

**ASSESSMENT OF THE ADVENT AND DEVELOPMENT OF ISLAM AMONG
JUKUN PEOPLE IN SOUTHERN TARABA, NIGERIA**

BY

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DECLARATION

I declare that the work of the dissertation entitled Assessment of the Advent and Development of Islam among Jukun People in Southern Taraba, Taraba State, Nigeria has been performed by me in the Department of Arts and Social Science Education, under the Supervision of Dr. Abubakar Muhammad Sani (B/Kudu) and Dr. Haruna Muhammad. The information derived from the literatures has been duly acknowledged in the text and the list of references provided. No part of this Dissertation was previously presented for another Degree or Diploma at any University.

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Date

CERTIFICATION

This Dissertation entitled “ASSESSMENT OF THE ADVENT AND DEVELOPMENT OF ISLAM AMONG JUKUN PEOPLE IN SOUTHERN TARABA, TARABA STATE, NIGERIA”

Written by Ibrahim Isa Bello, meets the regulation governing the award of the degree of Masters in Education Islamic Studies (M.Ed Islamic Studies) of Ahmadu Bello University, Zaria and is approved for contribution to knowledge and all literary presentation.

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DEDICATION

I dedicate this work to my parents; Alhaji Isa Bello and Malama Maryam Muhammad Nyajon who repentantly brought me up to this state. The work is also dedicated to all that demised in the course of upliftment of the word of Allah. And to the believing Men and Women.

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ABSTRACT

The research titled **Assessment of the Advent and Development of Islam among Jukun People in Southern Taraba, Taraba State Nigeria**. It is aimed at examining the historical account on the advent of Islam among Jukun people and to assess the impact of Islam on their lives among others. In order to attain the aforementioned goals, the researcher adopted Survey research methodology using questionnaire and interview. For the questionnaires; the Researcher distributed three hundred and eighty four 384 while three hundred and seventy two 372 out of it were successfully retrieved. More than 30 Literatures, published, unpublished thesis and dissertations etc, were reviewed for the purpose of the study. The researcher discovered that most of the Jukun people and their related ethnic group in Southern Taraba State hold a view that Islam came to stay among the Jukun people by the efforts of Islamic Scholars who were from Kano and as well Katsina and certainly, Islam has impacted their lives politically, socially, economically and spiritually. Lastly, the researcher recommends that; there is urgent need for the Scholars within the area and those outside to educate the Muslims on the true Islamic teachings as exhibited during the life time of the Prophet (SAW) and to advice Muslim organizations to re-establish more centres in order to affirm their errand effectively.

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OPERATIONAL DEFINITION OF THE TERMS:

ADVENT: It is a Process through which Islam came into Jukunland.

DEVELOPMENT: Is a level of Islamic progress experienced after the coming of Islam into the Jukunland.

JUKUN: is a tribe name given to the Jukunoid family which comprises; Wapan, Ichen, Kpazon, Yikuben, Wannu, Kona, Wurbo among others found mostly in the middle Benue region.

NYADODO: Is a masquerade traditionally found in Jukunland during festivity.

GAANI: Is a Jukun traditional dance mostly displayed at the time of maulud celebration.

GARAZA: It is the organized dance traditionally played during the two Eids celebration.

List of Abbreviation:

- 1- **S.W.T** Subhanahu wa Ta'ala
- 2- **S.A.W** Salallahu Alaihi wa` Sallam
- 3- **R.A** Radhiyallahu anhu
- 4- **C.E** Christian Era
- 5- **J.N.I** Jama'atu nasril Islam
- 6- **JIBWIS** Jama'atu Izalatil Bid'ah wa Iqamatis Sunnah
- 7- **NCE** Nigerian Certificate in Education
- 8- **IET** Islamic Education Trust
- 9- **MPD** Muslim Professional in Da'awah
- 10- **DIN** Da'awah Institute in Nigeria

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND TO THE STUDY

In the Name of Allah, the Most Beneficent, the Most Merciful. All praises and thanks are due to Allah (SWT) the Omnipotent, the Omniscient and the Omnipresent. Complete blessings and salutation to the noble Prophet Muhammad (May Allah bless him and grant him peace) members of his family and those who have followed him till the Day of resurrection. This study is designed to analyse the history of the advent and development of Islam into Jukunland what is now referred to as Wukari Federation or Southern Zone of Taraba State within the middle Benue Region in Nigeria. Certainly, Islam being the universal Religion has influence over nations around the globe. Its Advent and Development sail together looking at the nature of its propagation and how it penetrated into different states. Thus, Islamic mission begins in Makkah when Allah (S.W.T) favoured His Messenger (May Allah bless him and grant him peace) with guidance and a mission to set up an ideal religion and ideal society in the world. Muhammad (May Allah bless him and grant him peace) became a Prophet and at that time aged forty (611 C.E.). However, most historical accounts portrayed how the itinerant scholars used the opportunity in trade to propagate and preach the messages of Allah (S.W.T) and His Messenger (May Allah bless him and grant him peace) in towns and villages. Perhaps, the first serious attempt to expand Islam in Africa is credited to Uqba bin Nafi' who is revered to this day as the founder of Muslim Africa (Rahim, 2001).

Besides, Scholars have written alot on how Islam came to Nigeria and how it spread into Kanem-Borno, Hausaland, Yorubaland, Nupeland and non-Muslim Dominated Areas of Northern Nigeria among others, how it spread into Jukunland will not be an exception. Therefore, scholars with divergence views have written on

the advent of Islam into Jukunland itself. However, some scholars credited the advent of Islam into Jukunland to Malam Sambo and Dikko whom were Hausas from Kano as well as Katsina, Some also credited it to a group of kanuris whom were certainly the merchants, others credited it to craftsmen among others.

Subsequently, the Jukun people settled and scartered in many places of the defunct northern Nigeria region particularly, places like; Yakasai in Kano, Tudun Jukun and Kubanni in Zaria town, they settled in Keffi, Keana and Doma in Nasarawa State respectively. It also extended to Adi and Abinse in present day Benue state. Nevertheless, they settled in Kukawa of the present Borno State, Pindiga in Gombe State, Wase in Plateau State, Kona in Jalingo, Damfar and Kwararafa presently in Ibi and Wukari Local Government Areas respectively. Although, there are different information about the classification of Jukuns, their culture, political influence, war history and migrations, historically, most communities in the past migrated for the fear of war likewise the Jukuns. Perhaps, they came in contact with Muslims as far back as their settlement in Kwararafa. After the demise of Kwararafa, they relocated to Puje a place known to be for their traditional religious activities and they later migrated to Wukari (Cikan) in 17th century. Their long stay with Hausas particularly, those who were together from Kwararafa where they first settled and Malam Sambo and Dikko made the Hausas occupy important positions at the Aku Uka's palace like; Malam Bubba, whose duty was to pray for the King's victory in all his undertakings and for protection and peace of the Kingdom, Sarkin Hausawa, Mallam Agudu, Sangari, Sarkin Pawa, Sarkin Kasuwa, Sarkin Makera, Abaka, Sankira and Sarkin Maharba respectively. The good relationship exhibited at the past created an avenue for Jukuns to develop more interest in any trasaction with Hausas (Muslims) than their close relative a traditionalist. Such trust brought about inter- Marriages among one another,

significant number of converts into Islam not only among the poor families but rather the ruling class involved, perhaps, important personalities converted to Islam within the ruling families in Wukari, Donga, Takum and other towns. Moreso, having related for long, it probably generated them a mix-culture, the people around share so many things in common such as the Eids Festival and Ceremonies. Nevertheless, the Abakwariga (Hausas) played a vital role in cultural games like; Garaza, Gaanni, Bori and Baawan Dodo mostly found in Wukari and same exhibited in Dampar and Kashin Bila in Ibi and Takum Local Government Areas respectively and other places of the Jukun settlement.

Considering the above factors, the research is designed to focus on the above mentioned topic.

1.2 Statement of the Problem

Islam date of arrival into the various communities of Jukun in southern Taraba State was around 18th to fifth decade of the 19th century, while the introduction of Christianity to the Jukun people of southern Taraba State was closely related to the coming of the Sudan United Mission (S.U.M) in the first decade of the 20th century. However, at present, it must be admitted that; despite the long-aged gap in respect of the advent and spread of the two religions (Islam and Christianity) among the Jukun people in the southern part of Taraba state, the growth of Islam in the area was seemed to be retarded. This in turn paved the way to the insinuation that the southern part of Taraba State belongs to the Christians, especially areas mostly dominated by the Jukun people. The above identified problems challenged the researcher to embark on this study “Assessment of the Advent and Development of Islam among Jukun People in Southern Taraba State, Nigeria”.

1.3 Objectives of the Study

The general objective of this study is to assess the Advent and Development of Islam among Jukun People in southern Taraba State.

Specifically, the study sought to:

1. Examine the historical account on the advent of Islam among Jukun people in southern Taraba State;
2. Ascertain the level of progress attained by Islam among Jukun people in southern Taraba State;
3. Assess the impact of Islam on the Jukun people in southern Taraba State;
4. Examine the influence of the Jukun's culture on the development of Islam in southern Taraba State;
5. Proffer solutions on how to address problems affecting the development of Islam among the Jukun People in southern Taraba State.

1.4 Research Questions

In order to focus on the general question in a more specific manner, the following research questions were formulated for answering.

1. How was Islam introduced among Jukun people in southern Taraba State?
2. What is the level of development in the propagation and consolidation of Islamic faith among the Jukun people in southern Taraba State?
3. What are the impacts of Islam on the lives of the Jukun people in southern Taraba State?
4. To what extent did Jukun's culture influence the practice of Islam in southern Taraba State?

5. What are the solutions to the problems affecting the development of Islam among the Jukun people in southern Taraba State?

1.5 Significance of the Study

The study is expected to be highly significant due to its theme because it is dealing with advent and development of Islam among the Jukun people, and also;

- To assist Muslim Scholars with the knowledge of the Jukun people, their culture and history which will surely enhance the choice of the right approach in calling them to Islam;
- To ameliorate the level of ignorance that engulf the area and provides good methodology to teach the native Muslims Jukun to practicalize the moderate teachings of Islam in their lives;
- To be useful to the Students in the institutions of higher learning by providing relevant information related to the Jukun people, their relationship with other ethnic group around them and the nature of Islamic development in the area under study and for referencing in the libraries;
- Important to the native Jukuns (Muslims, Christians and Pagans) for the fact that it will perhaps serve as a tool for them to understand their differences and maintain how to live in harmony with one another as Islam preached;
- Important to the Government at all levels to be acquainted with the Jukun's culture and to approach them rightly where necessary.

1.6 Scope/Delimitation of the Study

The study covers four (4) out of the five (5) Local Government Areas of the zone in Taraba State. In line with this, the result of the study carried out from the

selected Local Government Areas namely: Donga, Ibi, Takum and Wukari which will be analysed across the zone as well as explore its positive impact on the entire life of Jukuns and other people of Wukari Division of Taraba State.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This work assessed the advent and development of Islam among Jukun people in Wukari area called Wukari Federation in southern part of Taraba State.

The chapter presents reviewed materials that are related to this research work. It's aimed to buttress the following subtopics: Brief history of Wukari Federation as well as Wukari town, the concept of Islam, the spread of Islam into various area down to the Jukunland, the Jukun ethnic group, their origin and migration, the etymology of Abakwariga into Jukunland, formation of Qur'anic/modern Islamic schools and organizations in the area under study, the impact of Islam on Jukun People, the overview of similar studies and the implication of literature review on the present study among others.

2.1 Brief History of Wukari Division

Zakari, (2008) stated that Wukari Division located in Taraba State was created in 1991 by the military government of General Ibrahim Badamasi Babangida from the defunct Gongola State in north-east geopolitical zone of Nigeria, It is a formation of five (5) Local Government Areas namely: Donga, Ibi, Takum, Ussa and Wukari which Jukuns dominated. The name was derived in pre 1976 divisions of Muri as today northern zone, Mambilla as central zone and Wukari as the center of southern zone of Taraba State respectively. The area is said to have multi-ethnic group along with Jukuns; the Kuteb People in Takum and Ussa Local Government Areas, Chamba and Ichen in Donga and part of Takum as earlier mentioned, Jukun (Wanu and Wurbo) in Ibi and Jukun (Wapan) in Wukari. However, along with these

ethnic groups is a reasonable number of Hausas, Fulani, Tiv, Igbos among others. Although, the most important habitat of the Jukun was the old Kwararafa city. That old city can today be found between Sabon-Gida and Bantaje. However, Meek (1931) and Fremantle (1922) viewed that the first Jukun center in the middle Benue region was Puje, founded by Aku Katakpa in 1660 C.E.

Landmark

Covering a total of 20,097.27qkm land area, Southern Taraba (Wukari Federation) is bordered to the east by Gassol Local Government of central Taraba State, to the north by Plateau and Nasarawa States, to the west by Benue State and Republic of Cameroon to the south. The zone lies largely within the middle of Nigeria and consists of undulating landscape dotted with a few mountainous features. The zone has a vegetation of low forest while the northern part enjoys undulating grassland (Taraba State Diary, 2010).

Weather/Climate

When we talk of climate and vegetation in the middle Benue region where the southern part of Taraba State is located, we are referring to the whole physical environment in the region. Therefore, the physical features are made up of natural elements. These elements include climate, relief, vegetation, water bodies and mineral resources in the area. It is all these that constitute the economic potentialities of the area. In order to understand and collect information about the weather and climate of the zone, the following elements are normally observed and measured with weather instruments. These element include: temperature. Rainfall, sunshine, air pressure, wind, cloud and humidity. When information has been collected about these elements and recorded for over a period of time, then one can forecast the

weather or the climate of this area at any given changes from time to time and it is these that influence the activities of the peoples of the southern part of Taraba State. This area of study is located within the guinea savannah region of Nigeria with its characteristics of wood and vegetation. The temperature of the area is the amount of heat or cold which we feel at a particular time and place and it varies, the rainfall is a form of precipitation. This area experiences the three types of rainfall that is relief, conventional and formal rainfall. And that is the more reason why the area is fertile and conducive for both the agriculture and cattle rearers. The air pressure in this area is the weight of air exerted on the earth's surface. Air is made up of a number of mixed gasses such as oxygen and nitrogen. Wind is air in motion whereas the cloud in this area is tiny water droplets mixed with smoke, dust and other impurities in the atmosphere. These contribute greatly in recording high rainfall in the area. The relief in this area is also another component feature. The relief involves the lowlands and highlands found in the region. In Wukari area, the major ones are Matar Fada plateau and another one at Ibi. Both of them contain some minerals. Widely distributed over the area, are some forests and ponds or marshes locally called "kurmi" and "tabki" or "fadama", respectively meant for either hunting or fishing. The vegetation of the area, i.e. plant and other water bodies, contribute immensely to the economic activities of the people inhabiting the region. This is in view that the vegetation determines the type of occupation each and every ethnic group engages in. As we shall see, the Jukun ethnic group and the Tiv engaged in farming and fishing and also hunting whereas the Fulani engaged themselves in livestock farming.

Population Size

From the final result of the 2006 population census, Southern Taraba State was populated by 7, 64,933 people (2010 projected). The gender population disparity of 0.2 percent is fairly low with an estimated land area of about 21,123.3 sq. km., The zone has a population density of 8.2 persons/sq. km. The zone's population is highly juvenile in structure. The less productive population in the 019 age group account for about 18.2 percent of the population, while 72.8 percent are aged between 29 years. The implication is that the State will have to invest heavily on providing for health and educational development of its youthful population. About 5.3 percent of the populations are above the official retirement age of sixty years. In order words, the most productive age group (i.e. thirty to fifty-nine years) constitutes only 21.9 percent (NPC, 2006).

2.2 The Concept of Islam

Islam simply refers to the complete submission to the will of Allah (S.W.T). It is a legislation which connotes the conscious and peaceful obedience and submission to the will of the only Creator (Allah). Safiyan, (2010) stated that, the word Islam is not just a mere abstract terminology as might have been misconceived by most people, but an Arabic word which literally means total submission. It is a comprehensive system that comprises all aspects of worshipping. Unlike "Christianity" which was named after Jesus Christ, "Buddahism" after Gautama Buddha, "Marxism" after Kal Marx and "Confucianism" after Confucius. Islam was not named after a person. However, Islam was formed and mentioned by Allah (S.W.T.) in the glorious Qur'an:

(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا)

This day, I have perfected your religion for you,
complete my favour upon you, and have chosen Islam
as your religion (Q5:3)

Safiyan, (2008) added that, Islam has some basic concepts that taught mankind that life is a life of worship, and that we are placed on this earth in order to worship Allah (S.W.T.) and obey His command. Muslims are made to believe that we are subjected to series of trials in which we have the option of enduring and conforming to certain laws or decline. However, the reward of our endurance or deviance is in the next life, where we will be made to account for what ever we have done in this present life. It is also believed that Allah (S.W.T.) has designed these laws to make this life a better and more tolerable one for us. If we choose to conform to these ordained laws, we will apparently see the result in this life and the life beyond. Islam does not believe in the segregation of people based on their colors, race, lineage or tribe. It rather teaches that human beings are equal in the sight of Allah (S.W.T.) and the only things that can distinguish human beings in Allah's sight is their level of piety and worship. Allah (S.W.T.) says:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)

O mankind! Verily! We created you from male
and female, and have made you nations and
tribes that you may know one another; verily the
noblest among you in the sight of Allah is the
most God fearing. Verily! Allah is the Knower,
the Aware (Q49:13)

Consequently, the above mentioned statements portrayed that, the early life is believed to be a life of faith and work, and the next life is one of reward and rest.

2.2.1 The Early Time of Islam

Ibn Hisham (ND) observed that, on the 12th of Rabi‘l-Awwal equivalent to 12th of April, 570 C.E, Muhammad (May Allah bless him and grant him peace) was born in the city of Makkah. The date of his birth could not be controversial because it coincided with the time attempt was made by the king of Yemen to destroy the House of Allah (Ka‘aba). The warriors who came brought with them Elephants, huge and uncommon animals among the Northern Arabs. This made the year of occurrence to be known as the year of Elephant. He was born in that year and named Muhammad (May Allah bless him and grant him peace) by his grandfather Abd-al-Mutallib. Muhammad (May Allah bless him and grant him peace) grew and became matured. At the age of 40 years, he was called to prophet hood. He was given the message of Islam and was mandated to deliver the message to the whole world. Allah the exalted says:

(وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ)

And we have not sent you (O Muhammad SAW) except
as a giver of glad tidings and a warner to all mankind,
but most men know not (Q. 34: 28).

Salih, (1976) viewed that; the message given to the Messenger of Allah is a way of life, a faith and submission to the will of Allah. Prophet Muhammad (May Allah bless him and grant him peace) introduced Islam and preached it in Makkah for 13 years and in Madina for 10 years. During this period, thousands of people accepted Islam and practiced it. Those who heard and accepted the message of Islam

were asked to pass the message unto others. In response to that, Muslims continued to carry the banner of Islam to wherever they went. The religion of Islam which started like a small bush fire in the Arabian Peninsula continued to spread everywhere. North, South, East and West of the Peninsular began to feel the impact of the faith.

Rahim, (1981) observed that, after the Prophet's marriage to Khadijah, he frequently visited the cave of Hira, a small mountain not far from Makkah, and devoted himself to meditation. He would spend one month of every year in deep meditation in the Hira cave. He thought of the wretched condition of the people, their misbeliefs and social evils, and sought for divine light and guidance to lead them to the path of true religion, morality, better and healthier social order and system. Muhammad (May Allah bless him and grant him peace) meditated at Hera for fifteen years, he was yearning for truth and divine guidance. At last the truth and divine guidance came down to him. One night in the month of Ramadan as he laid in the cave, wrapped in his mantle, a voice came to him and bade him "read". He trembled with Awe and said that he could not read. Asked the second time, he made the same reply. When the third time the voice commanded him to read; he read the verses of the Qur'an which begins with:

(اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ
مَا لَمْ يَعْلَمْ)

Read! In the Name of your Lord Who created. He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not (Q96:1-5).

Subsequently, Allah favoured him with guidance and a mission to set up an ideal religion and ideal society in the world. Muhammad (May Allah bless him and grant him peace) became a Prophet and at this time he was aged forty (610C.E). After this, the first verses of the Qur'an were revealed to Prophet Muhammad (May Allah bless him and grant him peace) during the twenty-three years of his prophethood. The Qur'an is the embodiment of the divine guidance to Muhammad (May Allah bless him and grant him peace) in his new mission. Its language forms and methods are without any parallel in the whole Arabic literature. The Qur'an informs us of the events that had happened thousands and thousands of years back. It analyses and instructs the present and warns against the future. It is the fundamental of Islam and of an ideal social order (Safiyan, 2010).

Rahim, (1981) viewed that the new mission of the Prophet (May Allah bless him and grant him perace) is called Islam. Islam is the religion of peace and brotherhood. It is a belief in divine monotheism i.e. belief in one supreme divine being Allah. It protests against idolatory, inequality and evil ways of the society. Islam enjoins its followers to lead a pure, simple and decent life. The believers of this new faith are called Muslims. Having been commissioned with the divine mission, Prophet Muhammad (May Allah bless him and grant him peace) began to preach the true faith of Islam among the Makkans. Khadijah (R.A) was the first to believe in his Prophethood, and thus to become the first Muslim in the world. Her conversion paved the way for the spread of Islam. Therefore, Ali (R.A.) son of the Prophet's uncle Abu Talib and his ward accepted the new faith. He was followed to the faith by Abubakr (R.A.) a distinguished person of the Quraysh. Then came Uthman, AbdurRahman, Zayd, Zubayr, Talha and some others to the brotherhood of Islam. In fact, those who knew him intimately and closely were the first persons to accept him as prophet and believe in his religion. Absolutely, this fact best illustrates

how noble, sincere and honest was his life even in pre-Islamic days. But when they found that he was earnest, they tried to dissuade him from the preaching. This came mostly from the influential branch of the Quraysh.

Safiyan, (2010) viewed that Muhammad (SAW) was terrified by the whole experience of the revelation and fled the cave of Mount Hira. When he arrived his home tired and frightened, he asked his wife to cover him in a blanket. As soon as he recovered from the shock his wife sought to know what has happened to him. He narrated his experience. Having heard that, she then assured him by saying “Allah (SWT) will not let you down because you are kind to everyone, you speak only truth, you help the poor, orphan, needy and you are an honest man. Khadijah did not stop there but went to consult her cousin Waraqah who was an old saintly man, possessing knowledge of previous revelations and scriptures. Waraqah confirmed to her that the visitor was none other than angel Jibril who had come to Musa (A.S). He then added that Muhammad (May Allah bless him and grant him peace) is the expected Prophet. Khadijah (R.A) accepted the revelation as true, thus, becomes the first person to accept Islam. She supported her husband in every hardship, most notably during the three years boycott of the Prophet’s clan by the pagan Quraish. She died at the age of sixty five in the month of *Ramadan* soon after the boycott in 620 CE. Angel Jibril (A.S) kept visiting the Prophet (May Allah bless him and grant him peace) as commanded by Allah (SWT) revealing *Ayat* (Signs, loosely referred to as verse) in Arabic over a period of twenty three (23) years. The revelations that he received were sometimes a few verses, a part of chapter, or a whole chapter. Some revelations came down in response to an enquiry by the non-believers. The revealed verses were recorded in a variety of available materials (Leather, Palm, Bark, Shoulder bones of Animal), memorized as soon as they were revealed, and were recited in daily prayers by Muslims. Allah (SWT) said:

(فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ
كَرَامٍ بَرَرَةٍ)

In Records held in honor, Exalted purified. In the hands of ambassadors (Safarah). Honorable and obedient. (Q 80:13-16).

Angel Jibril (A.S) taught the order and arrangement of verses, the Prophet (May Allah bless him and grant him peace) instructed his several scribes to record verses in that order.

(إِنَّ الَّذِينَ كَفَرُوا بِالدِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ
- لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ
حَكِيمٍ حَمِيدٍ)

Verily, those who disbelieved in the Reminder when it came to them. And verily, it is an honorable well-fortified respected Book. Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise (Q 41:41-42).

Once a year, the Prophet (May Allah bless him and grant him peace) used to recite all the verses revealed to him to angel Jibril in order to authenticate the accuracy of recitation and the order of verses.

(وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ
تَنْزِيلًا)

And a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (Q17:106).

All the revealed verses were over the period of twenty three (23) years and ended in 632. The revelations were compiled in a book known as QUR'AN. The name Qur'an appeared in some revealed verses. The Qur'an does not contain even a word

from Prophet Muhammad (May Allah bless him and grant him peace). The Qur'an speaks in the first person i.e Allah's commandment to his creation. Angel Jibril (A.S) also visited the Prophet (May Allah bless him and grant him peace) throughout his mission informing and teaching him events and strategy as needed to help in the completion of his prophetic mission. The Prophet's (May Allah bless him and grant him peace) sayings, actions, and approvals are recorded separately in collections known as Hadith.

The mission of Prophet Muhammad (May Allah bless him and grant him peace) was to restore the worship of one true God, the Creator and the Sustainer of the universe, as taught by Prophets of God (A.S) before him, and to demonstrate and complete the laws of moral, ethical, legal, social conducts and all other matters of significance for the humanity at large.

Allah in this respect says:

(وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ)

And We have sent you (O Muhammad SAW) not but as a mercy for Alameen (mankind, jinns and that exists) (Q 21:107).

In another verse Allah says:

(وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن)

مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى
عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ)

Muhammad is no more than a Messenger, and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels And he who turns back on his heels, not the least harm will he do to Allah; and Allah will reward the grateful (Q3:144).

One of the most amazing things about Prophet Muhammad (May Allah bless him and grant him peace) is that in the history of mankind, nobody has ever succeeded in establishing a system that has stand the taste of time and remained unchanged like him. These are few of the unchanged system.

- The Scripture (Qur'an) handed over to him by Allah (SWT) remained unaltered and uncorrupted for more than 1400 years.
- Muslims all over the world pray five times in a day without any confusion and change for more than 1400 years.
- Muslims all over the world face the same direction (*Al-Kibla*) without change for more than 1400 years.
- Muslims all over the world do the same number of units (*Raka'at*) of prayers without change for more than 1400 years.
- Muslims all over the world fast in the same month (*Ramadan*) in a year without any change for more than 1400 years.
- Muslims all over the world perform pilgrimage (Hajj) in the same month, once in a year without any change for more than 1400 years.
- The pilgrimage is being performed by Muslims all over the world in same place (town and places), same attire (cloth), same rituals for more than 1400 years.

- Most of the Islamic practices, beliefs, activities etc. remain the same for more than 1400 years.

THE TRAVAILS OF PROPHET MUHAMMAD (PBUH)

Safiyan, (2010) observed that during the first year of Prophet Muhammad's (May Allah bless him and grant him peace) mission, forty people (men and women), accepted Islam. This small group comprised of youth as well as older people from wide range of economic and social background. The Prophet (May Allah bless him and grant him peace) began to recite revelations to people in public as soon as he received Allah's permission to do that. His preaching was thus received with hostility by the Quraish and leader of Makkah. It got to a state where they made so many offers to him, amongst which was an offer to make him a king if he were to abandon his message. When all these failed to work, they tried to convince his uncle Abu Talib to accept the best young man in Makkah in place of Muhammad (May Allah bless him and grant him peace) so as to enable them get rid of him by killing him. That too failed according to Haqq (ND:124). When his uncle tried to persuade him to stop preaching, he replied him by saying:

“O uncle, if they were to put the sun in my right hand and the moon in my left hand to stop me from preaching Islam. I will never stop it, I will keep preaching until Allah makes Islam prevail or I die”.

When they saw that the Prophet (May Allah bless him and grant him peace) was not ready to compromise, they began to persecute the Muslims by beating, torture, and boycott of their businesses. The Muslims from well to do families were physically restrained from their homes with condition that if they accept to recant, they will be pardoned. The Prophet (May Allah bless him and grant him peace) was

publically ridiculed and humiliated by frequent throwing of filth on him in the street and when he prays in the Ka'abh. In fact, they were denied freedom of movement. In spite of all the hardship without any apparent support, the Muslims remained firm in their belief.

The prophet (May Allah bless him and grant him peace) was however, inspired by Allah (SWT) to be patient and to continue with the struggle of preaching the message. He in turn continues to encourage the Muslims to remain patient and steadfast for he has not received any revelations to take avenge or retaliate against their persecution. However, the Quraysh began to persecute the prophet (May Allah bless him and grant him peace) and his Companions. As Abu Talib extended protection and shelter to his nephew, they could not do any harm to Muhammad (May Allah bless him and grant him peace). They however wrecked their vengeance by bitterly persecuting the Muslims, particularly converted slaves. The Quraysh seized them and exposed them, tied hands and feet in the desert to the scorching heat of the midday sun. The persecution of the Quraysh made the Prophet (May Allah bless him and grant him peace) to take a momentous decision. To save the new Muslims and the new faith from the inhuman treatment of the idolaters, he sent in the fifth year of his mission a batch of 16 Muslims, Men and Women, to seek asylum in Abyssinia. Ja'afar was the leader of these emigrants. Uthman and his wife Ruqayyah, a daughter of the Prophet (May Allah bless him and grant him peace), accompanied the emigrants. The Abyssinia emperor, Negus, warmly received those emigrants to his country. The Quraysh chiefs, Abu Sufyan, Abu Lahab and others made representations to the Negus to hand over the fugitives to them. But, the Abyssinian emperor, being convinced of the truth of their new religion, scornfully rejected the representations of the Quraysh.

The emigration to Abyssinia is a significant event in the history of Islam. It strengthened Islam because it showed the sincerity of the new Muslims to their faith. No amount of persecution could make them abjure their faith and they were prepared to sacrifice everything; homes, families, relations, association, property and life for the sake of their religion. Therefore, this noble example of self denial displayed by the emigrants served as a model to other Muslims to give up everything for the faith. This emigration convinced the Quraysh of the sincerity of the Muslims to the new mission of Prophet Muhammad (May Allah bless him and grant him peace) the reception given by the Negus to the Muslims suggested that the persecuted Muslims could get shelter in Abyssinia. Indeed this emigration to Abyssinia was a prelude of the Hijrah of the Prophet (May Allah bless him and grant him peace) from Makkah to Madinah. If the barren lands of Makkah were not conducive for the growth of infant Islam, fertile soil was to be found out elsewhere for its nourishment.

Doi, (1974) stated that, at this stage the Prophet (May Allah bless him and grant him peace) conducted da'wah without publicity. He spoke to people privately and individually. Some of them, such as Abu-Bakr (R.A), embraced Islam at once without hesitation. Others took a longer time, while some, like his uncles Abu Talib and Abu Lahab, never came to believe. Some Muslims like Abu-Bakr also called to Islam those whom they trusted. In this way the small community of Muslims gradually was established as the basic teachings of the Qur'an were being revealed. As each new teaching came, the Muslims not only learned it by heart but also put it into practice in their daily life. The Prophet (May Allah bless him and grant him peace) knew that the Quraysh would not tolerate the new religion once they realized that it would undermine their idolatry and Pagan customs. Therefore, the Muslims were praying together in a quiet valley outside Makkah. Some idolaters came upon

them and interrupted them with ridicule and a fight broke out. However, the revelation counseled them always to be patience and non-violent in the face of such verbal attacks:

(وَأَصْنِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا)
Bear with patience what they say, and part from
them with a courteous farewell (Q73:10)

2.3 Spread of Islam into African Region

Since the research was designed to assess the history and development of Islam into Jukunland therefore, the researcher deems it very important to acquaint the readers on the Islamic movement. Particularly, from its infant stage in Makkah, how it penetrated Africa and to the Area under study.

Doi, (1974) maintained that, Just after the introduction of Islam in Makkah, about 23 Muslims led by Ja‘far were asked by Prophet Muhammad (May Allah bless him and grant him peace) to migrate to Abyssinia - the present day Ethiopia for safety. They remained there until the Prophet Muhammad (May Allah bless him and grant him peace) and other Muslims migrated from Makkah to Madinah. It was then Ja‘far and other members left Abyssinia and joined their brothers in Madinah. Certainly, when they were in Abyssinia, they were practising their new faith. Baladhuri, (1927) opined that, this was the first contact of Islam with Africa. ‘Uqbah bn Nafi‘ He was one of Companions of Prophet Muhammad (May Allah bless him and grant him peace). He was appointed during the reign of Khalifah ‘Umar bn Khattab as Commander of Muslim Army in North Africa. It must be noted that Khalifah ‘Umar bn Khattab appointed Umar bn ‘Ali as the governor of Syria and Ifriqiyya (North Africa) regions. ‘Umar bn ‘Ali in turn appointed ‘Uqbah bn Nafi‘ as

the leader of Muslim emissary to the North Africa. He marched on and was able to bring many parts of North Africa under his control. Having conquered North Africa, 'Uqbah established Qairawan. He made the town to be the centre of his religious activities. He was there for a while before he returned to Egypt. In the first century of Islam, when 'Uqbah came to North Africa, he met some Roman tribes who peacefully accepted Islam together with their king. Uqbah established a very good rapport with them to the extent of marrying one of them. He married the king's daughter by name Baja Manga. She gave birth to many children for him. Though, these children lived in their mother's town, 'Uqbah made sure that they spoke Arabic language. Similarly, you will recall that Uqbah left for Egypt after he had established Qairawan and made sure that Islam was firmly rooted there. By that time, he had not conquered the whole of the North Africa (Al-Bakari, 1960).

However, Islam reached the Savannah region in the 8th Century C.E., the date the written history of West Africa begins. According to Robison, (2004), the Muslim-Arab historians began to write about West Africa in the early 8th century. The famous scholar Ibn Munabbah wrote as early as 738 C.E., followed by Al-Masudi in 947 C.E. As Islam spread in the Savannah region, it was quite natural that commercial links should also come to be established with North Africa. Trade and commerce also paved way for the introduction of new elements of material culture, and made possible the intellectual development which naturally followed the introduction and spread of literacy, and for which parts of the Sudan were to become famous in the centuries to come. In the Kingdom of Tukrur (was named Tukrur for their subsequent visit to Makkah), situated on both banks of the Senegal, Islam was accepted as early as 850 C.E., by the Dya'ogo dynasty. Consequently, this dynasty was the first Negro people who accepted Islam. It was for this reason that Muslim Arab historians referred to Bilad al-Tukrur as The Land of the Black Muslims. War-

jabi, son of Rabis, was the first ruler of Tukrur in whose reign Islam was firmly established in Tukrur and the Islamic Shari'ah system was enforced. This gave a uniform Muslim law to the people. By the time, the Al- Murabitun or Almoravids began their attack on Tukrur in 1042 C.E.; Islam had made a deep impact on the people of that area. Al-Idrisi in 1511 described the Tukrur Country as secure, peaceful and tranquil. The capital town of Tekrur was also called Tekrur which had become center of commerce. Merchants used to bring wool to sell there from Greater Morocco and in return, took with them gold and beads. Perhaps, the empires of Ghana, Mali, Songhay, and Kanem Bornu. Eminent Arab historians have written about the glories of these lands, notable among them are Al-Bakri, Al-Masudi, Ibn Batutah and Ibn Khaldun. Besides these scholars, there were local scholars whose works have come down to us. As for example Tarikh al-Sudan, the History of the Sudan, by Al-Sadi and Tarikh al-Fattash by Muhammad al-Kati. There were famous trade routes, like the one from Sijilmasa to Taghaza, Awdaghast, which led to the empire of Ghana, and another from Sijilmasa to Tuat, Gao and Timbuktu. There were others which connected the present Nigeria with Tripoli via Fez to Bornu and Tunisia with Nigeria via Ghadames, Ghat and Agades to Hausaland. These routes had made all the above mentioned places famous trade centers. These centers of trade invariably became centers of Islamic learning and civilization. New ideas came through visiting traders in the field of administrative practices (Ade, 1978).

2.3.1 Spread of Islam to Non-Muslim Dominated Areas of Northern Nigeria

Like most of the places in northern Nigeria and beyond, Islam penetrated into non-Muslim dominated areas through trade, itinerant scholars and Jihadists among others. Laird and Olfield (1971) observed that, this period started with the Sokoto

Jihad through to the imposition of British colonial rule in the Nupe areas of the north. Discussions here centered mostly on the roles of the *Jihad* in the extension of Islam to these areas. The *Jihad* which started in 1804 had by 1810 overran almost all the former Hausa States. The *Jihad* reached Nupe in 1810, and in 1818 the Muslim Nupe State became engaged in the *Jihad* against non-Muslim neighbors. However, between 1830 and 1856, the entire northern bank of river Benue from Nupe, Nasarawa, Bauchi, and Zaria emirates came under Fulani rule. The jihadists from Nupe took over Lokoja, Ebira and Kotonkarfe along the river Niger in 1853. Those from Zaria and Jama'a succeeded over Kaje, Jaba, Kagoma, Katab and other non-Muslim areas in Southern Kaduna (Turaki, 1982).

Imo, (2001) noted that the issue of tribute payment featured prominently in the Muslims extension into non-Muslim areas. For example, in 1854, the Aku of Wukari paid a tribute of between 35 to 40 slaves to the ruler of Muri. Jukun rulers also gave corn, horses, slaves, cloths and so on as tribute to the Emir of Bauchi, but they maintained their traditional religious beliefs. At the end of the Nupe *Jihad* movement against the Ebira from 1860s to 1880, they later agreed to pay an annual tribute in slaves to Bida (capital of Nupe emirate). Equally, following the declaration of the *Jihad* and the establishment of Bauchi emirate, the Anaguta people of Jos plateau entered a mutual pact with the emirate administration to pay tribute. But when the local people stopped paying tribute in 1873, Bauchi sent an army against them but failed to reinforce tribute payment.

Adamu, (1978) maintained that, the rulers of the Sokoto Caliphate wanted to control the lucrative north-south trade in order to increase their revenue. The caliphate was aware of the wealth accruing to the Igala kingdom, which had earlier controlled this trading network. Thus, the Caliphate wanted to control the trade and trade centres under the banner of Islam. However, it would be wrong to suggest that

wealth was the only incentive. Certainly, the acquisition of firearms and preventing enemies from acquiring them were similarly paramount. Earlier experience had shown the importance of firearms. For example, because of the possession of firearms by Nupe, it effectively resisted the Jihadist attack in 1824. In the 1850s and 1960s, Nupe emirate under Masaba wanted to acquire European arms and ammunition in order for Nupe to control the commercial intercourse between Europe and the western Sudan and subsequently dominating the surrounding areas with European firearms (Flint, 1960).

Furthermore, the importance of slaves encouraged the jihadist forays. At first, the *Jihad* was centered on Hausaland and was mostly religious in outlook. Later, this changed because of restriction on enslaving Muslims, and so the religious principle which enjoins and encourages Muslim States to enslave non-Muslim was vigorously pursued. In fact, Muslims *Jihad* against non-Muslim areas was usually justified on theological basis and on religious grounds, as least as stated in the *Jihad* manifesto (Biver, 1961).

Frazer, (1993) observed that, despite the increased utilization of Muslims as scribes, administrators, Charm makers and so on, the Attah of Igala and the Aku of Wukari and their chiefs remained less receptive to Islamic faith. The most central consideration for this attitude was the conflict between Islam and the religious, economic and political power bases of these rulers and their subordinate chiefs. Traditional religion was one of the supporting pillars of these powerful Monarchs' control (as well as their chiefs) since many of their functions were spiritual. Religious control involved a threat of famine, of fertility in the land and disease, earth quake, herbal medicine, masquerades and so on. These were some of the instruments for the rulers control over the ordinary people and the society at large. Indeed, the Attah and the Aku were the chief priests, ritual figure heads,

constitutional monarchs and semi-divine political and religious kings, whom the people considered as God's representatives in the areas.

Abdulkadir, (1987) stated that the spread of Islam during the colonial period appeared to have started with the conquest of the non-Muslim areas of the north. During the British invasion, conquest and occupation, majority of the rank and file of the occupying forces were Muslims recruited mainly from among the Hausa, Yoruba and Nupe. Some of them had earlier served the British firms like the Royal Niger Company as intermediaries in the trading relations with the local people, and therefore knew the terrains very well. Although, the British were worried of the probable development of Muslims among the rank and file, instructions were given for the building of Mosques for the troops, as well as the employment of Mallams to look after their spiritual welfare (Muhammad, 1986).

Doi, (1974) maintained that, these developments greatly contributed to the wide-spread Islamization (conversion) in the area as well as the surrounding region. Indeed, the introduction of Islam to Ibo-Eze division, the first area that Islam started in the whole of Igboland, was credited to the Igala Muslims from the Ankpa Area as well as Nupe who settled in the area, inter-married with the local community, practiced Islamic teachings and built Mosques in Ibagwa-Nkwo close to Nsukka. Consequently, Mr. Cox, wrote in 1935 that;

“It is my opinion that Islamic influence should be encouraged to spread”.

Equally, Mr. Squibb, assistant district officer (ADO) of kabba province commented thus;

“proselytizing under these circumstances is inevitable. It will certainly become a source of criticism from missions as the admission of pagan boys into government schools staffed by Muslims in Muslim areas”.

Abdulkadir, (2011) stated that most of the junior posts in the native administrations like tax series, Native Administration police, treasurers, interpreters and messengers were Muslims. The presence of the local-Muslim Native Administration workers was certainly a contributory factor to the spread of Islam because they influence others in favour of their religion. Ezzati, (1979) maintained that in fact, some of the reasons for turning to Islam were economic hardships, depression, heavy taxes and financial difficulties. It has even been suggested that these forms of economic hardship, as well as tyranny which the Christians suffered at the hands of their feudal lords made them to look to the Muslim rulers as God's blessing. In northern Nigeria, many non-Muslims converted to Islam during this period because professing to the religion of Islam and the understanding of the Hausa language appeared to be the only surest way of getting jobs. Thus, many indigenous people who embraced Islam did so because of their quest for jobs and certain social status which they believed they could acquire by doing so. The 1930s also witnessed immigration of a reasonable number of non-Muslims to Muslim dominated economic-nerve-centres like Kaduna and Kano for paid jobs and to escape economic hardships at home. During the Second World War, many people were recruited into the colonial army from the non-Muslim areas and quartered in Kano. Their association with Muslims in the army and the Muslim population in Kano (a predominantly Muslim city) equally contributed to the acceptance and spread of the Islamic religion (Mohammed, 1960).

2.3.2 The spread of Islam into Jukunland

Islam is seen in Wukari as an urban religion brought in by Muslim traders, craftsmen and scholars whose descendants were mostly Hausa inhabitants of Kwararafa before it broken down. Starting with traders, for example, it is pertinent

to answer some vital questions as; when did the commercial activities between the Jukun of Wukari and Abakwariga start? What was the nature of the trade and commodities involved? How did the parties involved carry out the commercial relation? What role did the Hausa traders play in propagating Islam in Wukari and to what extent? And what were the reactions of Jukun and their leaders to the spread of Islam at the time?

According to Bello, (2015): Wukari has been a commercial centre with a regular exchange of commodities with Hausaland especially with Kano and Katsina. The trade link between Jukunland and Hausaland is believed to have been started as early as 15th century and up to 18th and 19th centuries. However, It was this commercial link that gave birth to the Abakwariga community in Wukari. Adamu (1979) observed that, one of the most effective vehicles of bringing ideas and changes including those of religion is trade. Since early 15th century, there was a regular exchange of commodities between Kwararafa/Wukari and Kano, and that was the beginning of the Abakwariga community which was as old as the development of this commercial link. Mahdi Adamu (1979) described Wukari as “the main commercial and distribution centre of the kingdom. He further said that “Wukari was to the Southern what Birnin Gazargamu was to Borno. The commercial link between Kwararafa/Wukari and Kano gave birth to the introduction of Islam into Jukunland. This is viewed of the fact that among the Abakwariga merchants were learned Muslims and itinerant scholars who propagated Islam among the Jukun community and also engaged themselves in their commercial activities. Although there have been *Abakwariga* scholars as well as merchants, the leaders of *Abakwariga*, namely, Mallam Sambo, Dikko and their followers were credited with the introduction of Islam into Jukunland. There were also some significant number of Kanuri and Fulani learned Men and scholars who also

contributed greatly to the introduction of Islam among Jukun community. Apart from the Jukun ethnic group, the next are Hausa/Fulani, Kanuri and some other minorities who are today the most predominant ethnic groups found in Wukari and its environs, more especially in the urban centres like Takum, Ibi, Bantaje, Donga and Gidin Dorowa to mention but few. The great grand parents of these Hausa/Fulani and Kanuri were the pioneer founders of Islam in this Area. Consequently, the immigration gave birth to the establishment of Kanuri communities in place mentioned above. In Wukari, for example, there had been a diplomat (representative from Borno, with the title of “Zanuwa” who has been representing the interest of Kanuri community in Wukari (Zakari, 2007).

Subsequently, the *Jihad* in the middle Benue region was part of the 19th Century *Jihad* movement in Hausaland under the leadership of Sheikh Usman b. Fodio. While in Hausaland there are people who had been Muslims for centuries (Last and Al-hajj, 1965). And that of middle Benue region lead by Buba Yero of Gombe and his brother Hammanruwa who spread Islam and as a result it became consolidated, but also to establish Islamic authority for the first time among the indigenous people, whose rulers (The Aku Uka and some of his council members) were non-Muslims. Perhaps, Islam unlike places like Kanem-Borno and Igalaland where both the rulers and ordinary citizens accepted it, in Wukari it was not accepted by the ruling class, therefore, only ordinary citizens accepted Islam. Eventually, none of the rulers (Aku Uka) accepted it (Greene, 1972). However, conversion process in Wukari began among the people without reaching the ruling class; unlike in Pindiga both the Rulers and the ordinary citizens accepted Islam (Bello 2008).

2.3.3 Islam in Chamba Kingdom of Donga

The most distinct feature in the formation of centralized political system in the Middle Benue Region in the 19th century, and the intricacies associated with them, were not specifically limited to the Muri Emirate alone, but others as well. This can be seen from the simultaneous emergence of the Muri Emirate and the Chamba Kingdom, on one hand and the chiefdoms of Takum and Suntai on the other. Moreso, the impact of the 19th century *Jihad* on the establishment of the Chamba Kingdom of Donga. This is to ascertain the period of the arrival of Islam into the area in contrast to the arrival of Christianity into Donga area. However, it has been established that Nubunga Donzomga and his Father, Shimbura, heard about how Sheikh Uthman b. Fodio of Sokoto had been distributing flags to which prosperity has been attached. This strengthened the ambition of Nubunga Dozomga to set out with the intent of meeting the Shehu. But his journey halted at Bauchi during the reign of Ibrahim b. Yakubu (1847-1879). He assisted king Ibrahim b. Yakubu in the Tabulla war. After the war, he explained to the King his intention of going to Sokoto to receive a flag from Shehu. But a flag was finally given to him by the Emir of Bauchi, and was also aided with fighters and horses which he used in defeating the King of Jibu, Lamido kusa (1847-1854), after which he established his capital town of Donga (Ali, 2015).

2.4 Brief Historical Background of Wukari Town

Wukari according to the oral tradition as mentioned by East, (1970) observed that, it is derived from a Jukun word “UKA” which in translation means “something better or the best”. Wukari is a multi-ethnic society; the name has been principally associated with the Jukuns. It is formally known as Chikan, which was said to have been founded by the Jukun king called Katakpa after the collapse of Kwararafa (Unimah, 1996). Wukari town is located within the area referred to as the middle

Benue region. The town is located 45 kms south of the Benue river, to the north, Wukari is bounded by the Plateau and some parts of Nasarawa State, to the West it is bounded by Benue State and to the East of it about 80 kms lies the former Kwararafa city which is today known as Dan-Anacha (Zakari, 2009).

According to Adamu (1978) , the principal Jukun towns before their kingdom began to disintegrate at the beginning of the eighteenth century were Pindiga, which at one time in the seventeenth century was strong enough to attempt marching unaided against Kano at the orders of the Aku Uka; Akwana in the Gongola valley, which like pindiga, was always present in the Jukun armies invading Hausaland; Akwana near the left bank of the Benue, which (with Awe) was the main source of mineral salt for the kingdom; Kwararafa, the old capital, which was deserted in the last quarter of the seventeenth century; and Wukari, the successor of Kwararafa as the imperial capital. Kwararafa was the Hausa name for the Jukun as well as the capital, and it appears to be the only name by which they were known. There seems to be disagreement as to who first established Wukari town. The Abakwariga informants in Wukari said that the Abakwariga of Kwararafa were the first to live there just before the city of Kwararafa broke up. Dikko, a seventeenth century leader of the Abakwariga of Kwararafa had even something like a hot season house there. But the Jukun informants in the town, in accepting that the Abakwariga were the first to live there, explained that they did so intending the settlement to be a Zango attached to puje, the nearby centre of the Jukun religion where the Aku Uku first lived when he left Kwararafa and before he joined them at Wukari fortified it with protective walls. In the current Nigerian geographical space, Jukun is in the North-East. The most recent population of the town as estimated by the national population (2006) stands at 85, 000 persons spread across ten political wards (Abubakar, 2008).

Meek (1931) observed that the Jukun tribe occupies in scattered groups that part of the Benue Basin which is bounded by Abinse to the west and Kona to the East, Pindiga to the North and Donga to the South, a stretched of country which roughly presents the confines of the Jukun kingdom of Kwararafa as it existed at the end of the 18th century. However, the Local Government Council, Wukari to which Jukun belongs is geographically located in the Southern part of the State capital-Jalingo. It shares boarders with Gassol Local Government to the North, Donga and Takun Local Government to the South and Ibi Local Government to the East. It also shares boundaries with Benue State to the South. Besides, the town is a linking point between the Northern and Eastern parts of the Country (Nigeria), the Federal Capital Territory (F.C.T) and even the Republic of Cameroun. Because of its strategic position, the town is a melting pot that attracts several linguistic groups; hence it provides a fertile ground for word loading or borrowing.

East, (1970) stated that, the collapse of Kwararafa, probably in the 17th century, led to the foundation of Cikan by Angyu Katakpa. Cikan which was founded in the second half of 17th century was later renamed Wukari and it served as the second capital of Kwararafa. In one of the recent accounts by A.C. Unomah, it is that Angyu Katakpa fled to Akwana and from there to Cikan which became his new capital and was renamed wukari in about 1830 (Unomah, 1996).

Akinwumi, (1996) stated that another authentic source co-authored by Akinwumi and Joseph also predicted the foundation of Wukari to Angyu Katakpa. Therefore, it was originally founded by the Jukuns. According to Adamu, (1978), Wukari was founded by Mallam Sambo, hence, it was known as Garin Sambo. This view cannot be supported by any substantive fact. The whole truth was that Dikko and Sambo 17th century leaders of the Abakwariga had something like a hot season house there. They built that intending the settlement to be a “Zango” attached to puje

the nearby centre of the Jukun religion. It was in puje that Katakpa (Aku Uka) first lived when he left Kwararafa before he moved to Cikan. However, the Jukun had been there before the migration and settlement of Mallam Sambo and Dikko.

2.5 The Jukun Ethnic Group

The Jukun are classified into ten different but closely related groups. Five among the groups are found in Southern Zone of Taraba State;

- i. Ichen
- ii. Kuteb
- iii. Kpanzon
- iv. Wapan and
- v. Yikuben

More so, the Kiyu and Shumo family in Karim Lamido Local Government Area in the northern zone of Taraba State also belong to the Jukunoid Family.

Aboshi (2010) stated that, the Jukuns are the inhabitants of the present day Wukari. Their Empire, the Kwararafa Empire was among the empires that flourished and later collapsed in the Sudan Belt of what is now Nigeria between the 11th and the 18th centuries. According to Kari and Borno chronicles which were also confirmed to some extent by oral tradition, the Jukuns are the descendants of the people called “Wapan” who migrated from a place called Yemen in the Arabian Peninsula near Saudi Arabia to a place called Kukawa, which later became the capital of Kanem Borno. The Jukuns were warriors of great repute. By the 16th century, they had evolved in sophisticated State known as Kwararafa which by the middle of that century had successfully attacked Kano on three occasions and finally destroyed it in 1571 C.E. They also waged successful attacks on towns like Zaria, Katsina, and

Gombe. Today, names like “Yakasai” in Kano and “Tudun Jukun/Kubanni” in Zaria are relics of such heroic exploits of the Jukun in the past.

Sa’ad, (1984) opined that, although there are a number of speculations about the main Jukun centre or habitat before the 18th century, on his own part, the Kalam Hill on the upper Gongola basin, whereas, Molyneux (1942) indicated that, it was the Atagora hill located north of the Gongola-hawal confluence.

According to Greenberg (1965), the Jukun language which is the indigenous language of the Jukun people has many dialects spoken in different parts of the tribe. These are: the Kpanzon at Takum and Donga area, the Wanu (Jukun Abinse, in Benue State), the Jibu (in Bali Local Government area and the Kona found around Jalingo Local Government Area). These dialects have some slight variations from the Jukun language spoken in Wukari called Wapan. Apart from the Jukun language, which is the dominant language, other linguistic groups also abound to carry their business activities freely. Languages like Hausa, Igbo, Tiv, Yoruba, Fulani, Igala, Idoma, Tarog, Birom, Angas, and Kuteb are used alongside Jukun and the English languages for business transactions. The Jukun language is presently classified under the Benue-congo east family of the Niger-congo phylum.

According to Greenberg’s classification (1966), the Junkun language is genetically unrelated to the English language which belongs to the Germanic group of languages. Perhaps, Wukari is also receptive to some important tourist because of the presence of many tourist sites. Some of these sites include the historical tomb of Sultan Tambari (a one time Sultan of Sokoto Caliphate), the historic Crocodile/Fishpond and the ancient salt industry in Akwana. Sa’ad (1984) maintained that:

Thus, on these bases alone it can fairly be said that the Gongola basin appears to have been the main Jukun habitat. Moreso, because it still contains a

number of Jukun communities such as those of Keffi, Pindiga and Jalingo. Unlike the other Jukun groups those in pindiga have preserved traditions of the Jukun raids against Kano and they may have also been responsible for the military activities against Borno in the 17th century.

Meek, (1931) affirmed that the original Jukun habitat is the Gongola basin. The Jukun claim migration into this area of study from outside the Nigerian area, that is, they claim to be from Middle East. They claim entry into the Nigeria area through the country between the Mandara highland and lake chad. Then they moved into two different migratory directions. One moved westwards to the upper world at Kanem while the other move southwards to the lower Gongola valley. However, it is generally believed that by the middle of the thirteenth century, the Jukun people have been established on the upper Gongola, in about 1250 C.E. (Palmer, 1967) in (Meek, 1931).

According to East, (1933), the Jukun came into historical limelight during the reign of one of the rulers of Katsina in about C.E. 1220. It is also essential to note that prior to the 16th century, the Jukun lived not under a central authority but in small communities, each independent of the other. Meek, (1925) observed that, apart from the Jukun communities a number of other ethnic groups in the Gongola basin preserve traditions of Jukun influence. For example, the Kanakuru of the lower Gongola claim being a Jukun offshoot and their political institutions bear striking resemblance to the Jukun Kona. The Kanakuru exercise control over Lunguda and Jere in the region of Gongola-Hawal confluence. Moreso, the pabur and Bachama in the Gongola-Benue confluence had been sending tributes to the Jukun in returns for religious cults. More importantly, the Bachama came to adopt the Jukun kingship institutions. This is because; the rites connected with the installations of Bachama chief resemble that of Kona Jukuns.

Sa'ad, (1984) maintained that, the Lala to the north of the Bachama has also been influenced by the Jukun. Their religious institutions are derived from the Jukun and according to traditions; they had in the past acted as intermediaries between the Jukun and pabur. Also Sa'ad (1984) stated that, as a matter of reality and facts, the Jukun, during their climax and apogee of power and influence, dominated and controlled the whole of Gongola basin:

Tributes destined for the Jukun from Viyu had to come through the Lala, who after adding their contribution passed it to the Bachama for the final transmission. Thus, the Jukun had been influential on the Gondola basin long before the 19th century. It may have been from these regions that the Jukun's well known external activities in the preceding centuries before the 19th century were undertaken.

Palmer, (1927) observed that, the above explanation and analysis had been the internal political and religious situations of the Jukun before the 19th century. Apart from this, when it comes to external or foreign relations, the Jukun ethnic group is a force to be reckoned with. It has been established that there was some sort of relationship that had existed between the rulers of Kona and their Jukun counterparts, but that there started to deteriorate as from the reign of sarkin Kano Muhammad Zaki 1582-1618. Hitherto, while Kano supplied horses to the Jukun and inturn received slaves. These external relations in terms of trade and other commercial activities had been hampered by an attack from them. Again, Professor Sa'ad asserted that:

This arrangement might have continued till the reign of Zaki when, according to pindiga tradition, "Kano was attacked for refrainig to pay tribute". Since then, there were further Jukun expeditions against Kano and the other Hausa States, notable Katsina and Zazzau till the beginning of the 18th century. The motives for the Jukun military conquests seen obscure.

Certainly, they were not aimed at setting up an empire. Probably, the Jukun were interested in looting and collecting booty. Kano the Hausa cities as well as Birnin Gazargamu which also became subject to Jukun raids were centres of international trade and therefore obvious targets for any group that was interested in conquest for materialistic reasons.

2.6 Origin and Migrations of Jukun

Like most ethnic groups in Nigeria, the Jukun People have where they originated from. By their migration, they moved from one place to another until their final settlement in the middle Benue region known as Wukari Federation or the Southern part of Taraba State. Elizabeth, (1976) maintained that, the history of migration of people seems essentially from a mistaken stereo type of the history of other Nigerian peoples resting on an ageing historiography. This posture is now being criticized by our historians, for historians are becoming sceptical about tradition of lengthy migrations in the history of other groups. Therefore, there is no doubt that oral tradition could be valid historical document if subjected to critical analyses. Since it is known that traditions are mixture with beliefs and realities. To this end, they are no more than the materials of history, which should be taken at face-value. At the same time, it could be seen that oral traditions are not without their shortcomings, for they could be fabricated deliberately to achieve certain social and political goals.

According to palmer (1928), the Jukun were not indigenous to the Benue region but migrated from Kordofan in present day Sudan through Mandara and the Gongola regions to the Benue. In his option, the Jukun emerged as a people distinct from the Tumagiri when they moved southwards to the upper Benue and eventually to the lower Gongola valley. He consequently arrived at this conclusion through

lexical comparison of the Jukun with other languages as in the north and through social affinities.

Smith, (1983) maintained that linguistic evidence shows that the Jukun language belongs to the Jukunoid sub-family of the Benue-Congo complex of languages which are widely spoken in one area of study. It was believed that the ancestors of the groups such as Jim, Dobeli, Alago, Idoma, Igala, Yala, Madan Eggon and others belonged to one social complex entity which broke up six thousand years ago. In other words, the proto-group spoke a common language but with the split, probably due to pressures such as war, royal disputes, epidemic or population expansion, the various groups split in search of a more suitable place for settlement with the fragmentation, each segment for a variety of reasons, among which were political and economic factors developed their own distinctive cultures. Meek (1931) suggested that the Jukun came to their present area from the east of Mecca. According to him, the Jukun came to their present abode through the Mandara highlands and the Lake Chad area. It is said that some of them founded the city of Kukawa, while the rest led by their leader Agadu travelled to the Benue, where they established their capital at Kwararafa. Kasimu (1987) hold a view that, there is a strong claim from the Alago being in the same group as the Jukun and that at least before the mid-nineteenth century, the Alago looked towards the Jukuns for spiritual guidance. In Keana, all the Osanna elected had to receive the blessing and confirmation of the Aku before they were installed. The same thing applied in Doma. Tamunu (1979) supported the view of eastern origin of the Jukun. For example, Tamunu maintained that the Jukun migrated to their present location from the east probably, Yemen, east of Makkah.

2.7 Wukari Division and its Ethnic Group

The Jukun are historically known to be immigrants before they finally settled at Benue valley what is now referred to as Wukari Division or Southern Part of Taraba State. The Multi-Ethnic nature of the environment might have resulted to misunderstanding among the people living in the Area that involved the lost of lives and properties which cannot be easily quantified and no Agency had clearly intervened. According to Fisher (1975), Kwararafa was a multi-ethnic State and or confederacy, centered along the Benue river valley in what is today north eastern Nigeria. It was located south west of the Borno Empire and south of the Hausa States, and much of what we know of the Kwararafa come from these sources. They rose to prominence before 1500 C.E., were in conflict with their more powerful neighbours in the 17th century, and reduce to a small tribute State by the 18th century. He further said, regardless of a spiritually important pagan Jukun priest, Kingship at Wukari appears to have been the centre of Kwararafa power, but in the 17th century, this might have spread much farther. Leo Africanus (at the end of 15th century) recorded a Bornu raid into Kwararafa territory, and the resistance of Kwararafa horsemen. The Kano chronicles among other Hausa sources recorded successful invasions of Hausaland by the Kwararafa, specifically against Kano around 1600 C.E., again mid century, and another in 1671 C.E. In the 1670s the Kwararafa assaulted Katsina,sacked Zaria and launched an invasion on Borno. Borno sources recounted Kwararafa striking towards the capital of Ngazargamu and being turned aside in a great battle by Mai Ali bin Umar. Also Katsina chronicle Dan Marina recounts the Mai Ali killing, wounded and captured many Kwararafa and sending three captives back to their leader, with their ears severed and hung around their necks (Fisher, 1975).

Adesoji and Alao (2010) maintained that Wukari Federation was established around 1840 and remains as a Nigerian traditional State. They remain the only tribe

that conquered the Hausas and the most powerful tribe in Nigeria in the 17th century. Consequently, it is believed that Kwararafa was either a confederacy or caste led conquest State led by the modern Jukun people, or perhaps a collective name given by their Muslim foes for a number of pagan peoples to their south (Isichei, 1997). Southern Taraba State is a multi-ethnic region as noted; it is a focal point or center of communal and religious crisis like the Balkan region in Eastern Europe (Joshua, 2007). He added that, land in Wukari areas is also very essential for the Tiv and Jukun farmers, as well as Fulani cattle rearers. Eventually, it is required either for farming and cattle grazing. Infact, these might have being the causes of disputes between Tiv, Jukun and Fulani in this area (Brown, 1999). However, the root causes of the conflict was narrowed to land issues for farming/grazing and also to the craved for political power and domination among the ethnic groups involved.

2.8 Process of State Formation and Emergence of Kwararafa

It should be noted that to form a State in the olden age is nothing like to make a collective efforts of building a new structure of a nation, formally, it appears to be in a form of invading the community by the invaders to distract the existing structures and re-organise another in the same manner that may suit the target or the demand of the pursuer. Smith, (1983) opined that, the State formation process in the Sudan seemed to have nothing to do with foreign invaders. For instance, south, has clearly shown that the Magumi tribe who founded the State of Kanem-Borno were blacks and were the inhabitants of the central Sudan. Apart from this, Usman, (1979) maintained that, it is widely accepted that major consequence of the *Jihad* movement led by Sheikh Uthman b. fodio was the creation of a political community larger than any that had existed in the area before. The process of its emergence involved the suppression, in various ways, of over two dozen sovereign

polities many of which had developed over centuries, a great degree of coherence and stability. This indicates that there had been various political States that were formed by indigenous inhabitants of central Sudan even before the creation of Sokoto Caliphate. As a result of that, the formation of Kwararafa must be connected with the human and natural resources that had existed within the Benue valley. Therefore, in the field of politics and administration it has been a rich experience of integrating diverse people earlier mentioned into a new polity. Thereby forging a common identity and unity of purpose (Usman, 1979). David (1982) stated that, the strategic location of the area also played a vital role in the evolution of the Kingdom. Its location in the regional and inter-regional commercial center contributed greatly to its emergence. This economic advantage helped the Jukun to acquire horses from the Hausaland with which they formed a highly efficient cavalry, to spread their political and religious influence over non Jukun groups and rebuilt their institutions. According to Kasimu (1987), Jukuns religion and the emergence of Aku Uka also contributed to the formation of Kwararafa kingdom. Their religion also played a major role in the unification of the various Jukun and non-Jukun groups. The monarchy evolved into what is known as “divine kingship” by which the ruler was regarded as the representative of god on earth. It has been noted that there is a strong claim from the Alago being in the same group as the Jukun and that, at least before the mid-nineteenth century, the Alago paid homage to the Jukun for spiritual guidance. It has also been said that in Keana and Doma, all of them in electing a leader have to go to Aku Uka for blessings and confirmation before they were installed (Kigbu, 1987). From what has been said so far, the name Kwararafa evolved in the 14th century. In other words, Kwararafa was founded in the 14th century not 17th century as claimed by colonial historians (Alkali, 1978). Practically speaking, the only place that is known as kwararafa, since the 14th century and up to

date is situated between Bantaje and Wuryo or Sabon Gida to the North-East of Wukari (Meek, 1931).

2.9 Jukun Traditional Religion before the Advent of Islam into Jukunland

Historically, Jukun religion is known generally as “AYAKU” according to Wukari dialect. Jukun religion, just like any other African religion is both monotheistic as well as polytheistic in nature. In other words, all African religions are monotheistic in the sense that, there is a single high God, who is said to be the Creator of the world and of mankind, who served and still serving as a central source of order (Bohanna and Curtin, 1964).

Meek (1937) observed that, among most peoples of the world, particularly the Jukuns, religion is in varying degrees, the handmaiden of the law. Indeed, one of the primary functions of religion would seem to be the formulation of rules and regulations and standard accepted mode of social behavior. For example, among the Jukuns, religion and the law making body that is the Aku Uka and his Council is the custodian of their shrine known as Ako. And they are also the executive, legislative and judicial governing bodies charged with the responsibilities of maintaining law and order in the society. The period since the origin and the early history of Jukuns up to about 1665 C.E. may be termed as pre-Islamic period. After that period, because of their contact with the immigrant Hausa Muslims traders, there was records of the significant number of them that accepted Islam. Perhaps, The Jukuns traditional religion is more or less an ancestral religion. The inner mysteries, which had been binding forces amongst the people, are only known to the Aku Uka, who is being regarded as a divine ruler and the only most recognized prominent king of the Jukuns. He served as an intermediary between his people and the Supreme Being known to them as ATA-CIDON or Ama (Meek, 1927).

2.10 The Etymology of Abakwariga into Jukunland

It should be noted that one of the most effective vehicles of bringing ideas and changes including those of culture and religion is trade. As noted above, since as early as the 16th century and up to 18th and 19th centuries, there was a regular exchange of commodities between Kwararafa/Wukari and Hausaland especially Kano and Katsina (Palmer, 1967).

Adamu (1979) stated that, the Aku Uka also controlled the sale of slaves which he used to purchase in exchange for horses and cotton garments imported from the north, Adamu described wukari as the main commercial and distribution center of the Kingdom. However, Stephen Banfa (1978) viewed that, the Abakwariga is the descendants of Hausa traders who settled in the area at a distant past. Bamfar further described them as:

Almost all the Abakwariga community before the coming of Malam Sambo and Dikko, were Hausa pagans. Therefore, Abakwariga is a name usually associated with the non-Muslim Hausas before the coming of Malam sambo and Dikko.

The etymology of the term or word *Abakwariga*” is as old as the first early contact between the Hausas and the Jukun in the 15th century. According to Adamu (1978), Malam Sambo came from Kano and that he was a famous Malam of the *kutumbawa* regime. This means that, he left Kano not earlier than 1623 C.E., the year, according to palmer’s dating, that Kutumbi came to the throne in Kano (palmer, 1967). Malam Dikko was similarly described as a great Muslim cleric, and that he came from a place in the kingdom of Katsina and that summarizes everything about their background.

2.11 Formation of Qur'anic and Modern Islamic Schools

Islamic Education in Wukari Area. Virtually, the history of Islamic education in Wukari can be dated back to the last decade of the 17th century, when Islam was introduced into Wukari. Islam has had a long tradition of formal education in Wukari. In trying to harmonise the whole aspects of life to suit Islamic way of life, one needs to have education so as to understand the basic principles of Islam. Many Islamic scholars from Wukari, Bantaje, Ibi and Donga have been traveling in reasonable number to places like Kano, Zaria and Maiduguri for further studies. However, due to later migration by some peripatetic scholars the numbers of Malams increased as well as the numbers of those that travel for further studies to the far north. Some of these prominence scholars that were travelling for further studies were said to be the grand-parent of Malam Babba Wukari, Malam Bako Abubakar Bantaje, Malam Abdul-jalilu Ibi, Malam Abdullahi Donga and many others whose names are not mentioned. It was some of these Malams and their later generations that established Qur'anic schools and Ilm schools in Wukari and its neighboring towns and villages. These types of schools were similar to the earlier ones established during Ummayyad period. They were started by Al-Hajj B. Yusuf when he was appointed by sulaiman Ibn Na'im, the Wazir of Abdulmalik B. Marwan, the leader of his children (Shalaby, 1954).

2.11.1 Contribution of Muhammadu Tambari (Late sultan of Sokoto) to Islamic Education in Wukari.

Zakari, (2007) stated that Muhammad Tambari's exile to Wukari 1931 – 1935 when Tambari was deposed by then British Government (as the Sultan of Sokoto), he absconded from house arrest and flew to Maradi in Niger Republic. However, on his return in November 1931, he quickly exiled to Wukari in Benue

province where he died on 30th January, 1935. He (Tambari) always prays in a congregation with his followers in his Mosque within his house and that was the Mosque now situated in Unguwar Sarkin Musulmi in Wukari town. Therefore, his teaching yield meaningful results which gave birth to so many followers and scholars that immensely contributed to the land. This was so because his over two hundred followers increased the number of Qur'anic schools, Islamic schools as well as organization of other Islamic activities, like *Maulud al- Nabiyyi* among others. Above all, there were inter marriages between his followers and the Jukuns. Mallam Bunu, one of the popular sons of Muhammad Tambari married Asabe (Khadija), the daughter of the then reigning Aku-Agbu-Manu III Ahmadu (1927 – 1940). In terms of education the present Ladan primary school in Wukari was named formally after Malam Bunu, that is Malam Bunu *Islamiya* primary school before it was taken over by the Government in 1979 (Zakari, 2007).

2.11.2 Introduction of Islamic Organisations in Wukari Division

A. **The role of *Jama'atu Nasrul Islam*** in the spread of Islam in Wukari and its neighbouring towns. It is very essential to comment on the role of *Jama'atu Nasrul Islam* (J.N.I.) in the State in general and Wukari in particular. Arab (1980) observes that,

One of the greatest achievement of this organization came from her duty of preaching; though constant preaching of the members of this organization, it has enabled the Muslims of the Area to know better ways of purifying their religion. People are taught how to perform their prayers in the correct form, how to pay Zakkat, institutions of marriage and divorce, inheritance, performing Hajj and fasting during the month of Ramadan among others.

B. Establishment of *Jama'atu Izalatil Bid'ah wa Ikamatis Sunnah* (JIBWIS) in the Jukun communities. Therefore, the formation of the above mentioned organization in the Area was also an attempt to revitalization and consolidation of Islam in Jukunland. This Muslim organization came into being between 1978 and 1979 and it became widely know in 1980 (Funtuwa, 1980). Galadima (1979) maintained that, the essence of this organization is the clearance of innovations infused into the religion of Islam and sticking firmly to the Sunnah of the Prophet Muhammad (May Allah bless him and grant peace). In other words, the society aims at purifying the religion of Islam from any other innovations and basing it preaching on Qur'an and authentic Hadith. They claimed to be Ahlul-Sunnah. Ahlul-Sunnah refers to the Muslims who follow strictly the Sunnah of the Prophet Muhammad (May Allah bless him and grant him peace).

2.12 The Impact of Islam on Jukun People

The early contact of Islam with Jukunland brought about mighty spiritual, political, social and economic impact or changes on the spheres of life of the Jukun and the other people generally.

Spiritually, Zakari (2007) viewed that Islam taught the Jukuns to believe in one Supreme Being known as Allah without any intermediary as seen in their traditional religion known as "AYAKU". It condemned the attendance of their shrines or AKO and it also kicked against participation in their various festivals, namely; puje, Gbonkpa and Yaku rituals. Unlike what obtained during the traditional religious system, Islam teaches equality, peace, tolerance, justice and fairness. Above all, law and order formed the basis of Jukun society. Furthermore, it has been noted that due to spiritual and intellectual revolutions, the whole of pindiga ruling

family accepted Islam since the early reign of Buba Yero of Gombe. Even though, the key heads of the ruling class of Wukari (Aku and his Council) did not accept Islam, though, many of the princess and princesses embraced Islam in Wukari and it environs (Abubakar, 1974).

Intellectually, many Qur'anic schools (*Makarantun Allo*) were established along with *Islamiyya* schools and Zawiyas. However, it has been categorically said that one of the political changes or revolutions brought by the jihadist under the leadership of Hammanruwa was the establishment of Dhimmi status or agreement between the Emirate of Muri and Wukari. It is worthy to note that Islam as a universal religion came along with its legal system. However, the *shari'ah* pervades all spheres of human life and activities (Abubakar, 1979).

Economically, even Wukari became a town with the efforts of Abakwariga community and the influx of Igbo in the 1970s after the Nigerian civil war. Town life attracts very many immigrants due to social amenities or infrastructural facilities like pipe borne water, electricity and good road net work systems. It broadens their outlook and involved them in more economic and social activities. It also builds a bigger territorial community in terms of functional interdependence and social integration. This increase in economic activities, growth of markets and free enterprise was complemented by policy and laws, fixing prices, weight and measures (Adefiye, 1982).

Socially, Islam and Muslims have also partly changed the cultural and social lives of the Jukuns and the other people around them. Their concept, practice, manners, recreation, art, dress and institutions (Abba, 1976). Every nation and tribe in the world have their own culture derived from their histories, religions and geographical circumstances. The WAPAN (Jukun) too and their related ethnic

groups have their own rich culture. But cultures can be modified by changing circumstances and by contact with other cultures (Abubakar, 1970).

Abba (1981) maintained that, Islam as monotheistic and universal religion gave birth to a new civilization and a new culture and way of life based on Islamic ideas, injunctions and precepts drawn from the Qur'an and *Sunnah* of prophet Muhammad (May Allah bless him and grant him peace). Wherever Islam spreads it carries its culture and way of life which either superceded or blended with the culture of the locality. The culture of the Jukuns, as a matter of objectivity, was a mixture of good and bad practices. Among their good practices are the love of hospitality and generosity, even their polygamous system of marriage among others. However, among their bad practices are that their males plait their hairs and also dress in wrappers (ADIRE). Other negative practices are conservative of their language and also eating in secrets. Religion and culture are closely inter-related with social life and customs. Islam, as it spread across Jukunland, brought many changes in the people social life, although the degree and speed of change varied from place to place and time to time. If we take dress, hygiene and diet as examples, we would see the most obvious or visible changes in Jukun social life brought by Islam in relation to these manners. For both men and women the loose and dignified Islam's styles of dress were adapted in place of the semiotic appearance common in their traditional society. With this went greater cleanliness of clothing and of the body due to Islamic ablution and other practices of hygiene and encouragement of the use of soaps and perfumes. More importantly, the Islamic dietary laws brought the concept of more human methods of animal slaughter and the prohibition of eating carrion, blood, pigs and dogs. The prohibition of alcohol had an impact on social life of the Jukuns (Bello, 2007).

2.13 Overview of Empirical Studies

The researcher made use of different types of sources and work. Some of the works are not directly on Jukunland or Jukuns, but in one way or the other have proved very essential in some aspects of the history of Jukun people. Empirically, the researcher reviewed the following:

A. The first work reviewed by the researcher was the work written by Zakari, (2008) the work entitled “The History of Islam in the Middle Benue Region” A case study of Wukari C. 1848-1960, concerned with the history of the introduction of Islam to Wukari area. It has been ascertained that the eventual collapse of Kwararafa city (the first capital of Jukun Kingdom) probably in the second half of the 17th century led to the foundation of Cikan which was later named Wukari which serves as the second capital of Kwararafa Kingdom. However, various ethnic groups as well as the economic activities of the people of Wukari were discussed. It has been established that, Wukari became to the Jukun what Birnin Gazargamu was to Borno. Not only this, but Wukari was the main commercial collection and distribution center in the middle Benue region.

The traditional religion of the Jukun (AYAKU) before the introduction of Islam is also looked at. It has been said that, the Jukun used to believe in one god called ATA-CIDON or AMA, whose messengers were the various priests or Dodo, the people used to worship with Aku Uka acting as the chief priest of all the messengers.

The research work traces the history of the introduction of Islam into Wukari since the last decade of the 17th century by the two famous Fulani Malams, namely; Malam Sambo and Dikko. The Abakwariga-Hausas immigrants mostly became Muslims with the coming of Malam Sambo and Dikko. Even a Jukun convert automatically becomes an Abakwariga as insinuated by the people of the area.

The study concluded that Malam Sambo and Dikko were responsible for the spread of Islam into the area (Wukari Division). However, this study was limited to Wukari alone. The findings would have been generalized to other places in the Jukunland such as Ibbi, Takum, Donga and Ussa.

However, it does not cover the history of Islam among Jukuns in Southern part of Taraba state, the impact of Islam among the Jukun people and the influence of Jukun's culture on the practice of Islam in the area which the researcher has laid hand on. Consequently, the advent of Islam into the area also differed to some extent, with the present study; the coming of Islam into Jukunland is related to the long commercial links with Hausa land that is through traders and to some extent through Malam Sambo and Dikko etc.

B. Another research by Abdulkadir, (2011) entitled “The Introduction and Spread of Islam into the areas known in Nigeria today as the middle Belt or central Nigeria”. It discovered that utilization of Muslim Clerics as Court Officials by non-Muslim rulers, were the main avenue and dominant features in the introduction of Islam. The Study also discovered that *Jihad* was responsible for relocating non-Muslims to areas where they accepted and continued to practice Islam.

The study concluded that the colonial conquest and imposition of Muslims as District and village head men, the establishment of Qur'anic and *Islamiya* Schools, inter-marriage and the effects of the world wide economic depression of the 1930s and the Second World War were among the factors in the acceleration of the spread of Islam from 1900 to 1960. However, the study could have been better if both questionnaire and interview employed and the researcher would have gotten more information from elders who cannot read and write in English.

More so, the scope and objectives of the studies differed apparently. Abdulkadir's work covers part of northern States in Nigeria; particularly areas

dominated by non-Muslims like part of former Benue-Plateau, part of Kaduna, Taraba and Nasarawa States respectively etc. Lastly, the findings of the study, particularly on how Islam accelerated in the middle Benue region differed with the present work.

C. Another research by Ezzati (1979) titled “The spread of Islam and the contributing factors” found that nearly everywhere Muslims conquests were followed by extensive defections to Islam. But these conquests were not accomplished by force. They were accomplished by the conviction that Islam was the right religion for the converts.

Ezzati added that this conviction sometimes was introduced and re-enforced by the military victories for they appeared to prove that Islam was under peculiar favour of God. The study concluded that the spread of Islam was peaceful not forcefully as mentioned by Christian writers. However, the researcher did not include the scope of the study, his much concentration is on the factors contributing to the development of Islam in the area under study. Therefore, the relationship between the two works is on the spread of Islam but virtually different objectives and findings.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

The methodology is the set of methods and principles that are use when studying a specific subject or doing a particular kind of work, it's a method or principles used to perform a particular activity. Afolabi, (1993) argued that, its adequacy or inadequacy will determine the success or failure.

The chapter will address the following:-

- Research design.
- Population.
- Sample and sampling procedures.
- Instrumentation.
- Validity and reliability of the instrument.
- Data collection procedure and statistical method

3.1 Research Design

Research design is simply referring to the categories of research and the modality of constructing the research including all things that would be used in performing the research. Research has different categories. The categories of research can generally be classified from educational point of view into two. Research by purpose and research by method. The classification by purpose can be categorized into five areas; these are basic or pure research, applied research, action research, evaluation research and developmental research. In other part of the research by method have three different types; historical research, descriptive research and experimental research as opined by Olayiwola, (2007). In this study, the researcher opted for both historical and descriptive research as the procedure for his research design. For the historical, the researcher traced the advent of Islam among Jukun people in Southern part of Taraba State, while descriptive method

was adopted because of the nature of the study which requires gathering information from individuals through the used of questionnaires and interviews.

3.2 Population of the Study

In any research, population of the study must exist to give the true picture of the research. The target population of this study is the southern part of Taraba State from four selected Local Government Areas. These include: Wukari, Ibi, Donga and Takum Local Government Areas of Taraba State respectively. The estimated population of the study is 384 Jukun people within the affected Local Government under study. Likewise the Islamic Scholars, Community leaders, Elders of the communities and group of *Abakwariga* (Hausas) form part of the population.

However, the interview scheduled is a list of questions draws by the researcher to elicit relevant information from respondents and it contains a few structured questions in order not to bore the respondents with many questions. This method addressed some of the research objectives stated at the beginning of the study. The respondents used for the in-depth interview are the Scholars, Elders, Community leaders and *Abakwariga* of the area under study. However, a few of the interviewed questions and response from the respondents will be exemplified. The data collected from questionnaires and those of the in-depth interview are identical in nature, meaning it arrived at a similar result. The results of the interview and questionnaires are the same.

The Table below shows the details of the population size

S/N	Name of the Local Government Area	Population
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1	Takum	134,576
2	Ibi	84,302
3	Donga	133,105
4	Wukari	238,283
Total		590,266

Source: (www.nationalpopulationcommission.com/2006_census,
http://www.googlesearch and Federal government of Nigeria).

3.3 Sample and Sampling Techniques

Agburu (2001) viewed samples as “the study of the relationship existing between population and sample drawn from the population”. In other words sample implies the portion or subset of population that is studied. It is also the group of a smaller group of elements drawn through a definite procedure from a specified population. The elements forming up this sample are actually studied. As such, as the researcher shall recognize some similarities and therefore study of the few elements will give the researcher sufficient knowledge of what will be obtained in the entire population. Nwama (1981) list the following conditions under which it becomes necessary to sample population:

1. When the population is too large
2. When the time is limited
3. When resources are inadequate

The researcher will select four Local Government Areas of the southern Taraba State to be his sample. The four Local Governments as sample are Wukari, Ibi, Donga and Takum Local Government Areas respectively.

The Table below shows the details of the sample size.

S/N	Name L.G.A	Frequency	Percentage (%)
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1	Takum	96	25.8
2	Ibi	51	13.7
3	Donga	86	23.1
4	Wukari	139	37.4
	Total	372	100

The sampling technique used for this study is simple random sampling technique for the administration of the questionnaire; the population frequency was obtained from the 2006 National population exercise of the National population commission. Perhaps, out of 384 questionnaires distributed, 372 were retrieved from the selected area. Therefore, 96 were retrieved from Takum Local Government Area, 51 from Ibi Local Government Area, 86 from Donga Local Government Area and 139 from Wukari Local Government Area respectively.

3.4 Instrumentation

There are three major instruments used for collecting information. They are observation, interview and questionnaire. According to Ndagi (1999), “an educational research can use one or any combination of two of the ways of collecting information for research.

Ndagi (1999) defined observation as a direct means of studying the overt behavior of people, possible record behavior as it happens. He also view interview as a technique used for collecting information from others in a face to face contact. Subsequently, He defined questionnaire “as a device for getting answers to questions by using a form which the respondent fill by himself”.

On the basis of this suggestion, the researcher used oral interview and questionnaire methods because of the nature of data collected, the spread of the population, easy quantification of the data, control of the relevance and objectivity of information, relative cheapness of producing the instrument and it gave the researcher the information he wanted to get.

3.4.1 Validity of the Instrument

In order to ascertain the validity of the instrument that was used in this research, the copy of questionnaires and interview was given to the supervisors of this research and other specialist in the field of education, statistics, linguistics, and some experts on the matters of questionnaire/Research method, for them to scrutinize it and made necessary corrections and modifications where necessary, to ascertain its appropriateness and content coverage with reference to the research objectives, on the basis of their suggestions and recommendations, the researcher tried his possible best to include all the corrections made by them in the drafted copies before administering it to the public.

3.4.2 Administration of the instrument

The administration of the instruments of the study was done by distributing questionnaires and conducting interview with individuals and group of people from different background that are strongly associated to the information needed to sue the present study and those involved include the following:-

1. Islamic Scholars
2. Community leaders
3. Elders in the Community

4. Hausa people (Abakwariga)

After that the researcher and his research assistants established a rapport with the selected people before the administration of the instrument. The research assistants were acquainted with the content of the instrument. Each of the instruments was discussed in details so as to enable the research assistants help respondents who might have difficulty with any item. They were fully briefed on the protocol to observe and the procedure of administering the instruments.

3.5 Procedures for Data Collection

The results of the instruments were returned to the researcher through a coordinator among the research assistants. In this regard, the researcher has noted that, this type of instrumentalization is convenient and suitable in conducting a research like this.

3.6 Procedures for Data Analysis

In analyzing the Data collected in any research work, competence of the instrument and its acceptability is very important; hence it is what will show the level of validity of the research. To analyze the collected data, both descriptive and inferential statistics were used, through seeking assistance with **Statistical package for social sciences (SPSS)**. Descriptive statistics such as frequency distribution and percentages was used for bio-data analysis. In order to answer the research questions each item in the instrument was analyzed using simple percentage calculation.

After all this, the researcher formulated tables showing the frequencies and percentages of Respondents' opinions. Subsequently, these opinions were discussed to explain the direction of the responses.

CHAPTER FOUR

DATA ANALYSIS AND INTERPRETATION

4.0 Introduction

The study primarily aims at investigating and assessing the advent and development of Islam among Jukun people in Southern part of Taraba State, Nigeria. To achieve this, many literatures were consulted and data were collected. The collected data were analysed using frequency and percentages. The analysis was grouped into two (2) sections; A and B, where section A examined the advent of Islam into Jukunland and section B examined the level of Islamic development and its impact on the lives of Jukuns of Wukari division in Taraba State. Three hundred and eighty four (384) questionnaires were distributed to all the four selected Local Government Areas.

Table 4.1: Distribution and Return of Questionnaires

S/ No	Item	Frequency	Percentage (%)
1.	Number distributed	384	100
2.	Number returned	372	96.9

Table 4:1 above indicates that 384 copies of questionnaire were distributed to respondents in the four (4) Local Government Areas sampled within Southern Zone of Taraba State, whereas Takum L.G.A has 96, Ibi L.G.A 50. Donga L.G.A 96 and wukari L.G.A 142 respectively.

Out of the number distributed Three hundred and seventy two (372) (96.9%) of it were returned. The table therefore, reveals that only Three hundred and seventy two

of the total 384 questionnaires distributed were used for this study. Therefore, the analysis was done based on the information obtained from them.

Table 4.2: Returned Questionnaires according to Local Government Areas

S/ N	Locality	frequency	percentage (%)
1	Donga	96	22.6
2	Ibi	50	14.3
3	Takum	96	22.8
4	Wukari	142	40.3
5	Total	384	100.0

Table 4.2 above indicates that out of 384 questionnaires distributed, 372 (96.9%) were returned. Out of this number, 96 (22.6%) were from Donga L.G.A, 50 (14.3%) were from Ibi LGA; 96 (22.8%) were from Takum LGA; 142 (40.3%) were from Wukari LGA respectively.

The table reveals that Wukari Local Government Area has the highest number of questionnaire retrieval with 139 (37.3%). This is because the researcher and three of his assistants reside in the Local Government Area which makes it easy to have access to the respondents in their towns and villages.

Section A

Table 4.3: Age of Respondents

Age	Frequency	Percent
21-30 years	30	8%
31-40 years	50	13.5%
41-50 years	106	28.5%
50 and above	186	50%
Total	372	100.0

Table 4.3 revealed that the total numbers of 30 respondents representing 8% are between the ages of 21 and 30, 50 respondents representing 13.5% are between the ages of 31-40, 106 respondents representing 28.5% are between the ages of 41-50 while 186 respondents representing 50% are aged 51 and above years. Therefore, majority of the respondents are between the ages of 51 and above years with 186 frequency and 50% as indicated in Table 4.3 above and those between the ages of 21-30 with 30 frequency, 8% as in the Table above formed the lowest number of the respondents on the questionnaires administered.

Table 4.4: Educational qualification

Educational qualification	Frequency	Percent (%)
NCE/Equivalent	186	50
Degree / HND / Equivalent	100	26.9
Postgraduate Degree	65	17.4
Others	21	5.6
Total	372	100.0

The table 4.4 shows that total number of 184 respondents representing 50. % were NCE holders and its equivalent, 100 respondents representing 26.9% are Degree holders and its equivalent, 65 respondents representing 17.4% are postgraduate Degree holders and the remaining 21 respondents representing 5.6 are not literate. Thus, the highest group with 184 frequencies, 50 % as indicated in table 4.4 are those obtained NCE and it equivalent and the lowest with 21 frequencies, 5.6% are those without Educational Qualification.

Table 4.5: Marital Status of Respondents

Marital Status	Frequency	Percentage (%)
Married	280	75.3
Single	50	13.5
Others	42	11.2
Total	372	100.0

Table 4.5 above revealed that a total of 280 respondents representing 75.3% are married, 50 respondents representing 13.5% were single and the remaining 42

respondents representing 11.2% deosn't tick the required box on the questionnaire administered.

Table 4.6: Gender of Respondents

Gender	Frequency	Percentage (%)
Male	260	69.9
Female	112	30.1
Total	372	100.0

Table 4.6 above revealed that a total of 260 respondents representing 69.9% were male and 112 respondents representing 30.1 % were female. Thus, the Table 4.6 indicating that Male respondents are higher than the Female respondents to the questionnaire administered.

Table 4.7: Respondents Religious Status

Religious Status	Frequency	Percent (%)
Christians	72	19
Muslims	320	86
Pagans	10	2.0
Total	372	100.0

The 4.7 table shows that, 72 respondents representing 19% were Christians, 320 respondents representing 86% were Muslims and the remaining 10 respondents representing 2% were Pagans. Subsequently, Muslims formed the highest number of

the respondents with 320 frequency and 86% as indicated in Table 4.7 above and Pagans formed the lowest number of the respondents with 10 frequency and 2% also as indicated above.

Section B: Research Questions

Table 4.8: How was Islam introduced to Jukun people in southern Taraba state?

SN	Questions	frequency	percentage (%)
1.	By Traders	114	30.6
2.	By Islamic Schorlars	174	46.8
3.	By Travellers	84	22.6
	Total	372	100

Based on table 4.8 above, the total number of 114 respondents representing 30.6% agreed that Islam was introduced to the Jukuns by Traders, while 174 representing 46.8% agreed that Islam was introduced to Jukunland by Islamic Schorlars and 84 respondents representing 22.6% confirmed that Islamic was introduced to Jukunland by Travellers.

Table 4.9: What role did Islam play in the development of Jukun communities?

SA 122 A 70 SD 50 D 30 U 100			
SN	Questions	frequencypercentage (%)	
1.	Islam has eliminated so many cultural practices of Jukun people that contradicted Islamic teachings?	122	32.8
2.	Islamic education improve awareness on the life of Jukun Muslims by the establishment of Islamic schools and Masajid in the area?.	70	18.9
3.	Islamic organizations play a vital role in the development of Jukun communities?	50	13.5
4.	Muslim people of the Jukunland are observing the Juma'at prayer and other Islamic activities freely?	30	8.7
5.	It sanitises and bring about morality among the people of the area?	100	26.1
Total		372	100

Based on the table 4.9 above which reveals that 122 respondents representing 32.8 % as the majority of the total population viewed that Islam has rendered great contribution.to the development of Jukun people while 70 representing 18.5% agreed, and 50 representing 13.5% strongly disagree and 30 representing 8.7 % disagreed, the frequency 100 which represents 26% of the population, lastly the research revealed that 30 frequency against 8.7 percent hold lowest number for undesided.

Table 4.10: What are the impacts of Islam on the lives of Jukun people?

SA 120 A 70 SD 100 D 32 U 50			
SN	Questions	frequency	percentage (%)
1.	Islam contributed immensely in changing the life style of Jukun people?	120	32.3
2.	The Jukun Muslims and non-Muslims relationship after the advent of Islam into Jukunland is cordial?	70	18.9
	The major considerable effect of Islam on Jukuns life is the conversion to the Islamic faith?	100	26.6
3.	The contact of Jukun people has change the ways and manner in their business transactions?	32	8.7
4.	It gives the Jukun people guidance on the nature of their marriage?	50	13.5
	Total	372	100

From the above data collected in Table 4.11, the data analysed shows that 120 respondents representing 23.3% of the population strongly agreed that Islam has positive effect on the lives of Jukun people, this means that majority of respondents agreed that Islam has contributed immensely in changing the life style of Jukun People. 70 representing 18.9% agreed that Muslim and non-Muslim Jukun relationship is cordial after the advent of Islam.

Table 4.12: The following are the cultures of Jukun people that influenced the practice of Islam?

SN	Questions	frequency	percentage (%)
6.	Nyadodod	100	26.9
7.	Garaza	110	29.6
8.	Gaani	162	43.5
	Total	372	100

Based on the Table 4.12 above which reveals that 100 respondents representing 26.9 % viewed that Nyadodo has influenced the practice of Islam by Jukun people while 110 representing 29.6% agreed that Garaza influenced the practice of Islam in Jukunland, and 162 represents 43.5% affirmed that Gaani has really influenced the practice of Islam in Jukunland.

Table 4.13: What are the solutions to the problems affecting the development of Islam in Jukunland?

SN	Questions	frequency	percentage (%)
1-	Establishment of Islamic Schools	120	32.3
1	Da'wah Activities	152	40.9
2	Establishment of new Islamic convert centres	100	26.9
	Total	372	100

Based on the table 4.13 above which reveals that 120 respondents representing 32.3 % viewed that establishment of more Islamic schools is one of the solutions to the problems affecting the development of Islam in Jukunland while 152 representing 40.9 % as the majority of the respondents agreed that *Da'wah*

activities proffer solutions to the problems affecting the development of Islam in Jukunland, and 100 representing 26.9.5% opined that establishment of new Islamic convert centres also profer solutions to the problems affecting the development of Islam in Jukunland.

4.2 Data Presentation

This part of the research processed and analysed the data resulting from the study using descriptive statistics such as frequency and percentage. Subsequently, the findings are presented in figures and table.

Hence, there are two segments in this section of the study. The first section comprises of five figures, which present the results of respondents' bio-data while the second section consists of both figures and tables that presented results used to answer the questions of this study.

4.3 Data Interpretation

Tables 4.3 – 4.7 above represent Bio-data distribution of the respondents that cover their educational qualification, age's distribution, respondents' marital status, their gender status, religious status of the respondents. What is obvious on the item dealing with education qualification of the respondents was that; 301 respondents representing 80.9% belong to the holders of Secondary and Primary School Certificates and non literate group, 21 respondents representing 5.6% belong to the holders of degree and its equivalent group, 7 respondents representing 1.9% belonged to the group of post graduate holders while the remaining respondents which is 43 representing 11.6% are NCE and its equivalent group.

On the ages distribution table, 30 respondents represent 8% belonged to the group of 21-30 years, 50 respondents representing 13.5% belonged to the group of 31-40 years, 106 respondents representing 28.5% belonged to the group of 41-50

years while 186 respondents representing 50% belonged to the group of 51 and above years. An inference that can be drawn from this data is that majority of the respondents were more than 50 years and that the scenario can be attributed to the fact that most of the respondents were fifty years and above in the southern zone of Taraba State and this indicate that all the information collected from them maybe reliable .

The respondent's marital status shows that, 280 respondents representing 75.3% are married. 50 respondents' represents 13.5% were single while 42 respondents representing 11.2% were those who does'nt tick the appropriate Box in the questionnaires.

In the issue of gender status table shows that, 260 respondents representing 69.9% were male while 112 respondents representing 30.1% were female therefore, last table of this distribution is of the religious status of the respondents which indicates that, 72 respondents representing 19% are Christians, 320 respondents representing 86% were Muslims and 10 respondents representing 2% were pagans.

Table 4.8 – 4.13 above shows the analysis of the results of the respondents on the advent and development of Islam among Jukun people in southern part of Taraba State, Nigeria.

Based on the table 4.8 the total number of 114 respondents representing 30.6% agreed that Islam was introduced to the Jukuns by Traders, while 174 representing 46.8% agreed that Islam was introduced to Jukunland by Islamic Schorlars and 84 responedents representing 22.6% confirmed that Islam was introduced to Jukunland by Travellers. This is clear indication that majority of the respondents agreed that Islam was introduced to Jukunland by Islamic schorlars.

Based on the table 4.9 which reveals that 122 respondents representing 32.8 % as the majority of the total population viewed that Islam has rendered great

contribution to the development of Jukun people while 70 representing 18.5% agreed, and 50 representing 13.5% strongly disagree and 30 representing 8.7 % disagreed, the frequency 100 which represents 26 % of the population. Lastly, the research revealed that 30 frequencies against 8.7 percent which is the lowest number were undecided.

From the above data collected in Table 4.10, the data analysed shows that 120 respondents representing 23.3% of the population strongly agreed that Islam has affected the lives of Jukun people positively. This means that majority of respondents agreed that Islam has contributed immensely in changing the life style of Jukun People:- 70 representing 18.9% agreed that Muslim and non-Muslim Jukun relationship is cordial after the advent of Islam.

Based on table 4.11, 100 respondents representing 26.9 % viewed that *Nyadodo* has influenced the practice of Islam by Jukun people while 110 representing 29.6% agreed that *Garaza* influenced the practice of Islam in Jukunland, and 162 representing 43.5% affirmed that *Gaani* has really influenced the practice of Islam in Jukunland. This indicated that the above mentioned cultural practice in the area are attached to some of the Islamic celebrations that attract the attention of many Muslim youths, *Gaani* is observed during *Eid el-Maulud* while *Nyadodo* is observed during *Eid el fitr* and *Adha* and also at any time. They all distract the attention of youths from saying their *Salat al-Jama'a* (congregational prayers).

Item number 5 in table 4.12 states that based on table 4.12 above which reveals that 120 respondents representing 32.3 % viewed that establishment of more Islamic schools is one of the solutions to the problems affecting the development of Islam in Jukunland while 152 representing 40.9 % as the majority of the respondents agreed

that *Da'wah* activities proffer solutions to the problems affecting the development of Islam in Jukunland, and 100 representing 26.9.5% opined that establishment of new Islamic Convert Centres also proffer solutions to the problems affecting the development Islam in Jukunland.

4.4 Analysis of Findings

The findings show that, the impacts of Islam on Jukunland include Religious Life, Social Changes, Economic Influence and Political Impact as follows:

Religious Effects

Long before the advent of Islam into Jukunland, the Jukuns were practicing paganism of a total order but after the advent of Islam into the area, reasonable number of pagan Jukuns accepted Islam including those from a ruling class. There are numerous *Masajid* in the area for the performance of *Ibadaat* and during the month of *Ramadan*, most energetic activities become retarded. For many years, Males and Females Muslims within the area are visiting the House of Allah (*Ka'bah*) for worship. Perhaps, physical purification (*Tahara*) is done even by none Muslims at the places of works and at their houses indicating the level of Islamic progress in the area. In fact, virtues and morality among the Jukun people is now encouraged.

Social Changes

The contact of Jukun people with Islam changes the eating and drinking habit of the Jukun communities. They were formally good in unlawful food and intoxication. In terms of dressing, Jukun people wore wrapper instead of shirt or *Babban Riga*. Today, is hardly to distinguish between the Muslim and non-Muslim Jukuns from their dressing. Subsequently, the coming of Islam to Jukunland brought

inter-marriages between Hausas who were Muslims and Jukun converts. The greatest challenge to the Muslims around the area was the the fear of divorce from the females Converts. However, the relationship exhibited among Muslims was a topic of great concern, it was discovered that Jukun pagans and even Christians developed more trust in Muslims than their fellow faith partners, though, along the line it was no longer sailing through. More so, the land experienced a lot of changes in tribalism, social vices (*Zinah*), status of Women and Children among others.

Economic Impacts

The Jukun people most at times, practice the Islamic economic system as regards their day to day activities. The examples of such activities include giving monetary loan without interest and selling products with the exclusion of interest without cash at hands. This means before the advent of Islam, all these were not in practice, hence the payment of *Zakat*, *Sadaqat*, *Waqf*, *Mirath* etc. Jukun communities are now conversant with the collection and distribution of *Zakat* particularly when the time comes. Meanwhile, the committees for the collection and distribution have been established in the area, although, before the advent of Islam these were not in existence. Perhaps, most of the revenue generated for the building of Masajid, Islamic Schools and most Islamic activities was through *Sadaqah* and *Awqaf*. In a nutshell, even the non- Muslim Jukuns emulated the sharing of inheritance from the Muslims around them what they knew not before they came in contact with Islam.

Political Influence

Many Jukuns and non Jukun Muslims are stake holders now in Jukunland; they are either district heads, village heads or ward heads. Some of the names given to traditional office holders include:

- Mallam Babba (Supplicates to Allah on behalf of the king and the entire palace when the need arises).
- Sankira (The town crier).
- Sarkin Makera (oversees the activities of Blacksmiths on behalf of the King).
- Garkuwa (chief security).
- Sarkin kasuwa (oversees the market)
- Sangari among others.

AN INTERVIEW CONDUCTED ON THE ADVENT AND DEVELOPMENT OF ISLAM AMONG JUKUN PEOPLE IN SOUTHERN TARABA, NIGERIA.

The following formed part of the population and their answers to the questions.

The following supports a response to an in-depth interview question:

When and how did Islam come to Jukunland?

Respondent: Alhaji Abubakar Bagudu wakilin Hausawa *Kashin-Bila* Takum

Local Government Area on 23/1/2016 answered thus:

The spread of Islam to Takum may be connected to the settlement of Hausa Group (*Abakwariga*) whose said to have divided into two groups; one of the group join thoses Jukuns of Wukari and the other went and settled at Takum with Jukuns and Chamba people after the collapse of Kwararafa which dated back to 17th century.

Also from Wukari Alhaji Muhammad Nyajon answered thus:

Islam is not a new Religion in the Southern part of Taraba State for the fact that, the Jukun Kings invited Islamic scholars to Wukari since 1651 C.E. Thus, the religion of Islam had been introduced to Wukari area as far back as the 17th century. He further said, it could therefore, be safely concluded that Islam is more than 380 years old today in Wukari, Takum and Ibi. Unfortunately, Christianity has gained more acceptances among Jukun people of the area due to intense propagation by Christians over the years. (3/2/2016)

Alhaji Umar the Sangari of Shabu (Nasarawa State) from Donga Local

Government and answered thus:

I credited the coming of Islam into Jukunland to Sambo and Dikko. He added: Malam Sambo and Dikko contributed to the spread of Islam into Jukunland. (14/2/2016)

What are the impacts of Islam on the lives of Jukun people in southern Taraba State?

Alhaji Sule Awe Sarkin Alaron Wukari said:

Islam has achieved a lot in many aspects compare to our time; hardly have you seen a big Jukun family without reasonable number of Muslims alike. Though, it may be connected to inter-marriage between the Jukun Christians/Pagans to *Abakwariga* who are Muslims and Hausas by tribe and the long commercial link between Hausas and Jukun people. (27/2/2016)

Malam Zubairu Umar Yake Director Nomadic Education, Wukari Local Education Authority answered thus:

From the look of things, the open beer palour and the intoxication centres has drastically reduced, hotel houses mainly for prostitutes is not close to the Muslims dominated areas. Perhaps, the dressing mode in the area is encouraging, from wearing unsewed wrapper or attire to *Hula* and *Babban-Riga* (Cap and Garment) infact, Muslims are giving the traditional title of *Sangari*, *Sankira*, *Galadima*, *Malam-Agudu* etc. (3/3/2016)

What Jukun's culture has influence over the practice of Islam in the Jukun communities?

Malam Danazimi Alhaji Sani Hakimin Mai-kanwa Ibi Local Government Area answered thus:

I have been seeing time without number particularly in Wukari, Dampar and Takum where youths are engaging in traditional games like; *Nyadodo* dance, *Garaza* dance and *Gaani* dance neglecting to perform *Salat al-Jama'a* in congregation. In some cases, among the Muslim group, many people are participating in their cultural activities beside the three mentioned above, they follow them to their temples (*Kunguni*) and join them at the *Gaaben* (a meeting hold before the marriage celebration date is fix) etc. (10/3/2016)

Malam Haruna Yobe Alanyi, a district head Donga Local Government Area answered thus:

Hardly have you seen Muslims hesitating to partake into their cultural activities. More especially, those working under them in the traditional council or palace. Others use their tradition names even after converted to Islam such names like; Aji, Ada etc. (16/3/2016)

4.5 The Findings of the Study

Based on the result obtained from the data collected, particularly on the advent of Islam into Jukunland and as well its development in the area, the researcher has the following discoveries to present as major findings.

1. Most of the Jukun people and their related ethnic groups living in the area under study agreed strongly that Islam was introduced to Jukunland via Islamic scholars, traders and travelers.
2. Islam has made strong impact on the lives of Jukun people Spiritually, Socially, Economical and Polititically for the fact that almost hundred percent (100%) of the Jukuns before the advent of Islam into the land were pagans. They strongly believe in superstitions, idol worshiping, witch craft among others, while with the coming of Islam some of their cultural practices were put aside and reasonable number of Jukuns embraced Islam in Donga, Takun, Ibi and Wukari to the extent that the Aku-Uka himself has numerous biological children who were Muslims.
3. The findings also revealed that Islam has come to stay in the Jukunland perhaps, Jukun people came in contact with Islam earlier before 17th century indicating that, Islam existed in the Jukunland for more than 400 years now.
4. The finding revealed that Islam played a vital role in the development of Jukun land; this is because, between Wukari, Takum, Donga and indeed Ibi,

there are about 547 Masajid, numerous Islamic Schools and Islamic organizations among others.

5. It also reveals that some of the factors that led to the influence of Jukun's culture on Muslims (new converts) of Southern Taraba State include: ignorance, tribalism, poverty, involvement of traditional rulers on religious matters among others.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary of the Study

The study is primarily designed to make Assessment of the Advent and Development of Islam among Jukun People of southern Taraba State, Nigeria. Five chapters were used in order to make the assessment.

The first chapter titled introduction has the following headings in discussing the chapter. Background to the study where emphasis was made on the history of Jukuns, their classification into five groups, their probable period of migration, their settlement in Kwararafa and presently in Wukari with supporting proofs from reliable sources. This is followed by statement of the problem where a clearly stated problem was made which has to do with the problems of the advent of Islam into the southern part of Taraba State and the introduction of Christianity among the Jukun People which nowadays created controversy on the ownership of the land and who first came, also are the speculations that Hausas were mere strangers in the Jukunland and over pronouncement of indigenes and non-indigenes in the area of study. Then objectives of the study were stated which were to find out the historical account of the advent of Islam and its impact among Jukun people of southern part of Taraba State. Next to that was a research question where five (5) research questions were set in order to achieve the stated objectives. The questions were: How was Islam introduced among Jukun people in Southern Taraba State? What is the level of development in the propagation and consolidation of Islamic faith among the Jukun people? What are the impacts of Islam on the life of Jukun people? To what extent did Jukun's culture influence the practice of Islam in

southern Taraba? What are the solutions to the problems affecting the development of Islam in Jukunland?

The second chapter of this research work covers the review of literature that is in one way or the other related to the study. The literatures were consulted and reviewed in the chapter; Sudanese kingdom, the Hausa factor in West African history, *Al-Masalik Wal Mamalik*, the history of Jama'atu Nasril Islam in Gongola, Islam in West Africa among many books, thesis and dissertation of (Ph.D and M.Ed Graduates) etc. were reviewed under numerous sub-headings.

Chapter three presents the methodology used in carrying out the research. The study after introducing the chapter, the work explained the research design and the study used survey method and three hundred and eighty four (384) samples were drawn out of the study population using simple percentage table for determining sample. Four out of the five Local Government Areas within the Southern Zone of Taraba State were selected as the population of the study. Questionnaires and interview were used as instruments for data collection and analysis; validation of instrument was explained in the chapter, data administration and method of data analysis were stated.

Chapter four of this research dwelled on data presentation, analysis and interpretation and summary of the findings were also analyzed. Last chapter in this research work is chapter five which dealt with summary, conclusions and recommendations of the research.

5.2 Conclusion

The research aimed at Assessing the Advent and Development of Islam among Jukun People in Southern part of Taraba State, Nigeria. A Total of three hundred and eighty four (384) people were sampled and questionnaires distributed

to them for the study using simple percentage technique but three hundred and seventy two (372) questionnaires were returned. Conclusively, thanks and glory is to Almighty Allah (S.W.T), the Inventor of the universe, the Omnipotent, the Omniscient that gives the researcher the wisdom and ability to undertake this study particularly, from the first day this topic was approved. However; its dwelled into the history of Islam from its infant stage in Makkah when Allah (S.W.T), send His Messenger Muhammad (May Allah bless him and grant him peace) with the guidance to setup ideal society and to guide the generality of the universe, the spread of Islam to African region to the non- Muslim dominated areas of northern Nigeria as well as to the Jukun Land within the middle Benue region.

Therefore, the long commercial linkage between Jukuns and Muslims around 17th century has a strong impact on the lives of Jukun people and on their land, there are numerous converts into Islam, so many Jukuns cultural practices were abandoned, almost five hundred and forty seven (547) *Masajid* were built within the Southern part of Taraba State as well numerous Qur'anic and Islamic Schools were established to ascertain the level of Islamic influence in the zone. However, politically, socially and economical Muslims from different background within the Jukun communities were equal to the task ever since before the misunderstanding among the people living in the area under study.

5.3 Recommendations

In view of the findings in this study, the following recommendations are proposed. It is hoped that these recommendations will be useful to the Government, Muslim scholars, the Muslim *Ummah*, Traditional Rulers and future researchers.

Taraba State Government

1. Government is here by called upon to create an enabling atmosphere where peace and security will be obtained for every group to carryout its religious and traditional affairs without any hindrance from one another.
2. They should develop a strategy (long and short term) that would aim at empowering the youths economically or otherwise.

Muslim Scholars

3. There is urgent need for the scholars within the area and those outside to visit the area to educate the Muslim group irrespective of their tribal barrier on the true Islamic teachings as exhibited during the life time of the Prophet (May Allah bless him and grant him peace) and the times of his four rightly guided caliphs to explain more to the Muslim communities on how to live in harmony with one another irrespective of religious differences.
4. To advice Muslim organizations on the need to educate Muslim youths to run away from their cultural practices of the Jukuns such as; *Nyadodo*, *Garaza*, *Gaani* etc. which most of the Muslims youth partake in.
5. To encourage Muslims on the need of tolerance to non-Muslims be improved to avoid enmity.

Islamic Organizations;

- 1- To organize seminars in various localities of the Southern Zone of Taraba State in order to shed more light to Muslim youths on the importance of Islamic education and the implication of ignorance where by Islamic organizations like; *Da'wah* Institute of Nigeria (DIN), Islamic Education Trust (IET), Muslims Professionals in *Da'wah* (MPD), *Jama'atu Nasril Islam* (JNI), *Jama'atu Izalatil*

Bid'ah Wa Iqamatis Sunnah (JIBWIS) etc. are purposely established for that sake, therefore, they should be advised to embark on.

- 2- Media program should be sponsored by different Islamic organizations for wider benefit of the people of Taraba State, the northerners and Nigeria at large as to send the true and clear picture of what is going on in the area under study.
- 3- To avoid challenges faced by the converts, center for reverts management be created and skillful staff be employed for proper handling of the reverts.

Traditional Rulers:

- 1- To create an avenue where Muslims, Christians and Pagans should come together to discuss objectively in order to achieve certain goals particularly on how to live and relate with one another in order to call the non-Muslim to the banner of Islam.

Parents

- 1- It is recommended by the researcher also the creation of special forum meant for intellectual discussion that can improve both intra and interfaith harmony. This would greatly facilitate appreciative understanding and enhance peaceful co-existence among various religious groups in the area.

5.4 Suggestions for Further Studies

It is pertinent that this work cannot be taken as final due to the limitations observed and based on the result obtained the following suggestions are made for further studies:

1. Analytical study on Islam and Christianity Movement in the Southern part of Taraba State.

2. Comparative Analysis of the effectiveness of interfaith *Da'wah* and Dialogue in Southern Taraba State.
3. An Assessment on Problems and Propects of Islamic education among Jukun People of Taraba State.

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Appendix 1

**DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION
FACULTY OF EDUCATION, ISLAMIC STUDIES SECTION,
AHMADU BELLO UNIVERSITY, ZARIA, NIGERIA**

Questionnaire

Dear Respondent,

I am an M. Ed Student of the Department of Arts and Social Science Education, Islamic Studies Section, Faculty of Education, Ahmadu Bello University, Zaria. Undertaking a research on “Assessment of the Advent and Development of Islam among Jukun People in Southern Tararba, Taraba State, Nigeria”.

The aim of the questionnaire is to solicit for adequate information from you about the above topic for the successful completion of the study. The researcher relies greatly on your cooperation.

This study is exclusively for Academic purpose therefore, any information supplied will be restricted to this purpose and treated in confidence.

Yours Faithfully,

Ibrahim Isa Bello

(M. Ed/EDUC/47042/12-13)

Appendix 2

QUESTIONNAIRE

Section A

1. Educational Qualification

- a) N.C.E/ Equivalent []
- b) Degree/HND/Equivalent []
- c) Post Graduate Degree []
- d) Others Specify _____

2. Age

- a) 21-30 years []
- b) 31-40 years []
- c) 41-50 years []
- d) 51 and above []

3. Marital Status

- a) Married []
- b) Single []
- c) Others specify _____

4. Gender Status

- a) Male []
- b) Female []

5. Religious Status

- a) Christian []
- b) Muslim []
- c) Pagan []
- d) Others Specify _____

Section B

1. Islam introduces to Jukun people in southern Taraba State by their relationship with the traders/marchants?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

2. Islam introduces to Jukun people in southern Taraba State with the efforts of Islamic Scholars?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

3. Islam introduces to Jukun people in southern Taraba State through visitors/travelers?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

4. Islam has eliminated so many cultural practices of Jukun people that is contrary to Islamic teachings?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

5. Islamic education improved awareness on the life of Jukun Muslims by the establishment of Islamic schools and Masajid in the area?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

6. Islamic organizations play a vital role in the developments of Jukun communities?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

7. Muslims of the Jukunland are observing the Juma'at prayer and other Islamic activities freely?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

8. The Jukun (Muslims and non-Muslims) relationship after the advent of Islam into Jukunland is cordial?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

9. Islam contributed immensely in changing the life style of Jukun people?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

10. The major considerable effect of Islam on Jukuns life is the conversion to the Islamic faith?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []

(d) Disagree []

(e) Undecided []

11. The contact of Jukun people has changed the ways and manner in their business transactions?

(a) Strongly Agree []

(b) Agree []

(c) Strongly Disagree []

(d) Disagree []

(e) Undecided []

12. Nyadodo is among the cultural practices that distract Muslim youths from performing *Salat al- Jama'a* within the Jukun communities?

(a) Strongly Agree []

(b) Agree []

(c) Strongly Disagree []

(d) Disagree []

(e) Undecided []

13. The practice of *Garaza* dance by Muslim youths in the area serves as hindrance to their participation in some Islamic activities?

(a) Strongly Agree []

(b) Agree []

(c) Strongly Disagree []

(d) Disagree []

(e) Undecided []

14. The Muslim youths and elders' participation in Gaani cultural dance in the area is a serious setback to Islamic activities?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

15. Establishment of Islamic schools in southern part of Taraba State brought about a major achievement to Islam in the area?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

16. The Muslim Scholars through *Da'wah* activities (preaching) in the area resulted great achievement to Islam?

- (a) Strongly Agree []
- (b) Agree []
- (c) Strongly Disagree []
- (d) Disagree []
- (e) Undecided []

17. The non-Muslims in the area accepted Islam in large number after

Establishment of new Islamic Convert Centres?

- | | |
|-----------------------|--------|
| (a) Strongly Agree | [] |
| (b) Agree | [] |
| (c) Strongly Disagree | [] |
| (d) Disagree | [] |
| (e) Undecided | [] |

Appendix 3

Table 1: Table for Determining Sample Size for a Finite Population

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	100000	384

Note.—*N* is population size. *S* is sample size.

Source: Krejcie & Morgan, 1970

The Table is constructed using the following formula for determining sample size:

Formula for determining sample size

$$s = \frac{X^2 NP(1 - P)}{d^2} + (N - 1) + \frac{X^2 P(1 - P)}{d^2}$$

s = required sample size.

X^2 = the table value of chi-square for 1 degree of freedom at the desired confidence level (3.841).

N = the population size.

P = the population proportion (assumed to be .50 since this would provide the maximum sample size).

d = the degree of accuracy expressed as a proportion (.05).

Source: Krejcie & Morgan, 1970

NOTE:

There is no need of using the formula since the table of determining sample size has all the provisions you require to arrive at your sample size