Sarkin ya yarda. Suna cikin tafiya da ayarinsa sai aka sace masa kayayyakinsa. Bai tsaaya a ko ina ba sai a yandoto. Lokacin da ya isa suka sadu da Alhaji Saje. Alhaji Saje yayi masu masauki, daganan ya bincike abinda a ka dauke masa. Sai yaga babu littafan Bukhari, da Muslim Jamiul sangir da Tambihil Jafilin dakuma wanil littafi na fannin sufi dana fannin Tauhidi. Sai ya rubuta su duka kamar yadda suke, ya kuma watsa su a kasashen Hausa. Zamanin Sarkin Katsina Muhammadu Gozo (kasan Allah) Malam sai ya bude karantaswa. Ana zuwa karatu wajensa.

Sarkin Katsina Muhammadu Gozo ya gayyace shi yayi ma kasarsa Addu'a. Sai yayi Jinkirin zuwa. Sarkin Katsina Muhammadu Gozo ya kara aikowa da sako cewa yama gaida Mallam yana kuma yin tanbihi. Lokacin da su isa da sako sai Mallam Manda yace yana zuwa su tafi. Lokacin yana karataswa ne sai ya shiga gida, Sarkin Katsina kuwa kawai sai ya ganshi a gidansa. Yacema sarkin ka roke mu muyi maka addu'a kasa tayi Albarka. Sai ya daga Hannu yayi masa Addu'a, sai suka yi sallama. Mallam ya taka kofa sai gashi ya dawo gida.

Mallam yana nan a yandoto wajen Alhaji Saje ya haifi yayansa guda takwas, maza biyar mata uku. Dagananan sai Allah yai Masa rasuwa. Daganan sai dansa Mallam Abdurauf ya gaje shi shi kuma yacigaba da koyarwa.

Daganan sai Shehu Usman ya bayyana lokacin da yayi karfi, sai ya kira Mallamai kasar har da shi Mallam Abdurauf ya roke su da su taimakeshi da Addu'a don a kau da mulkin Habe. Anan garin Shehu Abdurrauf kuma ya haifi yayansa kamar Mallam Yusuf, Mallam Shittu, Mallam Aliyu da shauran su.

Dagannan sai Shehu ya sami Rinjaye. Ya ce ma Mallam Abdurrauf gawani gari yaje ya rika karban zakka yace bai yarda ba shi yana san yayi noma ne.

Yaci gaba da Noma a nan kauyen Madaro (Sokoto). Daganan sai Sarki Abdulkareem ya nemi Shehu yana son Mallam Abdurrauf da Mallam Shittu su kawo masa haskensu a Zaria. Shehu ya yarda. Shehu yaga ya masu suka yarda zasu Zaria. Mallam Abdurrauf yasa Mallam Shittu yazo Zarian yaga wuri sai yazo Zaria. Da yazo Zaria sai aka saukar dashi a wani gida. A Albarkewa gidan sarkin ladanai. Yana zaune a gidan mutane suka ga karatu wajen yaro. Cikin su har da Mallam Musa na Gidan Fulani. Mallam Shittu yana zaune ya samu shekara sai yayi ma Mallam Abdulkareem wani littafi anace mata <u>karimiyya.</u> Datakai hannun Abdulkareem sai ya rike wannan littafi bai kuma sallame shi. Malamin sai yasake yin wata littafi anace mata <u>kirimiyya.</u> To sai Mallam Abdulkareem ya sallameshi ya koma Sokoto a shekara mai zuwa sai suka dawo da Mallam Yusuf.

Da suka dawo sai suka zauna anan gidan nan na Albarkawa. Shi Mallam Musa yace ma Mallam Shittu akwai wani gida na Sharifi kusa dashi. Wannan gidan baifi karfinsha ba. Ya nemki izni wajen Sarkin ya bashi dama ya shiga gidan kusa da bakin kasuwa. Abdulakareedm ya yarda ya bashi wannan gidan shi wannan gidan gidane na wani boka wanda ya tara Aljannu yana meman Abinci dasu. Yawan Aljannu da suke gidan sun kai dubu da goma sha daya. Bayan ya mutu an rufe gidan ne da kayan. Sunan malamin, shine Mallam Tankari ya zone daga karau karau.

Mallam Shittu sai ya kari Aljannu da ke gidan gaba daya sai ya gyara gidan ya zauna da iyalansa. Ana nan sai ya kara samum wani gida, yasa babban dansa anace masa

Mallam Junaidu. Sunayen yayasa sune (a) Junaidu (b) Wa'alamu (c) Abdurauf (d) Sharihu (e) Yaskilu (f) Yusha'u (g) Wakashatu (i) Mansur (j) Muhammadu (k) Abdulkareem (l) Mammu. Sannan kuma akwai mata guda goma sha daya. Shi Mallam Shittu ya rasu zamanin Sarkin Zazzau Sambo ne dan Abdulkareem. Wanda ya gaji Mallam Shittu shine Mallam Junaidu, sai Mallam Waalamu. Daganan kuma sai Mallam Haji wanda zamanin sa wannan gidan ya shahara kwarai ne wajen Fanin Fiqh sufi Tauhidi, Hadith da mandiqi.

Shi kuwa Mallam Hajji Yayi Bunkasa zamanin Sarkin Zazzau Dalhatu ne har zuwa Ibrahim. Shi Mallam Hajji ya haifi yaya sun kai 130, wadan su daga cikin su akwai (a) Mallam Ikiramatu (b) Maurufi (c) Saluhu (d) Alkilu (e) Dahiru (f) Dayyatu (g) Muhammadu (h) Mammu (Shittu) (i) Atiku, (j) Habibu (k) Ali.

Almajiran Mallam Shittu su ne Mallam Saadu, Usman, Yaskilu, Yusha'u, Wukashatu kusfa. A cikin birnin Zaria kuwa Almajirasa su ne (a) Maaji Ishaku, Musa na Majayiya, Isa na Fadama, Mallam Sambo mai casa'in, Mallam Muhammadu Makole, Mallam Naiya, Mallam Nuhu.

LITTAFAN DA YARUBUTA

(1) Mallam Shittu ya rubuta littafi guda dubu daya da dari daya da goma shadaya a rayuwarsa, kadan daga cikin su, sun ne:

(a) Jiddil Azizi (b) Raiyya (c) Sunisiyya (d) Lammiyya yayi ma Sarkin Zazzau Abdusalam (e) Karimiyya (Abdulkareem) Sanissiyya (Sarkin Zazzau Muhammadu Sani) (f) Jimiyya, Daliyya, Mallam Shittu ya Shekara 95.

APPENDIX 20

GIDAN FULANI:

Alhaji Bello Yakubu, 95 Years.

Asalinsu Fulani ne wanda yakafa gidan ana kiransa Muhammadu Yaro yazo ne da ga wajen Sokoto (Yandoto) kafin ayi Jihadi. Shine ya haifi Muhammadu Dikko shi yahaifi Mallam Yakubu, Mallam Yakubu yahaifi Mallam Bello (Informant).

Shi Dikko shi Yahaifi:

(a) Abdullahi, Yakubu, Rufai, Aminatu, Khadizatu, Abdullahi.

Yakubu shi Yahaifi:

(1) Adamu (2) Muhammadu (3) Yusuf (4) Abdullahi (5) Abu (6) Maude (7) Khadizatu (8) Ibrahim (9) Aminatu (9) Bello (10) Tukur (11) Ladi.

GIDAN MARINA

ABDULKAREEM ABUBAKAR

Karofin da suka unguwan sun kai 53, Babu wanda zaice ga lokacin da akayi su.

APPENDIX 21

KAURA

Alhaji Dahiru Uba-Sarki Makera. Age 75 years. An nadashi lokachi Sarki Zazzau Shehu Idris.

SARKIN MAKERA DAGA GIDAN

Sarkin Makera Aliyu (Zamanin Ibrahim)
Sarkin Makera na maska (Zamanin Ja'afaru)
Sarkin Makera Suleman (Zamanin Aminu)
Sarkin Makera Ahmadu Zamanin Shehu
Sarkin Makera Dahiru Zamanin Shehu. Zurian wannan gidan makeran farfaru ne.
Suna kiran Azurfa da duk abinda bai shafi bakin karfe ba.

ASALIN SU

Kakaniusu larabawa ne wadan da suka zauna a Kano sannan Katsina. Daganan sukazo. Sunayen kakaninsu shine Muhammadu Sani da Dauda, suna suka zauna suka soma kira a Zaria. Watan ruwaya kuwa tace wadannan zuria na makera suna daya daga cikin tsofaffin zama a cikin kasar zazzau

RIMIN KAMBARI – IBRAHIM LADAN MAI UNGUWA.

Rimin kambari ta dauko asalinc daga lokacin da kambarawa, suka suma zama a Zaria a zamanin sarkin Zazzau kwassau. Lokacin ana yaki aka zo da su sai suka soma zama anan.

Yawan tsofaffin gidajen duk sun samu ne locacin sarki Zazzau kwassau, kamar gidan

(a) Garba dan sarki
(b) Gidan makaranta
(c) Gidan dangaladima abbas
(d) Gidan galadima salhatu. Galadima daji zamanin sarki Zazzau Ibrahim.

ANGUWAN SIRDI
ISMAILA ABUBAKAR 25-1-98
MAHAMMADU MUSA S/SIRDI – AN NADASHI LOKACIN JA'AFARU
ALHAJI HUSSAINI UMMARU – 50 YEARS.

Unguwar ta dauko Asaline saboda gidan sarakunan sirdi da yake a unguwan shi sirdi anayin sa ne da itachen gyeyya, da kashin shanu, idan aka shafe shi, sai a dinka da fata. Manyan gidaje unguwan sune, (a) Gidan Dangaladima Zubajru. (b) Gidan Birde (c) Gidan Bindiga (d) Gidan Sirdi (e) Gidan Masaka.

GIDAN SIRDI

Nan ne gidan da sarkin sirdi yake. Ita sarautan sarkin sirdi an soma bada ita ne tun daga lokacin hibe. A lokacin sarakunan habe, gidan dan wake suna suke sarautar sirdi. Bayan jihadi sai gidan sarkin sidi na yanzu suka karba, gidan ne babba wanda jama'an da ke gidajen yanzu sunyi kashi biyu dapa cikin uku na mutanen da ke unguwan. Amma sarki sidi kuma yace an soma sarutar sarki sidi ne lokacin sarki Zazzau Abdulkareem ba lokacin Habeba. Yagaji sarautar kuma ne wajen mahaifisa hamza.

Gidan Sarki Bindiga sunzo ne lokacin sarkin zazzau Abdullahi, sannan kuma suna cikin yan bindigan sarki zazzau kwassau.

GIDAN BARD

Anihin mutanen gida mutanen ningine. A lokacin da aka zo yakin Ningi Zamanin Sarki Zazzau sambo a ka kama kakanninsu a matsayin bayi. Sannan kuma lokacin Sarkin Zazzau Yero yai ma Abdullahi sarautar barde. Shi barde Abdullahi shi ya haifi Muhammadu, Muhammadu ya haifi Usman, shi kuma ya haifi Ismaila. Ismail ya haifi Abubakar. Abubakar kuma ya haifi Ismaila (informat). Wanda yake Dogarine a fadan sarki yanzu yayan sa yanzu guda uku ne (a) Fatimatu (b) Ladi (c) Abubakar.

GIDAN DANGALADIMA ZUBAURU

Anihin mai wurin a nace masa jan malamine (shine kakan musa gada gada). Abdullahi lokacin da yake sarki shine ya karbi wurin daga wurin jan malami. Daganan sai sarkin zazzau yero ya karbi wajen. Daga yero sai dan galadima zunairu. Shi zan malami yana da bayi da gida ne. ya rasu lokachin sarki zazzau kwassu ne. shi jan malami asalin sa madugu na nututnin matumin babban gwani.

GIDAN SAKA

Ba za a iya sanin lokachin da su ka zauna a unguwan ba. Amma ana kyautatan zaton cewa lokacin sarki zazzau Abdullahi ne. suna kuma daga chikin bayin sa ne sana'ar su shine yin saka ta shuruwa. Anihin mai gidan anace masa Mallam Usman. Shine ya haifi Abubakar da kanunsa Ummaru (uban Maibada Tarihi).

BABBAN GWANI

Shi Babban Gwani Muhammadu Durugu ainihinsa Mutumin Tunisiya ne. dalilin da yasa yabar Tunisiya shine saboda sha amin mulki. Kakansa M. Abdu shine ya fito daga gida ya tsaya a wani gari mai suna Shehu Talha. Yayi aure ya haifi Mallam Ali. Yana ganin a kazo za'a koma da shi dansa. Sai Mallam Abdu yace bazai samu daman komowa bi sabda amfanin da ya shuka, sai ya tura yarsa wanda take bin Mallam Ali a maimakonsa. Sai aka hadata da aure da yan uwansa.

Da kaka tayi ya sami amfanin gonersa, ya sayar, sai yayi amfani da kudin sa zuwa birnin Katsina. Bayan zuwarsa Birnin Katsina sai ya rasu yabar Mallam Ali. Shi mallam Aliyu ya sami mata ta wajen sarkin katsina, Gozo. Da wannan matan ya haifi Mallam Mikailu. Shi kuma Mallam Mikailu ya sami mata a Katsina. Katsina annan ne kuma ubangiji masa rasuwa. Mallam Kikailu yabar Katsina yazo Zaria zamanin sarkin zazzau makau. Dagananya sami labarin Shehu a Sokoto. Sai mikailu da ummarun Dallaji suka hadu a sakkwato. Bayan sun yi masa mubayaa. Bayan haka sai Shehu yace da Mallam Mikailu su koma kano. Sai Mallam Mikailu yace ma Shehu ni mai sania ai ko ina zan iya zama. Sai Shehu yace menene sanarka sai yace sanaa ta itace gini, sai shehu ya kara tambayar Mikailu wani irin gini ne. yace kamar ginin daki, da massalaci da gidaje.

Sai Sarki Musulmi Bello yasa a gina ma shehu massalachi, Ginin Hubbare zamanin shehu Muhammadu Bello. Bayan haka shine, yagina unguwar sabon gari a Sokoto.

Bayan Hubbare sai Liman Dabo na Kano yace yanason Mikailu ya gina mashi gida a Kano, Sarkin Musulmi Bello ya yarda. Bayan wannan gida a Kano sai yace yanason ya bar kano, yayi noma saboda da Damina ta samu. Liman Dabo ya ki saboda gidan shi bai Shekare ba. Shi kuma ya dage akan zai tafi shine sai yabar dansa Mahmuda, sai ya koma Sokoto.

A shekaran da aka nada Abdulkareem ya roka a bashi Mikailu ya gina masa gida Zaria. Bayan ya gama gidan (shine Takon giwa a cikin gida) sai yaroka ya barshi ya gina massalaci. Dalilin dayasa yake son a gina massalachi saboda shi mai sanyin jiki ne. bayan shekara ta zagayo sarakuna sun taru a Sokoto sai yakara tambayar sarkin Musulmi. A bashi mikailu. Sai ya yarda, da suke zo Zaria babban gwani ya gina massalachi cikin kwana daya, mutane dubu suna bashi kasa yana gini. Bayan an gama shine Abdulkareem ya duba shi sai yace masa. Babban gwani shi kuma sai yace. Allah Gafarta Mallam, a kwai wani Babban Gwani Banda Allah. Bayan da a kagama Sarkin Musulmi yazo ya buda massalachi addu'a.

Bayan Addu'ar sai Sarki Abdulkareem ya roka da a bar masa Babban Gwani, a Zaire. Shi kuma Babban Gwani yace sai dai inda zai kar masa gidansa, (wadda a lokachin

a gwai jabbone ke gidan), bayan an karbi gidansa sai, Dokjo da Jabbo yayi kara – lokachin Sarki Muhammadu Sani, cewa an kwace gidansa, shine akaba, Doko, Sayen Doko, yarika kiwo. Daganan sai aka gina ma doko gida, shi jabbo Fulani ne da ga Katsina Asalin su.

Bayan ya zauna a Zaria sai Sarki Birnin Gwari ya aiko da cewa yana son ya gina masa shigifa. Sai ya tafi ya gina ma Sarkin B/Gwari barau gida yakuma gina masa massalachi. Amma saboda kishi kada a gina ma wani irin sai Sarki Birnin Gwari yai *nufin kashe babban Gwari. Da daddare sai M. Muhammadu na Birnin Gwari yazo yagaya* na Mikailu cewa sarki zai kasheka bayan ya sallemeka. Da sa yayi, sarki B/Gwari yaba mikailu bayi, maza biyu mata hudu, keson kudi, doki da kelkendi.

Suka kama hanya suna tafiya akusa da kogin garin da akece masa damari yace masu sanka su jirashi zai yi alwalla yayi sallar walha. Daganan yatafi abinsa. Bayan yatafi wadanda zasu kashe su saka zo a lokachin ya riga yatafi. Shine takai ta binsa har Dogon Dawa tsakanin Birnin Gwari da Zazzau. Yawancin mutanen unguwan yanzu *sunacikin zurioin Mallam Mikailu ne.*

APPENDIX 21
ANGUWAR ZARIA
Mallam Dalhatu Balarabe 65 Years:-

Ita wannan un fuwar dalilin dayasa ake cemata ung uwar Zaria shine Sarkin Zazzau zai yi tafiya wadda yake unguwar Babba shine zai tafi fada ya zauna a majalisar Sariki a makofin sa. Irin Hukunce - Hukunce da Sarki zai yi shine zai yi; shine ake ce masa Sarkin Zaria.

Wanda ya fara Sarkin Zaraia shine sarki Zaria Abdulsalam, da sarautar ta tashi daganan sai sarautar ta koma Gidan Sarki zaria Haruna wanda ake ce ma gidan Baban gona. Daganan ta tashi ta koma gidan Sarki zaria yaro (Ibrahim). Da'ganan ta zo gidan Sarki Zaria Lawal (Dankumbo). Daganana sai ya koma gidan mallam yaro wanda ake ce masa Dabo (Ibrahim).

Bayan sarautar tazo lokacin turawa sai aka kashe sarautar Sarkin zaria, sai aka maida ta sarautar mai Ungwar. Da Lawal da dabo su suka soma zama masu unguwar. Bayan su kuma sai Muhammadu Ciroma sai, sai yazama mai unguwar. Zaria dagashi sai mai unguwar Ibarhim (Gidan Lawal).

Daganan kuma sai abun ya canja. Sai akayi mai unguwar guda hudu kawai a Zaria. Sai aka kashe mai unguwar sai akayi Gora, unguwowin guda hudu kuwa sune Kwarbai, kaura, Iya da Juma.

GIDAN ABDULSALAM SARKIN ZARIA

(a) Shi gidan Abdulsalam yana daga cikin tsofoffin gidan a unguwar Zaria. Da aka raba gidan an yi gidaje sama da goma filin, shi Sarki Zaria Abdulsalam yazo Zaria ne zamanin Sarkin Zazzau Abdulkareem su kuma suna cikin jama'arsa

(b) Sarkin Zarcia Haruna shi kuma yarike sarautar ne lokacin Sarkin Zazzau Abdullahi.

Sarki Zaria Yero. Sunan kakainsa shine Alhaji Baba Danbajuwa, mutumun Kano ne, yazo daga lofan Fulani. Shi Mallam Yero ya riki sarautar Sarkin Zaria zamanin Sarki Zazzau Sambo.

Yana da yaya kamar (a) Dalhatu (b) Muhammadu (c) Jibrila
Shine kuma dalhatu shine ya haifi (a) Muhammadu (b) Suleiman (c) Ibrahim
(d) Safiyatu (e) Aishatu.

Shi kuma Muhammdu shine ya haifi (a) Raliya (b) Salamatu (c) Muhammadu (d) Ahamdu.

Shi kuma Suleiman shi ya haifi (a) Bello (b) Ibrahim (c) Ummaru (d) Dalhatu (Informant) (e) Muhammdu Ibrahim shi kuma shine ya haifi Safiyatu.

TSOFOFFIN GIDAJE

Kufan iya. Salin wannan gida gidan na wadanda sakayi sarautar Madaki. Madaki Na Karshe a gidan shine Madaki kyakyarro. Bayan da akayi Jihadi shine Sarkin Zazzau Abdulkarcem ya aba Babban Dansa gidan, shi wannan dan na shine a kace masa iya Alu. Dalilin dayasa ake cema gurin nan kufin iya.

GIDAN MASU FAWA

Masu Fawa sunzo ne sun zauna Lokacin Sarkin Zazzau Sambo ne. Asalinsu sun taso ne daga mahuta kusa da kasan Giwa. Wadanda suka gina gidan sune Usman da Musa, Duk Zuriyar da suka zaune a wadannan gidaje Na sune.

(b) MUSU SAKAN SAKI

Zuriyar Gidan Asalinsu Mutanen Hadeja ne. Suna daga cikin Jamar Iya Alu ne. Wanda yazo a nace masa Muhammadu Fari, ya Hadu da iya Alu a lokacin shina Almajirine. Shi Iya Alu shine ya zaunad dashi anan unguwar yana kuma tukmka mashi igiya na daurin dawaki.
A zamanin da Iya yake mulkin sa.

Cikin yayan Muhamadu fari akwai (a) Jibrin (b) Musa (c) Abdurrahman (d) Aliyu (e) Hindatu (f) Musa.

1. Shi Jibrin yana da yayanshi kamar su (a) Rilwanu (b) Dudu (c) Ibrahim (d) Aminatu (mother of the informant).
2. Shi Musa yana da yaya kamar (a) Muhammadu (b) Usman (c) Khalilu (d) Ahmadu Tijjani.
3. Shi kumar Abdurrahman yana da yaya kamar su Aliyu, Asharu da Asabe.

4. Aliyu shi kuma yana da yaya kamar su Ahmadu Rufa'i da Hauwalu.

Wadan nan gidaje sune sukeyin Regar saki baki.

MANYAN MALAMAI

Malam Tafida shi kuma Fulani ne daga Katsina ya zama kasaitaccen Malami ne, lokacin Sarkin Zazzau Sambo. Gidan ana ce ma sa gidan makaranta, a halin yanzu.

GIDAN MALLAM ALHAJI

Yanzu anacema gidan gidan Mallam Muhammadu shi dan Mallam Alhaji ne, zamanin da ya shahara shine zamanin Sarkin Zazzau Alu. An taba ce masa za'a yi masa muhuti ya gudu saboda baya so.

MALLAM FATE

Shi Mallam Fate lokacin da ya shahara shine lokacin Sarkin Zazzau Alu ne.

KOFAR JATAU

Yadda wani labari yace shine akwai wani Sarkin Zazzau anace na sa Jatau gidanshi yana ana bayan wata Itaciyar Bakko, kufan gidan Sarkin Kofa kenan.

Amma kuma ciroman Zazzau yace lokacin Sarkin Zazzau Jatau shine yaba da yammata guda biyu aka rufe kofa dasu, wanda ya sa kofa ta tsaya. Saboda haka, a ke cewa kofan Jatau.

Kusa da kofan Jatau akwai wata kofa da ake ce mata kofar Matarkwasa. Tarihinta na cewa idan aka gina ta sai ta Rushe. Da aka tambayeta, sai tace Ita bazata tsaya ba sai an bata dan Sarki. Saboda haka sai aka rufeta bayan jihadi. Ita a matarkwasa aljanna ce fara. Ita a wannan kofa tannan da kwarkwamai har yanzu.

ANGUWAR FATIKA

Alhaji Adamu Aliyu. Age 70 Years.

Wanda ya kafa wannan unguwar wani Hakimi ne da yake mulkin garin fatika lokacin Habe. Yanzu gidan wannan Sarkin na fatika ya zama kufai.

A cikin Tsofaffin gidajen da aka kafa bayan Jihadi shine akwai gidan Sarkin Shanu Adamu.

GIDAN SARKIN SHANU ADAMU

Ainihin wannan gidan na Sarkin Shanu Adamu ne, anyi masa sarautar ne zamanin Sarkin Zazzau Kwassau. Daga Katsina ya taso da bayinsa da shanun sa, da tumakansa. Sai ya zauna a Hunkuyi (Gidan Tsamiya). Daganan sai ya matsa zuwa kyaure duk gonakinsa anan suke, shi Mallam Adamu ya haifi ya'ya'guda biyu ne da Halilu da Abubakar.

Abubakar Dan Mallam Adamu, ya auri yar wajen Sa'i Dalhatu ne. Bayan auren ta Sai Dalhatu sai yabashi wannan gida. Bayan an bashi gida, sai ya kasance yana zuwa cikin birnin Zaria yayi kwana bakwai sannan sai ya koma. Daga baya lokacin Sarkin Zazzau Kwassau sai ya taso ya dawo cikin Zaria.

Shi Abubakar ya haifi ya'ya'kamar Aliyu Karinmatu, Kande (Halilu), Aliyu, Adamu, Muhammadu Bello, Hawwa'u, Hannatu, Ibrahim.

Sauran Tsofaffin Gidaje a unguwan shine Gidan Joje, Gidan Salenke, da gidan Dikicon Rimi.

GIDAN JOJE YUSUF ADAMU (10-2-1998)70 YEARS.

Wanda ya kafa gidan Joje shine Mallam Adamu. Yana kuma daga cikin Jama'ar Iya Alu ne. She kuma Iya Alu dan Sarkin Zazzau Abdulkareem ne. Su zuriyar gidan Joje sun taso ne daga Dutse Gadawur cikin kasar Kano. Sanarsa itace karatu. Yana da yaya guda goma. Biyar mata da kuma biyar maza. Sune kamar su (a) Isiyaku (b) Usmani (c) Yusuf (d) Hamza (e) Dalhatu cikin mata kuma akwai (a) Fadimatu (b) Lami (c) Lanti (d) Gude (f) Kande. Akwai kuma malamai a unguwar kamar su Mallam Bello, Mallam Hudu, Mallam Abubakar, Mallam Namadu.

Mallam Bello

Yayi karatu ne lokacin Sarkin Zazzau Ibrahim da Ja'afaru. Yayi karatu a kerkashin Mallam Yahuza da Mallam Hudu. Mallam Bello ya fito daga cikin gidan Mikailu ne.

Mallam Abubakar

Mallam Abubakar mutumin Fatika ne yazo da karatunshi ne lokacin Sarkin Zazzau Ibrahim shie yagina gadan.

Mallam Mahmuda

Shi Mallam Mahmuda shine ya zauna agidan sunan ubansa Mallam Alhaji, shi Mallam Mahmuda shi ya kaifi Mallam Dangoma. Ya kuma kasaita ne lokacin Sarkin Zazzau Ibrahim zuwa Ja'afaru.

RIMIN DANZA

GIDAN KIRA

Ibrahim Abdullahi. 120 years 11-2-1998.

Tun farko kakaninsu ba'a anan suke ba sunzone. Kafin zuwan su Zaria babu sana'an guda uku. Sune (a) Kira (b) Saran Kofatan Dawaki (c) Ba Sankira. Lokacin Sarkin Zazzau Abdulkareem sai ya aika wajen Sarkin Katsina cewa yana son wadannan mutane. Sai aka zo da kakaninsu daga Katsina. Da sukazo sai akace a zo da su nan unguwar. Wadanda su kazo daga Katsina sune (a) Abdullahi da Kerau.

Kerau shi ya haifi

(a) Abdullahi (b) Bawa (c) Ladi.

Yayan Abdullahi kuwa sune

(a) Fimata (b) Bature (c) Ibrahim (d) Yaryaya.

Shi Abdullahi, ya tashi yabar unguwar, yaje ya zauna a wani gari a Saminaka daga nan sai yadawo suka zauna a Palladan.

Sanaar su itace kira. Inda kuwa suke samun fama shine garin Kuriga da kauyen Tami.

Aliyu Abdu 55 Years

Haruna Abubakar 50 years 6-3-1998.

Riman Danza

Ta dauko suna ne saboda akwai wata Rimi da ta taso daga Danza aka wayi gari aka ganta a unguwar. Su gidan Makeran Unguwar sunzo ne daga Katsina lokacin Sarkin Zazzau Kwassau. Abinda yataso dasu kuwa daga Katsina shine kira. Wanda suka taso daga Katsina akwai (1) Mamman (2) Ibrahim (3) Tanko.

1) Mamman Yayansa (a) Abu (b) Abdu (c) Nuhu (d) Labaran.

2) Ibrahim (a) Ladan (b) Danwada (c) Hauwa (d) Salamatu.

3) Tanko (a) Yayya.

Jikokin Mamman ta wajen Abu (a) Ali (b) Haruna (c) Mailafiya (d) Ibrahim (e) Mairo (f) Shehu (g) Amina.

Jikokin Mamman ta wajen Abdu (a) Magaji (Abubakar) Sule (b) Danlami (c) Tanimu (d) Ma'niwa

Jikokin Mamman ta wajen Dalhatu (a) Laraba (b) Rakiya (c) Hajara (d) Dangude (e) Dije (f) Ladidi (g) Aishatu (h) Shaibu (i) Labaran.

Nuhu - Ummaru, Sani, Ladi, Uwaliya

Labaran - Hamidu, Rakiya, Gashi, Aminatu, Audi.

IBRAHIM

LADAN - Abdullahi, Ahmadu, Ubaliya, Habibatu, Saratu, Uwaliya, Salamatu, Rakiya.

Dan Wada - Ahmadu, Lawal, Dukkan su suna zaune unguwar ne.

APPENDIX 23

ANGUWAN IYA

Abdulazeez Balarabe 84 Years

Mai Unguwa Dauda 85 Years.

Ita dai Anguwan Iya ta faro ne a lokacin Iya Muhammadu Hankarau. Shi Kuwa Iya Muhammadu Hankurau yana daya daya mallamai wanda suka zo Zaria daga Katsina tare da Sarkin Zazzau Mallam Musa. To a lokacin da Sarkin Zazzau Mallam Musa yake nada sarautu sai Mallam Mughammadu Hankarau yace akwai wata sarauta ta wata yar sarki mai arziki a kudaru sunanta Iya to shi wannan sarauta yake so a ba shi. To a lokacin nan sarkin Zazzau Musa yace masa Haba Mallam Hammammadu yaya zaka amshi sarauta ta mace kace kana so bayan ga sarauta kala kala. Sai shi Mallam Muhammadu yace shi dai wannan sarauta yake so. Kuma ya hakura da ita. Dalilin kenan da ake kiransa Iya Hankurau; sobada cewa da yayi ya hakura da wannan sarauta. Shi Iya Mallam Muhammadu ba inda yafara zama sai nan anguwan iya. Ainihi gidan sa kuwa da gidan wani arne ne wai shi Sarkin Noma Mutumin yana da arziki sossai. To sai suka kore shi ya zauna gidan kusan duk Anguwan Iya tana cikin gida sa ne. Iya Mohammadu Hankriu yana da girma a birinin Zaria domin kuwa tun daga anguwan Iya har zuwa kwaba duk suna karkashin sa ne. Hasali ma babban dansa Lamido shine ya kafa kwaba ya koma can da zama wanda a har yanzu dangainsa suna zaune a kwaba. Iya Muhammadu Hankurau yana da yaya masu yawa daga cikin su akwai Lamido wanda ya haifi Fate Rufai da Nuhu. Akwai kuma Iya Abdul Aziz wanda ya gaji Muhammadu Hankarau. Bayan Abdulazeez ba a sake yin Iya ba sai lokacin Sarkin Zazzau Ibrahim inda ya nada Muhammadu Bello a iya. Shi ko Muhammadu Bello dan kanin Abdulazeed ne.

Wani abu kuwa shi ita sarauta Iya ta anguwan Iya ba Iyan gari bane. Ita wannan sarauta dai ta Iya ance da ita Iyan kurama ce.

Muhammadu Hankarau yana da yaya kamar su (1) Makaman Iya Ibrahim (2) Iya Abdul Azeez (3) Lamido (4) Sidi (5) Yakubu (6) Musa (7) Baban Bakko (8) Galadima Suleman (9) Iya Abdullahi.

Makaman Iya Ibrahim shine ya haifi (1) Baban Alhaji (2) Musa.

Abdul Azeez (Iya) shi kuma shine ya haifi makaman Iya Adamu (2) Madakin Iya (3) Turakin Iya.

Lamido shine ya haifi (1) Aliyu (2) Nuhu.

Sidi bai haifu ba.

Musa shi ya haifi Aliyu da Yakubu.

Suleiman shine ya haifi Mohammed Bello (2) Yaro (3) Dalhatu (4) Goma.

Bayan Iya Hankarau ya rasu wanda ya gajeshi shine Iya Abdulazeez lokacin Sarkin Zazzau Sambo sai kuma iya Abdullahi yayi sarauta ne zamanin Alu dan Sidi ne. Bayan iya Abdullahi sai Muhammadu Bello wanda a ke kira Kwassau shine yake rike da Zaria da kewaye kamar sarautar Dan Madami a yanzu, yayi lokacin Sarkin Zazzau Ibrahim ne. Bayan shi ba sake yin Iya ba sai dai Marafa shi kuwa Marafa Jika iya Abdullahi ne.

APPENDIX 24

KOFAN KUYAM BANA

Abdullahi Hayatu age 63 years

Tosfaffin gidaje a unguwan sune

(a) Gidan Gimbiya yar Sarki.

(b) Gidan Falken gonja

(c) Gidan Sarkin Malamai

(d) Gidan Mallam Habu.

GIDAN MALLAM HABU

Asalmsu muanen wajen Sokoto ne. Sunan mai gidan Mallam Mohammadu Sambo, yayi karatu a makaranta daya da Shehu Dan Fodio. Kafin ayi Jihadi ya kan zo Zaria yana koyar da karatu. Idan ya zo ya kan sauka ne a gidan Limamin kona daga baya yazo ya zauna a cikin Zaria, lokacin da ya zo ya soma zama ne a Limanchin kona. Amma da kasuwa ta matso kusa da gidan shi sai yaji tsoron kada yayan shi su kiyin karatu sabo da haka sai ya koma kofan kuyambana cikin yaya Mallam Sambo akwai (a) Mallam Rashidu (b) Mallam Muhammadu Mazawaje (c) Mallam Abubakar (d) Mallam Abdulrahaman Sayudi (e) Hammadu (f) Bukhari Akwai kuma mata kamar su khadizatu (Goggon Bakin kasuwa) da Salahatu (Goggon madaka).

Shi kuma Mallam Rashidu ya haifi (a) Hamada (b) Maliki (c) Saidu (d) Habibu (e) Mal. (f) Shua'ibu. Shi kuma Mallam Muhammadu Mazawaje shi ya haifi (a) Mohammadu Lawal (b) Muhammadu Sani (c) Jabiru (d) Mallam Bashiru (e) Baba Waihi (Sambo (g) Muhtasibu

Dukkansu kuma suna da yaya da jikoki.

GIDAN SARKIN MALAMAI

Ainihinsu Fulani daga waje sokoto, sunzo ne Zaria lokacin Sarkin Zazzau kwassau, kakan su da yazo ana cemasa Muhammadu. Shi Muhammadu yana da yaya guda uku (a) Dan Takko (b) Dandaba (c) Abdu Mai munku. Shi Dantako yana da yaya kamar su (a) Maiwada Bello. Shi kuma Dandaba yayansa sune (1) Abu, (2) Dabo, (3) Zubairu. Sannan kuma yayan Abdullahi sune (1) Dije, (2) Lawal (3) Hashinimu (4) Isiyaku yasoma zamana gidan Limamin kona. Daga baya, yazo ya zauna a cikin Zaria, kafin a yi Jihadi. Lokachin da ya zo ya soma zama ne a kusa da Imaidin kona amina da kasuwa ta matso kusa da gidanshi sai yaji tsoron kada yayan shi su kiyin karatu saboda haka sai yakoma kofan kuyambana cikin yayan Mallam Sambo akwai (a) Mallam Rashidu (b) Mallam Muhammadu Mazawyi (c) Mallam Abubakar (d) Mallam Abduralman Sayadi (e) Hammadu (f) Bukhari. Akwai kuma mata kamar su Khadizatu (Goggon Bakin kasuwa) da Salihatu (Guggon Madaki).

Shi kuma Mallam Rashidu ya haifi (a) Hamida (b)Maliki (c) Saidu (d) Habibu (e) Mal. (f) Shuaibu. Shi kuma Mallam Muhammadu Mazwaje shi ya haifi (a) Mohammadu Lawal (b) Muhammadu Sani (c) Jabiru (d) Mallam Bashiru (e) Bala Waihi (f) Sambo (g) Muhtasibu.
Dukkan su kuma suna da yaya da Jikoki

SAI GIDAN FALKEN GONJA: see main text.
Babbu sanar mutanen unguwan shine karatu noma da kuma ferra.

Sauran Unguwoyi kanar su unguwan Mallam Sule da Dan Jinjiri an samu su ne bayan Jihadi. A unguwan Mallam Sule akwai tsofifi gidaje kamar:
(a) Gidan Mallam Sule
(b) Gidan Yarbawa.

Shi Mallam Sule Babba Malami ne wanda yazo Zaria lokacin Sarki Zazzau Yaro. Sannan kuma yarbawa sun soma Zaria ne zamanin Sarkin Zazzau Abdullahi (bayan ya sake dawowa) adnda ya soma zuwa ana cemasa Balogun. Yazo shi kadai sannan yakuma ya sake komowa yazo da iyalansa. Yanzu tattaba kunnensa ne a unguwan. Sun zo ne suna sayarda fatanchi, zannuwa da goro su sayar su koma.

Shi kuma Anguwa Dan Jinjiri ya samu ne saboda zaman wani Sharifi a gidan zamanin Sarkin Zazzau Yaro.

APPENDIX 25

ANGUWAR KOFAR DOKA (YUSUF ALIYU KOFAR DOKA)

Ita wannan unguwa tasamu ne saboda kofar ganuwa, wanda take kusa da unguwan. It wannan kofar an sameta suna kofar doka, sabo da dalilai guda biyu. Nafarko shi ne kusa da kofar akwai Itacen doka a wajen.

Nabiyu kuwa shine sabo da kofa ce da take da tsaro domin ba a yarda wani yashigo bayar isha ba. Tana da mai gadi wanda aka ajiye don yayi gadin wannan kofa .Shi maigadin kofar doka yana daya daga chikin jarumai yar sarki Zazzau Bakwa wanda akece mata Zaria. Da suka zo zaria shi akabai tsaron kare garin daga fuskar Arewa yana da bayi wandanda suke taimaka masa yin wannan aiki na tsaro. Zuriyar gidan doka yanzu basu, sunkare. Amma kufan gidan shine wanda akayi Primary na jushi a wurin. Dalilin da yasa kuwa zuriyansa basa nan sabodda yawancisu babannine.

Bayan Jihadi an samu karuwar jama'a, a unguwar kamar su gidan kakanni mallam Ja'afaru driver wadanda ba a san in da su ka zoba. Da kuma zuriyar mallam Sani.

Shi Mallam Sani suna daga cikin Zuriyar ko kuma mutanen Shehu Usman Dan Fodio, sunzo lokacin da aka yi jihadi.

Daganan kuma sai gidan yari jabbuje shi kuma mai tsaron Sarkin zazzau Abubakar ne, wato dogari ne, su Asalinsu zabermawa ne wadan da sukazo zamanin Mulkin sarkin Zazzau Abubakar.

Danganin kuma sai gidan Sarkin Zazzau Abubakar, gidansa shine inda Prison na yanzu yake, asalin filin kuwa filine na Sarkin Zazzau Sidi Abdulqadir bayan da ya rasu sai Sarkin Zazzau Abubakar ya mallaki filin, zuriyar Sarki Zazzau Abubakar sunanan a kofar doka a halin yanzu.

TARIHIN GIDAN MAI UNGUWA

Bayan wannan sai gidan Ummaru, shi yayi zamani da Sarki zazzau Abubakar ne matsayin majidadin da. Shi Ummaru yazo Zaria tun lokacin Sarki Zazzau sidi ne daga Borno a yawonsa na fatauchi, yauri Amina daga Lokoja, sune suka zauna Agidan Sarki :aka haifi Hassan, ya haifi Aliyu, da Muazu. Hassan shi kuma ya haifi mai unguwa na yanzu, da muazu na biyu da Qassimu. Har yanzu Zuriyar mutanen su nan. Daga cikin zuriyar sune a yanzu aka sami mai unguwa na yanzu.

ALLAM IBRAHIM (YARO) ABUBAKAR.

57, KOFAR DOKA, GIDAN Mallam Sani.

Shi Mallam Sani Dan Mallam Rilwanu ne. shi kuma Mallam Rilwanu dan Mallam Ummaru, Shi Ummaru dan Mallam Dattiya ne, shi kuma Mallam Dattiya Dan Mallam Ahmadu ne.

Asalinsu mutanen yandoto ne, Daganan suka taso zuwa kasar hunkuyi suna kiwda noma da karatu. A Hunkuyi aka haifi Mallam Dattiya. Akwai sauran yaya mata da kanne na Mallam Dattiya guda uku wadanda sukayi aure a kauyukan Hunkuyi, sun zauna a Hunkuyi da misalin kamar shekara hudu a kayi jihadi, Shehu Usman Dan fodio.

Saboda jihadi ta wajen bada ilmi da Mallam Ahmadu yakeyi, a hunkuyi yasa Sarkin Zazzau Mallam Musa ya kira Mallam Ahmadu da yashigo cikin Birnin Zaria don ya cigaba dabada ilmi. Bayan da suka shigo kofar Doka anan ne a ka haifi Mallam Ummaru. Shi kuma Mallam Ummaru shi ne yazama Babban Mallami kwarai da gaske Yayan Mallam Ummaru sune (a) Mallam Sani (b) Maryamu (Uwan Mallam Abba), (c) Da Mallam aminu (d) Mallam Bello. Akwai mata guda uku sun mutu. Amma kafin su mutu sun bar ya'ya wanda suma Zariyar na su ta kare. Mallam, Aminu shima yazama Mallami yayi ta karantaswa. Mallam Aminu bayan lokacin kankune ya tashi daga Zaria ya koma kauyen Rahama wadda take wajen Dambo. Dalili da yasa ya tashi shine saboda rikicin shugabanci ta waje tafsiri Bayan lokaci kankane sai kuma ya sake Daw wa, Bayan Rasuwar mallam Abdurrahman.

Sahi Mallam Sani Babban Mallami ne Lokacin da yasoma wayo, ya soma karatu a gidan su ne, daga nan sai yatafi Gwandu, yayi shekara kamar tara yana neman ilimi, lokacin da ya dawo sai ya tarar da mahaifinsa ya rasu, saboda haka sai yace duk wani mai neman ilimi yazo. Sai ya zauna yayi ta karantaswa. Manyan Almajiransa sune kamar Mallam Naiya, Mallam yahuza, Mallam Abdurahman, Mallam Sani (Babban Dodo). Mallam Sani yayi zamani lokacin sarkin Zazzau kwassau, Aliyu Dansaidi, har zuwa Ibrahim da Ja'afaru. Shine kuma zamaninsa yake Tafsiri a massalachin Juma'a. Kafin ya yarda yayi tafsiri sai da yakafa dokoki ko Hujjoji guda uku.

1. Idan antashi daga tafsiri ba zaije fada ba, ya gaida Sarki.
2. Bakuma zai jira Sarki ba zai soma tafsirin sa
3. Sannan kuma ko akwai mai tambaya, saidai yabiyo shi gida yayi masa tambaya. Shi Mallam Sani ya shahara wajen karatun Tafsiri, Mandiqi, Nahawu, bada'I an ce ma, shi Mallam Ahmadu shine yazo da Nahawu da tafsiri a Zaria. Sanna kuma yayi kari wajen Ilmi fiqh.

Mallam Sani yana da yaya guda uku. Mallam Kasimu, da mallam Abubakar, da Mallam Ummaru, Sannan kuma yana da yaya mata sune Hannatu, Shema'u da Binta. Mallam Kasimu yanada ya mace mata Hauwa tana da rai. Ita ta auri Alhaji yero mai icce yana tadun wada. Mallam Abubakar yana da yaya, da Bello, da Sani da Aminu da ibrahim da kuma mace Rabiatu. Mallam Ummaru shine Karaminsu, wands ya rasu kamar shekara biyar da suka wuce. Yayan Mallam sune Alhaji Saadi, Gude, akwai Hari, akwai Jami.

Suna da katon goma wanda ya soma tundaga albarka cinema na tudun wada har zuwa tudun jukun.

ADAMU SHITU

Age 70 years, Kofan Doka Gidan Tafarki

Kakan Mallam Adamu shine Dikko, shi mutumin Kano ne, cikin Birin Kano, Hamayya ta sarautar ta taso dashi Kano, kafin ayi Jihadi wajen shekara dari da Hamsin Da ya iso Zaria ya bakunci Sarki na wannan zamani, da yazo sai zama bata yi dadi ba, sai yace zai koma yayi noma. Sai yadawo ya zauna a gidan Sarkin Kofa, a kofar Doka, Daga nan ya tashi ya yanki daji bayan jihadi tundaga Tudun wada har kakeyi zuwa Anguwar mai gwado da shi da yayansa da bayinsa suka mai da shi gonaki.

Shi Mallam Dikko ya mutu yabar yaya guda goma sha Bakwai sunan wasu daga cikin su, shine (1) Dahiru (Babban da) (2) Ibrahim (3) Ummaru, (4) Mai Dawa (5) Soda (6) Shittu (7) Shittu. Akwai mata (8) Gwaggon Magajiya (9) Juma (10) Ramatu (11) Aishatu (12) Mai muna (13) Muazu (wanda ya zama tafarkin).

Lokacin Sarkin Zazzau Alu aka auna filayen gonakin su a ka mai dashi barikin sojoji. Da wurin duk gonakin su ne. idan lokacin damina yayi sukan tafi can suyi noma, anacema wurin Danduwa, Bayan a karbi filin wan mahaifin su ana cemasa Ibrahim yaki dawowa.

Shi Mallam Ibrahim yana daya cikin wadanda suka kafa anguwar mai gwado Ita mai gwodo yar borice. Alokacin ana borine a wajen dare da rane. Da rasuwar Mallam Dikko yanzu zai yi Shekare dari.

Daga chikin yayansa Muazu shine ya rike saruta. Sarautar kuwa Itace ta Tafarki ya riki wannan sarauta ne zamanin Sarkin Zazzau kwassau.

Ma anar tafarki shine idan sarki zaiyi rangadi, shi tafarki zar daura sirdi ya tafi garin da sarki zai tafi, Idan yatafi sai yagaya ma sarkin ko hakimin gari cewa sarki yana zuwa rana kaza, a shirya ma sarki wuri da Jama'ar sa.

Yana cikin wannan aiki ne har turawa sukazo. A lokacin yara ake badawa suna aikin hanya. Shi tafarki shine yake shugaban cin su. Bayan an soma Hanya, Turawa suka zauna a Kaduna, shine yazama Jekada tsakanin sarki da Tafarki

Kafin ya rasu shi tafarki yan da yaya guda biyar mata guda biyu maza guda uku, mace ta farko anace mata gyato suna dada guda daya na cema sa, Ibrahim wawo. Yayi sojan Hitler, tayan yayi dan doka. Kaduna to yi aure a kofan Tukur-Tukur, yayanta mata guda biyu. Babban da Muhammadu, sai maria sai kuma kulu.

Dalhatu ya haifi yaya guda biyu (1) Shehu (2) Lawali Dahiru Ya mutu ya bar yayan shi guda biyu da sambo da shuaibu. Shi sambo yana da da guda daya ana ce masa Abdulqadir. Da kanwarsa ana ce mata Ayya. Sani kuma Abdulqadir yana da yaya maza

biyar da Atu ba aisha (3) Alhaji Tambaya (4) Shaibu (5) Isyaku (6) Garba da kuma Adamu. Sai mata guda uku.

Maidawa. Ya mutu yabar dansa guda daya ana kiransa Usamanu, Bature yana da yaya maza hudu da mata biyu. Babban khalilu (2) Isah, died (3) Alhaji Audu (4) sai ali matan kuwa sune (Anguwau Doya) Ummaru (Babban kaka) yana da mace daya maza uku (1) Yakubu (2) Yusufu (3) Hamza (4) Kubi.

Shittu ya rasu yana yaya guda bakwai maza shida mata biyu (1) Danlami (2) Abubakar, (3) azumi (4) Yarmaidawo (50 Adamu (6) Nuhu Shittu (shugaban yan taxi) (7)Jummai (8) Halliru Zuriyar Wannan gida basu da wata sana'a sai noma.

Shi Mallam Dikko da ya yazo Zaria yazo da kaninsa guda day anacema shi Alu Gambo. D ganan shi kuma ya koma Gyallesu.

GIDAN GOBIRAWA

Bayan wanna gidan a kwai kuma gidan Gobarawa. Shi Maigidan ya rasu yabar yayansa guda hudu mayayaki, Barau, Abdullahi, Dan mama da kuma mace yayya. Wannan a gida shine yana daya daga chikin tsoffin Gidaje

APPENDIX 26

ANGUWAN DAN MADAMI DALHATU YARO 29TH APRIL 1998

Anguwan Dan Madami ana kiranta Unguwan. Dan Madamin Dalitu Dan Madamin Muhammadu. Shi kuwa Dan Madami Muhammadu ubansa yazo Zaria ne tare da Sarkin Zazzau Abdulkareem. Mallami ne wanda suka karbo Tuta daga Usman Dan Fodio. Yana da kane nda ake ce masa mai unguwan Yunusa wanda suka zauna tare dashi a gida gida. An baiwa da Madami sarauta a zamanin Sarkin Zazzau Alu Dan Sidi ne. Dan Madami Muhammadu yana da yaya da yawa daga cikin yayansa akwai Maaji Yaro wanda akayi wa Ma'aji a lokacin Sarkin Zazzau Ibrahim. Kuma sai Zazzau Ibrahim ya raba gidan biyu ya baiwa Ma'aji Yero rabi. Dagacikin mutanen da suka zo Zazzau da su Dan Madami Muhammadu sun hada da gida Sa'i Mazadu da kuma gidan Galadima iya da kuma gidan fadan fada. A halin yanzu ma akwai Dangataka tsakanin gida Sa'i Mazadu da Galadiman Iya. Domin kuwa kanin Dan Madami Muhammadu wato mai unguwan Yunusa ya aure jikan Alhaji Musa, wato kakan sai Mazadu. Sidi Dan Madami Muhammadu tunda sukazo Zaria ba inda suka fara zoma sai unguwan. Dan Madami kuma tunda Dan Madami Muhammadu Allah yayi masa sarautar ba a sake yin sarautar Dan Madamin a gidan ba. Amma dansa Yaro yayi Maaji lokacin Sarkin Zazzau Ibrahim. A lokacin da sukazo anguwan akwai tsofafin gidaje suka samu. Daga cikin gidajen akwai gidan Sa'i Mazadu wanda an gina gidan tun kafin ayi gihadi da kuma fada fada da kuma gidan Alhazawa.

YAYAN DAN MADAMI MUHAMMADU

(1) Barau (2) Dalhatu (3) Ahmadu Dado (4) Yero (5) Idi (6) Mowa (7) Nana.

1. Barau - Mamuda Jamo
2. Dalhatu - Zubairu Maude
3. Amadu - Godiya Mohammadu Hajare
4. Ma'aji Yero - Amffana Sambo Dalhatu Sani, Nana
5. Idi - Bai da da
6. Mowa - Karimatu Yusuf

7. Nana - Bata da

Yunusa Mai Unguwan shine ya hada Mallam Shehu, M.G. Ibrahim, Muhammadu Jabba, Hajiya, Dauda da Magajiya.

GIDAN GALADIMAN IYA, MAI UNGUWAN MAIWADA

Asalin kakaninsu sun zo ne tare da Sarkin Zazzau Abdulkareem a matsayin malamai ne, kuma suna noma suna kiwo, kakan nasu kuwa shine Muhammadu Sani. Uban Muhammadu Sani kuwa shine Ibrahim Sarkin Dawaki wanda yayi Sarkin Dawaki lokacin Abdukareem.

Yayan Muhammadu Sani kuwa sune:

(1) Musa (2) Sulemanu (3) Halimatu (4) Lawal (5) Umaru (6) Mohammadu Bello (&) Yakubu (8) Ibrahim (9) Hafsatu (10) Ummai (11) Hadiyatu (12) Mano (13) Asma'u (14) Aminatu (15) Hafsatu (16) Fatimatu.

GIDAN SA'I MAZADU

Alhaji Musa kaka yake a wajen Sa'i Mazadu. Shi kuma Alhaji Musa yana daya daga cikin mutanen da Shehu Usman Dan Fodio ya turo su da suyi Jihadi.

Bayan anyi Jihadi yana daya daga cikin mamyan gari masu bada shawara. Ya soma rike Keffi, Doma da kuma Nassarawa. Sarautar Sa'i soma ne lokacin Sarkin Jaafaru a gidan.

GIDAN ALHAZAWA:

Mohammed Ani (Alhaji Doyara) Age 72.

Su dai sun zo ne daga Katsina. Asalinsu mutanen Kurkujan ne. Zamanin Sarkin Zazzau Kwassau suka iso Zaria. Suna koyarwa. Idan zaayi saukan karatu, shi Sarki ya kanzo da kansha tare da Sarkin Ladanai zuwa gidan. Aminhin mai gidan shine Alhaji Mallam Yahaya, Sa'i Alhaji Mallam Hailiru Sai Alhaji, Mallam Mallam Halliru, Sai Alhaji Mallam Iyal, Alhaji Mallam Tajo, Alhaji Mallam Tajo.

Abinda yasa akece masu Alhazawa shine dukansu sun tafi Macca ne a lokacin guda Mazansu da Matgan su.

GIDAN SHARIFAI

SARKIN SHARIFAI Salihu Isa

Sharifai Isa Balarabe ne mutumin liyar ne Saudi Arabia. Yana da Alaka da gidan sarauta acan. Ya bar Saudi alokacin da aka kama Ahalil Baiti ana yankawa. Ya bar kasan ya zo Barno, daga Barno yazo Kano. A ka karbe shi a Kano da gimamawa. Ganin girmama mashi da akayi ya ga zai sa shi ya rabu da Allah, sai yaga bai kyautu ya zauna a Kano ba, sai ya bar Kano yaje Katsina. A Katsina sai yaga Girmamawan tayi dai dai data Kano. Nan ma sai ya barsu ya zo Zazzau. Yazo Zaria a lokacin Sarkin Zazzau Abdulkareem ne. Sarkin Zazzau Abdulkareem ya karbe shi da hannun dama. Amma galibin mutane Zaria ba su karbe kamar yadda a ka karbe shi a Kano da Katsina ba. Galibin mutanen Zaria suna cemasa Nasara ne wasu kuma suna cemasa yahudu ne. Ganin wannan hassada sai ya ce a Zaria yaga wurin zama. Yayi Aurensa a Zaria ya haifi dansa Sharif Ibrahim. Sharif Ibrahim ya haifi yayan sa guda uku.

(a) Sharifi Salihu (b) Sharifi Hamza (c) Sayyada Fatimatu. Sharifi Salihu shine ya haifi Sharifi Isa wanda yake shine Sarkin Sharifai Zazzau ne yanzu.

SANAR SU

Sharifi Isa shi dai falke ne yana zuwa fatauchi ne kasashe kasashe. Ya saya ya sayar. Haka kuma yana dinki da gini. Wannan shine sanaar gidan tun daga zamanin Sharifi Ibrahim domin su basu zuwa gidan kowa sukai karan Allah wajen shi.

Shi Sharifi mutum ne wanda Allah ya bashi wani Muzoza wanda wuta bata kama su. Wannan Muiji za sun gaje ta ne daga kakansu Annabi Muhammadu. Saboda wannan mu'jizza ya sa suke cikin fadan sarki.

GIDAN BANBADAWA

Sun zo ne daga Katsina ne lokacin Sarki Zazzau Abdulkareem, wanda yazo shine Alhassan. Shi Sarki Banbadawa ne. Da yazo ya zauna ne a gidan Sarkin Zazzau Abdulkareem lokacin da akayi masa sarautar Sarkin Zazzau sai ya komo nan gidan. Daganan sai dansa C'indo. Sai kuma danshi Gambo. Bayan Sarkin Banbadawa Gambo said akayi Sarkin Banbadawa Dagazau. Daganan sai Sarkin Banbadawa Sule. Daganan sai Sarkin Banbadawa Gambo. Daganan sai Sarkin Banbadawa Aminu Zamanin Sarkin Zazzau Shehu Idris.

Banbadanci dai roko ne wanda ake ma Fulani da kuma sarakuna. Anayin Banbadanci da kalmar Fillanci ne. Bayan wannan, mutanen gidan kuma suna yin tukwane, murhu, kwantanniya, kaskon wuta da tuku da randan ruwa, da butoci da sauransu.

GIDAN FADAN FADA

Mallam Isa 80 years

Kafin ayi Jihadi wannan gidan Alkaline. Mallam Musa (Sarkin Zazzau) Kuma ya na zuwa gidan ya zauna yana yin Na mutane tsibbu da Addu'a. Manyar mutane suna zuwa don Mallam Musa yabasu magani.

Shi fadan fada shine ya rike ma Mallam Musa tuta lokacin da akayi Jihadi daga Kano zuwa Zaria. Bayan anyi Jihadi shine aka ba fadan fada wannan gidan wanda yawancin Anguwan suna cikin gidan ne.

Shi fadan fada Asalin sa Mutumin Kano ne. Shi Mutum ne Babba yana rike kuma da wani gari a Kano. Sunansa shine Musa. Bayan ya rasu lokacin sarkin zazzau Musa, sai a kaba kanin shi Isa Sarautar fadan fada. Shi kuma Isa shi yi hafi yaya gida hudu (a) Ali (b) Shehu (c) Shukura (d) Ibrahim shi kuma Mallam Ibrahim shine ya haifi Mallam Musa, Mallam Musa shine ya haifi Isa (informant).

APPENDIX 27
ANGUWAN ALKALI
USMAN BURSAR AGE 58

Anguwan ta samo aslaine daga alakalin da a ka samu a engin. Bayan anyi Jihadi kafin Jihadi ma ana ce anguwa Karsina wa.

Alkali Abubakar Manga shine alkali na farko a Zaria shi kuma mutumin birnin Katsina ne. Sarki Zazzau Abdulareem yace ma Sarki Katsina a bashi wanda zai masa Alkalanci. Da kyar ya yarda yazo Zaria don yayi Alkalanci shi wannan Sharraran Alkali ya roki Allah kada wani cikin Zuriyarsa yayi Alkali. Kada kuma yarsa ta zama mowa. Har yau kuwa ba sauran yayansa wanda yayi Alkalanci. Akwai wani magajin makarata wanda Alkahi manga ya amince masa kwarai da gaske, ana ce masa Mallam Abdurahman. Bayan rasuwarsa shine ya 'zama Alkali. Shi kuma shine ya haifi Alkali Gamo. Alkali Gambo mutum ne mai ilmi sosai. An haifeshi lokacin Sarkin Zazau Abdusalami shi Ambashi Alkalanci lokacin Sarkin Zazau kwassau. Da ya nada shi sai ya kasance yana Alkalanci a gida saboda baka ya sami lakabin Alkalin Garka Kuma ya kasance yana dayawan mata matarsa guda hudu da kwarakwai yana da kuma bayi masu yawa. Kuma ya dade yana da shekaru masu yawa.

Lokacin da kazo zaben Sarki bai goyi nada Alu dan Sidi ba. A wani labari ance gardama suka yi. Akan ccwa shi Alkali Gambo idan yayi Sarki ya daure shi. Da Alu Dan Sidi yayi sarki sai yasa aka rushe gidan.

Bayan ancire Alkali Gambo, sai kasa Alkali Nuhu shine ya rike har karshen Alu dan Sidi. Daganman sai Alkali Ummar Faruk. Bayan Rasuwar Umar Faruk sai Alkali yaro (Ibrahim) Dan waje Alkali Gambo.

Yayan Alkali Gambo.
(a) Alkali Yero (b) Mallam Haruna © Adamu (d) Yamusa (d) Abdulkareem.

GIDAN SU RILWANU LUKMAN
Hajiya Raliya Muhammadu 28th February, 1998

Farkon Wanda yazo Zaria ancemasa Walijo. Ya tasanc daga birnin Kebbi, yace ma Sarki Musulmi yana son yazo Zaria lokacin Sarkin Zazzau Sidi, Yazo a kabashi Masauki. Bayan kwana biyu Sarkin Zazzau ya tashi wuri a tagwayen kudidduli. Sarki Sidi kuma yaba Walijo

arsa da aure mai suna Hasiyatu. Ita Hasiyatu ta haifi Alkali Bakabe shi ya haifi waliyi Salihu. Wannan gidan an gina ma Mallam salihu ne wanda a ke kira gidan Alkali Likuman.

Shi Mallam Salihu ya haifi ya'ya guda uku, dikko, Lukuman, da Yakubu. Lukuman yayi muhuti kafin yayi Alkalanci. Yayan sa guda goma sha uke ne (1) Mallam Musa (2) Muhammadu (3) Yusuf 94) Ibrahim (5) Tijjani (6) Shehu (7) Matan Dodo (8) rilwanu (9) Asma'u (10) Sa'adatu (11) Aishatu (12) Hauwa (13) Maimunat (14) Khadijati (15) Hassanatu (16) Hannatu.

APPENDIX 27

GIDAN GWAGWA 10 - 4 - 98

Usman Ibrahim Gwaga Age 62 Years:-

Ainihinsu su mutanen Katsina ne cikin gidan Dallazawa. Da Sarautar ta tashi ne daga gidan su sune suka zo kudu. Da Sarki Shanu da Bello da kuma Dallaje. Shine asai suka zauna a inda a kayi Gaskiya corporation yanzu. Daga Baya shine suka iso cikin birnin Zaria lokacin Sarkin Zazzau Alu dan Sidi.

Shi Bello shine ya haifi Gwagwa, shi Bello kuma tela ne yana dunki yana sayarda kaya ne a hanyar Abuja wanda a ke ce ma wurin Gwagwalada. Ainihin gwagwa sunansu Ibrahim. Yanzu zuriyar matanen gida gwagwa sun kai goma a unguwar.

APPENDIX 28

GIDAN GALADIMA SALMANU.

Musa Muazu 65 years.

Kakaninnsu sunzo tare da Sarki Zazzau Abdulkareem ne, sunana kakanninsa wanda yazo ana ce masa Ahmadu. Asalinsu fulani ne daga futa toro. Sun bar nan su ka zo suka zauna a Katsina suna wa'azi; kuma Zariyan su sune suke limanci a Katsina kafin ayi Jihadi; Bayan an yi Jihadi Mallam Ahmadu ya zauna, Zaria shine ya haifi Abubakar, shi kuma Abubakar shine ya haifi Galadima Salmanu. Gakladima Salmanu Abokin Sarkin Zazzau.

Sambo ne wanda tare ne suka taso tun kanana. Sukayi ta tsahi wajen neman sarauta. Da Sarkin Zazzau Sambo yayi sarautar, sai ya nada Salmanu Galadima. Galadima Suleiman yana da yaya kamar (a) Abubakar Sarkin yaki wanda shike shine (kakan Sarki Fawa) (e) Yamusa (Kakar Alkali M/Jalal) (f) Musa (g) Nuhu (h) Muhammadu Sada (l) Bukhari (j) Yero. Cikin yayan sa mata sune (a) Kilishi Ita ta auri dan Sarkin Zazzau Kwassau (b) Fendo Itace Uwar Sidi wanda ta auri Madaki Saidu zamanin Sarkin Zazzau Alu Dan Sidi (c) Maimuna (d) Asabe (tayi Aure cikin yayan jikokin Abdulkareem aka haifi Muhammade 9Alkali yahaya), (e) Bilkisu (f) hare (tayi aure gudan magatakarda sambo aka sami mai riga. (f) Kuburatu Tayi aure a kaya Giwa yaron Galadima (g) Ta auri Mukadashi Galadima.

DETAILS OF

INSTALLATION CEREMONY

OF

ALHAJI SALMANU GIWA

AS

GALADIMAN ZAZZAU

BY

HIS ROYAL HIGHNESS
ALHAJI SHEHU IDRIS CFR
THE EMIR OF ZARIA

ON SATURDAY 20TH APRIL 1985

BRIEF BIOGRAPHY OF THE NEW GALADIMAN ZAZZAU

Born in 1929, at Giwa Zaria, Alhaji Salmanu was the son of Moh. Bello who migrated to Giwa from Zaria with his father Abubakar Sarkin Yakin Galadima in 1907. Alhaji Salmanu started early in 1956 as an employee of cotton damp at Giwa. He was transferred to Kaduna in 1958 and was appointed an LBA (Licenced Buying Agent) of the Northern Nigerian Marketing Board in 1959. It was from this time that he became widely known all over Zaria Emirate especially in villages where he was buying cotton and groundnuts. In 1975, Alhaji Salmanu abandoned the LBA business and decided to go International. He was later involved in high level construction business, with the Federal and many states governments in this country.

Contrary to his profession, Alhaji Salmanu was not from a business family, infact he is from the celebrated family of the famous Galadiman Zazzau Salmanu. History has it that his great grandfather Ahmadu came to Zaria in 1804 from Katsina to join his brother the late Abdulkarim the third Fulani Emir of Zaria. As at that time, Mallam Abdulkarim has been appointed the Sa'i of Zazzau. M. Ahmadu was the father of Abubakar Muzadu who inturn gave birth to Salmanu. In 1881, the late Emir of Zaria, M. Sambo son of Abdulkarim turbanned Salmanu as the Sarkin Bawa and after just three years gave him the title of Galadiman Zazzau. He held this title throughout the tenure of late Emir Sambo, Yero, Kwassau until 1905 during the tenure of late Emir of Zaria.. Aliyu

Abubakar, the eldest son of Galadima Salmanu was the father of Moh. Bello who was also the father of Alhaji Salmanu, the new Galadiman Zazzau. In short the present Salmanu has accented to the seat and title of the late Salmanu, history has thus repeated itself. He is married with 24 children, 9 males and 15 females.

THE DUTIES OF GALADIMA

The title of Galadima is one of the oldest as well as senior traditional titles not only in Zaria but also in all Hausa kingdoms. It's because of its importance that besides the Madaki it's only the Galadima that enjoys the patronage of the Emir's royal drums (Emir's Tambari) for a period of seven days.

During the war years, the Galadima as one of the warriors, rides immediately behind the Emir. After the war periods, the Galadima assumed the role of one of the senior councillors in the Emir's council. It's on record that of all those that were opportuned to hold this title from the beginning of Fulani rule to date, the most famous of all of them has been Galadima Salmanu.

The new Galadima is expected to use his title to protect and project the image of royalty institution as well as that of the people of Zaria both at home and abroad.

APPENDIX 28

GANGAREN TUKURWA

Alhaji Sambo Yahaya Age 78 Tanimu Bula

Asalinsu mutane Katsina ne. Daga Ruma cikin iyalan Dan waire. Wand ya taso gada Ruma anace masa Mallam Danbako yazo ne yana Malami yana ko yarda karatu. Shi Danbako shine ya haifi Mallam Achi. Shi mallam achi ya haifi yaya fuda goma maza da mata. A cikin birnin zaria sannar kuma yahaifi wadansu a garin gangara. Yayan da ya haifa sune.

(1) warka (20 Mohammadu (3) Harande (4) Yero (5) Balarabe (6) Suleiman (7) Haranda (8) Jumare)9) Abdullahi (10) Gindo

Mata kuwa sune (1) Fand (2) Kumbo (3) Sala (4) adama (5) Tsohuwa (6) Katambari (7) hafsatu. Sanan shi kuma Mulammadu yayanshi tara ne.

(1) Alu (2) Lami (3) maude (4) Utanaimu (5) Yahaya (6) Aishayu (7) Kadarko Hafsatu (8) Shamau (9) Alhaji Sani

Yayan Alhaji Tanimu sune.

(1) alhaji Wayaya, (2) Aminu (3) hafsatu (4) Saude (Taannabi) (5) Aliyu (6) Rakiya (7) Rakiya (8)Abubakar (9) Ummaru (10) Aliyu (11) Yusha'u (12) Danbala.

Cikin yayan da haifa a Gangare shine Nuhu. Shi kuma Sai yar inna

(2) Ayuba (3) Yahaya Shi kuma Yahaya shine ya haifi

(1) Mairo (2) Nuhu (3) Maude (4) Sambo (5) Kilishi (6) Ramatu (7) Duma (8) Ali (9) Bilkisu (10) Abubakar (11) sala (12 Agumi (13) Ibrahim (14) Audi.

Shi kuma Nuhu shine ya zama wazirin Zazzau lokacin Sarkin Zazzau Aminu.

Shine ya mutu zamanin Sarki Zazzau Shehu idris.

APPENDIX 30
ANGWAN LIMAN

JAAFARU Ahmadu 40 years, liman na farko na garin wanka
Isa Falalu 52 years

Abdullahi Ahmadu 62 years; Wanka, 7th January, 1989

Shi mallam Ahmadu Yazo garin wanka ya zauna ne bayan yakin Abuja lokachin sarkin Zazzau Sidi. A wannan yakin ne a ka kashe musulmai da yawa. Kafin Zamansa a Wanika ya zauna a wani gari ta a ke ce Masa karau karau.

Dalilin da yasa yabar Zaria shine mallam Sambo yace mashi fa, fada ta soma lalacewa idan zaka bar wannan gari karkayi nisa. Da yatashi sai yatafi Tukur Tukur in da gonarsa take, daganan sai kawunnsa Mallam Ladan Yace suje Awai da ganann su ka zo suka kafa garin Wanka.

Akwai gidan fagachi Ahmadu, shine dan Limamin Gabdo ne.

Daga chikin manya manyan gidaje a unguwan a kwai gidan mai gammo (2) Gidan mai unguwa Datti (3) gidan mallam Isa (4) Gidan Rajo sanna sai gidan mallam barau

Gidan Mallam Barau, 12th Dec. 1997. Age 90 years

Su fulani ne daga Borno. Da dirori da yar galla uwansu daya ubansu daya. Sun yi hammayya ne wajen sarauta basu samuba. Si suka taso da shanunsu da bayin su suka sauka a dan soshiya, suka shekare biyar, da ganan sai suka taso suka shigo zaria. Sun iso Zaria bayan anyi jahadi ne. Sannan kuma mutanen da suke unguwan suka gudu zuwa Abuja. Da , mallam Musa da Yamusa da su Dirori suka tafi Sokoto suka raka su mallam Musa da Yamusa. Shi mallam Musa shi kuma aka ba shi tuta.

Dirori Yahaifi sambo. Galla ya haifi fagachi Adamu da sa'I sambo. Lokachin sarki Abdullahi akayi ma sarautan sa'i. Abdullahi Dan Muhammadu sani. Kanuwar sambo ana cemata azumi ta fito daga wannan gidan sannan ta auri sarki Abdullahi. Sai sarkin Zazzau Abdullahi yace anada sambo sa'I don yarika sha nono. Sannan kuma yabashi Hakimcin Keffi da lafiya

Sambo shi ya haifi Adamu. Shi kuma Adamu yahaifi Mallam ummaru, (2) Ladan, (3) Balarabe (4) Bawa ta Hunatu.

Yayan fagachi adamu (ya manta lokachin dayayi fagachi), sun gidado (2) Mahmuda (3) mai gamo (4) Hafilu (5) Isa.

Jikokin Fagachi sune

Sallama (2) Na Dembo (3) sai Isiyaku (4) Sai Abdulsalami (5) sai Abu shi shine yahaifi Ahmadu. Sa'i Abu Yazama Sa'i Ne lokachin sarkin Zazzau kwassau Sa'i isiyaku kuwa da Sa'i Abdussalami Sunyi sarautar Sa'i ne zamanin sarki zazau yero zuwa kwassau

GIDAN MALLAM ISA

Wanda ya fara kafa wannan gidan shine malam Isa Yazo Zamanin sarkin zazzau kwassau ne. Kuma shi mutumin Tsafe ne. Sunzo Zaria ne tare da mallam bazanfare Zurioin da Allah ya bashi, sune Mata ta Farko Aishatu (1) laria(3) mairiga (4) dahiru (ladan) wanda yake shi jikan gidan sarkin Ladanai ne (5) maimuna.

Mata ta tahafi (10 Time (s) Shehu

Mata ta haifi uku (1) Mairiga

Mata ta hudu ta haifi (1) ummah (2) mallam Ali

Abu ladan shi yaba mallam isa Aure aka sami Aishatu. Shi mallam isa yaji labarin Abu ladan a can tsafe shine yace bari su zu su zauna a wurin Aishatu ta hafi (1) Kande (2) Barau (3) alhaji Kanlawa.

Larai ta haifi (1) Ibrahim (2) Abubakar (3) Saidu (4) Kande (5) Mairo (6) aishatu.

Mairiga ta haifi (1) Abdullahi.

Dahiru ya haifi (1) Halima

Shehu bai haihuba

Amma bata haihuba

Mallan ya haifi (1) Hassan (2) Rahinatu

Mairiga ya haifi (1) Dan lami.

Mallam Isa yazo Zaria da Karatunsa ne, a lokachin Abu Ladan wanda shike shine Ladanin Gari Shi mallam Isa yayi Zamani da kwassau har zuwa sarkin zazzau ja'afaru. Ya sami kamar shekara shidda da jafaru.

Bayan wannan gidan a kwai kuma Baban gida wanda ake ce masa Gidan Alkali Datti su mutane wadanda sukazo da ga kauyen Hunkuyi, Bayan zuwan Turawa.

APPENDIX 30 A

ANGUWAR ZAKARA

Alhaji Abdullahi Na Haruna 80 years

Ita unguwar zakara da can ita unguwa ce ta malami , masu ilimin na shanin alkurani. Akwai wani malami ana cemasa mallam Ali, to shine lokacin nan idan Almajiran sa sun zo lokacin sallah, rika daga muryar kama adan. Ranar da bashi.

Wanda yake nesa bazai jiba. To sai kaji ance yau ba zakara, ba aji kiran salla ba. Kafin kiran Anguwan da suna anguwar zakara anace ma unguwar runguwar baki.

a. Tsoffafin gidaje sune gidan mallam sambo
b. Mallam Abdu Na Gimbiya da gidan Turaki.

GIDAN TURAKI

Su Fulani toron cewa sun zo kafin ayi Jihadi suka zauna da bu kokin su.

Tare da Bayin Mallam kayi na unguwar Bishar. Cin Zurioin da suke unguwar sun samu ne daga zurioin mallam kayi. Babban sanaar mutanen engin. Shine dukanci. Daya daga cikin zurioin shine gidan Mallam Sambo. Su wadanda zuria toronkewa ne kuma iso zaria ne tun kafin ayi Jihadi.

ANGUWAR BISHAR IBRAHIM MAI DUNIYA - AGE 65 YEARS

Akwai wata Al Janna da ake ce mata Bishar. Ita wannan Aljannar tana nan har yanzo ba san inda ta ke ba. Ita Aljannar takon fito akan mace mai kyawo ce sosai. Idan mutane suka nema ta, suka matsa mata to idan tace Bishar shikenan sai ta bace.

Manyan gidaje A unguwar sune:-

a. Gidan Sarkin Zazzau Abdulssalami
b. Gidan mallam na Gimbiya.
c. Gidan wanya Adamu
d. Gidan wanya Ibrahim
e. Gidan magaji Jesambo

Sarki zazzau Abdulsalami.
Shi Abdulsalimi dan muhammadu kayi ne. Shi Muhammadu kayi ne. Shi ne ya Abdussalami da kaninsa mallam Jamo.

Yayan Abdussalami

1. Muhamman Sani
2. Usman
3. Abubakar
4. Sai Zubairu
5. Mahmadu Mizawaje

Yayansa mata sune

a. Habibatu b. Khadizatu c. Rukkayyatu d. Rahinatu

Jikokin Abdussalami ta wajen Sa'i Zubairu.
Sune Yero Zabairu
Abdusamadu Zubairu
Alhaji Ummaru Magatarka dan Iya
Rahinatu yar Lalle

1. Muhammadu Dan Abdussalami shi ya mutu bai da yaya
2. Muhammadu Sani dan Abdussalami shi yahaifi
3. Makaman Jisambo - Ibrahim
4. Alhaji Ummaru Magatarkada Iya dan Abdussalami shine ya haifi

    a. Lawal Babban Dansa shine (Secretary fr Minister of iron & Steel).
    b. Abdu Ummaru
    c. Samaila Ummaru
    d. Garba Ummaru
    e. Mudi Ummaru
    f. Bello Ummaru
    g. Mudashiru Ummaru
    h. Habibatu
    I. Balaraba

j. Hajiya Lanti
k. Ladi Madaka
l. Amfana

Makama Jiranbo yayansa sune (a) Yahaya Makama (b) Aminu Makama. Mata kuwa sune, Tunba, Uwa, Dodudu wa da Gude
Dantsoho shine ya haifi Atine da Bayi
Jikokin Abdusalami ta wajen mata sune

1. Khadizatu ta haifi Agwai Gwaggon Jaware (b) Mallam Maiwada Agwai (c) Mallam Jumare Agwai (d) Mallam Goma Agwai (e) Mallam Gambo Agwai (f) Mallam Gambo Agwai. Yanzu A Anguwu ne ake cemasa gidan fulani (g) Salihu Agwai.

2. Rukayya ta haifi makama Jaafaru (zamanin Sarki Zazzau Ibrahim ya rike wannan sarauta). Rahmatu ba ta da da ko jika. Yayynta su suka gajeta.

Daganan kuma sai Abdulkareem *yayi masa sarautar sai saman kuma yayi masa sarautar magajin* gari. Saman kuma dansa Anace masa Abdulqadir akayi masa sarautar Sarkin ya ki Daboobinsa akabashi wadansu wuri a kasar soba anace masa magada, ya ajiya dabbobinsa da bayinsa.

Abdussalami yana da kane, shine Mallam Jamo. Shi Mallam Jamo ya haifi da guda shine Mallam Dabo. Shi kuma Dabo ya haifi (a) Alhaji Dikkon Rimi (b) Alhaji halline (c) Alhaji Alu Baba (d) Alhaji Goda.

GIDAN MALLAM ABDUSSAMADU

Shi Bababan malami ne na Addini. Shi bafillatini ne, batoronke suna zaune a Zariya tun kafin Ayi Jihadi. Saboda karatunsa ne yasa Abdussalami yabada yarsa ga Mallam Sambo aure. Yana da kuma wadansu yaya mata kamar su kumbo da khidizat.

GIDAN MALLAM SAMBO

Suma Fulani ne sullubawa dagacikin manya an Malamai na unguwan. Shi Mallam Sambo shi ya haifi Mallam Turaki. Shi kuma Mallam Turaki ya haifi Mallam Yero shi Mallam Yero shi ya haifi Khadizatu.

Jamar sarkin Zazzau Abdussalami Baban yaronsa da suke zuwa wurin dash; yaki shine sallau Tajiri sai kuma. Muhammadu Gani mai jima. Dundashiru da tunga makeri da sauransu.

Akwai dagakicin yara Abdussalami wadan da suke yin Dukanci kamar dinki jaka, gafaka allo, sauransu. Aimihin maisidan ana cemasa Abubakar Alabura.

GIDA WANYA IBRAHIM

Sun shigo bayan jihadine umbutawa, lokacin sarki Zazzau Sambo. Wanya Ibrahim yayi sarauta ne lokacin sarkin Zazzau Ibrahim. Wanya Adamu shine yagaji wanya Ibrahim.

MAGAJI JISAMBO

Zamanin Ibrahim a ka fiddashi daga sarauta lokacin ja'afaru da yake abokisa ne, ya zama a jisambo abokin Sarki.

LIMANCHIN KONA:

Sunayen wasu daga cikin Limanan Kona:

1. Muhammadu Yasa - shine ya taso daga Madina.
2. Muhammadu Buhari - shine daga masar suka taso zuwa Madina.
3. Ahmadu
4. Haruna Al Rasheed sune suke kafa garin Tofa shekara dari kafin zuwan Almaghili shine (sadarul Dini, Qutubul biladi wal Amsari (kirjin Addini Kusar Burine)).
5. Hameed shine wanda Shehu Usman yazo yayi karatu wajensa.
6. Muhammadu Sani (Zamanin Makau da Mallam Musa.
7. Iyal
8. Mai Jan Riga (Abdullahi).
9. Mahmuda Sani Babban Almajirin M. Ibrahim shi banufe ne.
10. Suleman Dan Ibrahim (Mijinyawa). Kome arzikin mutum janfa da wando amma naka Babban Raiga ne.
11. Ahmed Tijjani Balarabe
12. Mallam Aliyu Ibrahim (Informant).

LIMANCHIN ALFADARAI: Gidan Alfadarai Mallam Aliyu Shekara 90

Asalin maigidan yazo daga gabas ne ana ce masa Salihu ne da Alfadarinsa ya zo. Sarkin wannan lokacin ya basu wuri da gonaki suka zauna. Yayi karatu a gidan limamin kona, sannan kuma daga baya yasamu Almajiransa. Lokacin da Shehu Usman Dan Fodio yazo kafin ayi Jihadi ya kwana a gidan Mallam Salihu kwana arbain daganan sai yatafi gidan kona. Kadan daga cikin yayyan Mallam Salihu, sune Ibrahim da Ango. Yanzu zuriyar sa suna da gida sama da ashirin a Unguwan.

LAWAL SULE ABDULLAHI, Age 36 Years

GIDAN MALLAM GAJERE:

Aslinsu mutanen Bauchi ne wajen wani gari da ake ce masa Leren Bauchi. Wanda yazo ana cemasa Jihad ba da dadewa ba. Shi kuma Aliyu ne yazo batyan anyi

Abba shine ya haifi Abdurahman, Abdurahman shine kuma ya yi haifi Suleman. Shi Suleman ya haifi Ustaz. Sanaar gidan shine noma da Almajiranci.

Ibrahim Sarki 80

Muhammadu Ladan Haruna 92 19-04-1999.

GIDAN M. HASSAN

Asalinsu daga Iraq ne sukazo Katsina saboda kasuwanci da malanta. Wanda yazo shine Mallam Bature zamanin limamin kona Mai Jan Riga (zamanin Sarkin Zazzau Dalhatu) shine ya haifi (a) Mallam Hassan (b) A'ishatu (c) Liman Kwaire (d) Musa (e) Usman da kuma Haruna (Father of the Informant).

USMAN ALIYU 50 Years

Karofin Taba Limanchi

Ana kiran wurin karofin taba, saboda akwai tushen itace Taba anan wurin. Sannan kuma akwai Rijioyin Rini sama da 100 wadanda baa san lokacin da akayi su ba.

LIMANCHIN IYA

Alhaji Gambo Sawaba 79 Years - sun 199.

Limanchi ta ka su kashi uku (1) Limachi kona (2) Limanchin Alfadarai (3) Limanchi Iya.

Limanchin Iya

Limanchin ita ta dauko Iya. Anguwan Iya ta sami suna ne saboda akwai wata yar sarki da aka taba bada aurenta ga wani malami wanda yake zaune a limanchi kona. Saboda haka sai suka bashi daga limanchin kona zuwa nan wurin da aka sa masa suna Limanchin Iya.

ANGUWAN MASA MALLAM IDI - Age 70 Years.

Da wannan unguwan yana cikin limanchin kona ne, doga baya ya zama unguwar masa. Tsofafin Gidaje su ne gidan (a) Mahauta (b) Makranta (c) Gidan Mallam Yahuza da Gidan Masa da Gidan Fulani.

GIDAN MAHAUTA

Asalin mutanen kasar Kano ne, a wani gari wai shi garun mallam. Sunzo Zaria ne lokacin Sarkin Zazzau Yamusa. Kakansa yana da shekaera 120. Ya rasu likacin sarki Zazzau Jaafaru.

Sunansa Abdullahi ne. Da yazo ya zauna ne a unguwar Rubu sai ya sami wannan gidan wanda kowa ya saya zai mutu. Yana sgyara wa sai yaga maciji, da ya bude ya gansa sai ya rika yanka Tozo kullum yana bashi. Saboda shi Mahauchi ne ya na da yaya guda uku.

(a) Muhammadu (b) Lami (c) Yar Dada.

(b) Muhammadu Shuni ya haifi (a) Goshi (b) Salch (c) Yanbiya (d) Gambo (e) Idi (f) Musa (g) Kande. Idi na shine raformnt.

GIDAN MUSA

Asalin su daga Kano ne yazo zamanin Sarki Dalhatu ne mutanen Karaye ne. Anzo dashi makaranta ne a kaba Mallam Bawa na limanchi. Sunan sa shine Mallam Abdu. Lokachin da ya isa aure akayi masa aure shine ga haifi Idrisu Yusuf, da Danjuma.

GIDAN MALLAM YAHUZA 60 YEARS

Asalinsu mutanen Yantumaki ne wagen Katsina, wadansu daga cikin yanuwansu da suka taso daga Katsina sun nufi Kano ne, wadansu suka nufo Zaria. Kakansu shine Mallam Balarabe ya na da ga cikin wadan da suka nufo Zazzau. Da su ka shigo kasar Zazzau sai suka zauna a kauyen Rahama daganan sai Kwanan Farakwai, sai Turunku. Shi Mallam Balarabe ya zone lokachin Sarkin Zazzau Muhamadu Sani. Ya kuma haifi Abdullahi, Abdullahi shi kuma ya haifi Muhammadu, shi kuma Muhammadu ya haifi Sa'adu. Shi Saadu shine ya haifi Mallam Yahuza. Zuriyar Mallam su goma sha tara ne maza tara mata goma.

Maza sune:

(1) Yusuf (2) Ummaru (3) Sani (4) Sirajo (5) Salisu (6) Mukhtar (7) Gali (8) Mustapha (9) Rashidu. Mata kuma akwai Safiya, Saudatu, Khindatu, Karimatu,

Salamatu, Khaulatu. Shi Mallam Yahuza ya shahara akan figh da Tauhidi. Ya kuma wallafa littafi sun kai Ashirin.