

An Overview of Selected Historical Monuments of The Sokoto Jihad, in The Old Gwadabawa Metropolitan District

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Abstract

This paper aimed to describe selected monumental locations in the old Gwadabawa created by Maiturare Marafa Gwadabawa. The old Gwadabawa Metropolitan District was a land and extensive district, which disgorged Tangaza, Gada, Illela, and Gudu local governments of present Sokoto State, Nigeria. The great Islamic reformer of the 19th century, Shehu Usman Danfodiyo, was brought up, moulded, and taught in Degel of the present Gwadabawa local government, Sokoto State. Therein was his house, school, and tombs of many distinguished personalities who lived with Shehu. Near Degel there is Chimmola, then some kilometers away is Huchi. Both were initially established as Ribats to guard the Sokoto Caliphate. Huchi and Chimmola are still parts of Gwadabawa local government area of Sokoto; being visited by people from far and near to witness the historical scenes of the 9th century jihad. Gudu, the migration destination of Shehu was part of Gwadabawa, and presently in Tangaza and Gudu region of Sokoto State, Nigeria. These places are of historical value, their remains need to be preserved for the upcoming generations to appreciate history.

Keywords

Chimmola, Gudu, Gwadabawa, islam, jihad, Migration, Shehu Usman Danfodiyo, Sokoto Caliphate

INTRODUCTION

Background

The 19th century situation was identified with a point when Islamic clerics of the time had to challenge the wrongs of the rulers, firstly by preaching and teaching, and ultimately on the battlefield to defend the religion and their lives. Around the age of twenty in 1774 Shehu Danfodiyo barked on a teaching and preaching the basics of Islam to the people of Hausaland. He and his disciples had written atleast 258 books and pamphlets to propagate and propell Islam, leading to the expansion of Jihad struggle in the Hausaland. Wherever, they travelled, they had left their own students who could take over the education of the people. This had attracted continued confrontation and opposition from the rulers of Hausa, especially the Gobir King. The tension led Shehu and some of his people to left for Gudu. Along the course of Shehu's jihad he had travelled to many locations and left several monuments connected to his unique history in Hausaland. In the course of the said jihad, Shehu was raised in Degel near (present) Chimmola, and migrated to Gudu along Tangaza. Alla these three major points are located in the Metropolitan Gwadabawa District, which was created by Marafa Maiturare Gwadabawa (with the blessings of Shehu, because Shehu assigned his son Abubakar Atiku(who later became Caliph, to guard Degel, Ahmadu to guard Chimmola; a course that wast left to Maiturare after Ahmadu ascended the throne of Caliphate). In line with tenets and aspirations of Caliph Muhammad Bello (extended by Abubakar Atiku and his predecessors) to build Metropolitan Districts to feed the

Caliphate, built settlements, and ensure security development, and civilization[1][3][4]. Therefore, this paper aimed to discuss selected monumental locations in the old Gwadabawa created by Maiturare Marafa Gwadabawa. The old Gwadabawa Metropolitan District was a land and extensive district, which disgorged Tangaza, Gada, Illela, and Gudu local governments of present Sokoto State, Nigeria.



Figure 1: The map of Gwadabawa Metropolitan District[1]

Degel

In Degel, the house of the great reformer in Hausaland, Shehu Usman Danfodiyo have exists. There are several monuments essential and historical to the stay of Shehu and his struggle. Some of these embodiments are: the grave of Shehu Fodiyo, the father of Shehu Usmanu Danfodiyo, the grave of wife of Shehu called Muna, the grave of Imam Muhammad, the grave of Shehu Zangi, the house of Shehu (where he lived), Shehu's hall, and his university where he taught his disciples. Presently, most of these structures were

not erect, but the traces are around especially the scenes of the graves, mostly shade by round of stones. In the vicinity of house of Shehu he had neighbors such as:

From east, there was the Muhammad Kwairanga, Ummaru Dumama, Muha (scholar from Azbin), Abdullahi (brother of Shehu, the renown scholar), Shehu Musdafa (a disciple of Shehu who wedded the daughter of Shehu called Hadiza); from west, there are, Ali (the elder of Shehu), Musdafa (Shehu's secretary), Muhammad Sambo (the Sheikh); from south, there was, Ummaru Alkammu (a friend of Shehu), Kawmanga (the son of Shehu's sister), Sulaiman Wodi (a messenger of Shehu, he delivered Shehu's letter to Sarkingobir)[4].

In the ancient times, Degel was a hub and joint where Fulani, and schoalrs usually met during the pre-Shehu's and Shehu's jihad time. It was there Shehu was raised, because his parents migrated along with him to that location. It is a place

blessed with Islamic scholars, fertile land, and source of water for farming and animal rearing. Shehu lived there obtained most of his Islamic education from scholars of Degel, albeit he had been traveling outside Degel to seek for knowledge or disseminate knowledge and for preaching[1]. In 1964, part of Degel, where thousands of Auliyah sleep was fenced, during time of Sarkingobir Abdurrahman Jatau, which later was renovated by Sultan Saad Abubakar. Presently, the Degel has been witnessing troops of visitors from various parts of the country especially ok on every Monday and Thursday of every month and it belongs to the Chimmola District headed by Sarkin Gabas Ahmad Mansur Abdurrahman in Gwadabawa local government area of Sokoto State, Nigeria. Parts from Degel's wall, few kilometers exists the Kwankwanbilo hill, where existed tress and medicinal plants which are collected by people from far and near to ease their various ailments.



Figure 2: The gate of the Degel Cemetery some years back.[7]

GUDU

Cicra, 1804 or 1219 Shehu had no better option than to migrate from his town Degel to another place called Gudu. Gudu is situated on the North-western part, away from Gobir city (Alkalawa) and along the boundary of Kebbi land during the time of Shehu's jihad, Almighty Allah said " Whoso migrateth, for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful. Quran,4:100.

On that time, the renown teacher Mallam Agali of Azbin

and his people augmented Shehu to reach Gudu, the place of migration. The people of Shehu haply followed from Degel to Kwaren Gezo to Damba (of Illela) to Kalmalo (of Illela) to Farkaji to Ruwa Wuri then to Gudu. At Gudu, an exchange of communication had ensured between Shehu and the King of Gobir Yunfa, but all ended in vain, Sarkingobir and his friends were determined to overtake Shehu and his followers to exterminate his cause. Consequently, the feeble people of Shehu agreed and submitted an oath of allegiance to Shehu as Amirul Mumimina (Commander of the faithfuls). The people declared to obey Shehu in thin and thick based on Quran and Hadith. Thereafter, they dug a trench to secure their migration, since they cannot directly faced the superior force

of Sarkingobir. An agreement was reached, Konni was attacked and won[4]. Prior to meeting Shehu at Gudu, Sarkingobir had written to kindly supported him with all they afford. Sarkingobir spent about 5 days before reaching Gudu, therewith he descended at a palce called Ayame near Gudu, a journey of half a day. On Monday the troops of Shehu stationed at a place called Maliba waiting for the enemy, surveying for their coming. On Thursday, the two groups collided near Tabkin Kwato (Kwato pond, is presently in Gudu local government of Sokoto State); henceforth, Allah dispersed the unbelievers, they returned in disarray to Chimmola along with their friend Sarkin Gummi. The consequences of Shehu's migration are many. He and his followers migrated without enough food supply to support their population because they were to save souls and religion. Moreover, most of the kings or people of Hausaland land became against them. Shehu and his followers are short of food supply, consequently they agreed to migrate to Magabci of Yabo (presently Sokoto State) on the agreement of Sarkin Kebbi Muhammad Moyijo[4][5]. Noteworthy, it was at Gudu Shehu handed the seemingly first jihad flag to Sheikh Moyijo along with his brothers (Ajiwa, Yamusa, Abubakar, Ruwa, Amadu, and Dudu) and their entourage paid him an allegiance. Therewith, Shehu appointed Moyijo as Sarkin

Kabin Yabo and lauded him for his belief in the jihad cause. Furthermore, there are historical monuments around Gudu. They are:

Masallacin Gongono

Intially, the place was inhabited by Shehu and his people on their migration course before leaving to Magabci. In the place there was the mosque and house of Shehu where he lived. When Shehu migrated along with his troops, the place was deserted until when Sardauna Ahmadu Bello rebuilt the traces and resettled many neighboring villages into the scene. Presently, the Masallacin Gongono town was made a District headed by Alhaji Bro Ayama with a title of Bunun Gongono, and it lies in the Tangaza local government of Sokoto State. Moreover, presently on the soul of Tangaza local government, Sokoto State, Nigeria.

Iccen Faru

Iccen Faru is located about 7 kilometers away from Masallacin Gongono near migration place (Gudu). It is the shade where Shehu received an allegiance as commander of the faithfuls, the very palce Shehu appointed Sarkin Yaki (Cheif of Army Staff) Aliyu Jedo, Imam Muhammad Sambo, and Sarkin Yara (Yari) Hussaini Gordo.

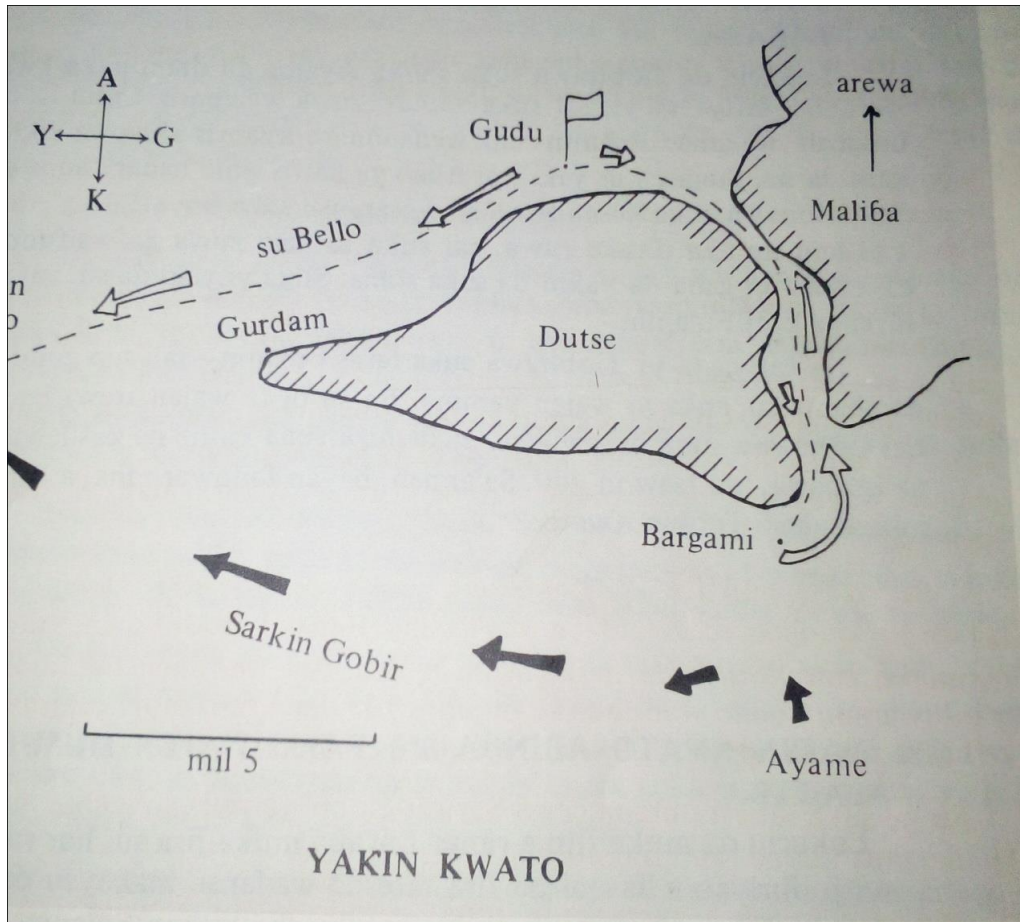


Figure 3: Showing the scenes of Battle of Kwato[4]

CHIMMOLA

Chimmola derived its name from a corruption of "Chimmu" and "La". Chimmu is a Hausa sword meaning "defeating us" while "La" is an Arabic word meaning "no". It means the town cannot be defeated. Chimmola town is presently in Gwadabawa local government, Sokoto and few kilometers from Gwadabawa East Zone near Wurno along the road leading from Kware to Gada town of Sokoto. In the ancient times, Chimmola was an apellate of the famous Degel town. It was a quiet place utilized by Shehu to retire himself from the disturbance of people at Degel. Shehu had been retiring there to read or worship his Lord, because it was an isolated area. When the tension ensued Chimmola was the place where Sarkin Gummi branched his troops on his way to augment his ally, Sarkingobir and after he was dispersed

from Tabkin Kwato. Some of the traditions reported that, Ahmadu was the one who made Chimmola as a town, when he ascended the throne as Caliph, Chimmola was utilized by him as a dual Caliphate with Sokoto. Ahmadu lived there in form of Rivat to safeguard the Caliphate against the invasion of Gobirawa. Ahmadu lived and died at Chimmola, where he was buried. His tomb is presently been visited at Chimmola by people from far and near. The choice of Chimmola by Ahmadu as a Rivat location is appropriate, because of its suitable geography. The town was once walled in the ancient times, fertile, lowland in most locations for settlements, and blessed with water from East and Western Side for sustainable dry and rainy farming, animal husbandry and domestic purposes. In the East of the town there was a mountain which is also of security important.

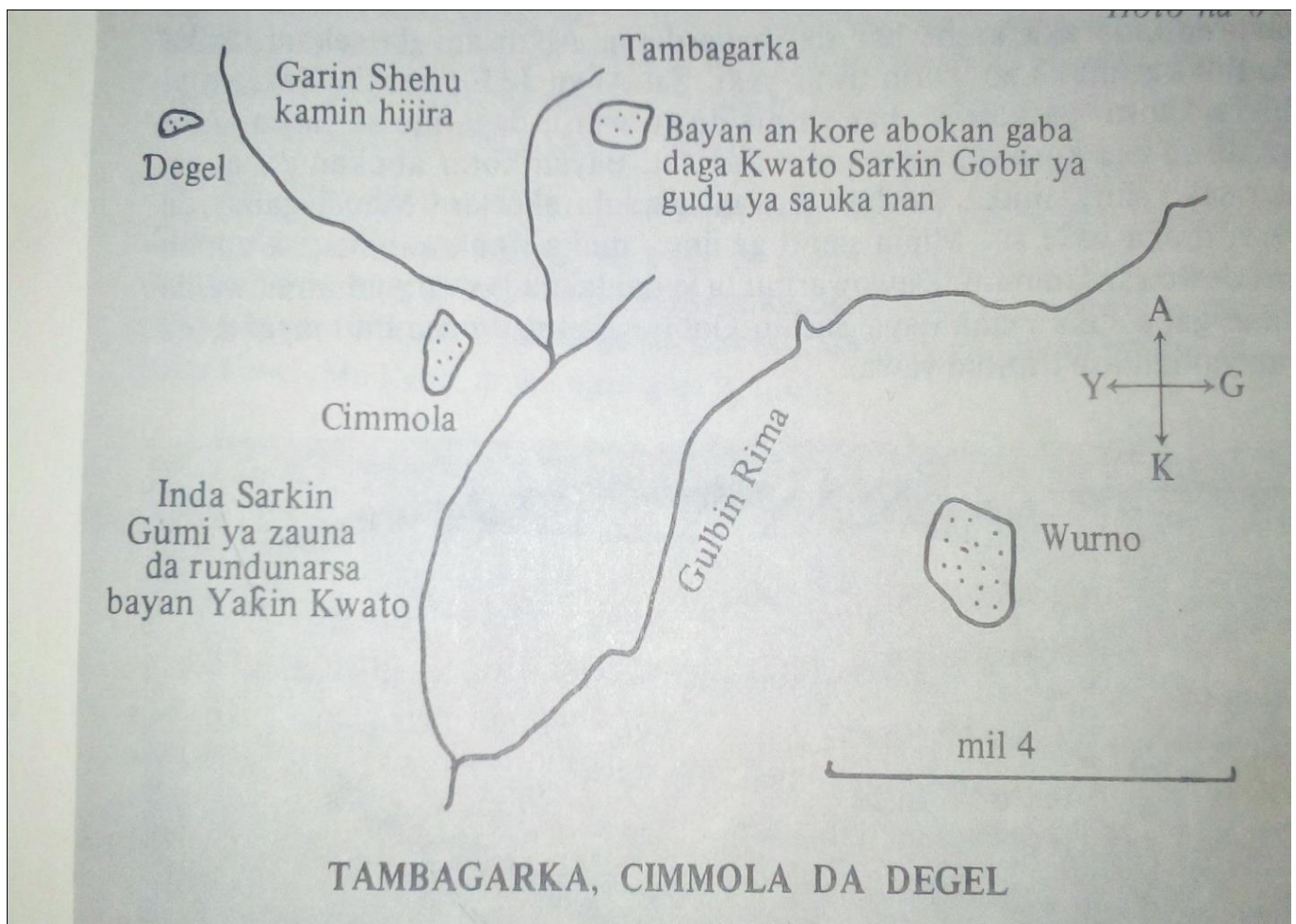


Figure 4: Showing traces of Chimmola and Degel[4]

HUCHI

Huchi is a town in Gwadabawa local government area of Sokoto State Nigeria. It has long been under the colony of Muhammad MAITURARE Marafa Gwadabawa, albeit the trace was orally revealed that cliph Abubakar Atiku established it as Ribat. Atiku said "Let us sit here, so that they (Gobirawa) can feel our sigh". Huchi is well-blessed with

Fadama fertile land, water, for dry and rainy farming. It is located at the extreme end of Gwadabawa, near Wurno and Goronyo local governments of present Sokoto State[2][6]. In Huchi there are some historical places as follows:

The mosque of Sultan Attahiru

Before Attahiru ascended the throne, he live at Chimmola, there was no Jumuat mosque at Huchi, Attahiru had to

cleaned up a place to form a Jumuat mosque. Unfortunately, before he started praying there, he ascended the and left the mosque. Presently, the mosque ha been built and treated as

the second Jumuat mosque of Huchi town with the permission of Sultan Saad Abubakar (D. Abu Ardo Huchi, Personal Communication, December 25, 2021).



Figure 5: The Caliph Attahiru Jumuat mosque in Huchi

The tombs of great leaders

In the house of Dangaladima Huchi, the head of Huchi, there are traces of tombs of great personalities, the Dangaladima Ibrahim, Dangaladima Isah Gari, and Dangaladima Ummaru and others(D. Abu Ardo Huchi, Personal Communication, December 25, 2021).

The mosque of Caliph Atiku

This mosque was for five daily prayers established by Caliph Abubakar Atiku during his stay at Huchi. The initial location was blanked, it was relocated few feet ahead. The mosque was in the eastern part of Huchi town (H. Liman

Huchi, Personal Communication, December 25, 2021).



Figure 6: Initial field of five daily prayers mosque established by Atiku



Figure 7: The relocated Atiku Mosque in Huchi

CONCLUSION

The olden Gwadabawa District which was established by Sarkin Musulmi Muhammad Maiturare contains many historical scenes that should be rebuilt and noted for remembering the past. The places included the famous Degel town in Gwadabawa, the famous Chimmola, the Gudu and Huchi scenes.

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