

Discussions on the 19th Century Sokoto Jihad and Its Impact on the Down Fall of Habe Rulers in Daura-1806-1906

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Abstract

This work among other things examines the pre-Jihad Daura traditional affairs. It highlights the origin and development of the town of Daura and how it led to the establishment of Hausa states. It also explains the emergence of Abduddar and the killing of Sarki (snake) that prohibited people from getting water in the well except on Fridays, by Bayajidda and the marriage between him and the queen Daurama. This paper also highlights on traditional Habe rulers of Daura (HAUSA) that ruled for 99 years before the Jihad of Usman Danfodio. This work also enumerates the structure of Fulani system of Administration in Daura, explains how Socio-economic and political activities were changed after the Jihad. The issue of excessive tax, confiscation of Fulani properties and other forms of oppressions done by the Habe rulers were suppressed during the Fulani reign in Daura. The paper also examines the nine Fulani rulers so far and their pattern of administration that lasted for one hundred years after which the power restored back to Hausa (HABE) ruling class by the British colonial Masters in 1906. The paper also highlights on the emergence of three different Daura kings at the same time in different places. That is, Sarkin Daura at Daura, Sarkin Daura at Zango (present Zango Daura) and Sarkin Daura at Baure. The paper also examines the establishment of Malam Musa Sarkin Daura-Zango as the new Sarkin Daura and the unification of Daura, Daura-Zango, and Daura-Baure under one Sarki by the British colonial masters in 1906.

Introduction

It is not simple task to trace the exact origin of any particular society without first of all digging into the root of the settlement of early man. Historians, anthropologists, sociologists are yet to have universal agreement on the actual place where man settled first in his pre-historic period.

Some historians are of the view that the origin of mankind, his settlement and early civilization started in Africa, while others hold the view that it was in China, other historians tried to establish that the origin and early civilization of mankind was in Europe. Many Historians and archeologists are still trying to clarify issues on the origin of mankind and his past achievement. (M. A Daura, 2007).

Despite all the different opinions, many historians, geographers, anthropologists and sociologists are in agreement that the cradle of human

civilization started in what is now known as the Middle East. It was from this region that the historical origin of Daura and its people started. Much of the available historical documents pertaining to the history of Daura took their sources from a renowned historical record called GIRGAM.

GIRGAM indicates that from the time of Kan'an, man has been living in the Lands of Palestine. It was said that some of the inhabitants of this area migrated from Palestine under the leadership of one Najib and headed south-west until they reached Libya which was then a territory of Egypt.

Najib and his followers settled there for many years and intermarried with the inhabitants of the area known as Coptic and Nubians. Another version of GIRGAM narrates that one Abduddar, the son of Najeeb proceeded with some of his followers to Troublous where they settled for some time. It was said Abduddar tried to take leadership of one of the cities of Trablus but his effort was resisted.

Therefore, Abduddar and his followers decided to proceed southward through the Sahara desert until they finally arrived at a very fertile and marshy land called GIGIDO (present day Tsohon birnin Daura) and settled there. This fertile area attracted them so much that they decided to settle permanently. This was the beginning of what is now called Daura. (Kabir U.A, 1999)

Abduddar was the first ruler of the area. After his death, the kingdom was ruled by his female descendants with the title of MAGAJIYA. They were: Kufuru, Gino, Yakumo, Yakunya, Walzamu, Yanbamu, Gizirgizir, Innagari, Daurama, Gamata, Shata, Batatume, Sandamata, Jamata, Hamata, Zama, Shawata. Magajiya Daura moved the capital a little southward to a more dense and fertile area near the well of KUSUGU. (Daura Emirate council, 1991)

Although Abduddar and his followers were said to have established the town of Daura, it does not mean that the region was uninhabited before their arrival. It has been established that there were human settlement scattered over the region. The people were engaged in occupations such as, farming, hunting, mining and processing of iron ore.

The arrival of Abduddar to this area could be said to have led to the unification of such communities and subsequent formation and establishment of Daura and other Hausa States.

Daura Before the Jihad of Usman Dan Fodio

Daura was believed to be the cradle of the seven Hausa States (Hausa Bakwai) Claiming to be the oldest of the Hausa states, The famous legend of Bayajidda's marriage with the queen of Daura gives this claim some support. (M.A Daura, 2007)

The rulership of Daura was founded by Abduddar a descendant of Najib, who travelled from the Middle East through North Africa. As stated earlier on, they settled in what is now known as Tsofan Birni which was a luxurious and, some kilometers north of the present city of Daura. Abduddar's descendants were ruling the settlement up to the period of Magajiya Daura, who moved the city to its present site. The last female ruler of Daura was Magajiya Shawata, during whose tenure the famous Bayajidda arrived at Daura and killed the snake called "sarki" (M.G Smiths, 1978)

Bayajidda said to be a prince from Bagdad, capital state of present day Iraq, arrived at Daura. This legendary prince was believed to have killed the notorious snake that habited the only well in the city. The snake allowed inhabitants to use the well water only on Fridays and therefore its killing was a great relief to the inhabitants.

Then the queen of Daura, Magajiya Shawata was so pleased with this development that she offers herself to the killer of the snake for marriage! He was later nick-named "MAKASHIN SARKI" which means "The killer of sarki" This was later shortened to "SARKI" which was believed to be the origin of Hausa word "SARKI" meaning "KING". BAYAJIDDA had a son with Magajiya called BAWO, who ruled Daura after his parents' death. BAWO had sons who, legend reported, ruled where we now know as seven Hausa States (HAUSA BAKWAI). This dated between the ends of the year 800. AD, and the end of the year 900. AD. According to Abubakar the Wazirin Kano, Bagauda was one of Bayajidda's grand children, ruled Kano between the years 999 A.D and 1065 AD.

The dynasty established by Bayajidda continued ruling Daura up to the Jihad of 1804 and they were referenced as the Habe (HAUSA) ruling class. They ruled for about 900 years and were driven out by the Fulani jihadists in 1806, led by Malam Isyaku and the Fulani ruled for 100 years. Including Daura itself, Katsina, Kano, Rano, and Gobir, Zazzau (M.A.Daura, 2007) there is no certainty as to when Bayajidda and his legendary descendant ruled the Hausa land.

The Exile of the Hausa Rulers of Daura in 1806

Before the end of the 18th century, the Fulani lived a sedentary life, moving from one place to another in Hausa land. In 1804 Usman Dan Fodio proclaimed the holy war, Jihad. He found allies among the Fulani living in the Hausa land. The war was spread like fire. The Fulani seized the power all over the country. The Hausa kings had to flee their states or they were to be killed in a unique fight. The entire Hausa land became divided into emirates with Emirs responsible to the Sultan at Sokoto who took the title of 'Sarkin Musulmi' leader of the faithful as the central ruler of the now newly formed caliphate. (Kabir U.A, 1999)

However, in Daura, Habe rulers suffered the same fate with other Habe kings in Hausa States. When Sarkin Daura Abdullahi popularly known as Sarkin Gwari Abdu left Daura through one of the gates of Daura called Kidi-da-Hauka, he went through Mai'aduwa and Doguru, from where, he proceeded to Tsirkau, Kwargam and Murya before reaching Nguru in Borno.

At Nguru, Sarkin Gwari was informed that Borno was in a state of chaos and that even the ruler of Borno was expelled from the city of Gazargamu. This news made the exiled ruler of Daura to return to Murya, where he stayed for nine years. From there Sarkin Gwari Abdu along with his followers went to Falke, then to Babban Ruwa, Kalgo, and Salewa Takwikuyo. They then proceeded to Yekuwa town. It is worth noting that all the towns mentioned, with the exception of Mai'aduwa, Nguru and Dagurau, are now in the present Republic of Niger. (M.A Daura, 2007)

Sarkin Daura Abdullahi (Sarkin Gwari Abdu) died at Yekuwa. He was succeeded by his younger brother Lukudi. Lukudi's appointment was not accepted by some of the princesses of Daura and was immediately faced with an opposition from his uncles, namely Danshahunni and Kitari. Both uncles of Lukudi left Yekuwa. Danshahunni proclaimed himself the ruler of Daura and made Bacebace his headquarters, while Kitari proclaimed himself the sarkin Daura with his headquarters at Dan-mairam.

The Sarkin Daura Lukudi sought for reconciliation from both Kitari and Danshahunni but they refused to accept his offer. He therefore, waged war against them which later resulted in the death of Danshahunni. Afterwards a son of Danshahunni called Tsoho, escaped to Baure, where he established his rule over the surrounding villages. Kitari on his part moved east-wards to Magarya where he proclaimed himself the ruler of Daura. He also made all the villages around Magarya to pay homage to him. However; the kingdom under Lukudi's control was much larger than the Baure and Magarya. Lukudi moved southwards to Yardaje, where he established his Headquarters. (S.J Hogben, 1967).

However, to my understanding, after the capture of Daura by the Fulani the surrounding territory came under three separate rulers. First, there was the country in and around Daura town itself under the leadership of malam Isyaku and his Fulani successors. Second, there were Abdu's Hausa successors in and around Zango, 12 miles east of Daura, Known as Daura Zango. Then there was a rival Hausa group, successors of Danshahunni who had been killed at his town of Dan mairam in opposing Abdu's brother, Lukudi. This third group settled under Danshahunni's son, Tsoho, at Baure, about 36 miles south –east of Daura. Tsoho's brother, kitari, did in fact attempt to set up yet another little kingdom at Magarya, north-east of Baure, but Lukudi destroyed both him and his new town. The title of Sarkin Daura was therefore, claimed and used by several rulers during the nineteenth century.

The Origin of Fulani Rulers on Daura

The Fulani rulers of Daura (known as kunikawa Fulani) were originally from MALI, who first settled at Gobir kingdom, probably at the end of 17th century. They became well established in Gobir so much, so that a century later the Hausa king of Gobir began to suspect them of rebellion. They did not only follow the strict teaching of Islam, themselves, but also preached observances of Islam on strict compliance with the Sunnah of the prophet Muhammad (SAW). Besides teaching and preaching, there were other major occupations such as pastoralism. In 177 AD, the oppressive and tyrannical practices and injustices of the leaders of Gobir had become worst to the extent that the Fulani began to go against the leaders. Among such oppressive activities were the confiscation of Fulani's properties and assets, such as farms, domesticated animals, house wives, excessive taxes among the others. It was that period one of the Sons of Sarkin Gobir Bawajan Gwarzo (1789-1790) confiscated a wife of a leading figure of the Kunikawa Fulani, called Malam Isah. (M.A.Daura, 2007).

When Malam Isah got his wife back, he and his people left Gobir and migrated eastward heading to Mecca to perform pilgrimage. On reaching Daura land they made a stopover at Kurneyi village about twelve kilometers south-east of Daura city, and settled there permanently. The then Yarima Dan kwaido (a brother of Sarkin Gwari Abdu) employed Malam Isah to teach his children the Holy Qur'an. The Yarima at that time was living at Kurneyi. Also the village head of Sandamu gave Malam Isah his daughter to marry and the marriage was blessed with a son named Isyaku. It was at Kurneji that the young Isyaku grew up to take his father's noble profession of teaching Islam.

About a decade after the arrival of Malam Isah at kurneji, another group of the Kunikawa Fulani from the west came to Kurneji again, among them was Malam Sama'ila whom Malam Isah also married his daughter to him (a younger sister of Isyaku), the marriage was blessed with a son named Abubakar Saddiq who enrolled in malam Isyaku's school and became his ardent student. Malam Isyaku later became one of the disciples of Sheik Usman Dan Fodio, and also a Jihad leader of Daura. (M.A.Daura, 2007).

The Jihad and Fulani Rulers in Daura

Malam Isyaku was already with Sheik Usman Danfodio some years before the outbreak of the jihad. At the time of the Jihad, Malam Isyaku, his followers, his student Abubakar Saddiq, and his sister's son, received a flag and permission to wage the jihad in Daura. Isyaku's students composed the army of the movement and marched toward Daura town in 1806. In reaching the land, Malam Isyaku and his forces, camped at salin lari near Kurneji east of the city, making a siege of the city thereby cutting off the city from its supplies. A fierce battle took place but with the help of Sarkin Zazzau Jatau (D.1806) Who headed the call of Shehu and one Dan Tunku, a decisive defeat was inflicted in Sarkin Daura Abdu's forces (popularly known as Sarkin Gwari Abdu) Probably having learned of the experience of fighting the Jihadist at Kano, he feared that he might be killed during the encounter. So Sarki Abdu refused to participate in the battle. On hearing the defeat of his forces, he secretly fled through the western gate called "Kid-da-Hauka", towards Mai'aduwa. (Kabir U.A, 1999).

Malam Isyaku was the one who led the foundation of Emirate administration in Daura, he abolished the institution of Magajiya as a powerful state institution, and instead he appointed Abubakar Saddiq as a village head of Karkarku with the title of Magaji. It will be recalled that Abubakar was a nephew to malam Isyaku, who followed him to Dagele to meet the Shehu before the jihad.

Karkarku village at the Hausa ruling period was a settlement of born-blowers (makadan kofa) of the Hausa kings in the pre-jihad period. So when the last Habe king fled out of Daura, he went away with his born-blowers. The village was therefore, deserted but Abubakar concerted the place as a slave farm (Rinji) and having himself settled there with his house near the central mosque, he curved a large area of farm land with his domestic animals. It was also the family of Magajiya Abubakar that produced imams from Karkarku and also the Isyaku descendant

inter-marrying frequently with those of Karkarku. Emir Isyaku died in 1830. (M.A.Daura, 2007).

After his death, Yusuf succeeded him, followed by Muhamman then Zubairu; who reigned for only three months before he was removed by the Sokoto Caliphate and replaced with his brother Muhammad Bello, who ruled for a period of thirty years. It was during his tenure that a war broke out between Fulani Daura and Damagaram following an alliance formed between the emirs of Daura Muhammad Bello and Tanimu, a brother of Sarkin (king of) Damagaram Ibrahim. The alliance was for the purpose of helping Tanimu to seize the throne of Damagaram. This plan made Sarkin Damagaram Ibrahim to garner support from Sarkin Daura of Zango Nuhu to fight against Sarkin Daura Muhammad Bello and his brother Tanimu to distract their effort of removing him from power. This was the reason why the Sarkin Damagaram Ibrahim attacked Daura after he gained support from the sarkin Daura of Zango Nuhu. Muhammad Bello and Tanimu won the war, which was fought on the outskirts of Daura town. Sarkin Damagaram Ibrahim lost his life following the injuries he sustained in the war, while the victorious Tanimu went back to Damagaram and was turbaned as the new Sarkin Damagaram. (M.A. Daura, 2007).

After the death of Bello, Altine succeeded him followed by Muhammad mai-Gardo. Mai-Gardo reigned for 30 years. It was said that during his reign Daura witnessed great administrative lapses leading to the migration of many people from the city to other places. Also during the era of Mai-Gardo, a civil war known as "Yakin Godiya" fought between Mai-Gardo and his brother Yarima Loto took place. Yarima was defeated and fled to Zango. It was also during the reign of Mai-Gardo that the British occupied Hausa land. Also in the same reign of Mai-Gardo that a Hausa slave official, Sarkin Bai-Dankauye became very powerful to the extent that he could take great decision without reference to the Emir.

The Sarkin Daura Muhammad Mai-Gardo died in the year 1906. Shortly after his death his son Bunturawa Sogiji was appointed to succeed him without the knowledge of Sarkin Bai Dan kauye. But when Sarkin Bai was informed on the development, he was not happy and planned for his removal. Sarkin Bai sent a letter to Mr. Palma, the British Resident Officer in charge of Katsina and Daura. Accusing Sarki mai-Gardo of coming to power by force. Magajiya Murnai, the son of Sarki Muhammad Bello was appointed instead. Murnai did not stay long on the throne before the same Sarkin Bai Dan kauye precipitated his removal. After the removal of Magajiya murnai from office, the British Administration abolished Fulani rule in Daura kingdom and restored the former Hausa dynasty from Daura-Zango to Daura. Mallam Musa of Daura- Zango therefore, became the emir of the whole of Daura (Comprising the defunct Fulani Daura, Zango and Baure) in 1906. (S.J. Hogben, 1967).

Conclusion

Finally, following the removal of Sarkin Daura Murnai from office and the abolishing of Fulani rule in Daura, waziri Dan Kauye was placed in charge of the emirate, while a successor was sought. In despair to this situation the British accepted the restoration of Hausa dynasty. Mallam Musa sarkin Daura Zango was summoned

to bici in 1906 by the British for a careful briefing on the conditions, procedures and implication of his restoration.

When the Hausa dynasty was restored in Daura the ex-Emir Murnai was demoted to the district head of Sandamu but fled away, while waziri dan kauye was also removed as waziri and placed as the district Head of Maigoriba, north-west of Mai'aduwa. However, Dan Kauye was later dismissed as the District Head of Maigoriba and went on exile, while the area was integrated into the district of Mai'aduwa. This brought about the end of Fulani rule in Daura. All these events, from the death of Emir Muhammad mai Gardo to the restoration of Hausa rulers took place in less than a year. (Kabir U.A,1999).

List of Fulani Emirs that Ruled Daura from 1806-1906

S/ no.	Names of Rulers	Reigning Period
1.	Malam Isyaku	1806-1830 (24 years)
2.	Muhammad Yusif	1830-1836 (6 years)
3.	Muhammad Sani	1836-1837(8 months)
4.	Zubairu	1837(3 months)
5.	Muhammad Bello	1837-1868(31 years)
6.	Muhammad Altine	1868-1876 (8 years)
7.	Muhammadu Mai-Gardo	1876-1906(30years)
8.	Buntun awa Sogoji	1806 (19 days)
9.	Magaji Murnai	1806(4 months)

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