



NATIONAL OPEN UNIVERSITY OF NIGERIA

FACULTY OF ARTS

DEPARTMENT OF RELIGIOUS STUDIES

COURSE CODE: ISL372

COURSE TITLE: ISLAM IN NIGERIA



NATIONAL OPEN UNIVERSITY OF NIGERIA

COURSE CODE/TITLE:	ISL 372: ISLAM IN NIGERIA
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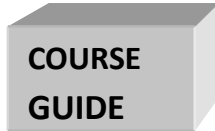
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COURSE GUIDE

Introduction:

This course, ISL372: Islam in Nigeria, is a semester course of about fifteen units. It is designed for students of B.A. in Islamic Studies. Any interested persons may also benefit from the course.

There are three modules and fifteen units. The units in module one consists of introduction and meaning of Islam, its spread to the North and West Africa as well as Nigeria and Kanem-Borno empire. What aids acceptance and spread of Islam in Nigeria and Kanem-Borno is not left out. Kanem-Borno as an Islamic State and the socio-cultural cum religious effect of Islam on the people are discussed.

The units in module two talk about the origin on Hausa States, the practice of Islam by the people and beginning of Sokoto Caliphate. The life of Usman Dan Fodio from early period to the time he became a teacher and a preacher is not left out. Jihad of Usman Dan Fodio and its effects including the establishment, expansion and consolidation of Sokoto Caliphate are the contents of units in module two. The module ends with discussions on Abdullahi Dan Fodio, Muhammad b. Usman Dan Fodio, conclusion and summary.

Module three addresses introduction of Islam into Southern Nigeria, its impact on Islam in Nigeria as a whole, Arabic and Islamic education, the Islamic Judicial system and Muslim societies and organizations. The module ends with conclusion and summary.

1. **Introduction and Spread of Islam into North and West Africa**
2. **Introduction of Islam to Nigeria and Kanem-Borno.**

3. **Factors responsible for the acceptance and spread of Islam in Nigeria including Kanem Borno.**
4. **The Establishment of an Islamic Kanem-Bornu Empire.**
5. **Effects of Islam on the State of Kanem-Borno**
6. **The Hausa States**
7. **Sheikh Usman Dan Fodio: - His early life teaching and preaching career.**
8. **Sheikh Usman Dan Fodio's Jihad and its Effects**
9. **The Sokoto Caliphate**
10. **Sheikh Abdullahi Dan Fodio and Contribution to Jihad.**
11. **Islam in Southern Nigeria (Yorubaland)**
12. **Effects of Islam in Southern Nigeria**
13. **The Coming of Colonialism and its impact on Islam in Nigeria**
14. **Arabic and Islamic Education in Nigeria**
15. **Islamic Judicial System in Nigeria**

The whole lectures within the above itemized course contexts will enable you to know the underlying objective of the study of the advent of Islam in Nigeria and the efforts and contributions of some notable personalities towards its spread.

WHAT YOU WILL LEARN IN THIS COURSE

The overall aim of ISL372: Islam in Nigeria, is to acquaint you with the historical account of the introduction and spread of Islam in Nigeria. You will also

be well informed about the effort made by some notable personalities towards making the religion spread and popular in the country. More so, some reformation drive was carried out by some people to bring back the lost glory of the religion which some people, especially the traditional rulers in some areas, had substituted with un-Islamic practices. Also discussed in the course are the educational, social, cultural and religious effects of Islam on Nigerians.

COURSE AIMS

The aim of this course is to put you through all necessary information you may need to facilitate your understanding of the historical account of Islam and its spread in Nigeria. This can be achieved by:

- Taking you through the definitions of Islam
- Taking you through the various routes through which Islam got to Nigeria
- Explaining to you efforts made by some notable personalities to see to the spread and acceptability of the religion in Nigeria.
- Discussing with you some challenges faced by the religion and its adherents.

COURSE OBJECTIVES

To achieve the aims set out above there are overall set objectives. In addition, each unit also has specific objectives. The unit objectives are always included at its beginning. You read them before you start working through the unit. You may want

to refer to them during your study of the unit to check your progress. You should always look at the unit objectives after completing a unit. This way you can confirm whether you have done what was required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting these objectives, you should have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

- Define Islam
- Explain the various ways through which Islam got introduced to Nigeria
- Explain the efforts made by some notable personalities to spread and reform the religion
- State the origin of Kanem-Borno as an Islamic State
- Discuss the life history of Usman Dan Fodio
- State the events that led to Usman Dan Fodio's Jihad and its consequences.
- Assess the contribution of Abdullahi b. Fodio and Muhammad Bello b. Usman Dan Fodio towards Usman Dan Fodio's Jihad and the Sokoto caliphate.
- Mention some of the effects of Islam in Nigeria on social, cultural, religious and educational life of Nigerians.
- Mention some of the Muslim societies and organizations in Nigeria.

WORKING THROUGH THIS COURSE

To complete this course, you are required to read the study units, read recommended books and read other materials provided by the National Open University of Nigeria (**NOUN**). Each unit contains self- assessment exercises, and at points in the course, you are required to submit assignments for assessment purposes. At the end of this course, there is a final examination. You will find below list of all the components of the course and what you have to do.

COURSE MATERIALS

Major components of the course are:

- 1 Course Guide
- 2 Study Units
- 3 Textbooks
- 4 Assignment File
- 5 Presentation Schedule

In addition you must obtain the materials. They are provided by the **NOUN**. Obtain your copy. You may contact tutor if you have problems in obtaining the materials.

Each unit contains a number of self-tests. In general these self- tests examine you on the material just covered or require you to apply them in some ways and thereby, help you to evaluate your progress and performance in your assignments. The exercises will assist you in achieving the stated learning objectives of the individual units and of the course.

SET TEXTBOOKS

- Ali Abubakar (1972) Al-Thaqafatul Arabiyyah fii Nigeriya
- Adam Abdullahi Al-Ilori (1978) Al-Islam fii Nigeriya wa Shaikh
- 'Uthman b. Fodio Al-Fulani
- Kalli A. Yusuf Gazali (2005) The Kanuri in Diaspora: Lagos, Nigeria CSS Bookshops
- Ikime. Obarokime (1980) Groundwork of Nigerian History: Ibadan, Nigeria; Heinemann Educational Books.
- I.A B. Balogun, (1978)'The Advent and Development of Islam in Nigeria, in M.A Muhib, ed; Proceedings of the 6th WOMAN'S ISLAMIC VACATION COURSE, Ibadan, Women of the Muslim Association of Nigeria (WOMAN) PP 11-18
- J.S Trimmingham, 1976, Islam in West Africa, Ibadan, Nigeria Heinemann Educational Books

ASSIGNMENT FILE

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count toward the final mark you obtain for this course. Further information on assignment will be found in the assignment file itself and later in this course guide in the section on assessment.

PRESENTATION SCHEDULE

The presentation Schedule included in your course materials gives you the important dates for the completion of tutor-marked assignments and attending tutorials. Remember, you are required to submit all your assignments in good time. You should guard against being late in submitting your work.

ASSESSMENT

There are two types of assessments in the course. First are the Tutor-Marked Assignments; second are the written examinations. In tackling the assignment, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the assignment file. The work you submit to your tutor for assessment will count for 30% of your total course mark.

At the end of the course, you will need to sit for a final two-hour examination. This will also count for 70% of your course mark.

TUTOR-MARKED ASSIGNMENT

There are fifteen tutor-marked assignments in this course. You need to submit all the assignments. The best five (i.e the highest five of the fifteen marks) will be counted. The total marks for the four (4) assignments 30 %, will be of your total course mark.

Assignment questions for the units in this course are contained in the

Assignment file. You should be able to complete your assignments from the information and materials containing in your set textbooks, reading and study units. However, you are advised to use other references to broaden your view point and provide a deeper understanding of the subject.

When you have completed each assignment, send it together with Tutor-Marked Assignment (TMA) form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the assignment file. If, however, you cannot complete your work in time, contact your tutor before the assignment is done to discuss the possibility of an examination.

FINAL EXAMINATION AND GRADING

The final examination of ISL372 will be of two hour duration and 70% have a value of the total course grade. The examination will consist of questions which reflect the type of self-testing, practice exercise and tutor-marked problems you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor- marked assignments and the comments of your tutor on them before the final examination.

COURSE MARKING SCHEME

This table shows how the actual course marking is broken down.

Assessment	Marks
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Assignment 1-15	Best five marks out of fourteen count @ 10% each = 50% of course marks
Final Examination	50% of overall course marks
Total	100% of course marks

Table 1: course marking scheme

COURSE OVERVIEW

Units	Title of work	Weeks activity	Assessment (end of unit)
1	Introduction and Spread of Islam into North and West Africa	1	Assignment 1
2	Introduction of Islam to Nigeria and Kanem-Borno	2	Assignment 2
3	Factors responsible for the acceptance and spread of Islam in Nigeria including Kanem Borno	3	Assignment 3
4	The Establishment of an Islamic Kanem-Bornu Empire	4	Assignment 4
5	Effects of Islam on the State of Kanem-Borno	5	Assignment 5
6	The Hausa States	6	Assignment 6

7	Sheikh Usman Dan Fodio: - His early life teaching and preaching career.	7	Assignment 7
8	Sheikh Usman Dan Fodio's Jihad and its Effects	8	Assignment 8
9	The Sokoto Caliphate	9	Assignment 9
10	Sheikh Abdullahi Dan Fodio and Contribution to Jihad.	9	Assignment 10
11	Islam in Southern Nigeria (Yorubaland)	10	Assignment 11
12	Effects of Islam in Southern Nigeria	11	Assignment 12
13	The Coming of Colonialism and its impact on Islam in Nigeria	12	Assignment 13
14	Arabic and Islamic Education in Nigeria	13	Assignment 14
15	Islamic Judicial System in Nigeria-Problems and Prospects	14	Assignment 15

Table 2: Course overview

HOW TO GET MOST FROM THIS COURSE

In distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning; you can read and work through specially designed study materials at your own pace, and at a time and place that suit you best. Think of it as reading the lecture instead of listening to lecturer. In the same way that a lecturer might set you some reading to do, your study units provide exercises for you to do at appropriate points. Each of the study units follows a

common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of learning objectives. These objectives let you know what you should be able to do. When you have finished the units, you must go back and check whether you have achieved the objectives. If you make a habit of doing this, you will scientifically improve your chances of passing the course.

The main body of the units guides you through the required reading from other sources.

READING SECTION

Remember that your tutor's job is to help you. When you need help, don't hesitate to call and ask your tutor to provide it.

- 1 Read this course guide thoroughly
- 2 Organize a study schedule. Refer to the 'course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to use, you should decide on and write in your own dates for working on each unit.
- 3 Once you have created your own study schedule, do everything you can to stick to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
- 4 Turn on unit 1 and read the introduction and the objectives for the unit.
- 5 Assemble the study materials. Information about what you need for unit is given in the "Overview" at the beginning of each unit. You will almost always

need both the study unit you are working on and one of your set books on your desk at the same time.

- 6 Work through the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
- 7 Review the objectives for each study unit to confirm that you have achieved them. If you are not sure about any of the objectives, review the study material or consult your tutor.
- 8 When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to face your study so that you keep yourself on schedule.
- 9 When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
- 10 After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in this course guide).

TUTORS AND TUTORIALS

There are 8 hours of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter. He will also provide assistance to you during the course. You must mail your tutor – marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutors and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discuss with him if you need help. The following might be circumstances in which you would find help necessary.

CONTACT YOUR TUTOR IF:

- You do not understand any part of the study units or the assigned readings.
- You have difficulty with the assessment exercises.
- You have a question or problems with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are

answered instantly. You can raise any problem encountered in the course of your study. To gain the maximum benefit from course tutorials, prepare a questions list before attending them. You will learn a lot from participating in discussion actively.

SUMMARY

ISL372 introduces you to some things you need to know about the introduction of Islam and its spread in Nigeria. It also lays bare the efforts made by some notable people who strived with all they had to see that the religion was spread to many parts of the country. At the end of the course therefore, you should be able to answer questions such as the following:

- 1. Discuss the beginning of Islam and its introduction to the North and West Africa.**
- 2. When and how did Islam get into Nigeria and Kanem-Borno Empire?**
- 3. What are the factors responsible for acceptance and spread of Islam in Nigeria and Kanem-Borno?**
- 4. Discuss the Islamic administrative system of the Islamic State of Kanem-Borno.**
- 5. What are the remote and immediate causes of Jihad of Usman Dan Fodio?**
- 6. Discuss the early life, teaching and preaching of Usman Dan Fodio.**
- 7. Itemize the effects of Usman Dan Fodio's Jihad on the people of Nigeria.**
- 8. Write brief notes on the following:**
 - a. Abdullahi Dan Fodio**

b. Muhammad b. Usman Dan Fodio

9. Discuss the socio-cultural effects of Islam on the people of Southern Nigeria.

10. Write short note on:

a. The impact of colonial administration on Islam

b. Arabic and Islamic education in Nigeria

c. Islamic Judicial system in Nigeria

There are many other questions you can ask yourself as self-appraisal.

We wish you success with the course and hope that you will find it both interesting and useful.



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MODULE I

Unit 1: Introduction and Spread of Islam into North and West Africa

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1.0 INTRODUCTION

This unit intends to examine the beginning of Islam in Mecca. The introduction of the new faith to Egypt in the North Eastern part of Africa and later to West Africa before coming to Nigeria.

2.0 OBJECTIVES

It is expected that by the end of this unit, the student will be able to:

- i. State where and how Islam was spread.
- ii. Discuss the introduction of Islam to Egypt
- iii. Explain how Islam spread from Egypt to North Africa
- iv. Explain how Islam got to West Africa or Western Sudan
- v. Enumerate those factors responsible for the introduction and spread of Islam in the North and West Africa
- vi. Assess the success or failure of the introduction and spread of Islam in the North and West Africa.

3.0 MAIN CONTENT

3.1 THE BEGINNING OF ISLAM

On the 12th of Rabi‘l-Awwal equivalent to 12th of April, 570 C.E, a child was born in the city of Mecca. 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.

The child born in that year was named Muhammad by his grandfather Abd al-Mutallib. Muhammad 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.

“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).

The message given to him is a way of life, a faith and submission to the will of Allah.

Prophet Muhammad (SAW) introduced Islam and preached it in Mecca for 13 years and in Medina 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.

SELF ASSESSMENT EXERCISE 3.1

Write a short note on how Islam started in Arabia.

3.2 INTRODUCTION OF ISLAM TO NORTH AFRICA

Introduction

Just after the introduction of Islam in Mecca, about 23 Muslims led by Ja'far were asked by Prophet Muhammad to migrate to Abyssinia – the present day Ethiopia for safety. They remained there until the Prophet Muhammad and other Muslims migrated from Mecca to Medina.

It was then Ja'far and other members left Abyssinia and joined their brothers in Madina. Certainly, when they were in Abyssinia, they were practising their new faith. This was the first contact of Islam with Africa.

‘Uqba b. Nafi‘

He was one of companions of Prophet Muhammad (SAW). He was appointed during the reign of Khalifa ‘Umar b. Khattab as Commander of Muslim Army in North Africa. It must be noted that Khalifa ‘Umar b. Khattab appointed Umar b. ‘Ali as the governor of Syria and Ifriqiyya (North Africa) regions. ‘Umar b. ‘Ali in turn appointed ‘Uqba b. 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, ‘Uqba 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 ‘Uqba came to North Africa, he met some Roman tribes who peacefully accepted Islam together with their king. Uqba 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, ‘Uqba made sure that they spoke Arabic. These children of Uqba b. Nafi‘ were said to be the ancestors of the Fulani tribal group.

You will recall that Uqba left for Egypt after he had established Qayrawan and made sure that Islam was firmly rooted there. By that time, he had not conquered the whole of the North Africa.

3.4 FACTORS RESPONSIBLE FOR THE SPREAD OF ISLAM IN NORTH AND WEST AFRICA

3.4.1 In this discussion, we have to limit the factors responsible for the spread of Islam in West Africa to the following

(i) The jihadi movement (ii) the traders (iii) the itinerant Muslim scholars (iv) the Islamic festivities.

The activities of the Muslim fighters who were fighting to spread authentic Islamic faith played a very important role in West Africa. In places conquered by them, the people there were usually Islamized. Those who accepted Islam under circumstances like this did so more out of fear of being killed than out of conviction about the new faith. Some of people like this remained within the fold of Islam throughout their life while others at any slightest chance reverted to their old way of life.

It must be mentioned that many of the jihadists, after subduing natives, did establish empires, and Islamic States. Examples of such states include the Almoravid (al-Murabitun) the Kanem –Borno, and the Sokoto Caliphate.

3.4.2 Traders contributed in no small measure to the spread of Islam in West Africa. The introduction of it in North Africa was bound to an effect West Africa as well. There were so many trade routes will be mentioned in this unit. There was a trade route that linked Sijilmasa, Awdaghast, Taghaza, Taodeni and other areas of Morocco with ancient Ghana in the west. There was also the Tripoli-kanem route which passed through Fezzan and Bilima in the eastern areas of the continent.

By the end of the seventh century, Muslim traders from North Africa were attending Western Sudan markets (Obaro 1980.) These traders practiced their religion to the admiration of their hosts. Islam has an in-built mechanism that makes it attractive to on-lookers. So through the activities of these traders, a number of Africans accepted Islam.

3.4.3 MUSLIM SCHOLARS

The Muslim scholars who came either as traders or preachers tried their best to spread the message of Islam. Wherever they settled, they called people to Islam with “Wisdom: and beautiful exhortation. They adopted persuasive means to invite people to Islam. Their personal conduct which was worthy of emulation also attracted Africans to Islam.

3.4.4 THE MUSLIM FESTIVITIES SERVE AS ATTRACTION TO NON MUSLIM IN AFRICA.

The festivities include: the end of fasting in the month of Ramadan celebration; the slaughtering of rams and going to praying ground in best attires for

Eid-Kabir; the making of birth-day of prophet Muhammad commonly known as Moulid Nabiyyi celebration and end of recitation of Al-Qur'an ceremony. All these attracted many people to the fold of Islam.

SELF ASSESSMENTS EXERCISE 3.4

Itemize factors responsible for the spread of Islam in North and West Africa.

4.0 CONCLUSION

In this unit, effort has been made to discuss the beginning of Islam, the first contact of Islam with Africa through Ja'far during his migration to Abyssinia-Ethiopia and the adventure of 'Uqba b. Nafi' in North and West Africa both his first and second attempt at spreading Islam were highlighted. Factors responsible for the spread of Islam in North and West Africa were not left out.

5.0 SUMMARY

This unit has highlighted the beginning, introduction, spread and factors responsible for the spread and acceptance of Islam in North and West Africa.

6.0 TUTOR MARKED ASSIGNMENTS

1. Write short note on the beginning of Islam and its first contact with Africa
2. Discuss how Islam got to North and West Africa
3. Enumerate factors responsible for introduction and spread of Islam in West Africa.

7.0 REFERENCES/FURTHER READING

- Ali Abubakar (1972) Al-Thaqafatul Arabiyyah fii Nigeriya
- Adam Abdullahi Al-Ilori (1978) Al-Islam fii Nigeriya wa Shaikh
- 'Uthman b. Fodio Al-Fulani
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Unit 2 Introduction of Islam to Nigeria and Kanem-Borno

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- 2.0 Objective
- 3.0 Main content
 - 3.1 Introduction of Islam In Nigeria
 - 3.2 Introduction of Islam Into Kanem Borno
 - 3.3 Role Played By The Umayyad Arabs In The Introduction Of Islam In Kanem Borno
 - 3.4 Muslim Rulers Who Ruled Kanem-Borno Between Eleventh (11th) And Seventeenth (17th) Century
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Marked assignment
- 7.0 References/Further Reading

1.0 INTRODUCTION

This unit intends to examine the introduction of Islam into the Nigerian area and by extension the Kanem Borno Empire.

The history of the state of Kanem Borno can be seen in two phases before 1800 C.E. That was the period before the fourteenth century (14th), when it shifted south east of Lake Chad with its headquarters at Ngazargamo.

These two phases witnessed the emergence of a large political entity governed by Muslim rulers. It marked the first point where Islam reached and was embraced by its people in the Nigeria area.

OBJECTIVES

At the end of this unit, students should be able to:

- (i) Explain how Islam was introduced into Nigeria area, Kanem Borno inclusive.
- (ii) Recognize the people who first introduced Islam into Kanem Borno.
- (iii) Identify the method used in the introduction of Islam into Nigerian area.

3.0 MAIN CONTENT:

3.1 INTRODUCTION OF ISLAM IN NIGERIA

There were trade routes linking North Africa and the Bilad al-Sudān (Land of the blacks) at it was known, which is the present West African sub-region. Thus, Islam reached the Nigeria area through the eastern Trans-saharan trade route which linked Tripoli and Kanem through Fezzan and Bilma. The Muslim merchants therefore are said to have been the brain behind this gigantic Islamic project.

Other minor trade routes existed between the Kanem and other communities surrounding her. It could be suggested that probably through these routes, Islam spread into other parts of the Nigeria area. By the 15th century, most of the Northern part of the Nigerian area has witnessed the penetration of Islam.

The religion of Islam was introduced into the Nigerian area not by military conquests but peacefully through the influence of traders across the trans-saharan trade routes.

SELF ASSESSMENT, EXERCISE 3.1

How was Islam introduced in to Nigeria?

3.2 INTRODUCTION OF ISLAM INTO KANEM BORNO

The Kanembu or Kanuri as they are widely known were the metropolitan people of Kanem Borno. They live around the Lake Chad region. They participated actively in the trans-saharan trade linking Tripoli in Libya through Bilma to Kanem Borno Empire.

Their kings were among the first West African rulers to accept Islam. The ruling dynasty of Kanem was founded as early as the ninth century (9th C).

According to historical traditions of the people, the dynasty was founded by one Saif Ibn Dhi Yazan who allegedly came from Yemen. He began the Sefawa dynasty that ruled Kanem Borno for almost one thousand years.

Islam was not introduced into Kanem Borno by force of arms, it was some of the Berber merchants who had accepted the Kharijite brand of Islam that penetrated western and central Sudan, and were known to have been active in the Chad region, who subsequently introduced the religion into Nigeria.

The early years of Islamic presence in Kanem Borno area witnessed its acceptance amongst rulers. Thus, the first Kanem ruler that embraced Islam was called Umme Jilmi or Humai bn Selemma. He was said to be the twelfth ruler of the Sefawa dynasty.

Umme Jilmi accepted the Islamic faith sometimes in 1086 C.E. His conversion was attributed to the activities of a Muslim missionary and itinerant scholar called Muhammed bn Mani. The descendants of Ibn Mani are said to have served as advisers to Kanem rulers for so many years.

Umme Jilm's reign in Borno witnessed the introduction of Islam to Kanem Empire. He was said to have died in 1097 while making a religious trip to the holy cities of Mecca and Medina. He was succeeded by Dunama I, who reigned between 1097 and 1155. He was a powerful king and an honest Muslim. He too, made the pilgrimage to Mecca twice and on the third attempt, he lost his life in the Red Sea.

SELF ASSESSMENT EXERCISE:

Discuss the role played by Mai Umme Jilmi in the introduction of Islam into Kanem Borno Empire.

3.3 ROLE OF THE UMAYYYADS IN THE INTRODUCTION OF ISLAM TO KANEM BORNO

Accounts on Islam in Kanem Borno were written by Arab writers such as Al-Bakri and Ya'qub in the eleventh century. They were followed by those of Al-Idris and Ibn Sa'id in the twelfth and thirteenth centuries.

Al-Bakri mentions the presence in Kanem in 1068 of people who had descended from Umayyad dynasty and had fled southwards to escape persecution at the hands of the Abbasids when the latter came to power in 750 C.E.

Thus, the indigenous people of Kanem as well as Borno mixed with the early Umayyad Arab Muslims who came and lived with them. Through inter-marriage, they became one. Therefore, the spread of Islamic tradition and their deep

penetration into this area can be attributed to the coming of Umayyad Arabs into Kanem Borno Empire.

SELF EXERCISE 3.3

Who were the Umayyad Arabs how were they able to introduce Islam in Kanem Borno Empire?

3.4 SOME MUSLIM RULERS WHO RULED KANEM BORNO EMPIRE BETWEEN THE ELEVENTH CENTURY AND SEVENTH CENTURY:

Umme Jilmi (1097-1150)

Mai Muhammed Dunama I (1097-1150)

Mai Muhammed Dunama II (1221-1259)

Mai Daud (1366-1376)

Mai Umar Ibn Idris (1376-1470)

Mai Ali Ghaji (1472-1504)

Mai Idris Katakarmabe (1504-1526)

Mai Muhammad (1545-1563)

Mai Idris Alooma (1571-1603)

4.0 CONCLUSION

In this unit, we have seen how Islam was introduced into the Nigerian area by the North African Berbers who were trading with the people of Kanem Borno. As a result of that relationship, the Kanem rulers embraced Islam so much so that subsequent rulers continued with the religion even after the death of the first Kanem Muslim ruler Umme Jilmi.

5.0 SUMMARY NOTES:

- The major historical events which opened up Kanem-Borno Empire as far back as the ninth century were the effect of the introduction of Islam into the Empire.

- Islam was introduced as a result of the fusion between the Umayyad Arabs and the earlier Kanembu and other groups living around the Chad region.
- The religion was introduced into this area by North Africa merchants and missionaries.
- The ruling classes were the first to accept the religion which was later propagated by them in the region.
- Virtually all the rulers in Kanem Borno Empire were Muslims.

TUTORIAL QUESTION

Discuss how Islam was introduced into Kanem Borno

REFERENCES FOR FURTHER READING

- Ikime, O 1980, Groundwork of Nigeria History, Ibadan, Nigerian Heinemann Educational Books.
- Trimingham, J. S 1976, Islam in West Africa, Oxford: Oxford University Press

Unit 3: Factors responsible for the acceptance and spread of Islam in Nigeria including Kanem Borno.

CONTENT

- 1.0 Introduction
- 2.0 Objection
- 3.0 Main content
 - 3.1 Method adopted in the spread of Islam in Kanem Borno
 - 3.2 Factors that aid the acceptance of Islam in Kanem Borno empire
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Questions
- 7.0 References/Further Reading.

1.0 INTRODUCTION:

As noted in the previous unit Islam was introduced to Kanem Borno in about the ninth century 9th c. It spread in no time in the whole region. The religion that began by few later extended to many, so much so that its traditions were imbibed by the people. How did it happen and why did it happen are some of the questions that this unit shall address.

2.0 OBJECTIVES:

At the end of this unit, the student should be able:

- (i) To understand the method employed in the spread of Islam in Borno Empire.
- (ii) To realize the factors responsible for the acceptance of the religion in Nigeria and by extension the Kanem Borno Empire.

3.0 MAIN CONTENT:

3.1 METHOD ADOPTED IN THE SPREAD OF ISLAM IN KANEM BORNO EMPIRE.

The method adopted in the spread of Islam in Kanem – Borno was the peaceful type in which force was not used. Merchants and some itinerant scholars who came along with them used the method of “acceptance by practice”. This meant that the merchant to some extent, practiced the religion in accordance with its principles, and it became attractive to the people of Kanem Borno.

The first set of people to accept Islam was the ruling class. This, of course was as a result of their close relationship with the merchants and missionaries. Later, the masses followed suit because it was gradually adopted and used by the ruling class as a state religion.

SELF ASSESSMENT EXERCISE 3.1

Discuss the method(s) adopted in the spread of Islam in Kanem Borno Empire.

3.2 FACTORS FOR THE SPREAD OF ISLAM IN KANEM BORNO

The true factor of Islamization lies in the religion of Islam itself. Every Muslim has been asked to carry the message of the Prophet to others. Prophetic tradition says: “Preach even if it may be one verse”

Wherever the Muslims went, they took their religion and culture with them. The Arab traders and some missionaries who had dedicated their lives to Islam moved along with the intent of teaching the religion. Thus, the Arab traders came along with the religion of Islam into Savannah area in the 15th century.

Trade and commerce paved way for the introduction and acceptance of Islam in Kanem – Borno. The famous trade route through which the Arabs introduced the religion to Borno was the Tripoli via Fezzan to Borno route. This centre of trade invariably became one of the centers of Islamic learning and civilization. New ideas came through the visiting traders in the field of administrative practices, social responsibilities and economic activities.

SELF ASSESSMENT EXERCISE 3.2

Explain the factors that facilitated the spread of Islam in Kanem Borno Empire.

FACTORS THAT AIDED THE ACCEPTANCE OF ISLAM IN KANEM – BORNO

The fundamental reason for the spread of Islam was that the religion was in many ways attractive to the people. First, it conferred on the faithful certain privileges such as full citizenship and exemption from taxes imposed on non faithful.

Secondly, Islam is not totally against the basic institution of polygamy and slavery which were in vogue then. As a result certain aspects of traditional life were not disrupted.

Thirdly, by their human relationship, the missionaries gained the support of Africans, Kanem – Borno inclusive. They practiced equality of all the faithful; they demonstrated that in clothing, diet and housing.

Muslim missionaries had practical solution to problems of life cycle confronting the converts. They gave their new converts spiritual assistance which they believed possessed extra-ordinary power to neutralize evil forces.

Another factor was the role played by Kanem rulers. They popularized Islam, made it religion of the royal courts, and even made it state religion. Idris Alooma of Borno was a clear example of such rulers.

The articles of trade along the trans-saharan route which include fire arms for war of expansion, knowledge of writing and going on pilgrimage contributed to the acceptance and spread of Islam.

Muslim scholars were appointed as advisers to the Mai, and they contributed to the spread of Islam because the Mai were able to administer effectively. The factors enumerated above justify the claim that Islamic expansion was through peaceful means.

SELF ASSESSMENT EXERCISE 3.3

Discuss the factors that contributed to the spread of Islam in Kanem Borno.

4.0 CONCLUSION

Islamic was introduced in Kanem Borno Empire through the activities of Arab traders and missionaries. Because of the goodness seen in the religion which seems to conform to some traditional African practices, the people of Kanem Borno easily accepted Islam as their religion. Within few centuries, the religion spread to many parts of the empire so much that it was adopted as a state religion.

One most important fact that should be mentioned is its liberal way through which the religion was accepted and spread in the region.

5.0 SUMMARY

- The spread of Islam in Kanem Borno was peaceful.
- The first classes of people to accept Islamic religion in Borno were the ruling class.
- Arab merchants and itinerant scholars brought Islam into Kanem Borno.

- Islam was attractive to Kanem Borno people, hence its acceptance.

6.0 TUTORIAL ASSIGNMENT

- Write an account of the introduction of Islam in Kanem Borno Empire.
- Discuss the factors that contributed to the spread of Islam in Kanem Borno.
- Discuss the role of Arab traders in the spread of Islam in Kanem Borno Empire.

7.0 REFERENCES FOR FURTHER READING

- O. Ikime, 1980, Groundwork of Nigerian History, Ibadan Nigeria. Heinemann Educational Books
- J.S Trimingham, 1976, Islam in West Africa, Ibadan, Nigeria Heinemann Educational Books

Unit 4: The Establishment of an Islamic Kanem-Bornu Empire

1.0 INTRODUCTION

This unit intends to examine how Kanem Borno Empire was able to establish a state based on the principles of Islam. As earlier pointed out in the previous unit, Islam was widely accepted Kanem Borno all her political heads were Muslims who governed the territory using the Qur'an and the Sunnah of Prophet Muhammad (P.B.U.H). This unit shall serve as a case study of one of the prominent rulers who ruled Kanem – Borno. Mai Idris Alooma shall be the one to be examined in this unit.

OBJECTIVES:

At the end of this unit, you should be able to:

Explain the concept of an Islamic state.

Discuss how the Islamic state of Kanem Borno was established.

To state problems faced by the Islamic state of Kanem Borno.

MAIN CONTENT

3.1 THE CONCEPT OF AN ISLAMIC STATE

Mankind is divided in its beliefs and ideologies, unto two distinct categories the unbelievers and the believers. The Qur'an says "He it is who has created you: and among you are unbelievers and among you are believers" (Q64:2). The believers who are Muslims struggle to make Islam supreme, because the religion encompasses all facets of life of human endeavours.

An Islamic state is aimed at achieving four major things: to make the word of Allah supreme; to bring unbelief, corruption and tyranny to naught; to bring dignity and honour to Muslims and save them from the humiliation of having to live under an un-Islamic power; to give people-Muslims and Non Muslims alike-the opportunity to enjoy a life that is governed by faith, permeated by morality and justice-using the Qur'an and Hadith as their reference points.

SELF ASSESSMENT EXERCISE 3.1

What do you understand by the concept of an Islamic State?

THE ESTABLISHMENT AND CONSOLIDATION OF AN ISLAMIC STATE IN KANEM-BORNO

As earlier observed in the previous units, the Kanem Borno history could be seen from two phases before the 19th century. The second phase of the Empire shall be our concern in this unit.

A new Kanem Borno Empire emerged with more vigorous commitment to Islam than ever before with the emergence of Mai Ali Ghaji. He firmly entrenched the Shari 'ah as the Supreme Law of the land. An Islamization drive based on education was launched on a massive scale. It was indeed a period of expansion for Kanem-Borno. The empire extended its political, military and economic influence across Sudanic Africa.

Idris Alooma another prominent Kanem Borno State builder continued with the good works, of Mai Ali Ghaji. Borno reached its golden age both in strength and scholarship during this period. Three things were instrumental in the shaping of Borno. The first was the predominant role of Islam as the basis of state formation, integration and ideology of the state. Secondly, Borno was ready to take on any enemy of Islam and finally, Borno had always given a predominant role to the 'Ulama' (scholars) by way of spreading Islamic learning as their major duties, in fact, religious scholars were incorporated into the royal family through marriage.

3.3 THE ISLAMIC POLITICAL STRUCTURE OF BORNO

As a dynasty, the Mai was the supreme pillar of the state. He was required to be a man of "sterling character" gentle, just, refined and above all knowing the Book of Allah by heart and knowledgeable in the hadith. He was to cater for the material needs of his people. He was regarded as the upholder of Islam and ultimate of the Shari 'ah.

Any form of departure from the Shari 'ah on the part of the Mai would cost him his popularity among his people who were bound to see him as a ruler who has left the path of Allah. Thus, the Mai had to rely largely on his Islamic advisers to secure his position.

SELF ASSESSMENT EXERCISE 3.3

Enumerate the Islamic political structure of Borno-Kanem Empire.

3.4 PROBLEMS FACED BY THE ISLAMIC STATE OF KANEM

BORNO

In the course of time, the political and administrative structure of Kanem – Borno became extremely complex, resulting in a stage of extreme decay. Factors ranging from economic, demographic, ecological and most importantly moral were said to be ones affecting her.

The ‘Ulama’, who had started to express concern over the moral drift earlier, became more active in their campaign for a better society. At the same time, the state was unable to devise any positive strategy to tackle the socio-economic problems. Instead, rulers took refuge under Islamic scholarship, cutting themselves off from the affairs of the state.

Gradually we saw the gradual collapse of this long lasting dynasty. With the rise of the Usman Dan Fodio jihad of 1804, the dynasty was finally laid to rest after almost 1000 years.

SELF ASSESSMENT EXERCISE 3.4

Explain the problems faced by the Kanem Borno Empire before the jihad of Usman Dan Fodio

CONCLUSION

This unit is able to discuss the nature of an Islamic state and how it applied to Kanem Borno Empire. The application of the ideology during the reign of Mai Ali Ghaji and Mai Idris Alooma were equally examined and how it helped in the expansion and consolidation of the Empire.

Finally, the problems faced by the Empire as a result of her abandoning the application of the Shariah which subsequently led to the collapse of the dynasty in the 19th century.

5.0 SUMMARY

- An Islamic state is the one that is governed by the tenets of Islam.
- The Mai was the supreme ruler of the state.
- He must possess sound Islamic characters.
- He was required to cater for the needs of his people.

- Moral decadence of the Kanem Borno society was the major factor that led to the collapse of the dynasty.

6.0 **TUTORIAL ASSIGNMENT**

The fall of the Sefawa dynasty of Kanem Borno Empire was as a result of the moral bankruptcy of its rulers. Discuss.

7.0 **REFERENCE FOR FURHTER READING**

1. Suleiman, (1985), The Islamic State and the Challenge of History, London: publisher

Unit 5: Effects of Islam on the State of Kanem-Borno

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main text
 - 3.1 Islam in Kanem –Borno
 - 3.2 Effect of Islam
 - 3.2.1 Social effects
 - 3.2.2 Cultural effect
 - 3.2.3 Religious effect
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Marked Assignment
- 7.0 Reference/Further Reading

1.0 INTRODUCTION

In the proceeding units we learnt about the advent of Islam in Kanem-Borno. In this unit the major concern is the socio cultural effect of introducing the religion into the empire.

2.0 OBJECTIVES

It is expected that at the end of this unit you should be able to:

- (i) State the effect of Islam on the social life of the people of Kanem Borno.
- (ii) Examine the cultural changes in Kanem Borno following the introduction of Islam.
- (iii) Discuss the effect of Islam on the religious life of Kanem – Borno.

3.0 MAIN TEXT

3.1 ISLAM IN KANEM - BORNO

Kanem – Borno was one of the earliest empires in central Sudan. By that period, Muslim Arabs were already in contact with parts of the Sudan. They were engaged in trading activities through the various trading routes spread across the region. It was through such routes and trading activities that Islam came into the

empire. Gradually it spread and became a state religion. Various rulers since the reign of Mai Dunama used state power to spread religion in the empire thus, making it impact on the people.

3.2 EFFECTS OF ISLAM

The introduction of Islam into Kanem-Borno Empire had lasting effects on the socio-cultural and religious lives of the people.

3.3 EDUCATION

The early years of Islamic penetration were followed by the introduction of Islamic system of education involving the study of various aspects of Islam, knowledge such as Fiqh (jurisprudence), Exegesis of the Qur'an and other Islamic sciences. In the course of the 12th century office Qadi (Judge) Imam (Leader) Waziri (Vizier) and s̄hib ash-shurta (chief of police) were established. By implication the spread of Islam and Islamic education was harnessed to aid social justice in the state. This also provided political stability and better administration of the state. Thus, the government rested on some of the basic principles of Islamic administration.

The introduction of Islam also brought international recognition to Kanem because Mai Dibbalemi established diplomatic relations with other Muslim nations such as Maghreb (North Africa) and Chad. He also built a hostel at Cairo for pilgrims from Kanem to Mecca and also for Kanem students. Thus socially Islam brought international recognition and reputation to the state which increased its fame.

3.2.2 RELIGIOUS EFFECT

Before the coming of Islam to Kanem-Borno, the Ga and the Zaghawa people who occupied the area and founders Kanem worshipped their traditional gods such as Aman. In 1250 C.E, Mai Dunama Dibbalaemi put an end to that prevailed, even with the existence of Islam.

Rulers like Idris Alooma in the 16th century are reported to be very reputable on strict adherence to the Qur'anic and Hadith injunctions. Being a great warrior, Alooma fought battle which in many ways helped in the spread of Islam in the kingdom. For example when the Chief of Binawa was defeated in battle he declared himself willing to accept the Islamic message.

Most of the rulers of Kanem-Borno being Muslims did not only encouraged the internal spread of Islam but also brought in immigrants such as Shua-Arabs, Arabs, Kanembu and Fulani thus increasing the number of Muslims in the kingdom.

Records have it that in 17th century the capital city of Kanem alone had four Friday mosques each with not less than 12,000 worshippers.

3.2.3 CULTURAL EFFECTS

The introduction of Islam brought change in the way of dressing of the people just as it also did to the languages spoken. Most of the people became fascinated by the dressing style of Muslims, especially the Arabs and therefore emulated them. Moreover, minority languages gradually gave way to Shua Arabic and Kanuri which were mostly used by the Muslim population of the area. Muslim festivals and ceremonies became fascinating to the people as well, thus, they came to replace most of the traditional festivals and events.

SELF ASSESSMENT TEST 3.2

Itemize the effects of Islam on Kanem-Borno.

4.0 CONCLUSION

In this unit attempts have been made to discuss the effects of Islam on the socio-cultural and religious life of Kanem-Borno. The role some eminent rulers in the spread of Islam and changes it brought were discussed. Thus the introduction of Islam aided political, social and cultural growth of the empire.

5.0 SUMMARY

This unit has highlighted the effect of Islam on Kanem Borno. It posits that Islam been old in the empire, therefore its socio-cultural and religious effects on the people can not be over emphasized.

6.0 TUTOR MARKED ASSIGNMENTS

- i. Explain the means by which Islam reached Kanem-Borno.
- ii. Identify and discuss the effects of Islam on the socio-cultural and religious life of Kanem-Borno.
- iii. Give reason why Islam changed the lives of people in Kanem Borno.

7.0. REFERENCES FOR FURTHER READING

- Salih, Ibrahim 1976. Tarikh al-Islam wa-hayat l-‘Arab fi Imbriyaturiyyat Kanem Bornu [History of Islam and the Life of the Arabs in Kanem Bornu Empire]. Cairo: Mustafa al-Babi.
- Ade Ajayi, J.F.A: (1978) West African History volume IIIU: London Longman.
- Ikime, O. (1980) Groundwork of Nigerian History: Ibadan, Heinemann Education Book.

Module II

Unit 1: **The Hausa States**

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main text
 - 3.1.1 Origin of Hausa States
 - 3.1.2 Structure and administration of Hausa States
 - 3.1.3 Advent and development of Islam in Hausa States
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Marked Assignment
- 7.0 Reference

1.0 INTRODUCTION

The unit concerns itself with history of the emergence of Hausa States, Its organization and metamorphosis from non theocratic and heterogeneous societies to a united and theocratic society. It also discusses the advent and development of Islam in Hausa land.

2.0 OBJECTIVES

It is expected that by the end of this unit you should be able to:

- i. State the origin of Hausa States.
- ii. Identify their differences and similarities.
- iii. Explain their organizational structure.
- iv. Trace the advent and development of Islam in Hausa land
- v. Examine forces of unity in the society.

3.0 MAIN CONTENT

3.1.1 ORIGIN OF HAUSA STATES

The origin of what is known as Hausa states is largely conceived on the basis of legend. The founding period of these states is between 1000-1200 C.E. One of the popular legends is that which originates from Daura. It is said one legendry

Bayyajida, son of Abdullahi, King of Baghdad, having quarreled with his father, left home and journeyed into Borno and from there to Daura. There he killed a dreaded snake which prevented people from using their only well water except on Fridays. The Queen of Daura in appreciation married Bayyajida, and their son called Bawo succeeded his father and had six sons who became Kings of Daura, Kano, Zaria, Gobir, Katsina and Rano. Another Hausa State called Gari-Gabas, near modern Hadejia was said to have been known as the Hausa Bakwai, or the seventh Hausa states.

In addition to these original states there were the so-called Banza Bakwa (illegitimate) states-Zamfara, Kebbi Nupe, Yauri Yoruba and Kwararafa. These states were called banza because they did not descend directly from Bayyajida but came under the influence of Borno or Hausa. This is only one version of the legend describing how the Hausa states were formed, other versions differ considerably and the origin for all of them still remain obscure.

Our present knowledge cannot ascertain what date the various city states of Hausa land emerged. The development described seems to have taken place between C-AD 1000 and 1400. By 1400 the most important city states were Kano, Katsina and Zazzau (Zaria). Gobir did not rise to importance till after the fifteenth century. No doubt many small city states developed and were either conquered or absorbed into the larger states like Kano and Katsina. Rano, one of the original Hausa Bakwai is a case in point and it seems to have been absorbed by Kano and Zazzau not long after its foundation.

Argument against the Bayyajida legend submits that if anything is to be made out of the story, it only shows Borno influence on the formation of some state or cities in Hausa land. This is evidenced by the structure of administrations that came up in the area. It also explains vassalage of some of these cities at certain times to Borno thus residence of Borno Kingsmen. Between the various Hausa state nothing materially did they have in common except that they established similar political system the Saurata system and that they spoke a common language and later shared belief (Islam).

SELF ASSESSMENT EXERCISE

Write a brief history of your town.

STRUCTURE AND ADMINISTRATION OF HAUSA STATES

The intention here is to discuss how Hausa states are organized and administered. One fact remains clear that almost all the states are politically

structured in similar pattern and hence similarity in their manner of administration yet little differences can be identified at very close observation.

THEORY OF STATE FORMATION IN HAUSA STATES

Contemporary historiography on the development of Hausa states posits that, at certain times in the ancient period independent family groups begin to occupy a place and by both natural increase (birth) and immigration the number grew, thereby accommodating more family groups, each under its family head and recognizing no superior authority. This process continued and the settlement became a (kauye) village of which naturally the earliest settlers were recognized as masu kasa (land owner). The community transcends to become (gari) with the head as the ruler called sarki (king). The expanding jari then became birni thus birni embrace many kyauyuka (villages) and even garuruwa (towns). The establishment of the birni with its dependent towns and hamlets mark the final stage of development of the Hausa states.

The 19th century Fulani jihad led by Usman Dan Fodio was the first major event that conquered the whole area and brought it under one rule the Sokoto Caliphate. Later the British forces re-conquered the area again annexed the whole caliphate as part of the British colony.

SELF ASSESSMENT EXERCISE

Briefly explain the political structure of your community.

3.1.3 ADVENT AND DEVELOPMENT OF ISLAM IN HAUSA STATES

Before the 19th century Fulani *jihad*, Islam had been known and practice in Hausa land. Mali empire replaced that of Ghana and enjoyed the zenith of its grandeur in the 14th century during the reign of Mansa Musa (1312 – 37) who was reputed in history for making a flamboyant pilgrimage to Mecca in 1324 – 5. It was during this period that Dyula (Wangarawa or Mandingo) traders brought Islam into Hausa land first reaching Kano during the reign of ‘Ali Yaji (1349 – 85) and later Katsina during that of Muhammad Korau (1380-1430). Conversions at this time were, however, not strong at all; for some of the immediate rulers that followed Yaji and Korau made toy of Islam as they pleased, intermittently accepting and rejecting it from one reign to another.

The situation remained like this until the fifteenth century when Islam was taken seriously. The ruler who actually gave Islam a strong footing in Hausa land was Muhammad Rimfa, King of Kano (1463-99). Katsina itself could not be said to have accepted Islam seriously until the reign of Ibrahim Maje (1494-1520). Some other parts of Hausa land which were not exposed to the influence of the Muslim traders and preachers remained pagan until much later. Examples of such places are Zaria, Zamfara, Gobir and Yauri.

After the Wangarawa traders had introduced Islam into Hausa land, it fell to the lot of the Fulbe (Fulani) of the Tokolor tribe to carry further the Islamization of the area. With the first introduction of Islam, the Muslims of Hausa land became acquainted with Qur'an, the *Hadith* and *Fiqh* (Islamic law and Jurisprudence). Later, Fulani missionaries added books on *Tawhid* (theology) Arabic grammar, particularly during the reign of Ya'qub of Kano (1452-63).

During the reign of the next ruler, Muhammad Rumfa (1463-99), more Fulani missionaries came into Hausaland and settled down to preach and teach Islam. This reign also witnessed a number of Muslim dignitaries who visited Kano and Katsina some of whom tarried in these cities for a while and imported Islamic learning. For example the Kano Chronicle informs us of Sharifs from Arabia who visited Kano during this time. Ahmad b. 'Umar b. Muhammad 'Aqit of Timbuktu, the grandfather of Ahmad Baba, also visited Kano and other towns of the Sudan, and more important still was the presence of the theologian and jurist Muhammad b. 'Abd al-Karim al Maghili who wrote a treatise for Rumfa as a guide to him in his conduct of state affairs. He taught in both Kano and Katsina where Ibrahim Maje, who was converted by al-Maghili tried to make Islam a state religion.

From the eleventh century, in the case of Kanem, and the fourteenth century, in the case of Hausaland, when Islam entered northern Nigeria, until the end of the sixteenth century, it had a steady progress, particularly among rulers and town dwellers, after passing through initial struggles with traditional religion. There were areas where it gained very firm foundation to the extent that the people did not only perform the Islamic rituals of praying, fasting among others,. but were also bound by the Shari 'ah. The next two centuries were to give a different story. This was a period of syncretism on a scale that either had not been recognized before or the attention of previous historians had not particularly been focused on. Even Borno Muslims at this time mixed pagan rites with Islamic rituals. Libations were poured

on towns' gate, and sacrifices, including human sacrifices, were made to snakes and rivers, the situation in Hausaland was worse, Hausa rulers, particularly those whose ancestors had comparatively recently accepted Islam, alternated Islam with paganism. For example, in Zaria, Jatau (1782–1820) was a Muslim but his son and successor was a pagan and demolished his father's mosque. This was the situation when the Fulani Jihadists overran Zaria in 1804.

Furthermore, the Hausas tended to value religion according to its efficacy in warding off evil, helping them against their enemies and gaining them victory. In the seventeenth century, pagan Jukuns from the Benue basin had risen in power, devastating the Muslim Hausa states and repeatedly humiliating them one after the other. This caused a disturbance against Islam in the minds of the Hausa who consequently relaxed in their Islamic observances and reverted to pagan practices while they still professed Islam. Moreover, such abuses of Islamic precepts were rampant among the Muslim ruling classes, who, in anyway, felt the losses at war more piercingly than the common people.

Much of these abuses were recorded for us in the writings of the Fulani Jihadists of the nineteenth century. They had written on such subjects largely in order to justify their *Jihad*; nevertheless, we have no reason to doubt the truth of their assertions 'Uthman dan Fodio's charges, for example, against the Hausa rulers during the eighteenth century included oppression of their subjects, corruption and breach of the Islamic law.

Abuses of Islam during this period were not confined to the rulers alone; the common people as well as some of the '*ulama*' were equally guilty. Such offenders among the '*ulama*' are divided into four groups by 'Uthman dan Fodio. In a nutshell, they were the men of learning who betrayed their faith, stilled their consciences, and supported the ruling classes in their transgressions of the law, thereby providing them with a mantle of false respectability.

The common people were accused of introducing innovations '*bid'a*' into their practice of Islam thereby altering and adulterating the principles of the religion, and their "venal clerics" ('*ulama*' *al-Su*') proclaimed such illegal and criminal innovations to be legitimate. Other charges against the people included shameful customs such as adultery and incest, the use of fermented drinks, passion for

amusement, song and dance, neglect of the daily obligatory prayers, and refusal to offer tithes for the poor and unfortunate.

4.0 CONCLUSION

In this unit attempt has been made to present the origin of Hausa state as it is popularly paraded. The scholarly perspective of the origin was discussed and lights were shed on the structure and administrative machinery of Hausa States

5.0 SUMMARY

This unit discussed the origin, structure, and administration of Hausa States from the earliest times to colonial intervention.

6.0 TUTOR MARKED ASSIGNMENT

1. Examine critically the importance of Bayajida legend in the emergence of Hausa states.
2. Discuss theoretically the growth of a state in Hausa land.
3. Examine the political structure of any Hausa state.

7.0 REFERENCES FOR FURTHER READING

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Unit 2: Sheikh Usman Dan Fodio: - His early life teaching and preaching career.

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main text
 - 3.1 His early life
 - 3.2 His teachings
 - 3.2.A Usman Dan Fodio's preaching career
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Assignment
- 7.0 Reference/Further Reading.

1.0 INTRODUCTION

This unit examines the life of Usman Dan Fodio, his teaching and preaching career. The process and situations that he encountered which subsequently led to fight holy wars in Hausa land.

2.0 OBJECTIVES

At the end of this unit you should be able to:

- i. Discuss the biography of Sheikh Usman Dan Fodio.
- ii. Explain his teaching career.
- iii. Enumerate the subject of Usman Dan Fodio's teaching.
- iv. Assess the existing conditions in Hausaland which he preached.
- v. Examine forces that led to the outbreak of the jihad.

3.0 MAIN CONTENT

3.1 HIS EARLY LIFE

The wheel of socio-political unrest was set in motion in Hausa land. The man who masterminded the jihad to its successful completion was a Fulani scholar Usman Dan Fodio. In fact, Dan Fodio was the patron and inspirer of the 19th century Islamic revolution that swept through the Sudan. He combined in himself both courage and devotion to the cause of Islam and erudition. He was a highly vocal preacher and a prolific writer.

Usman Dan Fodio was born at Marata to a Fulani tribe, whose scattered members provided most of the Muslim reformers. His own ancestors had migrated from Futa Toro, possibly in the 15th century and were a scholarly clan devoted to Islamic learning, teaching and the manufacture of Koranic amulets. Shortly after Usman's birth his family moved to Degel in Northern Gobir where he grew up.

He was taught to read the Koran by his father, and later studied under different scholars among whom were Mallam Jubril at Agades and Mallam Usman Binduri, thus he became an expert in Arabic grammar; Islamic theology, history and learnt the techniques of explanation and public speaking and the writing of poetry.

Usman became famous as a scholar and a teacher, many young men flocked to Degel to study under him and receive his spiritual guidance. During the 1780's, Dan Fodio was employed by rulers of Gobir Nafata as a teacher to the royal court, among his pupils was Prince Yunfa who later became the King in 1802. This was the result of his popularity which came because of his teaching and intellect.

Dan Fodio gained followership from among his Fulani tribesmen, Bororoje, Hausa talakawas and generally the downtrodden in the society as he engaged in his career from one community to another.

SELF ASSESSMENT EXERCISE

Briefly discuss the early life of Usman Dan Fodio

3.2 HIS TEACHINGS

Usman Dan Fodio's teaching was not just restricted to theological matters; he also concerned himself with issues of social justice, women education, corruption, public administration and above all the establishment of a virile Islamic State.

Usman Dan Fodio's preaching was aimed, first at converting the common people to a puritanical form of Islam and only later at compelling the rulers of Gobir to set up an Islamic state. He enlightened people on Islamic doctrine and pointed out how wicked it was to make sacrifice to another gods and to be careless in observing prayer times.

He preached against the treatment of women as tools only to be used and dumped. He condemned the drinking alcohol and encouraged the giving of alms. Dan Fodio strongly preached against the ostentatious life led by the aristocrats and demanded rulers to rule in accordance with Islamic injunctions. The government should conform to requirement of the shari'ah: Law courts should follow Islamic law and apply Islamic remedies.

Usman Dan Fodio also preached against the un-Islamic nature of the fiscal system of the society. Taxes were levied indiscriminately and heavily on the masses which generated tension and sharp contradictions in the society. Corruption was very prevalent in the society at all levels. Government officials demanded bribes for everything that had to be done. The Judicial system was not only corrupt but manned and organized in unislamic manners thus, criminals got away with their crimes.

Usman Dan Fodio's teachings challenged the entire administrative system and social order of Gobir and by extension hausaland in late 15th century and for that reason he won a large body of followers. Nominal Muslims (both settled Fulani and Hausa) responded to his calls to reform their personal lives. Settled Fulani discontented at their exclusion from the higher levels of government, saw the religious movement as means of establishing their political power over the Hausa people.

SELF ASSESSMENT EXERCISE

Explain the basic teachings of Usman Dan Fodio?

3.3 USMAN DAN FODIO'S PREACHING CAREER

As mentioned earlier Sheikh Usman Dan Fodio was a great teacher who preached against injustice and unislamic attitude in the society. Therefore more followers were attracted to him.

He started his preaching career in Degel, his home town and as he became more popular, Sarki Bawa of Gobir (1776-1796) tried to win him over by flattery, through consulting him on doctrines of Islam but failed, the Sarki used other means including a present of 500 Mitkals of gold but all in vain. All these increased his popularity. Thus, the King banned his activities and decreed that Muslim men should not wear turban while women must also not wear veil, to all these, Usman objected.

During the reign of Yunfa confrontation against the Sheikh continued to the extent of attempting on his life. This forced Usman Dan Fodio to take a flee to Gudu from Degel. With this he claimed to have performed hijra. It was in the midst of all these antagonism, the Fulanis decided to take arms against their Hausa overlords.

SELF ASSESSMENT EXERCISE

What led to Usman Dan Fodio to migrate from Degel to Gudu

4.0 SUMMARY

We have so far discussed the early life of Usman Dan Fodio and have also discussed his teaching and preaching career. Moreover it was pointed out that all he worked for was a virile Muslim state.

5.0 CONCLUSION

Usman Dan Fodio was a man of great intellect and scholarship nature. He was very concerned with the ills of his society. Having grown up in Hausa land saw the injustices perpetuated by the rulers of the state, most of whose actions were un-Islamic, he dreamt of a theocratic state built on the foundations of Islamic laws. Finally he was able to achieve this with the establishment of Sokoto Caliphate.

6.0 TUTOR MARKED ASSIGNMENT

- i. Briefly discuss the early life of Sheikh Usman Dan Fodio
- ii. Discuss the major items of Usman Dan Fodio's teachings.
- iii. Describe the preaching career of Sheikh Usman Dan Fodio.

7.0 REFERENCES FOR FURTHER READINGS

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Unit 3: Sheikh Usman Dan Fodio's Jihad and its Effects

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main text
 - 3.1 Shiekh Usman Dan Fodio
 - 3.2 Causes of his Jihad
 - 3.2.1 Religion
 - 3.2.2 Political
 - 3.2.3 Social
 - 3.2.4 Economy
 - 3.3 The Jihad
 - 3.4 Effects of the Jihad
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Assignment
- 7.0 Reference/Further Reading

1.0 INTRODUCTION

In unit seven, details biography, teaching and preaching of Sheikh Usman Dan Fodio was examined. This unit looks at his brief biography, his jihād and its effects on western Sudan.

2.0 OBJECTIVES

It is expected that by the end of this unit you should be able to:

- i. Explain the causes of Sokoto jihād.
- ii. Discuss the process and the beginning of the jihād.
- iii. Enumerate the effects of Sokoto jihād on Hausa communities.
- iv. State the major lessons learnt from the jihād.

3.0 MAIN CONTENT

3.1 SHEIKH USMAN DAN FODIO

Usman Dan Fodio was the leader of the greatest religious revival movement in West Africa in the 19th-century. He was born on 15 December 1754 in Gobir at Marata. He belonged to the Toronkawa tribe who claimed blood relationship with

the Arabs. In his early years, he studied law, theology and philosophy under many renowned tutors, and finally finished up at Agades under Jibril b. Umar. During this period he wrote many religious books, booklets and pamphlets in both the Arabic and Hausa languages. Many of these books contained wisdom and knowledge which attracted the attention of many people. Many admirers began to flock to him to benefit from his fountain of knowledge.

3.2 CAUSES OF HIS JIHAD

In this discussion, we have to limit the causes of the jihad to four, namely, religious, political, social and economic.

3.2.1 RELIGIOUS

The chief intention of the Sokoto jihadist headed by Usman Dan Fodio was to restore the fading fame and glory of Islam. In other words, the jihadists were bent in their irrevocable task to purify Islam with the worship of images and idols. They found it against the laws of Islam to worship Allah and idols at the same time. In Hausa land, the leaders valued the worship of idols, they offered sacrifices to idols so as to safeguard their throne and protect their land against calamity.

3.2.2 POLITICAL

The Fulanis intended to seize power from the primitive Hausa lords. They could not imagine a group of primitive and irreligious people dictating to them. Added to this fact was the point that they wanted to seize the political power so as to enable them establish an Islamic community free from paganism.

3.2.3 SOCIAL

Under the Hausa regime the conditions of women as well as those of children were deplorable. Women during this time were ranked second class citizens. They were denied education as well as other social amenities. As if these were not bad enough they were, for the sake of religion, turned to purdahs through which they were imprisoned perpetually.

To Sheikh Usman Dan Fodio, these were very unfair and irreligious. In his view therefore, everything humanly possible must be done to ameliorate these deplorable conditions.

3.2.4 ECONOMIC

It was the aim of the Fulani to become economically independent. They failed completely to see why they should pay heavily for the lands in which their cattle grazed. The Fulanis were unnecessarily taxed by the Hausa leaders, not only the fulanis even the Hausas were taxed heavily on the land they farm and each member of the families and move to another land just because they could not afford to pay their taxes.

3.3 THE JIHAD

Usman Dan Fodio settled at Degel in the last decades of the 18th century and from there his fame continued to spread and attract students and scholars. He demanded complete acceptance of the spiritual and moral values of Islam, and condemned corrupt and unjust government which, against the teachings of the Qur'ān oppressed the poor and the weak. He attacked those Mallams who supported oppressive governments and sultans, and it is reported that over a thousand scholars gathered at one time to hear him speak. However, Dan Fodio always preferred conversion and reform to violence and bloodshed in achieving Muslim aims. Dan Fodio's prestige further increased when he successfully negotiated an agreement with sultan Bawa of Gobir which granted Muslims freedom of religion and guaranteed respect for the turban.

However, the pagan aristocracy disapproved of such and would have preferred a policy of reducing Muslim activity. After Bawa's death they persuaded Sultan Nafata, 1796-1802, reluctantly to issue a proclamation which withdrew the privileges hitherto enjoyed by the Muslim. In addition, Nafata ordered all converts to return to paganism.

On Nafata's death his son Yunfa became sultan. In an effort to prevent the development of a separate Muslim group in his Kingdom he attempted the life of Dan Fodio in Alkalawa, the capital of Gobir. Dan Fodio and his companions withdrew from Degel to Gudu on the western frontier of Gobir. This was the hijra (flight). Supporters began to arrive in the following months both from Gobir and from all over the western Sudan.

Dan Fodio tried to assert the religious and social aims of jihād, and thus to win popular support, by issuing two manifestos, Wathiquat Ahl al Sudan and later, Kitāb al-farq. In this he pointed out the duty of Muslims to resist paganism and evils of pagan government.

The jihād began with the defeat of Yunfa's army at Tabkin Kwatto in 1804. In 1808, Sultan Yunfa was killed at the fall of Alkalawa, hence the serious resistance

collapsed. The Gobir army and aristocracy withdrew to the north, while Kebbi forces reorganized in country to the west around Argungu. the major parts of Gonir, Kebbi and Zamfara were occupied by the jihād army, detail of the conquest will be discussed in the next unit, under the expansion of the caliphate.

3.4 EFFECTS OF THE JIHAD

The success of the jihād had profound effects on the nineteenth century western Sudan. Dan Fodio's teaching and his successful jihad inspired the creation of large political units in place of numerous small competing units Islam spread throughout the western Sudan and led to an increase in education and learning, which in turn led to expanded trade and prosperity.

Islam, for whose sake the jihad was fought, spread to all parts of western Sudan. In places where it could not be introduced, force was generally resorted to. The result was that the religion which was in 1800 a religion of a small minority as from that time became the official religion of the majority.

The worship of Allah combine with idols, by the rulers in hausa land were replaced with leaders who are faithful and worship Allah alone. In addition, the same religion helped to destroy the tribalism, which had been a cankerworm in the flesh of the Hausas and replaced it with loyalties to the brotherhood.

In the field of education, Sheikh Usman blamed those who treated their wives and daughters like household implements by denying them education. Sheikh Usman believed strongly in the education of women, and some of the women of his own family were scholars. In an attempt to promote education, many treatises were written and circulated throughout the Sudan, to educate administrators about the kind of society they should aim at creating as well as to explain Qur'anic laws to the judges. Civil servants and government officials were encouraged to learn. Many libraries, schools and colleges grew up in many places. Arabic language became the official language of literature and correspondence in the empire.

In the area of trade, a great expansion was made possible, because of the establishment of the new Fulani Empire to replace the numerous competing Hausa states. The considerable peace which was the result of this creation enabled all the citizens of the empire to go about their business without the slightest molestation. Farmers could farm freely, the herdsmen rear their cattle, and traders carry out their trade with the North African Berbers who exchanged their articles for the Sudanese products like gold, salt, diamond and slaves.

Politically, the new administrative system of the new caliphate was a 'federal' system based on the Emirate structure. The bureaucracies in the Emirate and at

Sokoto were both responsive and accountable. Though many of pre-jihad titles were retained but the pattern and criteria of office acquisition were radically different. The state officials are given specific departmental or territorial functions for which they are accountable.

The new emirate and caliphal bureaucracies were based on specific laws, duties and public accountability; hence a systematized and rationalized public role, radically different from the unsystematic title-system of pre-jihad states was introduced. Protection and peace between Muslim and non-Muslim communities and protection for foreigners living in Muslim communities were instituted. A major constitutional innovation was in method of selecting the ruler. A new ruler to have his legitimacy confirmed, received bay'a (pledge) from the electors and members of the public; this paying of allegiance is a practical demonstration to the ruler of his duties to the people and their right to sanction his policies or even his rule.

4.0 CONCLUSION

The Sokoto jihad was a revolutionary movement within a traditional Muslim society. It was revolutionary in ideology, in organization and in intellectual and emotional appeal. The jihad transformed the Hausa states in different perspectives, from paganism to true practice of Islam, from lack of systematized and exploitative system of administration to a systemized, sincere and accountable system of governance.

5.0 SUMMARY

The unit highlighted the brief biography of Sheikh Usman Dan Fodio, the causes of his jihad which were categorized on religion, political, social and economy. Other aspect pinpointed out in this unit includes the process of the jihad and finally, the effect of the jihad.

6.0 TUTOR MARKED ASSIGNMENTS

- i. Write a short biography of Sheikh Usman Dan Fodio.
- ii. Enumerate three causes of Sokoto jihad.
- iii. Discuss the effects of Sokoto jihad in Hausa land.

7.0 REFERENCES FOR FUTHER READING

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Unit 4: The Sokoto Caliphate.

CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main text
 - 3.1 The establishment and expansion of Sokoto Caliphate
 - 3.2 The consolidation of the Caliphate
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Marked Assignment
- 7.0 Reference/Further Reading

1.0 INTRODUCTION

This unit examines the establishment and expansion of Sokoto caliphate from Gobir to Hausa land, down to the southern part of Hausa land. To expand is one thing and to consolidate is another thing. Therefore, the unit also looks at how the caliphate was consolidated.

2.0 OBJECTIVES

It is expected that by the end of this unit, you should be able to:

- i. State how Sokoto caliphate was established.
- ii. Explain the expansion of the caliphate to Hausa land and down. To the southern part of Hausa state.
- iii. Assess the method adopted by Caliph Muhammed Bello in consolidating the Sokoto caliphate.

3.0 MAIN CONTENT

THE ESTABLISHMENT AND EXPANSION OF SOKOTO CALIPHATE

As earlier mentioned in unit eight the jihad of 1804 led to the establishment of Sokoto caliphate in 1804. Between 1805 and 1809, the jihad spread to Kano, Katsina and Daura. The Habe rulers of these ancient states united in opposition, but in vain, for they were defeated, after a bitter struggle in which five successive Katsina Kings were killed in battle.

In Zaria, the jihad followed a rather different pattern when it began; the ruler of Zaria was Jatau whom tradition remembers as a man of learning, wisdom and piety.

Along with the Habe rulers, he welcomed the jihad, and supported it till his death in 1806. After his death, Zaria rejected Shehu's authority. Mallam Musa, one of the Shehu's students was sent to attack the state. He established himself therewith little difficulty. The defeated Habe dynasty fled southwards and later built a new capital at Abuja.

To the south of the Hausa states, near the Niger and Benue rivers, emirates were created among the Nupe and the peoples of Adamawa. In the capital of Nupe, a Fulani Mallam Dendo, Chief Court Advisor to the Etsu (King) had earlier received a flag from Dan Fodio. In a dispute between two Nupe as to who should succeed to the throne, Dendo, as a leader of the local Fulani, held the balance of power and supported first one candidate and then the other. Ultimately his son, Usman Zaki, seized the throne, and the two rivals fled across the Niger to establish the small Nupe states of Shonga and Pategi.

Another Fulani educated in Borno, Mallam Adama, visited Sokoto in 1806 and received a flag. He united the Fulani on the Benue and conquered a large area which before had been ruled by many petty chiefs. He founded Yola as the capital of the emirate of Adamawa in 1841.

Further to the south and across the Niger laid the once powerful Oyo empire of the Yoruba, suffering from instability and decay. In 1817 Afonja, the Kakaanfo or Commander of the Oyo army, revolted against his overlord, the Alafin, and set himself up as a ruler of Ilorin. In order to keep his independence from Oyo he asked for help from the Fulani, and took Mallam Alimi into his service as advisor, a man whose son secretly possessed a jihad flag. Although Oyo was unable to bring Afonja back under its rule, he found himself more and more dominated by the Fulani. Aware of their arms, he tried to free himself from their grip, but he was assassinated instead. Alimi's son took the throne and brought Ilorin within the caliphate.

The Fulani-Ilorin army then sacked the Oyo capital, killing the Alafin and spreading the jihad south among the Yoruba, until their armies were halted in 1843 by Ibadan. The Yoruba were however thrown into series of civil wars as various Yoruba states tried in vain to re-establish the unit lost by the collapse of Oyo.

Before the death of Sheikh Usman Dan Fodio in 1817 the Caliphate had been well established. In 1809 Sheikh Usman retired from political life and devoted the rest of his life to religion and scholarship. Before retiring, however, he left his permanent imprint on the organizational structure of the caliphate. He divided the caliphate into two parts in 1812, the eastern section with Sokoto as its capital and the western section with Gwandu as its headquarters.

The eastern part comprised the emirates of Sokoto, Gobir, Katsina, Kano, Daura, Zaria, Keffi, Nassarawa, Katagun, Bauchi and Adamawa. The western section comprised the emirates of Kebbi (Gwandu), Yauri, Nupe, Borgu and Ilorin. Sheikh Usman appointed his son Mohammed Bello to be in charge of the administration of the eastern part, and appointed his brother Abdullahi to be at the head of the western part.

3.2 THE CONSOLIDATION OF THE CALIPHATE

The consolidation of the caliphate started during the time of Caliph Mohammed Bello. After the death of Sheikh Usman Dan Fodio in 1817, Mohammed Bello became the Caliph; the election of Mohammed Bello seems to have gone smoothly after he was given recognition by leading Sokoto men.

Although Bello had become Caliph without any violence, the community was no longer as cohesive as it had been. Those of the Fulani who had come to provide the military support had different motives from those of the early community. Abdullahi accused the new community of being composed of men “whose purpose is the ruling of countries and their people in order to obtain delights and acquire rank, according to the customs of the unbelievers, and title of their sovereignty. And the appointing of ignorant persons to highest offices, and the collecting of concubines, and fine clothes and horses that gallop in the towns.....”

In January 1818 revolts broke out in Kebbi and Gobir, but Muhammed Bello did not hesitate, he quickly sent his brother Atiku and his cousin Modibbo Muhammed against Kebbi, while Bello himself went later that year to Gobir, and restored peace in both Kebbi and Gobir.

The defence of the caliphate consequently remained a continuous preoccupation despite the frequent expeditions of the Amir-al-Mu'minin. The main threat continued to come from the Gobraawa. After their defeat at Gawakuke in 1836, when their Sultan 'Ali was killed, they resettled under Mayaki b. Yakob at Tsibiri over 50 miles east to Alkalawa on a tributary of the Rima River. From this base, over 125 miles from Sokoto, the Gobraawa launched attacks on Zamfara and abetted revolts against the caliphate.

In order to guide against attack by the Gobraawa, and to a lesser extent, the Tuareg and Kabbawa, a policy derived from the history of the Muslim conquest of Persia, Syria and Africa was adopted. Ribats (walled towns) on the frontiers which could serve as a base and rallying – centre against pagan invasions, were established out of the existing villages. The purpose of the ribat was to close the frontier, and it was to be established where there was danger from unbelievers. It was therefore, the

climax of Bello's campaign in March 1836 to establish ribats on the Gobir frontier at Lajinge, Shinaka and Kware.

Lajinge was established under a son of Bello. The son, Fodio, was therefore above 26 years old when he was given charge of Lajinge. His duty was close the frontier and protect life roads; to send out raids and night sorties and maintain spies; to establish justice and execute the law; to avoid insulting, striking imprisoning or, above all, killing any one without due process of law; to against bribes, illegal taxes and lavish spending, instead he was to welcome righteous men and listen to their advice, to receive travelers and help the poor. Finally, he had to obey the caliph, and his people and to obey him, or he would be replaced.

At Shinaka, Bello established his eldest son, Ali, To guide him, Bello wrote a book in which a ribat and the duties of murabit are defined, Bello drew on classical authorities and the lesson of the early Muslim conquests described by them. From Shinaka; Bello moved further down river to Kware, where Abdal-Salam had built his walled town. There he left his youngest brother Isah, , to rebuild the town and hold it as a ribat against the Tuaregs and Gobirawa.

After the autumn raid against Zamfara, Bello established his son Ibrahim at Gandi and his brother Atiku in the Burmi town of Bakura. In a letter to Atiku, Bello told him to keep prepared with spies and all equipment of war and to beware of the trickery and strife that would surround him as Emir; he was to ensure that the agreements with protected peoples were kept and to restore prosperity to the town.

Of the other major ribats Silame had been established on the frontier against Kebbi. Silame was first entrusted to Muhammed Mudi bn Bello, but he proved disobedient and Atiku transferred the command to Ahmad Rufai, then about 15. Ahmad received assistance from his cousin at Gande.

The establishment of Ribats was a part of the policy of stabilizing the frontiers and providing strongholds round which settlement could flourish despite the raids of Kebbawa, the Tuareg, the Gobrawa and their allies in Zamfara. Likewise Bello encouraged the building within the frontiers of walled towns where mosques and schools could be opened and trade and workshops started: with scholars appointed to these towns as Imams, Judges, Muhtasibs (legal inspectors) and teachers, Bello hoped to maintain both the practice of Islam and the military control of the area. Since much of Bello's support had come from cattle – owning Fulani, the Fulani clans were persuaded to join the community of the Sheikh and to accept men to teach their children Islamic practice and behavior. They were also taught agriculture and encouraged to breed horses, camels and flocks of sheep and goats and to reduce their herds of cattle. By these means, Bello balanced the economy of

Sokoto, and the two groups, nomad and peasant, were able to live side by side to mutual advantage.

By the time of Bello's death, therefore the revolts of 1817 and 1818 had been crushed and the frontiers of the caliphate pushed forward and consolidated. Frontier towns were placed under the control of members of the family of the Amir Al-Muminin; and within the strongly-held frontier, the hunter-land of Sokoto was established by social policies aimed at settling the cattle Fulani in villages. Bello derived the inspiration for those policies from the history and textbooks of the Arab conquest. He was therefore sure of their success and the rightness of enforcing them. Undoubtedly the sanction given by the Arabic authorities whom Bello so often quoted helped to win acceptance for his policies and to generate enthusiasm for the dangerous life in the ribats. Without the cohesion and purpose thus given by Islam, it is doubtful if the Sokoto Caliphate would have survived.

SELF ASSESSMENT EXERCISE

Explain two measures adopted by Caliph Muhammed Bello to consolidate the Sokoto Caliphate.

3.0 CONCLUSION

The period of Sheikh Usman Dan Fodio was the period of establishment and expansion of the Caliphate. The consolidation period was during the reign of Muhammed Bello, who became caliph after the death of his father in 1817. Before Bello's death on the 26th October 1837 at the age of 56; Bello had left the caliphate at its strongest; the major enemies, Kebbi, Gobir, the Tuareg were all either subdued or at peace.

6.0 TUTOR MARKED ASSIGNMENTS

1. Write a short note on the conquest of Hausa land by the Jihadists.
2. Identify the factors behind the success of consolidating the Sokoto Caliphate?

8.0 REFERENCES FOR FURTHER READING

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Unit 5: Sheikh Abdullahi Dan Fodio and Contribution to Jihad

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
 - 3.1 The concept of an Islamic State
 - 3.1.1 Public lecture and tour
 - 3.1.2 His role in Sokoto Jihad
 - 3.1.3 His contribution to Islamic political thought
 - 3.2 Sheikh Muhammad Bello
 - 3.2.1 His contributions as a Caliph
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Assignment
- 7.0 References/ Further Reading.

1.0 INTRODUCTION

This unit examines the biography of Abdullahi Dan Fodio, a brother to Sheikh Usman Dan Fodio and that of Muhammad Bello, a son to Sheikh Usman Dan Fodio. Their lives careers, and contributions to Sokoto Caliphate would also be discussed.

2.0 OBJECTIVES

It is expected that by the end of this unit you should be able to:

- i. Explain the biography of Sheikh Abdullahi Dan Fodio.
- ii. Discuss the role of Sheikh Abdullahi to Sokoto jihad.
- iii. Enumerate the contribution of Sheikh Abdullahi to Islamic political thought.
- iv. Assess the contribution Muhammad Bello as a caliph.

3.0 MAIN CONTENT

SHEIKH ABDULLAHI'S LIFE AND CAREER

Sheikh Abdullahi was born some twelve years after his brother and teacher Sheikh Usman Dan Fodio in Maganmi in 1766-7. Hauwa, daughter of Muhammad Ibn Uthman Ibn Hamman Ibn Ali was his mother. Abdullahi Dan Fodio received his

primary education from his father. Other teachers of Sheikh Abdullhi came from his maternal and paternal sides. While Muhammad Ibn Raji, Muhammad Battuga Ibn Muhammad Ibn Al-Hajj Al-hassan represents his father's side, the famous scholar of his clan, Ibn Ali Muhammad Thanbu Ibn Abdullahi Ibn Muhammad Ibn Sa'ad could be mentioned as his teachers from his mother's side.

Sheikh Abdullahi studied *al-Kawkab al-Sati'* by al-Suyuti and *Sahih al-Bukhari*. under Sheikh Jibril Ibn Umar, a famous scholar in Agades who was also the famous teacher of Sheikh Usman Dan Fodio. This information is evident enough to show the Sheikh Abdullahi was born in a scholarly atmosphere. The clan from which he came was called Toronkawa and it was reputed for its good record in Islamic traditional sciences. This clan was said to have moved, like any other nomadic Fulani clans, from one place to another until they eventually settled in Birnin Kwanni in the 15th century. Under Mallam Jibril Ibn Umar, Sheikh Abdullahi studied other subjects such as jurisprudence, causes of revelation, sirah etc., which enabled him to write lengthy commentaries on books such as *al-Mukhtasar* of al-Khalil and the *Risalat* of Ibn Abi Zayd al-Qayrawani. He also produced manuals of Islamic rituals.

PUBLIC LECTURE TOURS

Sheikh Abdullahi Dan Fodio wanted, as a matter of strategy, to secure popular support for their revolutionary project that was principally designed, not only to pur4ge Islam of the indecent innovations introduced into it but to fight against the then prevailing ignorance, moral depravity and the tyrannical system of government as well as exploitative economic system. Hence the introduction of a new style of preaching in Hausaland. This new style of public sermons which took them to different parts of Hausaland like Degel, Gobir, Zamfara, Zaberma and the Niger commenced in 1774-4 they used three languages Hausa, Fulfulde and Arabic in their mobile public sermons. Their project was therefore nothing but an open confrontation with corrupt members of three powerful institutions namely, the tyrannical aristocracy, 'sarauta' the vicious 'ulama' and the business community. For attacking these formidable forces only gaining the massive support of the populace could mitigate the definite backlash from the said institutions.

Thus, at the initial stage Sheikh Usman and Sheikh Abdullahi and Umaru Al-Kammu etc. tactfully avoided any deal with the tyrannical ruling class and the strategy worked marvelously well. Sheikh Usman Dan Fodio used extensive prose and sometime poetry to preach and Sheikh Abdullahi Dan Fodio was his most able aide on those tours. Wherever they went, their central theme was one and their target was one; that is the total destruction of all customs and traditions that were in conflict with the Shari'ah.

In the *Tazyin al-Waraqat*, Sheikh Abdullahi Dan Fodio talks about their intellectual encounter with a famous scholar of Kanuri origin known as Mustafa Gwaani in Daura, during their public lecture tours. The scholar welcomed Sheikh Usman Dan Fodio to Daura with a quatrain in which he also criticized the Sheikh's indulgence of cross-gender interaction between males and females in his public lectures.

Two verses from the poem run as follows:

“Forbid women to visit your preaching’

For the mixing of men and women is sufficient a disgrace

Do not contribute toward disgrace,

For Allah has not ordered vice which would cause harm.”

Upon receipt of the poem by Sheikh Usman Dan Fodio turned to Sheikh Abdullahi Dan Fodio and said: “Abdullahi you are the most qualified to reply his verses” Sheikh Abdullahi displayed poetic genius by using the same metre and rhyme employed by the challenge. Sheikh Abdullahi opened his poetry by acknowledging receipt of the poem and then he tacitly blamed him for his failure to act upon a prophetic saying that urges the Muslims to avoid accepting and acting on rumours but rather endeavour to find excuses for their fellow Muslims.

3.1.1 HIS ROLE IN SOKOTO JIHAD

Sheikh Abdullahi Dan Fodio is a firm believer in the prophetic saying which indicates that a nation becomes corrupt when two of its institutions are corrupt: The scholars and the ruling class. He was also against socio-economic and political vices. For this and many other reasons Sheikh Abdullahi did not only contribute to the overthrow of the governmental system in Hausaland intellectually but also militarily. Under his military leadership, the Sokoto jihad movement scored its first encouraging military victory against the forces of corrupt Gobir authorities. In another victory by Sheikh Abdullahi at tabkin Kwatto, of course boosted the morale and enhanced the ego of the entire Sheikh's community as well as lukewarm supporters.

At the battle of Tsuntsuwa, Sheikh Abdullahi was not physically present due to the arrow wound he received during the attacks on Alkalawa fortress. Upon the receipt of the negative result of the battle, Sheikh Abdullahi came out of the camp limping, organizing his men in disarray and directed them against the enemies who were eventually forced to take to their heels. Similar war stratagem and bravery at battle of Janu which took place around January 1805 was displayed by him. In the

second year of migration from Degel to Gudu, the Sokoto army suffered a military set back at the battle of Al-wasa as serious casualty was inflicted on them. The army was scattered; but Sheikh Abdullahi Dan Fodio rallied the scattered army, reorganized them and repelled the opposing fighting men.

3.1.2 HIS CONTRIBUTION TO ISLAMIC THOUGHT

Sheikh Abdullahi regards politics as a trust. To him politics means realization and protection of the general welfare of mankind. And that any Muslim who partakes in it must accept to work diligently day and night and therefore accept to suffer physically and intellectually, all with a view to pleasing Allah and serving humanity so as to win favour of Allah not ephemeral popularity with the later.

Political power, to which Sheikh Abdullahi sometimes refers as *Imarah* or *Imamah* or *Saltanah*, is but a trust that should not be desecrated under any circumstance. Furthermore political power affects humanity, the animal kingdom and vegetable kingdom and that anything that deals with the fate or welfare of another shall be treated with utmost care. Because, he reasons, all action of man great or small is recorded and will sometime be in the hereafter confronted with it for accountability (Qur'an 2:53).

This political view of Sheikh Abdullahi represents a Qur'anic verse which depicts the mission of prophet as a sourced of mercy to mankind. Any Muslim therefore, particularly a leader is required in his leadership to emulate the exemplary life of the Prophet Muhammad (S.A.W). This political view does also represent among many prophetic saying on leadership.

Sheikh Abdullahi disapproves of family's or individual's permanent possession of vast area of land, in a kind of feudal system. He teaches that land belongs to its creator, Allah who constraints it for all (i.e. the past, the present and future generations). But in order to avoid chaos and anarchy the land shall be held in trust by those in power who shall justly allocate parcels of it according to the need but they cannot sell it to others as they only possess its utility not the land itself.

3.2 SHEIKH MUHAMMAD BELLO B. USMAN DAN FODIO

Muhammad Bello was the son of Sheikh Usman Dan Fodio. He was born in 1781. He succeeded his father as both the Sultan and Amir al-Muminin. Like his father, he was an administrative genius and a sincere Muslim. He was a brilliant scholar, as this was shown by the clever way he dealt with the issue raised by El-Kanemi of Bornu on the reasonableness in carrying the jihad to Bornu. Other than this, he wrote many works on Islamic sciences. One of these was a comprehensive account of the Fulani jihad.

His father Sheikh Usman was by inclination a scholar and teacher. So, right from the beginning of the jihad, he left the actual prosecution of the holy war to Muhammad Bello and Abdullahi. Under the military leadership of these two great men, the conquest of Hausaland was almost completed.

3.2.1 HIS CONTRIBUTION AS A CALIPH

Muhammad Bello succeeded his father as Caliph in 1817. Bello made a determined effort to win the support of the Hausa people. His first task was to limit the power of the Fulani military chieftains and strengthen his own power, so as to reassert the intellectual, reforming and Islamic character of the movement. In order to achieve this he emphasized the importance of scholarship in administration, regardless of ethnic affiliation. His first move was to build ribats (wall towns or fortress) on the frontiers for defence and to station the army away from the peasant settlements. He encouraged the nomadic Fulani to settle around the ribats, and both taught them agriculture and educated their children. This policy reduced the dislike between the Hausa peasants and Fulani nomads.

In the present areas Bello gradually replaced the military chiefs in local administration by Mallams, who were respected and supported by the people. Since stability of the caliphate depended in the long term upon Hausa support and acceptance he felt it unwise to drive the Hausa into rebellion by enforced conversion to Islam, and therefore relied on education to achieve this. According to normal Islamic practice, pagan Hausa peasants were allowed to pay special taxes, in return for protection against conversion to Islam by force.

Justice was as vital as education if non-Muslims were to be convinced of the superiority of Islam. Bello checked the courts, and frequently overruled decisions which he believed were unfair. He also encouraged greater links between Fulani and Hausa, and himself married one of Yunfa's wives, entrusting her son with the command of a *ribat* on the northern frontier.

Bello was concerned with the relationships between Sokoto and the emirates. His policy here held the caliphate together, for the emirs had won thrones with little assistance; as a result they ruled at almost independently of Sokoto, which had no standing army large enough to compel the emirs to obey its will. The emirates might be considered self-governing but they were not independent, for the Amir al-Mu'minin had a number of important powers. While each emirate chose its emir, the Amir al-Mu'minin confirmed the appointment, and this gave him considerable power over the emirates.

Muhammad Bello died after a seven-month illness on 26th October 1837 at the age of 56. He had refused to name any successor, but there was no dispute when Abu Bakr Atiku, his full brother, took over the office

SELF ASSESSMENT EXERCISE

Assess the role of Sheikh Abdullahi to the success of Sokoto jihad.

4.0 CONCLUSION

In this unit, effort has been made to discuss the biography of Sheikh Abdullahi Fodio, his public lecture tour with Sheikh Usman Dan Fodio and his contributions to the success of Sokoto jihad. In the same vein, the life and contributions of Muhammad as a Caliph was discussed.

5.0 SUMMARY

Sheikh Abdullahi Dan Fodio and Sheikh Muhammad Bello contributed a lot to the success of Sokoto Jihad; it is under their military leadership that the conquest of Hausaland was almost completed.

6.0 TUTOR MARKED ASSIGNMENT

- i. Write short note on the biography of Sheikh Abdullahi Dan Fodio.
- ii. Assess the Islamic political thought of Sheikh Abdullahi
- iii. Explain the contributions of Sheikh Muhammad Bello to the development of Sokoto Caliphate.

7.0 REFERENCE FOR FURTHER READING

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Module III

Unit 1: Islam in Southern Nigeria (Yorubaland)

CONTENT

- 8.0 Introduction
- 9.0 Objectives
- 10.0 Main text
 - 10.1 The Spread of Islam in Southwestern Nigeria
 - 10.2 Islam in other parts of Southwestern Nigeria
 - 10.3 Factors responsible for the spread of Islam in Southern Nigeria
 - 10.3.1 Trade activities
 - 10.3.2 Muslim Scholars
 - 10.3.3 Jihad and its aftermath
 - 10.3.4 The returnee Muslim slaves
 - 10.3.5 Other factors
 - 3.4 Problems in the spread of Islam
- 11.0 Conclusion
- 12.0 Summary
- 13.0 Tutorial Marked Assignment
- 14.0 References/ Reading List.

1.0 INTRODUCTION

In the previous units discussions were based on the northern part of Nigeria, this unit discusses the advent of Islam and its spread in the southern part of Nigeria. From there, factors responsible for the spread and problems encountered are examined.

2.0 OBJECTIVES

By the end of this unit, you should be able to:

- i. Discuss the advent of Islam into southern Nigeria
- ii. Explain the pattern of its spread
- iii. Enumerate the factors responsible for the spread
- iv. Assess the problems, success or failure of the spread

3.0 MAIN CONTENT

3.1 THE SPREAD OF ISLAM IN SOUTHERN NIGERIA

The date for the introduction of Islam into southern Nigeria was not certain, but it certainly got to Yorubaland much earlier than other parts of southern Nigeria. Most literatures suggested that Islam was in Yorubaland in the 17th century and by the second half of the 19th century it had penetrated deep into the population winning more converts, adherents and practitioners.

At the beginning probably around 15th century due to trade, a pocket of Malian, later Nupe and Hausa who settled in major towns most especially in old Oyo were Muslims. Not quite long, from the 17th century some Yorubas took to the religion and practiced in secrecy while others to a large extent remained nominal Muslims as they maintained their traditional religion. The population of these Muslim remained scattered.

By the 19th century, the Usman Dan Fodio jihad that began in Hausaland spread to Yoruba land and affected the politics of old Oyo Empire by taking Ilorin, its northern most Province. This act was of mixed blessing to Muslim and the religion in Yoruba land.

Firstly, the scattered Muslim population became suspected and distrusted hence suffered persecutions that made some to flee for protection. Secondly, the jihad open-the gateway for more Muslim traders and preachers of Nupe, Borno and Hausa to penetrate into the land for evangelical activities.

While some people were coming on from the interior, along the coastal areas, few Muslims population got moral support from the returnee liberated slaves from Sierra Leone, Suba or Brazil. This set of Muslims settled in major towns of Lagos, Badagry, Ibadan, Abeokuta etc. practising the religion as best as they could.

The combined effort of all Muslims both emigrants, and natives open way for speedy revival, spread and practice of Islam from the middle of the 19th century. This was further enhanced under colonial rule despite strong presence of Christianity.

Self Assessment Exercise 3.1

Briefly explain the spread of Islam in Yorubaland.

3.2 ISLAM IN OTHER PARTS OF SOUTHERN NIGERIA

Unlike in Yorubaland, in Edo and Igbo land, Islam got to them in the 19th century. In Edo a large number of Muslim populations could be found in Etsako area. It was agreed that Islam got to the area through Nupe invasion that opened the way for Nupe Mallams. Nupe clergymen preached and taught the people who

accepted Islam so that they could not be taken into slavery as Islam forbids Muslim enslaved by a fellow Muslim.

The singular effort of the Nupe Mallams saw some Hausa traders taking to teaching and preaching. Thus, Islam spread gradually and slowly among the people.

In Igboland and the rest of the south, Islam didn't make any headway till recently. In Igboland the influence of Islam was first felt in Nsukka area due to its proximity to Igala and Idoma people. Ibagura-Nkwo, a settlement of about five miles away from Nsukka was the first place where a sizeable number of Muslims could be found.

The impact of Islam was felt towards the end of 19th century due to little effort of Hausa and Nupe traders who settle in Igboland. Thus, the Muslim faithful was limited to emigrants until 1960's when Nwagui dreamt and became a Muslim. He started open-air preaching and built Islamic school, mosques and went to Mecca. His effort was to be complemented by Prof. Babs Fafunwa and other Yoruba scholars in the University of Nigeria, Nsukka, also, the role of the military formation in Igboland.

SELF ASSESSMENT EXERCISE 3.2

Found out more about Sheikh Nwagui's activities.

3.3 FACTORS RESPONSIBLE FOR THE SPREAD OF ISLAM IN SOUTHERN NIGERIA

The factors responsible for the spread of Islam in southern Nigeria formed our next discussion.

3.3.1 TRADE ACTIVITIES

New ideas usually diffused through movement of people from one place to another. Islam by this began to spread from Arabia to other parts through trade. In Nigeria, Islam got to southern Nigeria through trade. It was reported that as early as the 14th century, Malian Muslims could be found in old Oyo; hence Yoruba came to know of Islam as through them. This probably may be the reason why Yoruba's refer to Islam as IMALE which connotes the religion of the Malians.

Similarly, Islam got to the south through their northern neighbor along designated and undesignated trade route linking Nupe, Hausa and Borno people with them. Such trade routes included: the Kano – Badagry route, the north – south route from Kukawa the capital of Kanem-Borno to the Benue then Yorubaland and the Niger – Benue water ways linking many centres.

3.3.2 MUSLIM SCHOLARS

Muslim scholars including learned traders encouraged others to visit the area for evangelical activities. Thus, Muslim scholars from Hausa, Nupe, Borgu and Borno lands travelled down south to area of interest to teach and preach Islam. Through this effort many souls were won most especially in Yorubaland and Etsako.

3.3.3 JIHAD AND ITS AFTERMATH

In Yorubaland, the 19th Dan Fodio jihad affected old Oyo by capturing Ilorin thereby making it a gateway to reach other part of the land. The civil war that engulfed Yorubaland and distracted the jihad brought many Muslims to immigrate to Ilorin where they learned more about the religion. When Yorubaland became politically stable they formed the new vanguard for Islamic revivalism.

In Etsako area of the present the Edo state, Nupe invaders went for economic and political reasons created avenue for Muslim scholars to reach out to the people to spread Islam among them. With the passage of time, the local rulers in the area accepted Islam and passed it on to their subjects. Among such rulers were the Oba Momodu 1 of Agbede (1891-1910) and the Otaru Momoh of Auchi (1909-1944).

3.3.4 RETURNEE MUSLIM SLAVES

Muslim slave-returnees from Sierra Leone added an impetus to the spread of Islam from the coastal area. Many of those who were initially Muslims, or got converted while in Brazil and Cuba brought their exposure and experience to bear in the spread of Islam in areas like Lagos, Badagry, Abeokuta among others in the face of challenging Christianity.

3.3.5 OTHER FACTORS

Other factors responsible for the spread included the role of festivals/ceremonies of Muslims, intermarriages and mixing character of the barrack life. It was after civil war and establishment of more barracks in the south – east that many Igbos and people gave serious thought to teaching and practice of Islam.

Self Assessment Exercise 3.3

Explain the reasons responsible for the spread of Islam in Igboland.

3.4 PROBLEMS IN THE SPREAD OF ISLAM

In the course of spreading Islam to Southern Nigeria, the Muslim communities were faced with persecution from their fellow humans of different faith. This made many to immigrate for safety.

Secondly, the jihad of Usman Dan Fodio though, was later to become a major catalyst; it initially compounded the problems of the converts. The Muslims scattered populations were related to suspicion and distrust hence the practice in secrecy.

More so, some of the early converts accepted Islam out of fear of being taken into slavery while others nominally practicing it along with their traditional religion.

SELF ASSESSMENT EXERCISE 3.4

Itemize the problems Islam faced in its spread.

4.0 CONCLUSION

In this unit, we have discussed how Islam spread to southern Nigeria. We have seen the effort made by Muslim scholars from Hausa, Nupe, Borgu and Borno land in its spread. Briefly effort was also made in examining factors responsible for spread and the problems therein.

5.0 SUMMARY

The discussion in this unit has been able to highlight how Islam spread to Southern Nigeria, its acceptance and little problems faced by Ulamas and converts.

6.0 TUTOR MARKED ASSIGNMENTS

Write short note the introduction and spread of Islam among the Igbo's of southern Nigeria.

- ii. Enumerate factors responsible for the spread of Islam in Southern Nigeria.

7.0 REFERENCES FOR FUTHER READING

- Sanni, A. (1995). Oriental Pearls from Southern Nigeria. . .' Islamic Studies, 43, no 4, pp. 427-450.
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Unit 2: Effects of Islam in Southern Nigeria

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main text
 - 3.1 Southern Nigeria before Islam
 - 3.2 Effects of Islam
 - 3.2.1 Religious effect
 - 3.2.2 Educational effect
 - 3.2.3 Socio-Cultural effect
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Marked Assignment
- 7.0 References/ Reading List.

1.0 INTRODUCTION

In unit II, we have seen how Islam got to and spread in Southern Nigeria. Discussion in this unit examines the effect of Islam on the life and activities of the people. Thus, effort is made to focus on socio-cultural, religion, education and politics of human endeavors.

2.0 OBJECTIVES

You are expected by the end of this unit to be able to:

- i. Discuss the Southern Nigeria situation before Islam
- ii. Explain effects of Islam on the area.

3.0 MAIN TEXT

3.1 SOUTHERN NIGERIA BEFORE ISLAM

Prior to the advent and spread of Islam into Southern Nigeria, the various communities therein were involved in one way or the other of worshipping. Some were described as animists, worshipping trees, streams and hills, while others were deeply involved in worshipping the Supreme Deity known by different names and through different ways. In Yorubaland such Supreme Being was Olodumare who could be prayed to directly. Apart from this way, Supreme Being could be reached through Orisas or cults of various names e.g. Ifa, Ogun, Shango, Esu etc. In Benin and Igboland the existence of oracles, secret cults and shrines attests to the belief existence of religious activities in Southern Nigeria before Islam.

Though religious activities were individualized or family based, a major vehicle of social interaction before Islam was trade. Conscious of their being and

shortcoming in their needs involved themselves in trade both within and outside their enclave. This brought them into contact with others outside their immediate environment. These contacts do have impact on their life.

The socio-political set up of the Igbos was decentralized. This made them to be very enterprising while that of the Yorubas allowed for evolution of kingship and class development among them.

SELF ASSESSMENT EXERCISE 3.1

Identify the various ways people of Southern Nigeria reached to God.

3.2 EFFECTS OF ISLAM

There is no development in human life and society that does not carry with it some effects. The degree of effects only differs from one society to the other depending on the acceptance or rejection and the duration of the development.

3.2.1 RELIGIOUS EFFECT

The greatest religious effect of the spread of Islam was the undermining of traditional religion and its activities as many of its adherents became Muslims and renounce all forms of association with it. Similarly, in Igboland Sheikh Nwagwui destroyed shrines and their oracles for the sake of Islam. This opened way for more converts as preaching and teaching became more popular.

In Yorubaland and Benin/Edo area, Islam became more accepted as many converted. Thus, it has been estimated that Muslims account for about half the population of Yorubaland.

The spread of Islam among the people became a unifying factor for the believers irrespective of sex, age, class or status to the society. Immigrants became more accepted and integrated in the society.

3.2.2 EDUCATIONAL EFFECT

Islam came alone with its literature and education. The scholars initially migrant and later indigenous Ulamas did not only preach but taught Qur'anic education and pattern of worship to its converts. This led to the establishment of Qur'anic schools and places like Lagos, Ibadan, Ilorin Auchi etc. major centers of Islamic teaching.

Similarly, because of the discrimination against Muslims in terms of employment, Yoruba land became the spring-board for the introduction and spread of western-oriented Islamic education. The graduates of these institutions are doing well in various field of human endeavor.

3.2.3 SOCIO-CULTURAL EFFECT

The spread of Islam into southern Nigeria saw the increasing wave of immigrants into the area from the northern part of the country. The Hausas, Bornoan, Nupes, Borgus among others.

Islam spread quietly in many parts of southern Nigeria winning converts, but its tolerant and accommodating of Yoruba socio-cultural activities was an added advantage. This is evident in the mixture of Islamic and traditional tenets in festivities such 'Id al-fitr, 'Id al-kabir, Maulud, ceremonies of rites of passage, such as naming ceremony, marriage, and funeral ceremonies.

Islam became a unifying force among the people cutting across ethnic, settlement and political frontiers going by the presumption of being members of a single world community.

3.2.4 POLITICAL EFFECT

The advent of Islam into southern Nigeria had profound effect on Yoruba politics. This begins with jihadist invasion and taken of Ilorin that became the base for making in-road into other parts of Yorubaland in the first half of 19th century.

The integration of the immigrant Muslim and later the indigenous Muslim population who hitherto were accorded low social status began to play significant role in the politics of their place of abode.

SELF ASSESSMENT TEST 3.2

Identify and discuss the effects of Islam on the people of southern Nigeria.

4.0 CONCLUSION

In this unit, we have seen how Islam was accepted and spread quietly among the people of southern Nigeria within a score of time left behind a number of effects: these effects cut across religious, social, cultural, educational and political sectors.

5.0 SUMMARY

The discussion has been on the effect of Islam on southern Nigeria. The effects became glaring with passage of time which made the religion more popular and acceptable.

6.0 TUTOR MARKED ASSIGNMENTS

- i. Write short notes on the nature of religion activities in the Southern Nigeria before the spread of Islam.

- ii. Identify the bases and discuss any two of the effects of Islam on either Yorubaland or Igboland.

7.0 REFERENCES FOR FUTHER READING

- Abdurrahman, D.O. I. (1984): Islam in Nigeria, Zaria, Gaskiya
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Unit 3: The Coming of Colonialism and its impact on Islam in Nigeria

CONTENT

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main text
 - 3.1 The coming of Colonialism
 - 3.2 Islam under Colonial rule
 - 3.3 Spread of Islam under Colonial rule
 - 3.4 Trading atmosphere
 - 3.5 Indirect rule system
 - 3.6 Creation of Chiefdoms
 - 3.7 Hausa Language
 - 3.8 Alkali Courts
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial Marked Assignment
- 7.0 References/ Reading List.

1.0 INTRODUCTION

This unit examines the colonization of Nigeria and establishment of colonial rule. Thereafter, effort made to trace the impact of colonialism on Islam in Nigeria.

2.0 OBJECTIVES

It is expected that by the end of this unit, student should be able to:

- i. Explain the process and establishment of colonial rule in Nigeria.
- ii. Identify and explain the fears of Muslims and their leaders under colonial rule.
- iii. Enumerate the reasons for the spread Islam under colonial rule

3.0 MAIN TEXT

3.1 THE COMING OF COLONIALISM

Contact between Nigerians and European date back to period that eventually led to slave trade. Trans Atlantic slave trade lasted for over three hundred years before its abolition. The abolition of slave trade in the 19th century opened another phase of contact and relationship that is legitimate trade and missionaries activities. This contact between Nigerians and the British (that had much influence) became more frequent and beneficial to both parties.

Despite the beneficial nature of the contact and relation, room was created for friction. For instance terms of trade, interpretation of treaties signed between Nigerian chiefs and the British agent and direct call on the British government for protection by merchants and missionaries became windows for friction. These collectively made the British government to have a change of heart and interest in the acquisition of colonies and indeed Nigeria in particular. Thus, between the second half of 19th century and 1903 Britain had brought the entire area called Nigeria under her control as a colonial territory. This was done through both violent and non-violent means beginning with Lagos in 1851 and fall of Sokoto in 1903.

Hostility between the British forces and the Nigerian leaders and people in the south was based on trade monopoly, interpretation of treaties, political interference and slave trade. On the other hand, terms of treaties, abolishing slave trade, and slavery, and the basic conviction of Muslims that it was improper to be ruled by a Christian or non-Muslim power.

3.2 ISLAM UNDER COLONIAL RULE

In 3.1 we learnt that abolition of slave trade was preceded by “legitimate trade” and missionary activities on a large scale. Their activities and call on the home government eventually made Britain to advance northward on its effort to conquer and colonized the area; a dominant Muslim communities. This the people opposed vehemently for fear of what would befall their religion. The presence of colonial rule also meant a halt to jihad in the spread of Islam to areas outside where it has been accepted.

During this period, Christian missionaries that had gained stronghold in the south began to make headway into the north. Lokoja, Zaria neighborhood and others where Islam had no stronghold became the target. But colonial rule under Lugard and his immediate successors were conscious of Muslims opposition to their advance so they took a pro-Islamic attitude by keeping Christian missions away from Muslim areas. The institution of indirect rule and consolidation of hereditary rule in the north was a deliberate attempt to appease the Muslims and keep Christians at distance. This approach had two implications. First the presence of Christian missions that could mean introduction of western education that was limited to convert was delayed. Secondly, it kept the number of Christian converts in the north insignificant and created a peaceful atmosphere for gradual spread of Islam.

But the colonial government could not keep the north and other Muslim communities away from the exigency of the time. This became evident with the need for western educationally trained men to take responsibilities in the colonial civil service and ever expanding commercial outfits. Thus, in 1909 western education

school was introduced to Kano and subsequently in other areas. The school was unpopular due to the curricular content with the introduction of Arabic and Islamic law into its curriculum. The reception changed in the south, the curriculum content of the missionaries' schools kept Muslims away. The attitude of government in the provision of western education did not help matters, thereby limiting access to western education to Muslim children. Things began to change when in 1920s few that have acquired western education through Muslim organizations like Ahmadiyya, Ansar-ud-deen etc. established western oriented Arabic schools to meet the challenges of the time.

Colonialism that lasted about 60 years in Nigeria though feared initially that it might inhibit the practice and spread of Islam, turned out to be of service to the course of the faith.

3.3 SPREAD OF ISLAM UNDER COLONIAL RULE

Islam obliged faithful to use dialogue, persuasive preaching to spread and defend the faith and its tenets. This process is called jihad, but the imposition of colonial rule, decreed the abolition of all warfare or movement of a large military by any authority. This became the official reserve and to the discretion of alien rule. The implication of these new realities was for the Muslim leaders and faithful to adopt new strategies in the course of their religious calling. This, they did in response to colonial situation.

3.3.1 INDIRECT RULE SYSTEM

The consolidation of the position of emirs and chiefs through indirect rule system favour the spread of Islam. This was made possible by restructuring of the emirate into districts and villages where districts head were appointed from the ruling Muslim royal houses even to areas of non-Muslims. This allowed for exercise of power and authority by the Muslim appointees that favored the spreads of Islam.

3.3.2 CREATION OF CHIEFDOMS

To meet up with the challenges of indirect rule system, colonial government created chiefdoms to form a centralized authority to meet the administration's expectation. In these areas, few Muslims available were appointed, while in some, subsumed into a nearby emirates thereby allowing for gradual entrenchment of Islam into such non-Muslim areas.

3.3.3 HAUSA LANGUAGE

The use of Hausa language in the north as official language of colonial administration facilitated the spread of Islam. Thus the early schools established in the north, Hausa language was taught, its culture and religion became easily spread.

3.3.4 ALKALI COURTS

Though sections of Muslim shariah court system were expunged, the introduction of Alkali courts in districts aided spread of Islam. This is because of the penal code used were derived from Islamic legal system and the trail of even non-Muslims assisted in the spread of Islam.

SELF ASSESSMENT TEST

Enumerate the various ways through which Islam spread under colonial rule.

4.0 CONCLUSION

We have discussed in this unit Islam under colonialism. We have seen how colonial rule was imposed on Nigeria, the fear of Muslim and how Islam spread under it.

5.0 SUMMARY

This unit has taken us through the introduction of alien rule and its impact on the spread of Islam thereby allaying the fear of Muslims

6.0 TUTOR MARKED ASSIGNMENT

1. Write short note on the imposition of colonial rule in Nigeria
2. Identify the fears of Muslims under alien Christian rule
3. Explain ways that colonialism favoured the spread of Islam.

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Unit 4: Arabic and Islamic Education in Nigeria

CONTENT

- 8.0 Introduction
- 9.0 Objectives
- 10.0 Main text
 - 10.1 Introduction and spread of Arabic and Islamic education in Nigeria
 - 10.2 Arabic and Islamic education in Nigeria
 - 10.3 Modern Arabic and Islamic education in Nigeria
 - 10.4 The problems and challenges of Arabic and Islamic education in Nigeria.
- 11.0 Conclusion
- 12.0 Summary
- 13.0 Tutorial Marked Assignment
- 14.0 Reading List.

1.0 INTRODUCTION

This unit attempts to look at the introduction and spread of Arabic and Islamic education in Nigeria. The introduction of Islam and its adoption as state religion in Borno and Hausaland, no doubt, contributed to the spread of Arabic and Islamic literacy in Nigeria. Also attempt is made to look at factors responsible for the spread of Arabic and Islamic education in Nigeria and the changing nature of this system in the pre-colonial, colonial and post colonial and post colonial period are discussed.

2.0 OBJECTIVES

At the end of this discussion, pupils should be able to discuss the followings:

1. Trace the origin of Arabic and Islamic education in Nigeria.
2. Understand the factors responsible for the spread of Arabic and Islamic education in Nigeria.
3. To discuss the pattern of Arabic and Islamic education system.
4. To also explain the changing pattern of this educational system in Nigeria over time.
5. Lastly, to understand the problems and prospects of Arabic and Islamic education.

3.0 MAIN TEXT

3.1 INTRODUCTION OF ARABIC AND ISLAMIC EDUCATION IN NIGERIA

No doubt, the introduction and spread of Islam in Nigeria, has been the history of Arabic education in Nigeria. This started with the coming of Arab scholars and their literary works. These works were useful text books for both scholars and their students, beside Qur'an, the earlier works to reach Borno and Hausaland were *al-Mudawwana al-kubra* of Abdul-Salam b. Said, and *al-Risalah* of Ibn Abu-Zayd among others. These and other Arabic books were widely taught in mosques and places all over Hausa land and Borno.

The books were distributed all over Hausaland and Borno through the copying culture, which also came with the Arabs Arab merchants and scholars, through their activities also contributed to the distribution of these literary works. The moment these books arrived into Hausaland and Borno, students of learning would start copying it for the purpose of communicating it to others. This tradition also explains the diffusion of so many books to different parts of Hausaland and Borno and facilitated the establishment of Qur'anic Schools.

With the coming of Arabs, Arabic became the major language. Arabic is widely studied because it is the language of the Qur'an, and therefore, has great spiritual value to the Muslims. This is one of the reasons why the elementary Arabic Schools in Nigeria were called Qur'anic schools and both Arabic and Islamic studies were taught simultaneously in these schools.

3.2 ARABIC AND ISLAMIC EDUCATION IN NIGERIA

Islam came to Hausaland through Borno, before the coming of Islam into Hausaland, Arabic schools were established in areas of Borno like Kukawa, Njimi and Ngazarmu among others. Also, Islam was adopted as state religion in the area, by the beginning of the fifteenth century; Islam was introduced into Hausaland through contact with Borno. And Islamic schools were established based on Timbuktu pattern of learning. These elementary and higher schools were producing graduates, who were manning the civil service and the judiciary of their respective states in Hausaland.

The Arabic education system could be described as "a master seeking method" largely depending on teacher's guidance, on various field of study. The most famous centers for Arabic and Islamic education in Nigeria during this period include, Borno, Kano, Katsina and Zaria. These areas continue to witness influx of students seeking for Arabic and Islamic knowledge. Between the ages of 6 and 14,

students could have memorized the Quran and acquired sufficient knowledge of Arabic language based on the Quran. To master Arabic language, one need to study Arabic grammar, syntax, prosody, rheotic and some basic works on the Maliki school of thought (Madh-hab) such as *al-'Ashmawiyya* and *al-Risalah*. Qur'anic schools were founded in mosques.

The 19th century Islamic revolution in Hausaland under the leadership of Shehu Usman Dan Fodio, his brother Abdullahi and son Muhammad Bello, accelerated Arabic and Islamic literacy in northern Nigeria. More Qur'anic schools were established in all the emirates and even beyond, the status of Arabic and Islamic studies teachers were elevated.

The spread of Islam in southern Nigeria as a result of contact with the Muslim North also led to the establishment of Qur'anic schools in southern and western Nigeria. In fact, today, Islam is moving at a very fast rate in these areas and more Arabic and Qur'anic schools are established. In some areas, buildings were constructed with classes for students. In the past, teachers were not paid, but often received gifts from the pupils' parents. Some of the Qur'anic schools proprietors do not insist on any definite amount of fees to be paid by pupils. But today some Arabic schools have introduced various fees for admission, award of certificates and monthly or annual tuition fees.

Another movement that improved the number of Qur'anic schools and spread of Arabic and Islamic studies knowledge in Nigeria is the late Sheikh Mahmud Gummi led Izalah. This movement advocated for change in the approach to Islam going back to the root. Under him this movement expanded the frontier of Islamic knowledge in Nigeria through preaching, establishment of Islammiyya schools and organization of Quranic competitions. Most of the modern Qur'anic Schools established by this movement are run according to the discretion of their individual proprietors who are invariably Qur'anic schools teachers.

In the case of Southern Nigeria the first modern Arabic school was founded by Malam Muhammad al-Thani al-Kharashi of Odokun quarters in Ibadan. Thereafter was Markaz al-ta'lim al-'Arabī al-Islamī founded in April 1952 by Late Shiekh Adam Abdullahi al-Ilori, the school was. Other notable schools in the southwest include al-Ma'had al-'Arabi al-Naijiri (Ibadan 1958), by late Sheikh Murtada Abdul-Salam (d. 2007), Madrasat al-Nahda al-'Arabiyya al-'Aliya (Ibadan 1964) by late Sheikh Yusuf Thani (d. 2007), and Dar al-Da'wah (Isolo-Lagos 1969) by Sheikh Mustafa al-Sanusi Zaghlul. The aims and objectives of these schools among others include:

1. To promote scholarship in Arabic and Islamic studies.

2. To bring modernity into the teaching of Arabic and Islamic studies.
3. To develop in the Arabic learner the four language skills of listening, speaking, reading and writing.
4. To inculcate Islamic values in the students with a view to making them good Muslims.
5. To train Arabic and Islamic studies teachers, preachers as well as Imams.

3.3 MODERN ARABIC AND ISLAMIC EDUCATION IN NIGERIA

The incorporation of Arabic and Islamic education in Nigeria into the western system of education could be traced back to 1934, when new ideas from the Middle East were transplanted into the Nigerian educational system. The brain behind this was Late Abdullahi Bayero, the emir of Kano. He initiated setting up of a school at Kano, based on Arabic and Islamic studies to be maintained jointly by all Native Authorities for the training of Alkalis (Al-qadis). It was named Northern Province Law School.

Before independence there was no much liaison between the early Islamic and western systems of education. With independence of Nigeria in 1960 things changed drastically, during this period, schools of Arabic and Islamic Studies were established. These schools organized post-secondary courses in Arabic and Islamic Studies as a preliminary to the establishment of Abdullahi Bayero College in Kano.

In this way concerted effort was made to direct some of the students from the Ilmi schools and higher Muslim Institution towards University and post secondary modern education. The then Northern Region Ministry of education and led to the working out of a comprehensive plan, where by the traditional system of Arabic and Islamic studies was incorporated to the westernized system of Arabic and Islamic education. With this, more Arabic and Islamic Schools were established. By 1970's both primary and post-primary schools in Nigeria teaches Islamic studies and staff were recruited to ensure effective teaching of this subject. Also, Nigerian Universities adopted Arabic and Islamic studies as courses and these courses are widely studied both at degree and post degree levels. Recently, an Islamic University was established in Katsina state, to teach Arabic and Islamic knowledge.

3.4 THE PROBLEMS AND CHALLENGES OF ARABIC AND ISLAMIC EDUCATION IN NIGERIA

The first major limitation of Qur'anic schools is the lopsidedness of their curriculum. Courses are offered only in the areas of Arabic linguistic studies such as

Nahw, Sarf, Balagha, Insha' etc and in the area of Islamic sciences including Tafsir, Tauhid, Sirah etc.

Another problem is the non inclusion in the syllabus, subjects that will familiarize the students with their environment. For instance, subjects like history or geography of Nigeria. Also the proprietors of the Islamiyya Schools by not including such subjects need to realize that they are only seeking a partial fulfillment of the aims and objectives of Islamic education, which they have set out to propagate while neglecting the very vital aspect which challenges the Muslims to explore as the Vicegerents of Allah earth. By so limiting the scope of Islamic Education, the product of the system have been made insufficiently relevant to the country's employment markets

4.0 CONCLUSION

In conclusion, the Arabic and Islamic education in Nigeria pre-dated western type of education, and the system witnessed certain transformations over the years. Therefore, this system of education needs to be properly integrated into the western system of education, so as to achieve its desired objectives.

5.0 SUMMARY

The discussion centers around the introduction and spread of Arabic and Islamic education in Nigeria, which started with the introduction of Islam into Borno, Hausaland and later Southern Nigeria. Moreso, the system witnessed certain transformation and challenges.

6.0 TUTOR MARKED ASSIGNMENT

1. Explain the traditional educational system in Hausaland before the introduction of Islam.
2. Explain the factors responsible for the spread of Arabic and Islamic education in Nigeria.
3. What are the challenges facing Arabic and Islamic education in Nigeria.

7.0 REFERENCES FOR FUTHER READING

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Unit 5: Islamic Judicial System in Nigeria

CONTENT

- 1.0 Introduction
- 2.0 Objection
- 3.0 Main text
 - 3.1 Introduction of Islamic Legal System In Nigeria
 - 3.2 Islamic Legal System Under Colonial Rule
 - 3.3 Problems and Prospects of Islamic Judicial System In Nigeria.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutorial question
- 7.0 References

1.0 INTRODUCTION

In this unit attempt is made to look at the introduction of Islamic judicial system in Nigeria; and the position of this system in pre-colonial, colonial and post colonial Nigeria. The introduction of Islam in Nigeria was a turning point in the Islamic judicial system. Islamic law was adopted as legal system, the affairs of people were governed based on this legal system in pre-colonial states of Hausaland and Borno. Therefore, this unit attempts to study the Islamic judicial system and its challenges in Nigeria.

2.0 OBJECTIVES

At the end of this unit it is expected that pupils would understand the followings:

1. The origin of Islamic legal system in Nigeria
2. The structure of Islamic judicial system in Nigeria.
3. The changing nature of Islamic judicial system in Nigeria in the colonial and post-colonial periods.
4. The problems and prospects of Islamic judicial system in Nigeria

3.0 MAIN TEXT

3.1 INTRODUCTION OF ISLAMIC LEGAL SYSTEM IN NIGERIA

The history of Shari'ah dispensation in Nigeria pre-dated the British colonization of the country, the Shari'ah permitted various parts of present Nigeria and went pari-passu with the advent of Islam. Islam prevailed in Kanem-Borno and Hausaland as far back as the eleventh and fourteenth-centuries respectively.

The religion gained the favor of various rulers and scholars in the domains so much that, by the mid nineteenth century. Islam had become the state religion and Islamic law was the legal system. Invariably legislation and adjudication by the traditional rulers (i.e Emirs, Etsu, Shaykhs etc) ceases, while the Qadi courts which dispensed justice by the Shari'ah virtually emerged. These courts had both civil and criminal jurisdictions.

Thus, prior to the coming of British, Shari 'ah law was the fundamental law in towns and villages of Islamic state established by shaykh Usman Dan Fodio. Islamic law was applied in all its ramifications; ranging from moral to commercial and penal codes throughout the caliphate as well as the notable Muslims predominated towns in Yorubaland. Maliki doctrines were mostly upheld among the doctrines of famous schools of law. Without doubt Shari'ah governed the political, economic, social cultural and judicial spheres of life of the Muslim populace. The Shari'ah legal system was particularly effective in the north so much that the British colonist, found it uneasy to break its kernel. Hence, the Alkali courts had to be primarily retrained by the colonialist.

3.2 ISLAMIC LEGAL SYSTEM UNDER COLONIAL RULE

The Islamic judicial system that was predominant in the Muslim Northern Nigeria was greatly changed by the colonialist. The provisions under the 1900 Native Courts proclamation, created entirely new conditions for a judicial system under the British rule in the area first known as the northern protectorate. The colonial administration was determined to overhaul the judicial system that it met in Sokoto caliphate. The Shari'ah was to be reformed in line with the secular philosophy of the British legal system. In line with this objective, the most important component of the Shari'ah that is the *hudud* penalties, which are the capital punishment for criminal offences were abolished. Some of the *hudud* punishments include: amputation for theft, stoning for adultery and death sentence for convicted murderers and those who committed apostasy.

This change in content and spirit of the Islamic judicial system was a grand design by the British to facilitate the British legal system to encroach more upon the Muslim areas. By this British plan, the retention and implementation of certain aspect of the Islamic judicial system was considered a temporary exercise pending the time it would gradually be destroyed and replaced by hybrid based on the British law. This plan continued up to the period of the legal reforms in northern Nigeria that gave birth to the penal code in the 1950s.

In order to facilitate the implementation of the criminal code introduced by the British, it was translated into Arabic, copies of the Arabic version of the

criminal code were made available to the Alkali. Also colonial officers such as Residents, District officers (D.Os) were introduced to study the Shari‘ah legal system so that they could effectively supervise the Alkali. Important texts of the Muslim Law according to the Maliki school prevalent in northern Nigeria were as well translated into English to be understood by the colonial officials.

The Residents were empowered to appoint the Alkali (judges) and other court officials to serve in the native courts and such powers were formally accorded to the emirs and the caliph exclusively. A wide range of many powers such as to determine the jurisdiction of the Alkali courts as well as the power to review sentences or judgments by the alkali was usurped from the emirs under the colonial judicial system. As part of the grand design to undermine the Shari‘ah, the colonial administration under the 1990 proclamation established a new court structure. Under the new arrangement three types of courts were set up, namely, a Supreme Court, Provincial Court and Native Courts. The role of emirs and ‘Ulama’ was confined to the third level of the courts which is the Native courts.

The establishment of the Native Courts formed part of the provisions of the Native Courts proclamation of 1960. There were three types of Native Courts graded A, B, and C with varying powers to be determined at the discretion of the Residents. In the grade A courts, there was the Babban Alkali (Chief Judge) and Sultans/ Emirs Judicial Council with powers to try civil and criminal cases.

The B grade courts were the Alkali – courts in the district headquarters with jurisdiction over civil and criminal cases in which maximum award did not “exceed two years imprisonment, twenty-four strokes or a fine of fifty pounds. The grade C courts in northern Nigeria did not operate like conventional ones but provided “informal” process of settling dispute at the grassroots where there existed no grade B courts.

3.3 CHALLENGES OF ISLAMIC JUDICIAL SYSTEM IN NIGERIA.

Islamic judicial system in Nigeria started with the coming OF Islam through Borno and Hausaland. The major problem faced by this system during its early years was its acceptance by people above the traditional belief system. The 1804 jihad in Hausaland was conducted to ensure the acceptability and adoptability of Islamic judicial system. The triumvirate spread the Islamic judicial system to every part of Hausaland and even beyond. The conquest of Sokoto caliphate in March 1903 marked the beginning of new crisis in Islamic judicial system in Nigeria.

Islamic law in Nigeria came to be adversely affected by colonial legislations in two ways, firstly, by being totally replaced with provisions of English law, as happened in the case of the enactment of the penal code, which

totally annulled the rules of Islamic criminal law, with some minor and cosmetic exceptions. Secondly, by statutory recognizing provisions of English law on a given subject without abolishing the comparable provisions of Islamic and customary laws. More so, interference by legislation is not confined to the substance of law. It also affected the machinery of which Islamic law was applied for a non-Muslim judge to administer Islamic law at all levels of the judicial structure.

Another problem associated with Islamic legal system is the conflict in the interpretation of law by the three legal systems in Nigeria. These rules appears to be based on the assumption that within their respective areas of application the three systems enjoy an equality of status, and a conflict between their provisions has to be determined as a question of choice of law and not one of validity. The Superior Courts manned by judges trained in English law. They also have the final say in interpreting the rules relating to the test of validity of Islamic and Customary laws and resolution of conflicts with English law.

Another difficulty arising from common provision for Islamic and Customary Laws relate to the question: who is a person subject to Islamic Law? In Islamic law one becomes a Muslim and subject to the Shari'ah merely by a declaration of faith. But some High Court Judges have added another qualification, that of being a strict Muslim.

At this juncture, the only way to ensure the effective implementation of Shari'ah legal system in Nigeria is to educate both Muslims and non-Muslims over the relevance of Shari'ah in our daily lives, it is important for the non-Muslims to understand that they will not be affected with the implementation of Shari'ah legal system. More so, government and relevant agencies should consider the status of religious studies in the primary and post primary schools. It is worth making Islamic studies compulsory to at least the Senior Secondary School Level, through the medium we believe the Muslim students will be exposed to the rudiments of the Shari'ah. Some aspect of the Islamic Legal education may also be introduced at the tertiary level as part of the General Studies Curriculum for the Muslim students whose disciplines are other than Islamic studies or Shari'ah Law.

Muslim parents too may have tremendous efforts to undertake in this direction by given necessary inspiration and encouragement to their children towards Islamic education and Muslims particularly the youth should take it as challenge and support the implementation of Shari'ah in Nigeria. Particularly in Muslim dominated areas of the north. The whole of Nigeria constitution also need to be revisited; the Islamic law has to be given autonomy by the constitution of Federal Republic of Nigeria. Courts need to be established at the grass root level for proper

implementation of the Islamic legal system and the Qadis also need to be remunerated adequately.

4.0 CONCLUSION

This unit traces the historical origin of Islamic judicial system in Nigeria and the major challenges of this system. The unit argues that the colonial state started the distortion of Islamic judicial system in Nigeria.

5.0 SUMMARY

This unit looks at the trends in Islamic judicial system in Nigeria in past and present as well as the major challenges facing the implementation of Islamic legal system in the country.

6.0 TUTORIAL QUESTIONS

1. Explain the origin of Islamic judicial system in Nigeria
2. Explain the challenges posed by colonial state to Islamic judicial system in Northern Nigeria.
3. How did the supremacy of Nigerian constitution affect the Islamic legal system in Nigeria

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