

**ASSESSMENT OF THERE-EMERGENCE OF CRIMES FOUGHT BY THE  
*JIHAD* LEADERS OF 1804 IN BAUCHI STATE**

**BY**

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ZARIA, NIGERIA**

**MAY, 2021**

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P16EDAS8109**

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

**MAY, 2021**

## DECLARATION

I hereby declare that the work in the dissertation titled “**Assessment of the Re-emergence of crimes fought by the *Jihad* Leaders of 1804 in Bauchi State**” has been carried out by me in the Department of Arts and Social Science Education (Islamic Studies Section) under the supervision of Dr. Mustapha Isa Qasim and Dr. Abubakar Ismail Shika. The information derived from the literature has been duly acknowledged in the text and a list of references was provided. As such no part of this work was previously presented by any researcher at any University to the best of my knowledge.

Kabiru Adamu Umar

Name of student

\_\_\_\_\_

Signature

\_\_\_\_\_

Date

## CERTIFICATION

The research work has been read and approved as meeting the requirements governing the award of Master of Education Degree in Islamic Studies, Ahmadu Bello University, Zaria.

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Professor Sani Abdullahi  
Dean of Postgraduate School

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Signature

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Date

## **DEDICATION**

This dissertation is dedicated to my parents for their constant prayers and guidance to see my success in academic endeavours.

## ACKNOWLEDGMENTS

In the name of Allah, the Beneficent, the most Merciful. Indeed all praise is due to Allah (S.W.T), we praise Him and seek for His forgiveness. May the endless blessings of Allah (S.W.T) be unto the last and sealed of the Prophets and Messengers of Allah (S.W.T), Muhammad (P.B.U.H), his family, companions and the righteous Muslim *Ummah* in whole.

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## ABSTRACT

The research titled “Assessment of the Re-emergence of Crimes Fought by the *Jihad* Leaders of 1804 in Bauchi State”. Is aimed at finding various factors responsible for the Re-emergence of crimes fought by the *Jihad* leaders of 1804 in Bauchi State. In doing so the research attempted to provide vivid explanations on the efforts of the *Jihad* leaders of 1804 in eradicating evils and crimes in the famous Hausaland. The research equally pointed out some forms of crimes fought by the *Jihad* leaders such as: religious, political, economic as well as social crimes. Indeed, despite these tremendous efforts made by the *Jihad* leaders of 1804, it has been clearly observed that, the crimes synonymous with the crimes fought by the *Jihad* leaders of 1804 continue to re-emerge in high rate. As such the research used questionnaire method in which three hundred and eighty four (384) questionnaires were administered on various respondents selected by the use of purposive sampling technique. Data collected were analysed using descriptive statistics with the aid of Statistical Package for Social Sciences (SPSS) 23.0. As part of the research findings, the researcher was able to establish that, the crimes re-emerged as a result of poor parental upbringing of children in the society. Finally, the research recommends that, government should provide adequate funding and welfare of security personnel should be given preference in order to motivate them to carry their duties appropriately. Constants preaching’s, enlightenments, workshops coupled with full implementation of *Shari’ah* laws in Bauchi State, Northern Nigeria could serve as absolute measure in curbing the menace of crimes.

## OPERATIONAL DEFINITION OF TERMS

<i>Adhan</i>	Call to prayer
<i>Amirru'l-Mu'minin</i>	Leaders of the believers
<i>Arabic</i>	Language of the Arabs
<i>Baital-Mal</i>	Public Treasury
<i>Bid'ahal-Shaytaniyyah</i>	Devilish innovation
<i>BiladSudan</i>	Land of the black
<i>Bokaye</i>	Magicians
<i>BonejiHausa</i>	The ills of Hausa
<i>Bori</i>	Sorcery
<i>Chamfi</i>	Enchantment
<i>Dagatai</i>	Village Heads
<i>Dala</i>	Hill
<i>Dambe</i>	Traditional Boxing
<i>Deen</i>	Religion
<i>Dhu'l-Qa`da</i>	The 11 <sup>th</sup> month in Islamic calendar
<i>Fiqh</i>	Islamic Jurisprudence
<i>Fuduye</i>	Jurist
<i>Fulfulde</i>	Fulani Language
<i>Ghaisuwa</i>	Present given to the ruler
<i>Habe</i>	Pagans
<i>Hadd</i>	Prescribed punishment in the Qur'an
<i>Hakimai</i>	District Heads
<i>Haraji</i>	Tax
<i>Hijrah</i>	Migration
<i>Hisbah</i>	Islamic institution for checking irregularities
<i>Iman</i>	Islamic Belief system
<i>Iskoki</i>	Jinns
<i>Islamiyyah</i>	School for Islamic education
<i>Isnad</i>	Chain of Narrators

*Jama'at* Followers (Muslim community)

*Jangali* Cattle tax

*Jarima* Crime

*Jama'a* People

*Jihad* Islamic Reform movement

*Jihadist* One who participate in Islamic Reform

*Jurm* Crimes

*Kalimah* Word

*KaratunZaure* Method of seeking Islamic education

*Magaji* Idol worshipped by Maguzawa

*Maguzawa* Followers of traditional Hausa religion

*MaiUnguwa* Ward Head

*Magiro* Deity worshipped by Maguzawa

*MakarantarAllo* Elementary school of Islamic education

*Masuduba* Fortune tellers

*Modibbe* (Modibbo) Female Islamic Scholar

*Muazzin* Caller to prayer

*Nusus* Texts of the Qur'an or Sunnah

*Qisas* punishment by retribution

*Sahabah* Companions of the Prophet (P.B.U.H)

*Sallah (Eld-el-adha)* Celebration day for Muslim

*Sarki* King

*Sheikh* Renowned Islamic Scholar

*Sirah* Biography of the Prophet (P.B.U.H)

*Ta'zir* Punishment on the discretion of the ruler/judge

*Tabiun* Followers

*TabkinKwatto* Place where first battle was fought

*Tafsir* Qur'anic Interpretation

*Taqwah* Fear of Allah

*Tasuntsuwa* Battle fought by the *Jihad* leaders of 1804

*Tauhid* Oneness of Allah/theology

TsunburburaAnIdol worshipped by *Maguzawa*

*Turudbe*Fulani Clan

*Tuta*Flag

*Ulama*Scholars

*Ummah*Muslim community

*Umrah*Lesser Pilgrimage

*Uqubat*Punishment

*Waliy*Muslim Saint

'*YanTaru*MuslimWomen*Da'awah* group

*Yimre'Tanasabuje(Fulfulde)*The Song of Comparison

*Zaure*Round Hat

*Zuhr*Afternoon prayer

## LIST OF ABBREVIATION

A.H.: After *Hijrah*.

A.S: *Alaihis – Salam*.

e.t.c And so forth

i.e That is

P.B.U.H: Peace Be Upon Him

S.W.T ,*SubhanahuWaTa'ala* The Exalted, the Most High

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## CHAPTER ONE: INTRODUCTION

### 1.1 Background to the Study

Islam established the greatest state of human history, This was achieved through administrative system of religion which comprises of the body of people which execute and implement the guiding principles and laws in the *Qur'an* and *Sunnah* of the Noble Prophet (P,B,U,H,) on all the members in the state.

History of Islam in the famous Hausaland dated centuries before the reform movement of the *Jihad* leaders of 1804, which was headed by the renowned Islamic scholar Shehu Usmanu Dan Fodiyo. Though there were divergent opinions of scholars on the emergence of Islam in Hausaland, it is agreed unanimously by scholars that, Islam came to Hausaland since before the advent of Shehu Usmanu Dan fodiyo.

However, by the turn of the nineteen century, the situation of Hausaland was in total darkness, ignorance, corruption, crimes, immorality as well as social vices prevailed and became common practices among the rulers and populace. The People of Hausaland in the 19<sup>th</sup> century before the *Jihad* of 1804 by Shehu Usmanu Dan Fodiyo were mainly pagans who are the followers of traditional religion inherited from their fore fathers. In addition there were other categories of people in the land who accepted Islam, but mixed up Islamic practices with the unislamic ones. They openly practiced things that are entirely contrary and not in conformity to the Islamic teachings and practices.

Bukhari(2014) cited Shehu Usmanu Dan fodiyo in *Hukmual-JuhalHausa* explained the position of the Hausa's then in the following statements:

Among them are those who do not perform ritual birth, do not perform ablution for prayers, their female are free for all men, They do not respect scholars nor do they ask them anything on Islamic injunction rather they denounce or mock the religion of Allah (S,W.T)

These acts and mixed up of the religion of Islam with other unislamic practices became the basis of the revolutionary movement in Hausaland. The Jihad leaders played enormous role in reviving back the true teachings of Islam in Hausaland. They achieved this through the processes of teaching, preaching, discipline, publications of literary materials and finally the *Jihad*. This led to the establishment of the Sokoto Caliphate with the system of laws based on the Qur'an and *Sunnah* of the Noble Prophet Muhammad (P.B.U.H)

However, in spite of the tremendous efforts of the *Jihad* leaders of 1804, which resulted in the establishment of Sokoto Caliphate through the administrative system of Islamic governance. Shehu Usmanu Dan Fodiyo sent his representatives as flag bearers of the *Jihad* to various places in the land for the execution and implementation of the teachings of Islam which greatly reduced the commissions of crimes in the land. The flag bearers sent to different Emirates of the present time under the scope of the study include: Malam Ya'aqubu bin Dadi Bauchi, Malam Ibrahim Zaki Katagum, Malam Muhammadu Wabi Jama'are and lastly Malam Muhammad Manga of Misau.

However, by the time of the decline of Sokoto Caliphate, at the time when colonial masters came to Nigeria they drastically changed the organization of the Caliphate. With these changes the caliphate system of economic, political, social as well as the guiding laws of *Sharia'ah* was affected, these changes in the administrative system greatly led to the re-emergence of crimes in the land of Hausaland.

Moreover, numerous factors were held responsible for the reappearance of such crimes fought by the *Jihad leaders* of 1804 in Bauchi State. Among such factors include; environmental: such as influence of peer group in schools and some other places, economic factor: such as unemployment, poverty, and corruption. Social factors: such as drug abuse, advancement in technological devices like the use of computers, satellites, and social media which in turn have negative effects especially among youths in the State.

In view of this background, the research is design to carefully assess the factors responsible for the re-emergence of crimes fought by the 1804 *Jihad* leaders in Bauchi State, Nigeria.

## **1.2 Statement of the Problem**

It is indeed without doubt that, the *Jihad* of 1804 transformed the culture and tradition of the people of Hausaland to a well balanced Islamic civilization. They changed the system of governance both politically, economically, socially and religiously. They fought against all crimes and evils in the society such as apostasy, sacrifices to stones and trees, corruptions, injustices of the rulers, nudity, consumption of alcohol, usury, irregularities in business transactions to mentioned but a few.

Bergstron (2002) the beginning of the nineteenth century marked the dramatic change in the history and nature of administration for much of Hausaland. At this period Islamic scholars in the land had begun to preach and call people against acts of evils, which led to the establishment of the Sokoto Caliphate with the system of law based on *Shari'ah*.

It remained an undisputable fact that the *Jihad* of 1804 had and still is having a wide ranging effects not only on the people of Northern Nigeria, but also on the people of South Western Nigeria on their mode of dressing, family life, worshipping, eating, and even greeting. In a nutshell the *Jihad* had significant influence in changing the life and attitudes of the people of Hausaland.

In spite of the tremendous efforts made by the *Jihad* leaders of 1804 in fighting numerous acts of crimes which relate to religion, political, economic and social vices in the society, and with the establishment of guiding laws of *Shari'ah* in Hausaland, commission of crimes synonymous with the one fought by the 1804 *Jihad* leaders in the Bauchi State began to re-emerge in high rate. The government officials as well as the individuals engage themselves in different forms of crimes not only in Bauchi state, but extend to the other parts of the country.

It is without doubt that several factors are held responsible for the re-emergence of crimes fought by the *Jihad* leaders of 1804. It is either the influence of the peer group in the community or it may be as a result of poor economic background which include; poverty, unemployment, idleness and corruption. It may also be as a result of social factors within the individuals in the community that led to the act of crimes. This could be in form of Internet application such as the use of facebook, whatsapp, 2go, twitter, instagram e.t.c, Drug abuse among *Muslim* youth especially married and unmarried females in the society are among the factors that may influence and corrupts the minds of individuals in the community, which may leads them to the commissions of various forms of crimes in the Society of Bauchi State. However, lack of Islamic education among Muslim youth and inadequate counseling by Imams, leaders in the community as well as teachers in schools and many other related factors lead to the re-appearance of crimes in the State.

It is due to the above submission that, the researcher is prompted to carry out this study to assess the factors responsible for the re-emergence of crimes fought by 1804 *Jihad* leaders in Bauchi State, Nigeria, with the view to proffer solution to the aforementioned problems at hand.

### **1.3 Objectives of the Study**

The objectives of the research could therefore listed below:

- i) To identify the crimes fought by the *Jihad* leaders of 1804.
- ii) To find out the impact of 1804 *Jihad* on the inhabitants of Bauchi State
- iii) To appraise factors responsible for the re-emergence of crimes after the decline of the Sokoto Caliphate.
- iv) To present the measures taken by the government, religious leaders, community as well as parents in curving the menace of the re-emergence of crimes in the State.
- v) To proffer possible solutions to the acts of crimes in Bauchi State.

#### 1.4 Research Questions

The research study is guided by the following research questions:

- (i) What were the crimes fought by 1804 *Jihad* leaders in Bauchi State, Nigeria?
- (ii) Do the *Jihad* of 1804 have any significant impact on the lives of people in Bauchi State?
- (iii) What are the factors responsible for the re-emergence of crimes in Bauchi State after the decline of the Sokoto caliphate?
- (iv) Are there any efforts made by the authorities in curbing the menace of re-emergence of crimes in Bauchi State?
- (v) What are the possible solutions to the rampant acts of crimes in Bauchi State, Nigeria?

#### 1.5: Significance of the Study

In conducting any research, it is expected that the findings of the research will be of immense importance not just to the inquisitive research, but also to the society at large. It is a fact that, the world today had been associated with different form of political, economic, religious and social crimes ranging from injustices of rulers, corruption, consumption of alcohol, adultery, homosexuality, armed robbery, kidnapping, theft, drug abuse, women indecent dressing, gossip, lying, rebellion against the leaders to mention but a few.

Hence, the research is significant in the sense that it guides the believers on the knowledge of the concept of crime, and enlighten the believers on the various classifications of crimes in *Shariah* law, so as to enable them refrain from committing any of the crimes, in which the consequences is punishment to be inflicted on the doer of the act.

The study is also significant in such a way that it acquaint the believers on the efforts made by the 1804 *Jihad* leaders in curbing evils and crimes in the society. To these end, the believers comes to understand that, *Jihad* is not the first act to be used in curbing evils and crimes. It will be considered as the final option and last alternative to be taken against the people when calling them to Islam after all prescribed avenues have been exhausted.

More so, the study would be of significance to the parents, guardians, religious leaders, security personnel and government at all levels as it provides adequate knowledge on the root causes of crimes in the society, in order to deter their children and followers access to such identified causes.

Furthermore, the study would be of benefit to the Government, Traditional Rulers and *Imams* in the State, for it provides useful information on the factors responsible for the resurgence of crimes in the region. This would enable them take all the necessary measures on minimizing of the rates of the commissions of crimes in the State.

It is hoped that, this research will serve as an encouragement to the students to develop keen interest in this field, to provide further researches that would address the increase in the rate of crimes in Bauchi State, Northern Nigeria and Nigeria in general.

#### **1.6: Scope/Delimitation of the Study**

This study focused on the Assessment of Re-emergence of Crimes Fought by 1804 *Jihad* Leaders in Bauchi State. The study was conducted from 2013 to 2018 from both urban and rural communities of the State. Bauchi State is Zoned into three (3) Senatorial Districts, they are as follows: **Zone A:** Bauchi-South includes: the Local Government Areas of Bauchi, Toro, Dass, Tafawa Balewa, Bogoro and Kirfi. **Zone B:** Bauchi Central includes: Misau, Dambam, Darazo, Warji, Ningi, Ganjuwa and **Zone C:** Bauchi-North Senatorial Zone includes Katagum, Jama'are, Itas-Gadau, Giade, Gamawa, Zaki and Shira Local Government.

This research will be too broad, if the researcher is to carry out the investigation in the entire Bauchi states of Nigeria. The researcher limit the study to only six (6) local Government Areas in the State out of the twenty local Governments Areas in the State, in which the *Jihad* of 1804 had significant impacts politically, economically, socially as well as religiously on the lives of muslims individuals and to some extent even non Muslims in the State.

The local governments selected for Sampling in this research work were: Bauchi,Alkaleri, Katagum,Misau,Giade and Dambam Local Government Areasrespectively.

## CHAPTER TWO: REVIEW OF RELATED LITERATURE

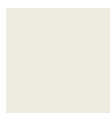
### 2.1 Introduction

It is of great importance to acknowledge the accessible literature and valuable contributions made by learned scholars in relation to this research work. These literatures include among others published and unpublished works which in essence have close relevance to the present research.

According to Doi (1987) the caliphate was established in the year 1804 to 1903 by the *Jihad* leaders of 1804. It was regarded as the widest Islamic state in West African states during the 19<sup>th</sup> century that stayed for about hundred years and bequeathed a number of important legacies in the contemporary Muslim societies in Nigeria and even the whole of Africa. The Caliphate decline after a century; nevertheless, its values and significance are still persuading the course of development not only in the region but also in several states within and outside Nigeria.

The decline of the Caliphate led to the re-emergence and increase rate in the commission of crimes fought by the *Jihad* leaders of 1804. These amount to insecurity, instability of peace and disrupt the very basis of Islamic society established by the *Jihad* leaders of 1804 in the Hausaland.

Therefore, this chapter focused its attention on the following items: introduction which is currently ongoing, the conceptual definition of crime both in Islam and under [Nigerian](#) legal system, different classifications of crimes will also be highlighted. Also highlighted in this chapter is the brief history/biography of Shehu Usmanu Dan Fodiyo, leader, as well as the reformer and founder of the Sokoto caliphate, brief account of 1804 *Jihad*, the *Jihad* leaders of 1804, reasons behind the 1804 *Jihad*, impacts of 1804 *Jihad* in reducing the crime rate in Hausaland and the brief account of the major crimes fought by the *Jihad* leaders of 1804.



It is a fact that previous studies have shown that the *Jihad* leaders had fought strongly in eradicating crimes and injustices in the Hausaland. To this end, the chapter discussed the various crimes fought by the *Jihad* leaders of 1804, which were also sub divided into religious, social, political and economic crimes..

## **2.2 An Overview of Bauchi before Nigerian Independence**

Greene (1972) was of the view that, facts of Bauchi history were recorded about the middle of the eighteenth century. By this time the local people had advanced considerably in Islamic civilization and many among the inhabitant had embraced Islam as their religion. The first Emir of Bauchi was Malam Yakubu, he was born in a place called *Tirwun* closed to the city of Bauchi in the year 1753. Though there was argument in relation to the aforementioned date of birth of Malam Yakubu. Yero (1991) held different opinion in relation to the date in which Malam Yakubu was born. He maintained that, Malam Yakubu as the first emir of Bauchi was born in the year 1763 C.E in the place called *Tirwun* in the region of Yuli which is under Bauchi.

At his early age was sent to study under a founder of the Sokoto Caliphate Shehu Usmanu Dan fodiyo, whom was given flag. So, he was considered as one among the flag bearers of Shehu Usmanu Dan fodiyo.

Looking at the above opinions, one can evidently say that, there were conflicting opinions in relation to the actual date of birth of Malam Yakubu. So if the view of Greene was to be accepted, it clearly shows that, Yakubu was a little older than his teacher whose historical evidences indicates that he was born in the year 1754 C.E. This evidence clearly disproves the date mentioned by Greene for Yakubu actual date of birth.

Before the creation of Bauchi state in the year 1976 by the then military ruler General Murtala Muhammad, Bauchi was a province in former North Eastern region of Nigeria. Therefore at this juncture it is utmost importance to make a highlight on the history of Bauchi province.

In the words of Greene (1972) the area of Bauchi province is 23,885 square miles, the province, which is of a rugged oval shape, lies roughly between parallels  $9^{\circ} 15'$  and  $11^{\circ} 15'$  of North latitude, and between meridians  $8^{\circ} 35'$  and  $11^{\circ} 45'$  of east longitude. Its average breadth from east to west is about 192 miles, its depth, north to south, being 130 miles. The province was bounded by Kano on the north part, while to the east by Bornu and Yola provinces respectively. And to the south by Yola, the Muri and the Nasarawa provinces and by the west to the provinces of Zaria and Kano, The western boundary line runs along the plateau escarpment.

According to Bauchi State Govt Diary (2006) In the year 1972, the name of the Bauchi province was changed to that of the central province, In the year 1906 the provinces was divided into four administrative division, and in the following year also there were five divisions, which include: the Bauchi emirate, the Ningi group and Dass, the Gombe emirate with the independent Gwani District, the Bukuru district consisting of the tribe on the Plateau not included in the immediately preceding section and lastly the Tangale group. The provincial headquarter still remain in Bauchi.

### **2.2.1 Brief History of Bauchi State**

According to Bauchi state government diary (2006), Iyornyagh (2012) maintained that, Bauchi state is a state in the Northern part of Nigeria; its capital is situated in the city of Bauchi. It was formed and created in the year 1976 by the then military leader General Murtala Muhammad, at the time when the former North Eastern region was broken up. By the creation of the state initially, it comprises of the area known as Gombe, which later became a state of its own in the year 1996 by the declaration and announcement made by the military leader, General Sani Abacha. Bauchi state share borders with Plateau state in the west, Jigawa state to the north, and Yobe state and Gombe state to the North Eastern parts of the state respectively.

According to Bauchi state government Diary (2006) the state is located between the latitude  $9^{\circ} 3'$  and  $12^{\circ} 3'$  north and longitudes  $8^{\circ}$  and  $11^{\circ}$  in the North Eastern part of Nigeria. The state

possessed a total land mass of 49,119km,which represent about 5.3% of the country's total mass and it extent to distinct vegetation ones,which are: the Sudan savannah and the Sahel savannah.

In the words of Greene (1972) the Sudan savannah type of vegetation in the state could only be found in the southern parts of the state, which is mainly characterizes as mountainous as its borders with Jos Plateau, While the Sahel savannah covers areas of the northern part of the state and some middle parts of the state,in which the soil generally is sandy.

The land in the state is fertile and rain usually in the state ranges between 1300mm per annum in the southern part and 700mm in a year in the northern part of the state.This becomes conducive for farming as well as grazing in the land,because most of the people of Bauchi state are farmers and rearers of livestock such as cattle,goats, and sheep. Iyornyagh (2012) state that, the state has rivers and dams which were used for fishing and irrigation, among the rivers are Gongola and Jamaare rivers,Gubi and Tilden Fulani Dam and the rest of others respectively.Administratively,the state has twenty (20) local Government Areas, which include: Alkaleri,Bauchi, Bogoro,Dambam,Dass,Gamawa,Ganjuwa,Giade,Itas-Gadau,Jamaare, Katagum, Kirfi, Misau, Ningi, Shira, Tafawa Balewa,Toro,warji and lastlyZaki local Government Areas respectively.

As mentioned in Bauchi State Government Diary of both 2010 and 2012,the state itself covers a total land area of 49, 259, 01 sq km, which is about 5.3% of Nigeria's total mass area.Bauchi State as of 2016 Nigerian population projection has a total number of 6,537,300 people residing in different parts of the State. Interm of the population, Bauchi State ranks the 7<sup>th</sup> out of the 36 states of Nigeria. While Interm of land mass is the sixth largest State in Nigeria.There are two main rivers lying across the state,the Gongola and Hadejia Rivers.The climatic condition in the state is mainly hot especially in the months of April and May, while the month of December and January are the coldest months in the year.Iyoryagh(2012). Also the state was the first to produce the Prime Minister in the history of Nigeria in person of Sir Abubakar Tafawa Balewa,who was

killed in the bloody first military coup de tat on 15<sup>th</sup> January, 1966. The state likewise is blessed with many tourists attractions among which are the most popularly known park of *Yankari* Game Reserve, and some other mountains such as the one in *Shira* among others respectively. Iyoryagh(2012)

Saidu (2015) and Bukhari (2014), were of the view that the State comprises of six (6) emirates that emanated from the *Jihad* of Shehu Usmanu Dan Fodiyo. Each of the Emirates in the State was given a flag as a symbol of allegiance except Dass and Ningi. The Emirates are Bauchi, Katagum, Misau, Jama'are, Dass and Ningi. Saidu (2015) further maintained that, each Emirate has a number of District Heads (*Hakimai*) under it, and each District Head has a number of Village Heads (*GundumomiorDagatai*) under him. In turn each Village Head has a number of Ward Heads (*Mailittafi*) to supervise. While the Ward heads have *MaiUnguwa* under them. Presently the State has a total number of one hundred and ninety three (193) districts heads and over nine thousand (9000) wards heads. They play enormous roles towards the smooth running of government affairs and policies especially on peace, harmony and peaceful coexistence amongst the various communities in the state.

### **2.2.2 People and Tribes of Bauchi State**

The Bauchi state Government Diary (2012) categorically stated that, the state has a total number of fifty five (55) different tribal groups. The most popular among such tribes include the following: *Hausa, Fulani, Gerawa, Sayawa, Jarawa, Bolawa, Kare-kare, Kanuri, Warjawa, Zulawa* and *Budawa*. In the same vein many of the tribes in the State have their different types of dialect, and differed also in settlement with others found in the metropolis of Bauchi.

According to Saidu (2015) the State also consist of different customs and traditions, due to its heterogeneity in tribe and languages, ranging from festivals, wedding tradition, naming ceremonies, *dambe* (traditional boxing), *kokuwa* (traditional wrestling) and so on. So also the state has diverse religious beliefs, among these beliefs are: Islam, Christianity and paganism. To sum it

all, scholars unanimously agreed that, the State is diverse in religious, ethnic as well as tribal background.

Greene (1972:) asserts that, despite all these differences, there is commonality in some aspect of cultures of the people in the State in their language, occupational practices, festivals, mode of dressing, eating, greetings and the rest. This difference does not prevent interactions among the different ethnic groups in the State especially in the area of marriage, business and the development of the economy in the state.

Due to the interaction that exists among the different tribal groups in the state, there exist some joke relationships between them. Example between the *Fulani* and *Kanuri* and also between *Sayawa* and *Jarawa* respectively. Bauchi State Government Diary (2010).

### **2.3 Concept of Crime in Islam**

There is no single definition of crime under both Islamic law and Nigerian criminal law. Islamic scholars and many writers and authors attempted to define the word crime as follows; According to the dictionary of Arabic-English the word *Jurum* literally in Arabic is '*Jarima*'; which is derived from the word '*Jaram*', which literally signifies as an "offence"

Bambale (1981) state that, crime technically defined as the legal prohibition imposed by Allah (S.W.T), the violation of which give rise to punishment known in the Arabic language as '*Uqubat*'. These punishment take the form of *Hadd* (which is a prescribed punishment mentioned in the Qur'an and Sunnah of the Noble Prophet (P.B.U.H)). *Qisas* (retribution) and finally *Ta'azir* (which is a punishment based on the discretion of the leader, ruler or judge).

This definition clearly shows that anyone who commits a crime, the law will grant him remedy by way of punishment. Crime and its punishment divert human attention to the fear of Allah (S.W.T) and the fear of the Day of Judgment which prove more effective in purifying the mind of the criminal and educating him than any other known method.

While Oudah (2005) opined that 'crime is defined in the Islamic *shariah* law consists of legal prohibition imposed by Allah (S.W.T), whose imprisonment or violation entails punishment prescribed by Allah (S.W.T). Legal prohibition according to Oudah (2005) implies commission of the act which is strictly prohibited or forbidden by the text of the Qu'ran or the *Sunnah* of the Noble Prophet (P.B.U.H) or it refers to the omission of an act within the context of the *shariah* enjoined.

Hence the commission of any act which the *shari'ah* explicitly or impliedly declared prohibited and the same time punishment for such conduct has been laid down in the *shari'ah* point of view is in no doubt a crime. So also omission of any act enjoined or allowed and omission whereof declared unlawful by the *Shari'ah* amounts or constitute a crime in the eyes of *Shari'ah*.

The definition provided by Bambale is the most comprehensive definition in the sense that, it provided the three legal punishment which will be inflicted on the offender, because every criminal act must be liable with a certain punishment of either *Hadd* (prescribed punishment), *Qisas* (retribution) or *Ta'zir* (discretion of the ruler or judge). Unlike the definition provided by Oudah (2005) which does not mention the categories of punishment to be inflicted on the criminal.

In view of the aforementioned definition of crime, we come to understand that crime in every respect must have two essential ingredients before an act is considered to be crime in the eyes of law. These are the commission or otherwise of an act which is strictly prohibited by the *Nusus* (text of the Qur'an and Sunnah) and in which a punishment was specifically enshrined in the *Nusus*.

In short based on the above technical meaning of crime, if the commission or omission of an act does not require punishment of any of the three categories of punishment (*Hadd*, *Qisas* and *Ta'azir*) such an act cannot be in any respect treated as crime under Islamic legal system.

The Glorious Qu'ran and the Sunnah of the Noble Prophet (P.B.U.H) clearly states the acts which are forbidden and the acts enjoined in clear terms and warns the believers against transgression to the commandments of Allah (S.W.T) and whoever goes contrary to the laws of Allah and commit any wrongful or criminal act will be liable to a punishment as a remedy granted for the commission of such crime.

In the Qu'ran, Allah (S.W.T) Says:

فِي قِيَمِي كَمَا كَلَّمْتَنِي  
فِي قِيَمِي كَمَا كَلَّمْتَنِي

These are the limit set by Allah, so approach them not, thus, does Allah make the commandments clear to men so that they may become secure against evil. (Quran 2:187)

Crime in Islam is viewed by scholars as the right of Allah (S.W.T) and the rights of individuals are infringed, the perpetrator of such act are simply termed as offender (criminal). Therefore crime in this respect is considered as oppressive to human beings and offensive to the creator Allah (S.W.T).

Abd al-Ati (1999) defined crime in the following words 'any act, thought or will that is deliberate, defies the unequivocal law of Allah (S.W.T), violates the right of Allah or the right of man, which is harmful to the soul or body and which is committed repeatedly and is normally avoidable.'. In view of the above definition, crime possessed certain components, before an act is considered to be a crime in itself. These conditions are stated in the above definition as before any act is considered as crime, such act must be deliberate, meaning the doer of the act must have an intention of committing the act. In this definition intention is an essential element that warrant act as crime. Therefore any act committed without the intention of doing such an act may not in any circumstance warrant such act as crime in the eyes of *Shari'ah*.

Likewise there must be the commission or omission of physical act which *Shari'ah* categorically mentioned it as an act which constitute crime. The definition further categorizes crime into two different types: crime against Allah (S.W.T) and crimes against Allah and individuals.

Crime as defined in the *Shari'ah* is quite synonymous with the definition of crime under Nigerian law. Oxford English dictionary (2014) defined crime as “an offence against an individual or the state”. In another similar definition Dambazau (1999) views crimes as it is generally difficult to define crime as there is no single and acceptable definition of crime. To him an act may be crime in one society, but not in another. Likewise, an act defined as a crime at one time may not be same at another time.

The legal definition of crime as stated by Dambazau (1998) is a violation of the criminal law, which is subsequently followed by legal punishment. In criminal law, a crime is an act of omission, which attracts sanction, such as fine, imprisonment, or even death. Crime in law consist of two basic elements which is the commission or omission of physical act, and the second element that warrant an act as crime is guilty mind.

On the otherhand Emmanuel (2013) sees crime as an action which is against the law, or put more generally, it is bad or unacceptable behaviour. Crime can be committed against humanity or property. Many attempts have been made to formulate an accurate definition of crime such as “an of anti-social act” or “failure or refusal to live up to the standard of conduct deemed fit and binding by the rest of the community”, or “act of omission in respect of which legal punishment may be inflicted on the person who is in default whether by acting or omitting to act”.

The definition of crime by Dambazau is most sound and appropriate in the sense that, the definition clearly states the basic elements of the constituent of crime, which are the physical act and the guilty mind (intention). To him an act could only be regarded as crime when it generally



saying you should establish religion and make no division.  
(Shura V 13)

Islam continued as the fastest growing religion in the world with the first century of its establishment, it has spread rapidly to almost all regions of the world. Moreover, it is interesting to note that before the advent of Islam into Hausaland, the Hausa people were irreligious; their religiosity extended to a level where it began to be regarded as inconsistent with the acceptable faith of Islam.

Basically, there are divergent opinions of scholars in relation to the spread of Islam in Hausaland particularly in the Northern region of Nigeria.

According to Hiskett (1984 ) Islam was first introduced in Hausaland in the first century of *Hijra* by the Muslim army of Uqba bn Nafi who penetrated deeply from North Africa to South across the Sahara desert reaching KanemBorno Kingdom, from where it came down to Hausaland through the activities of preachers, scholars and traders. This view was adopted by Lawal (2007) which says the history of Islam in Hausaland dated back to the first century after *Hijra*; it was as a result of the migration of some group of companions from the Holy Land (Makkah) to Ethiopia in Africa and the old trading route between Ethiopia and western Sudan.

While in another report, Doi (1987), Mohammed (2009), Sulaiman (1986) unanimously agreed that, Islam came to Hausaland in early 14<sup>th</sup> century by traders who were considered as Islamic scholars. About forty (40) *Wangarawa* traders were said to have brought Islam with them during the reign of *AliYaji*, who ruled Kano in the year 1349 C.E – 1385 C.E. A mosque was built and a *Muazzin* was appointed to the *adhan* (call to prayer). By the time Muhammad Rumfa came into power (1453 – 1499), Islam was firmly rooted in Kano. In his reign, Muslim scholars came to Kano, some scholars also came from Timbuktu to teach and preach. The tribe of Shehu Usmanu moved into Hausaland in the fifteen century under the leadership and supervision of Musa Jokollo and settled in the town of Hausaland in the city of Gobir.

Umar (2017) further adopt the views expressed by Doi, Mohammed and Sulaiman on the spread of Islam in Hausaland that. According to him Islam came into Hausaland in the 14th century, despite the fact that it was rightly introduced in the Borno Empire since the 11th century. Between these periods, Hausaland enter into the trans-Saharan trade with their neighbours in Northern Africa.

It is evidently clear from the foregoing account that,there is unanimity among the aforementioned views that Islam came into Hausaland as a result of the movement of Islamic scholars and traders through Borno route in the 14th century, eventhough it has rightly introduced earlier in the Bornu Empirein the early 11<sup>th</sup> century as mentioned by Umar (2017).Be it as it may, there is no disagreement in relation to the route in which Islam came to Hausaland.

On the contrary, Gada (2010) upheld that Islam made it first appearance in Hausaland after reaching Bornoland. A source contend that Borno came in contact with Islam earlier than the 10 century C.E, while Borno traders came to Hausaland around 11<sup>th</sup> century.This view in essence contradicts the aforementioned opinions of Doi, Mohammed, Sulaimanand Umar as far as the year in which Islam was rooted in Hausaland.To him Islam came to Hausaland earlier in the 11<sup>th</sup> century. Gada's view has close relation with the view of Hiskett, Lawal which emphasizes that Islam was deeply rooted earlier than the period mention by Doi, Muhammad and Sulaiman. In line with this reason, I therefore adopt the opinion of Gada.To further support the claim that Islam came to Hausaland earlier than 14<sup>th</sup> century, Malumfashi (2016) and Bugaje (1991) was of the opinion that, such view represented state in the Islamization of Hausaland rather than its beginning, but not considered as giving an acceptable history of the first appearance of Islam in Hausaland.

Based on the aforementioned views and opinions of the scholar's on the history and spread of Islam in Hausaland, we can state in without doubt that, at the time of the outbreak of 1804*Jihad* the great majority of the inhabitants of Hausaland professed Islam and that the governmental

institutions were basically Islamic. So at this point in time the 1804 *Jihad*, therefore, must be conceived as a revolutionary movement within a Muslim community and not as warfare between Muslims and pagans. Because the inhabitants of Hausaland were largely Muslims, and that, they mixed their religion of Islam with innovative practices and some other socio-economic evils which are contrary to the religion. In support of these, Doi (1987) further viewed the 1804 *Jihad* as a revolutionary movement in Islam to remove syncretic practices and what Shehu called *Bid'ah al-Shaitaniyya* (Devilish Innovation).

## **2.5 History of Shehu Usmanu Dan Fodiyo**

So many works have been produced on the history of Shehu Usmanu Dan Fodiyo, it may appear difficult for one to attempt to discover new things to be looked into with a view of improving our understanding in relation to the history of Shehu Usmanu Dan Fodiyo. Be it as it may, this research seems it very imperative to highlight on the biography of Shehu Usmanu.

In the words of Muhammed and Ahmed (1990) Shehu Usmanu Dan Fodiyo was considered as the most contiguous sign post, the learned, and the divinely trained, the spiritual redeemer and the ascender of the highest spiritual status. Many saints had given tidings of his coming before he appeared. They have foreseen his coming and had informed so much about the miracles and signs of his coming in the *Bilad Sudan*, which is now known as West Africa. These stories emerged even before the appearance of Shehu Usmanu Dan Fodiyo as well as the time of his uprising.

Salahuddeen (2003) asserts that from among his reports of prediction before his appearance was what trustworthy people like Ummu Hani, a righteous woman, a saint, and a Fulani was reported to have said:

A saint from among the saints of Allah shall appear in this region of Sudan. He shall reform the religion, revive the Sunnah and shall strengthen the religion. The lucky ones shall follow him. Reference to him shall become popular in the horizon; both the commoner and the eminent shall emulate his orders. Those who identify with him will be known as *Jama'a*. Part of their sign is that they will not be pre occupied with

cattle rearing as it is customary with the *Fulanis*. Whoever witness that period should follow him.

The above is reported in the reknown book of Shehu Usmanu Dan Fodio as follows: Shareef (1998) in his translated version of the book *Ihya'us Sunnah Wa Ikamadal-Bid'ah* "The revival of the *Sunnah* and destruction of innovation" written by Shehu Usmanu Dan Fodiyo had these to say: 'The son of the Shehu, Sultan Muhammad Bello, may Allah be merciful to him said Narrated from a reliable source on the authority of the righteous woman Ummu Hani 'l-fulani, she said: there will appear in this region of black lands a *Waliy* from among the *Auliyah* of Allah. He will renew the *deen*, revive the *Sunnah* and establish the *milla*. The people of success will follow him and his renown will spread throughout the entire horizon. The common people as well as the elite will obey his command and those associated with him will be called the *Jama'at*. Among their sign is that they will not herd cattle as is the custom of the *Fulanis*. Whoever encounters that time should follow him.'

According to Salahuddeen(2003),Doi(1987),Gwadabe and Adamu(2005),Crowder andAbdullahi(1979),Ibrahim (2008) notes that, his name is shehu Abu MuhammadUsmanu bin Fuduye of the *TurudbeFulani* clan. He was born in the town of *Marattaa* town in the Hausa state of *Gobir* on Sunday the last day of *Safar* 1168 A.H,equivalent toDecember 15, 1754.The father of Shehu Usmanu was Muhammad *fuduye.fuduye* in the language of Fulfulde means the Jurist, his father was described as learned scholar and a Jurist at his time.These views agrees with the statement of Shehu Usmanu himself in his famous book *Ihya'us Sunnah Wa Ikamad al-Bid'ah* which says: The Shehu was born in the town of Marrata on Sunday the last day of *Safar*, 1168 (December 15, 1754).

The above views clealy indicates that, there is unanimity of agreement in relation to his name, month, year andplace of his birth, as well as the tribe towich Shehu Usmanu Dan fodiyo belongs.

Shareef (1998) in his translated version of the book *Ihya'us Sunnah wa Ikamad al-Bid'ah* "The revival of the *Sunnah* and destruction of innovation" written by Shehu Usmanu Dan Fodiyo

indicates that, the mother of Shehu was Hauwa, the daughter of Muhammad. She was described as learned *Modibe* responsible for leading the women educational guild called *YanTaru*.

Junaidu(1995) maintained that, immediately after the birth of Shehu Usmanu Dan Fodiyo his parents moved from *Maratta* to *Degel*(presently in the town of Gwadabawa, Sokoto State). *Degel* was the first place where Shehu Usmanu resided. It was there at *Degel* Shehu began to invite people to the religion of Allah the Most High, and it was from there that the call made by Shehu spreaded.

Shehu Usmanu Dan Fodiyo possessed certain qualities and *Karamah*, Shareef (1998) in his translated version of the book *Ihya'us Sunnah wa Ikamad al-Bid'ah* "The revival of the *Sunnah* and destruction of innovation" written by Shehu Usmanu Dan Fodiyo indicates that, the secretary of Shehu, Waziri Gidado said 'Among his *Karamah* as a young boy was that, his father once sent him to *Marnona* from *Degel*. At the time his father was preparing for the mosque to pray *dhur* prayer. Shehu Usmanu went on foot to *Marnona*, he took the book from his mother and returned. On his arrival he noticed that his father had not yet returned from the mosque. When his father returned, he asked him, did I not send you to *Marnona*? He replied, I have just returned. He then asked where the book is, he then gave the book to his father who asked, did you send *Jinn*? He replied in the contrary, His father then send another boy to *Marnona* to investigate the matter. The boy returned and informed him that Usmanu came and found his mother; she gave him the book and returned on foot.

In another story on the *Karamah* of Shehu Usmanu, Junaidu(1995) asserts that in his childhood, he once went to visit his friend Umar Alkammu. He reached *Laffudu* at sun set and the boatman tied up the boat off-shore; and he asked them to carry him to the bank, but they refused. So, Shehu walked on the top of the water until he reached the bank, saying to this boatman can you do this?

To sum it up, many opinions of scholars have rightly indicated the *Karamah* of Shehu Usmanu Dan Fodiyo from his boyhood up to his death.

### 2.5.1 His Education

In the words of Malumfashi (2016) Shehu Usmanu Dan Fodiyo received his education at his early childhood together with his brother Abdullahi *bn* Fuduye in the traditional system of acquiring Islamic knowledge. Shehu studied from his father who was himself a renowned scholar, known as *fuduye* in Arabic word which means 'jurist'. Bugaje (1979) upheld a similar view in relation to the education of Shehu, in which he said: shortly after the birth of Shehu at *Maratta*, his family moved and settled at Degel within the state of Gobir where Shehu spent his childhood. Shehu learned and memorized the Qur'an under the supervision of his father, as this was the tradition of the people then.

According to Sulaiman (1986) Shehu Usmanu Dan Fodiyo later studied different fields of learning in the Hausaland from various scholars. A clear evidence in support of the view of Sulaiman in relation to Shehu Usmanu pursuing knowledge from different scholars in different fields of learning, Hiskett (1957) in his translated version of the book *Idaal-Nusukh*, his brother Abdullahi bin Fodiyo recorded thus: Shehu read the Qur'an from his father, learnt *al-Ishriniyat* and similar works with his teacher Sheikh known as Usman Bidu al kabawi. He learned syntax, and the science of grammar and other works from our Sheikh Abd-al-Rahman ibn Hammada. He read *al-Mukhtasar* with our paternal and maternal uncle, Uthman, known as Bidduri.

Hiskett (1957) in his translated version of the book *Idaal-Nusukh*, further said Abdullahi bin Fuduye, the Shehu's younger brother, wrote on the influence of Binduri on life and teachings of Shehu Usmanu Dan Fodiyo as follows:

This Sheikh of his was learned and pious, well-known for righteousness and ordering of the right and the forbidding of the wrong and for being occupied with what concerned him. He it was whom our Sheikh [the Shehu Usmanu dan Fodio] imitated in states and deeds. He

accompanied him for nearly two years, moulding himself according to his pattern in piety and in ordering the right and forbidding the wrong.

Sulaiman (1986), Khaleel (2016) opined that, though Usman Bidduri had influence on Shehu's education, but argued that one among the teachers of Shehu that had valuable impact intellectually and morally was Jibril ibn Umar. He was described as a great scholar. Shehu learned Hadith from him especially in the field of *Isnad* (chain of narrators of Hadith). The real significant influence of Jibril bin Umar on Shehu was the idea of *Tajdid*. Jibril was the first to pledge allegiance to Shehu even before the *Jihad*. On the influence of Jibril ibn Umar Hiskett (1957) in his translated version of the book *Idaal-Nusukh*, Abdullahi Dan Fodiyo, recorded the Shehu's own impression thus:

If there be said of me that which is of good report, and then I am but a wave of the waves of Jibril.

These views clearly indicate that, there is no any disagreement among scholars in the Shehu Usmanu Dan Fodiyo's pursuit of knowledge that as a student, he receives wide knowledge in different fields of learning such as Hadith, Qur'an, *fiqh* (Islamic jurisprudence) among others. Likewise there is no disagreement among the scholars on the fact that, Shehu Usmanu receives his education not from a single *Malam* (teacher), but from different scholars as he rightly receives his early education from his father who was considered as a great *malam* (teacher), his uncles and different scholars then.

### **2.5.2 Works of Shehu Usmanu Dan Fodiyo**

Shehu Usmanu Dan Fodiyo has written quite number of works most of which still in existence are in form of manuscripts. The *Amirulmuminin* (leader of the believers) greatly left to the people of western Sudan lot of literary materials, which were mainly in forms of books, pamphlets and poem for the purpose of enlightening the people on the teachings of Islam.

According to Sheriff (2016) Shehu studied quite numbers of subjects, ranging from the Arabic language, *Tafsir*, *Hadith* and *Sirah* through *fiqh* (Jurisprudence) to

Astronomy, Arithmetic and *Tassawuf*. He wrote more than one hundred books in the languages of Hausa, Fulfulde and Arabic.

Balogun (1981) asserts that among the prominent books written by Shehu Usmanu Dan Fodio were as follows:

1. *Ihyaal-Sunnahwaikhammadal-Bidah* (The revival of the Prophetic Practice and obliteration of false innovation)
2. *BayanWujubal-Hijrah`ala'l-`ibad* (description of the obligation of migrationfor People).
3. *Sirajal-Ikhwana* (Lamp for the Brothers)
4. *Kitabal-Farq* (Book of the Difference)
5. *BayanBid`ahal-Shaytaniyah* (Description of the Satanic innovations)
6. *Najmal-Ikhwana* (Star of the Brothers)
7. *Nural-Ibad* (Light of the Slaves)
8. *Usulal-`Adl* (Principles of Justice)
9. *Al-Amrbi'l-Ma`rufwa'l-Nahy`ani'l-Munkar* (enjoining the good and forbiddingthe evil) .

There are many literary materials written by Shehu which according to some scholars exceed more than one hundred. The list provided above will be enough for this purpose.

### **2.5.3 His Missions and Teachings**

According to Doi (1987) in the year 1774, Shehu Usmanu Dan Fodiyo began his active life as a teacher, and that he combined for knowledge, teaching as well as preaching. He started in Kebbi and Gobir, followed by Zamfara. Shehu spent five years in Zamfara teaching, preaching and inviting them to the religion of Islam.

Abdullahi (2016) quated Abdullahi bin Fuduye describing their tour to Zamfara as follows:

We remained there for about five years, and it was a land people's ignorance was supreme; the majority of its people had not smelt the

scent of. They used to come to sheikh gathering mingling with their women. He segregated them that mixing together was forbidden, after he had taught them the law of.

Shehu laid emphasis in preaching strictly on religious, social and political issues as it was the customs before the *Jihad*; they combined the religion of Islam with their traditional mode of life. Shehu Usmanu therefore, vehemently criticized Hausa rulers and accused them of the act of corruption, tyranny and injustices. While on the other hand, accusing the local populace of mixing religious injunctions with their local traditions and culture. Adam (2014)

Al-Hajj (1995) identified three main concerns in which Shehu Usmanu Dan Fodiyo was preoccupied with at this stage of teaching and preaching which are: the change of form of the *ulama* (scholars) instead for them to engage in the act of preaching and teaching the public, most of the scholars before the arrival of Shehu Usmanu aligned themselves with the palaces of the kings neglecting their primary duties of imparting knowledge to the individuals. Instead they engaged themselves with justification of the practices of the corrupt rulers, and legalizing their evils acts and practices. The emergence of a class of charlatans under the cloak of sainthood and the lack of religious education among the common people were among the problems that occupied the mind of Shehu at that time.

In the words of Adeleye (1971) Shehu Usmanu Danfodiyo employed the techniques of using poem and pamphlets which were written in *Arabic*, *Fulfulde* and *Hausa* languages. Through these processes, Shehu were able to spread his teachings to the most part of Hausaland, which is presently in the Northern Nigeria and some parts of Niger Republic. These efforts led to the success of the 1804 *Jihad*.

While the teachings, preaching and mission of Shehu was still in Zamfara, the king of Gobir, Bawa Jan Gwarzo summoned all the *ulama*'u (scholars) under his jurisdiction to his palace during the *Idal-Adha* and gave them some special gifts, all of them agreed and accepted the king's gifts, except Shehu Usmanu who instead demanded five things as follows:

1. To allow Shehu to call people to Islam.
2. Not to stop anybody who intends to respond to Shehu's call.
3. To treat with respect any man with a turban.
4. To free all the political prisoners.
5. Not to burden the subjects (followers) with taxes.

King Bawa Jan Gwarzo apparently agreed and accepted the request and the demand of Shehu who thereby returned to continue his teaching and missionary activities in the land of Zamfara. Bugaje (1979).

Balogun (1995) was of the view that, at the time Shehu returned to his home based Degel from Zamfara where he and his brother Abdullahi spent years teaching and preaching. Shehu Usmanu did not stop; instead he continued with his preaching tours at Kebbi and travelled as far as Niger Republic preaching and inviting people to the religion of Islam. In the year 1207 C.E which is equivalent to 1792, Shehu Usmanu had completed his journey and return back to settle in his home town Degel. It was at this time Shehu wrote a famous book *Ihyaal-sunnah wa ikhmadal-bid'a* (the revival of the sunnah and destruction of innovation).

Sulaiman (1986) stated that, In spite of the tremendous efforts made by Shehu Usmanu Dan Fodiyo for about eighteen years while preaching and calling people to the teachings and practices of Islam, and in which Shehu Usmanu gained more followers, supporters and admirers in various places of Hausaland, the situation was quite opposite in respect of support from his people, because majority of his own native tribe remained outside his fold and do not support him in his missions and activities. Until Abdullahi, his brother became dissatisfied and was angry with the situation and wrote a poem calling and advising them to help the cause of Allah. This poem had significant influence on their minds, in the sense that it led his people to respond positively and answer the call of Shehu, and likewise preach in the support of Shehu.

The results of all these made Shehu Usman a jurist, a saint, a reformer as well as a renowned scholar and a revolutionist leader. Arnett (1922) in his translated version of *Infaku' lMaisur* the son of Shehu Muhammad Bello said: Shehu possessed of pleasing qualities and no one was his equal, people trusted him and flocked to him from the east and west. Bello continues

He instructed the *Ulama* and raised the banner of religion. He revived the *Sunnah* and put an end to heresy. He spread knowledge and dispelled perplexity. His learning dazzled men's mind. He showed how reality was to be reconciled with the *shari'ah*, for years he explained the Qur'an in the presence of learned and righteous men of importance, varying with them, through his readings and the different branches of his learning in rhetoric, and in the knowledge of the authorities, and of what is written and what is abrogated. At the same time he was eminent in knowledge of the Hadith and learned in its unfamiliar parts and different branches.

In line with all these, it is not surprising therefore, that Shehu Usman Dan Fodiyo grew to be an erudite scholar, who had undertaken deep in every aspect of Islamic law, Theology, *Fiqh* (Jurisprudence), and *Islamic* History and so on

## 2.6. The People of Hausaland before 1804 *Jihad*

Sulaiman (1986) and Bukhari (2014) quoted *Amirul muminun* Muhammad Bello in the classification of the people *Miftahussidadi* *Aksami Buldani* that, 'the people of this land of Sudan as explained by our scholar in his book *ShifaulGhalil* are of three types as follows:

1. The first group of people are the *Maguzawa*, which is referred to as the followers of traditional religion known as *Maguzanci*, which they inherited from their fore-fathers. They pay their homage to trees, stones, mountains and rivers. Example *Maguzawa* worshipped *Tsunburbura* as their god. Zamfara have their own called *Maigiro* and *magaji*

takes care of the place and interpreted the message of *Maigiro* to the people. The major acts of Maguzawa religion are:

- i. Sorcery (*Bokanci*)
- ii. Magic (Tsafi)
- iii. Superstition (Chamfi)

In his book *Tanbihullkwan* Shehu Usmanu Dan fodiyo described inhabitants of Hausaland as two that is land of Muslims and the land of unbelievers.

2. The second category was those who have accepted Islam, but they are not practicing it.

3. The last category was those people who mixed up Islamic teachings with unIslamic ones.

These people practiced acts which are totally contrary to the teachings of the religion of Islam.

## **2.7. Brief Account of 1804 Jihad**

The year 1804 marked a great history in the Hausaland when Shehu Usmanu and his *Jama'a* (followers) waged *Jihad* on the Hausa traditional rulers and overthrew the dreadful authorities, which was characterized with many injustices and social vices. This led to the establishment of the Sokoto Caliphate with the system of leadership based on the Qur'an and *Sunnah* of the Noble Prophet Muhammad (P.B.U.H).

According to Ebony (2017) king *Nafata* tried hard at enforcing policies against Shehu Usmanu Dan Fodiyo and his group, in his desperateness to take Usmanu Dan Fodiyo's family hostages and stop him to discontinue his activities of teaching and calling against the acts of injustices, the king died in 1802. His son Yunfa took over the mantle of leadership.

According to Doi (1987) the coming of Yunfa into power occurred at the same time when Shehu Usmanu Dan Fodiyo wrote on the theme of *Hijra* and *Jihad* in *al-Masailal-Muhimma*. Like his father, Yunfa made an unsuccessful attempt at Usmanu Dan Fodiyo's life. By the year 1803, the situation was so explosive that when Yunfa attacked Gimbana in Kebbi, Muslim properties were robbed and Muslims were taken captive with many dead and villages destroyed. When the captives passed they were freed by other Muslims without Usmanu Dan Fodiyo's permission, but

this made Yunfato order him to leave his *Jama'ah* (people or followers) and leave his land which he refused. To further support the above assertion, Hisket (1973), in his translated version of *Tazyinal-Waraqat* recorded thus:

The Sultan sent word to the Shehu that he should go away from his community and leave them for a far place, he together with his family alone. The Shehu sent word to him [saying], "I will not forsake my community, but I will leave your country, for God's earth is wide!" Then we ready to emigrate, and he sent word to the Shehu that he should not leave his place. The Shehu refused and we immigrated to a place on the far borders of his lands, in the desertplaces, called Gudu.

Shareef (1998) in his translated version of the book *Ihya'us Sunnah Wa Ikamad al-Bid'ah* "The revival of the *Sunnah* and destruction of innovation" written by Shehu Usmanu Dan Fodiyo states that, when it became apparently clear to Shehuthat, the government of Gobir was working against the success of the Islamic reform movement and that there was underground plan to attack him and his *Jama'ah*(followers) in their base,he decided to make the *Hijra* to a place on the boarder of his land in the dessert called Gudu (a town at the distant borders of Gobir).

Bugaje (1981) asserts that, the choice of Gudu is not without strategic consideration. Gudu was located outside the Sokoto River Valley, reasonably watered and farthest away from Alkalawa the capital of Gobir, Gudu obviously offered some military advantages to the *Jama'ah*. Soon after the decision to move to Gudu was taken, Ali Jedo, a leading member of the revolutionary personnel rushed to Gudu to build a dwelling for the Shehu, while *Agali*, the *Tuareg* scholar supplied camels and donkeys to carry Shehu, his group and their precious library from Degel to their new found base Gudu.

Doi (1987) maintained that,the *Hijra* (migration)marked the core point of the *Jihad*,it was at Gudu the *Jihad*leaders unanimously agreed to the appointment of Shehu Usmanu as their Head (*AmirulMuminin*) and his brother Abdullahi bin fuduye was agreed to become the chief adviser to the office of the Caliphate.

Yunfa sensing mass departure of a large number of followers instructed Usmanu Dan Fodiyo to stay back not to embark on the previous order given to him, but the decision was made on the *Hijra* and the process was organized by his brother Abdullah, Aliyu Jedo, Abdulssalam and Muhammad Bello his son. It was at this time that the famous pamphlet, *Wathiqatahlal-Sudanwailamansha'Allahminalikhwafial-biddan* was written as manifesto of the *Jihad*. The write up was widely circulated as declaration of the *Jihad*. Thus, Usmanu Dan fodiyo and his followers (*Jama'a*) moved from Degel to *Gudu* making it as the *Hijra* in 1804.

Adeleye (1979) was of the view that, the *Hijra* (migration) of the Shehu and his *Jama'ah* occurred on Thursday, the 12th of *Dhu'l-Qa'da* 1218, (February 23rd, 1804). Allah Ta'ala blessed the Shehu to make the *Hijra* at the same age in which the Messenger of Allah, May Allah bless him and grant him peace made his *Hijra*. The Messenger of Allah may Allah bless him and grant him peace made his *Hijra* in the year 622 when he was 52 years old. This was the same age in which the Shehu was blessed to make his famous *Hijra*.

According to Shareef (1998) in his translated version of the book *Ihya'us Sunnah wa Ikamad al-Bid'ah* "The revival of the *Sunnah* and destruction of innovation" The Shehu said about that in his Fulani song *Yimre'Tanasabuje'* (The Song of Comparison). which was written in Fulfulde language as follows:

"*Unddirideenawanqiyyudi'aayrufirnaa, Meetee Allah duuduunduutuyaami*

He (Muhammad) called for the deen, it appeared, and then he was forced to make *hijra*;

I thank Allah that so did they come out against me.

*Sabaabafirulatu jayfirbi wuu'aymu, Meetee Allah dun'eeriwranaami*

He was forced to emigrate and so was saved from wars;

I thank Allah thus too was I saved.

*Gha`uu firnaabusubaayrii'ayni, Meetee Allah tuun'ayriaynaami*

Eastwards and northwards he guarded the faith;

I thank Allah thus too was I saved.

*Ufirnaamaauhisnaamilihunn'iyafuu, Meetee Allah tuun`ayrikisniraami*

*Aransaffuuraysitteenaufirnaa, Meetee Allah duun'iyrifirmuyaami*

At the beginning of his sixth decade was he made to emigrate?

I thank Allah, and then was I too made to emigrate."

Ebony(2017) was of the view that, the armies of Shehu Usmanu Dan Fodiyo met at *Gurdam*, which is a lake known as *Tabkinkwatto*, which is located in the outskirts of Balle the Headquarter of Gudu Local Government Area of Sokoto State on Thursday, 21st June, 1804(12th *Rabial-Awwal*, 1219) and fought against the leader of *Gobir, Yunfa* and his armies, It is the first military confrontation between the *Jihad* leaders and the armies of the ruler of *Gobir*. At this battle success were recorded to the *Jihad* leaders, with the sole view to free themselves from the oppressors and ensure the people liberty from all sorts of corruption, confiscation and injustices of the rulers against the followers of Shehu.

Doi (1987) was of the view that, in this *Jihad* the Shehu's followers won the battle, many armies of Yunfa were killed. Other major battle that followed the one of *TabkinKwatto* were the battle of *Tsuntsuwa* in December 1804, the attack of Birnin Kebbi and captured by the *Jihad* leaders in April, 1805, followed by the battle of *Alwasa* in October, 1808 in which Yunfa was killed. With the capture of *Alkalawa*, Muhammad Bello established a new military base in 1804 at the place now known as Sokoto. In the year 1812 an Islamic state, the Sokoto caliphate was established with the system of rule based on the teachings of Qur'an and the Sunnah of the Noble Prophet (P.B.U.H). Okene and Ahmad (2011) maintained that, in the year 1815 all Hausa states had been conquered and new emirates with new Emirs as (Amir) were sent to them as their rulers. Apart from the initial conquest at *Alkalawa*, Kebbi, Gobir, most other conquests were done either by direct students of Shehu who studied under him or those who came to collect flags of allegiance. Shehu Usmanu Dan Fodiyo had neither a standing army nor an organized structurally based military. Every able bodied was a contingent. The Adamawa and Gombe emirates were established

in 1809 through Moddibo Adama and Buba Yero, students of Shaykh; Zazzau (Zaria) emirate in 1804 through Mallam Musa; Muri emirate by Hamma Ruwa in 1809; Nupe through Malam Dendo, among many others.

Bukhari (2014) asserts that, the Caliphate was a huge empire both in land and the population; it is a great loss that history has left no sound and authoritative record of the details about the area of coverage and the total population of the people in the Caliphate. However, the Caliphate covers large area not only in the Northern Nigeria, but extended to Niger Republic and some parts of Yoruba land.

Doi (1987) maintained that, due to the expansion of the Caliphate, Shehu Usman divided the Caliphate into two parts; eastern part and the western part. He then gave the leadership to his brother Abdullahi in charge of the western zone and his son Muhammad Bello the eastern parts of the Caliphate. Shehu then moved from Saifawa to Sokoto in the year 1810 where Shehu engaged himself in scholarly pursuits.

Adeleye (1971) held that, in the year 1811 Shehu retired and left the administration of the Caliphate in the hands of both Abdullahi bin Fuduye (his brother) and Muhammad Bello (his son), devoting himself to scholarship and writings. Balogun (1975) asserts that, Shehu Usmanu Dan Fodiyo died in 1233/1817. Arnett (1922) in his translated version of *Infaqal-Maisuri*, Muhammad Bello remarked about the Shehu's saying: "He possessed pleasing qualities. He revived the *Sunnah* and put an end to heresy".

### **2.7.1. Reasons for 1804 Jihad**

Basically there were divergent views of scholars in relation to the reasons and causes that resulted to the emergence of 1804 *Jihad* in Hausaland.

According to Arnett (1922) in his translated version of *Infaqal-Maisuri*, Muhammad Bello son of Shehu identified the following reasons as the background to the emergence of 1804 *Jihad*. They are as follows:

1. To force away attacks upon the followers of Shehu (*Jama'a*), their families, and their faith (*Iman*).Sultan Muhammad Bello further indicates that “the start of the war was where we reject our enemies from us, for we did not begin it and the beginning was the stand we made when we repulsed the armies of Sarkin Gobir at the time when he was oppressing us”.He began the fight, he rose up and attacked us, when we fought him we overcame him’.
2. The second reason as identified by Sultan Muhammad Bello for the 1804 *Jihad* was that the inhabitants of Hausaland were heathens (those mixed the religion with polytheistic rituals).Muhammad Bello notes that “our *Jihad* tore up trees of the heathens and destroyed their thickets and made Muslims most of the people of the country. In our wars we slew whom we slew and drove out whom we drove out’
3. Another reason for the *Jihad* was to maintain truth against falsehood and to strengthen the faith. Muhammad Bello maintained that ‘In truth the Hausa chiefs and their people were evil doers, though they called themselves Muslims and made the confession of faith and prayed and fasted, yet with these acts they joined that which none but heathens would do, such as sacrifices to stones and trees’.

These historical evidences clearly show that, the main reasons of 1804, *Jihad* was basically to strengthen the faith of the people of Hausaland. Even though the majority of the inhabitants were Muslims, but they practiced acts of heathens and some other crimes which in totality were against the teachings of Islam. To sum all the reasons identified by Sultan Muhammad Bello behind the emergence of 1804 *Jihad* was the result of the rampant commissions of crimes by the people then.

While Yusuf (2013) described the situation of Hausaland before the *Jihad* as that, the rulers of the land, their armies and their scholars were heathens even though they claimed to be Muslims and professed the *Kalimah*, prayed and fasted, yet, they combined their rituals with what emanates from unbelievers. They offered their sacrifices to stones and trees, and rejected the truth and some of them denounced their *Iman* and admitted to be unbelievers. Therefore, ‘to wage war

against them and against their collaborators, and to seize power from their hand is the most excellent *Jihad* and the most important'

The above view has commonality with the view expressed by Sultan Muhammad Bello, but only that he emphasized and restricts himself to certain categories of people as heathens, which emphasises only on the rulers, armies as well as their scholars excluding their followers. If this view is to be taken that means the followers were excluded from among the categories of people that committed acts of heathenism which in essence serves as the main reason of the 1804 *Jihad*. Likewise this view of Yusuf did not mention attacks on the followers (*Jama'ah*) as a factor for 1804 *Jihad*.

From the foregoing views, it could be concluded that, the view of Sultan Bello is the most acceptable reasons for waging the *Jihad* of 1804 as sufficient evidences were provided. To further buttress on the above reasons, Adeleye (1971) maintained that, the *Jihad* was a Holy War declared and prosecuted with a view to establishing a purer form of Islam in a predominantly Hausa society.

On the other hand political factor was considered as the main reason for the outbreak of the *Jihad*, as had been emphasized by Adeleye (1971) who argues that politically, the Fulanis had remained alien in Hausaland and Borno despite the fact that, they had lived there for centuries. This to him was the remote causes of the 1804 *Jihad*. So also Crowder (1978) held same opinion. Fage (1998) further adopt the opinion of Adeleye, and is the opinion that, the reasons of the *Jihad* was basically political. According to him, the *Jihad* was more of a desire for the expression of Fulani nationalism than a religious confrontation.

The above view of Adeleye, Crowder and Fage does not in any respect represent the reasons behind the *Jihad* of 1804, because it is agreed that, the *Jihad* leaders were not only the Fulanis who migrated with the Shehu Usmanu, but includes among others the inhabitants of Hausaland. This disproved the political reasons as the main reasons of 1804 *Jihad*.

### **2.7.2 The Principal Officers of 1804 *Jihad***

At this juncture it is of utmost importance to make a highlight on the principal officers as well as commanders of the 1804 *Jihad* that contributed immensely to the success of the *Jihad* and in the establishment of Sokoto Caliphate.

Arnett (1922) in his translated version of *Infaqal-maisur* mentioned the following as the helpers of Shehu Usmanu Dan Fodiyo in various aspects. They are:

1. Waziri Babba (Abdullahi bin Fuduye) He is a brother to Shehu, *Waziri Babba* was described as a great scholar, and he wrote variety of intellectual materials. He studied together with Shehu under the supervisions of their father in their childhood. He helped Shehu and was generally besides him in all important affairs upto the demise of Shehu, and he was among the strong leaders of the 1804 *Jihad*.

Nour (1995) further described Abdullahi bin Fuduye in the following:

He who wanted *fiqh* (Islamic jurisprudence) should go to Abdullahi, and he who wanted policies should go to Muhammad Bello.

2. Muhammad Bello: He is son of Shehu Usmanu Dan Fodiyo; he wrote many books and poem and fought vehemently in all the wars fought against by Shehu and his *Jamaa* (followers). He studied under his father, his uncle Abdullahi and under his elder brother Muhammad Sada, and he is the author of a renowned book *Infaqal-Maisur*.
3. Umaru Mualkanmu: He was described as a devout man trusted by Shehu. He is a reknown Scholar and a *Jihadist*, he was with Shehu severally, helped him immensely and served Shehu generously, and was highly honoured by Shehu due to great role played in the establishment of the Caliphate.
4. Muhammad Sambo he was described as a *malam* of wide learning and knowledge.

### **2.7.3. The Flag Bearers of 1804 *Jihad* Movement in Bauchi State.**

According to Okene and Ahmad (2011) in the year 1815 all Hausa States had been conquered and new Emirates with new Emirs as (Amir) were sent to them as their rulers. The political

structure was organized with the Sultan ruling from Sokoto, and the leader of each emirate was appointed by the Sultan as the flag bearer of that city but was given wide independence and autonomy. Bugaje (1981).

Though there are different opinions of scholars in relation to the reasons behind issuance of flags to the principal commanders of 1804 *Jihad* in their respective emirates. Bukhari (2014) indicates that, Shehu Usmanu Dan fodiyo undoubtedly as the spiritual leader of the 1804 *Jihad* and the founder of the Sokoto Caliphate issued flags to his principal commanders as well as his close associates as the sign and authoritative approval to teach and preach, maintain law and order, for administrative convenience and to fight were necessary.

On the contrary Saidu (2015) held that, when Shehu Usmanu came as a reformist in the 19<sup>th</sup> century, he conquered and established a Caliphate, where emirs were given flags as a sign of areas being conquered by him.

Looking at the above opinions, the scholars unanimously agreed to the fact that flags were issued by Shehu Usmanu Dan Fodiyo in almost all the areas in Hausaland. But the scholars differed in relation to the causes and reasons why Shehu Usmanu Dan Fodiyo issued flags to the flag bearers in the land. To some maintained that, Shehu issued flags just as a sign and symbol to maintain law and order and to wage war were necessary. While others were of the view that, these places were under the authoritative control and supervision of the Caliphate. To sum it up, these views reflect in essence the reasons for the issuance of flags by Shehu Usmanu Dan Fodiyo.

According to Bukhari (2014) the following four (4) emirates out of the six emirates available in the state were issued flags by Shehu Usmanu Dan Fodiyo as follows:

1. Malam Yakubu bin Dadi                      Bauchi
2. Malam Ibrahim Zaki                        Katagum

3. Malam Muhammadu Manga      Misau

4. Malam Muhammad Wabi      Jama'are

Bukhari (2014) further opined that, these flag bearers in the State as well as the other flag bearers in the Hausaland played significant roles in the establishment of the Sokoto Caliphate. They were sent purposely to different parts of the land to maintain law and order and to fight were necessary in wiping the crimes and other injustices imposed upon by traditional Hausa rulers on their respective masses. Their effort in the propagation of Islam had greatly reduced if at all act of commission crimes in the whole of Hausaland.

At this point in time it is of utmost importance to account for the brief biographies of emirs who were given flags by Shehu Usmanu Dan Fodiyo in Bauchi State.

#### **2.7.3.1 Malam Yakubu bin Dadi of Bauchi.**

Malam Yakubu was regarded as the first emir of Bauchi who was given flag by the *Jihad* leader himself. Scholars deferred in opinion in relation to the actual date of birth of Malam Yakubun Bauchi. Yero (1991) was of the opinion that, Malam Yakubu's name is Abu Muhammad, Yakubu bin Dadi Abdullahi bin Yangiri bn Bayero bin Sa'idu (Sa'adu) bin Madugu (Maidugu). popularly nicknamed as (Bula by his parents and close relations). The name of Yakubu mother was Khadijatu popularly called Ladi. He was born in the year 1763 C.E at a village near Bauchi called Tirwin in the region of Yuli which was later fall under the jurisdiction of Bauchi.

While Greene (1972) held contrary opinion to the aforementioned view, he contend that Malam Yakubu was the first emir of Bauchi, born at a place called Tirwun closed to the main city of Bauchi in the year 1753. At his early age he was sent to study under the tutelage of the founder of the Sokoto Caliphate Shehu Usmanu Dan Fodiyo.

However these views contradict another in relation to the actual date of birth of Malam Yakubu. Though there is concord of opinion in relation to the place of birth of Malam Yakubu, but

categorically differed in terms of year in which Malam Yakubu was born. The first view was that of Yero, which says that, Malam Yakubu was born in the year 1763, while the other view of Green was somehow misleading in the sense that, Malam Yakubu was born in the year 1753. Looking at these opinions, I categorically support the view of Yero which suggested that Malam Yakubu was born in the year 1763. The reasons behind is that, his teacher and master Shehu Usmanu was born in the year 1754. The view of Green evidently shows that Malam Yakubu was little older than his teacher, which in essence is very rare in traditional Hausa settings. Another reason is that, evidences have showed that, Malam Yakubu early Islamic education as Maintained by Green was in the year 1777.

Yero (1991) asserts that, Malam Yakubu, like his teacher Shehu Usmanu whose origin was said to have emanated from far away Futa-Toro with temporary stop-over's at various places until they finally settled at Degel, have something in common with his master as his ancestors were said to have migrated to several places until they finally settled at a place called Tirwun in Bauchi province.

Yero (1991) further maintained that, Malam Yakubu like his teacher receives his early education at the age of seven, in the year 1770 C.E his father handed him to Malam Ishaq, for the purpose of Islamic education Malam Ishaq, together with his elder brother Malam Adama were said to have been itinerant *Fulani* clerics who had emigrated from Borno, stayed for a while at both Ganjuwa and Kufu within Bauchi province and finally settled at Jitar. Yakubu then moved from Jitar to Degel opened up a new phase in his educational career led him to become one among the important figure in the 1804 *Jihad*. He spent quite numbers of years with the Shehu Usmanu until the outbreak of 1804 *Jihad*.

### **2.7.3.2. Malam Ibrahim Zaki of Katagum**

Katagum was founded in 1830 by the family of Malam Lawal who was the father of the first and second Emirs of Katagum, Malam Binni who was the elder brother of Malam Ibrahim Zaki was the first person to settle in Katagum town after his father, Malam Lawan died at Yaju a village near Chinade.

Sabo (2011) further maintained that, Malam Lawal first settled at Nafada in Gombe, later moved down to Yaju where he gave birth to a son who was later to be known famously Zaki. After the death of his father, Malam Zaki went to Shehu Usmanu to receive a flag of office in 1814 CE and later moved to a village called Tashena, which is about nine kilometres from the present Katagum. He reigned as Emir between 1807 and 1814, and when he died was succeeded by his brother Sulaiman Adandaya who reigned from 1814 to 1816.

Looking at the above opinion Malam Zaki share similar historical background with his teacher and mentor Shehu Usmanu Dan fodiyo in their origin as both their ancestors whose ascendants travelled and migrated widely from one area to another.

Malam zaki studied under the tutelage of Shehu Usmanu and graduated from his institution in the year 1809. The period of his leadership covers from 1807 -1814.

### **2.7.3.3 Malam Muhammadu Manga of Misau**

In the words of Hogben (1967) available historical record showed that the great grandfather of Malam Muhammadu Manga was regarded as the pioneer leader of *Bornu Fulani* who was called Akibu (sometimes called Ukuba) He followed Akibu II. Ardo Sulaiman and Yaro Fate, whose son, Sambo was a herdsman at *Wuro-bokki* in Bornu and later became the leader of the Fulani there. He gave birth to Abubakar; Abubakar gave birth to Gwani Mukhtar the father of Malam Muhammadu Manga.

Hogben (1967) Gwani Mukhtar was taught Arabic at *Wuro Bokki* from Malam Lawal, He married Malam Lawal's daughter, on Lawal's death, Gwani Mukhtar became the village head, as well as *Imam of WuroBokki*.

Sabo (2011) was of the opinion that, Gwani Mukhtar marched southwards with his two sons Muhammad Manga and Ahmad settled at Ngazargamu. He was a well learned Muslim and fought vigorously for the sake of Allah. Shortly after the death of his father Muhammadu Manga went to Shehu Usmanu Dan Fodiyo to inform him about the death of his father Gwani Mukhtar. There upon receiving the message, Shehu Usmanu gave a flag to Muhammadu Manga, Manga raised an army and decided against staying at Ngazargamu and later migrated together with his army to Damaturu where he undertook *Jihad* against unbelievers. Muhammadu Manga decided to pay homage to the Emir of Bauchi Malam Yakubu, who joined with Dan Kauwa of Katagum in capturing the Habe town of Misau. They both claimed the ownership of the area, which was later settled by Sarkin Musulmi, and handed the area to Muhammadu Manga as a reward to his service to Borno. The handing over of Misau to Muhammadu Manga took place in 1831 C.E. He was given the title Sarkin Bornu ta Gabas.

Muhammadu Manga ruled from 1831 to 1833 C.E. He was succeeded by his brother Ahmad who ruled from 1833 to 1849 C.E.

On the contrary Iyornyagh (2012) held that Muhammadu Manga ruled from 1808 to 1832, in which he ruled for a period of twenty six (26) consecutive years. He was succeeded by his brother Ahmadu who also ruled for a period of seventeen years. This view of Iyornyagh contradicts the statement made by Sabo (2011) in relation to the actual duration of leadership of Malam Muhammadu Manga. Based on this, the view of Iyornyagh is considered most sound and acceptable in the sense that, it provides the accurate time and duration of Malam Muhammadu Manga's reign.

#### **2.7.3.4 Malam Muhammadu Wabi of Jama'are**

The Jama'are which is among the four emirates that were issued flag by Shehu Usmanu Dan Fodiyo is considered as the smallest emirate. It is located in the western part of Katagum emirate. According to Iyornyargh (2012) the people of Jama'are originally came from Dilara, a town closed to Lake Chad. Therefore, as a result of this the Emir receives the title as Sarkin Dilara. While some were of the view that it derives its name from the combination of *Jema'a* which means "people" and *Marai* which refers to the name of Dilara plain.

Sabo (2011) held same opinion as the people of Jama'are emanated from Bornu towards the end of the eighteenth century, their chief town being Dilara in the direction of Lake Chad.

According to Iyornyagh (2012) Muhammadu Wabi is the son of Ardo Saleh who was then chief, he was also referred to as *Watsi*, and he receives flag from Shehu Usmanu Dan fodiyo in about 1811 while Shehu was still at Sifawa.

Hogben (1967) opined that Muhammad Wabi had participated in the *Jihad* led by Shehu Usmanu Dan Fodiyo. He joined in the Fulani movement against the *Mai*, took part in the battle with Gwani Mukhtar, another Bornu Fulani in the capture of Ngazargamu in 1809, he did not stay long at Ngazargamu with Gwani Mukhtar. Available records indicate that Muhammadu Wabi was given a flag by the Shehu at about 1811 when he was at *Sifawa*, while other records indicated that he was not given a flag but his brother who succeeded him in 1830's. Whatever the conflicting reports it is proved beyond reasonable doubt that flag was issued by Shehu Usmanu to the Jama'are emirate.

Sabo (2011) Muhammadu Wabi who was then at Dawasa attacked the Kare-Kare of Gwajin which was close to Potiskuma at about 1824. He was wounded in the attack and died soon after the incident. He was succeeded by his brother Sambolai who led his people further west in the face of Bornu until they come to a sport a little north of the present town of Jama'are.

#### **2.8. Crimes Fought By 1804 Jihad Leaders**

The social, religious, political, and economic environment in Hausaland in the late 18th to the early 19th centuries encouraged the *Jihad* leaders of 1804 in the process of institution of the *Jihad* and the establishment of the Sokoto Caliphate.

According to Bergstron (2002) the beginning of the nineteenth century marked the dramatic change in the history and nature of administration for much of Hausaland. At this period Islamic scholars in the land had begun to preach and call people against acts of evils such as superstition, nudity, consumption of alcohol and public interaction between the sexes.

Umar (2017) further maintained that, worshipping of hills, rocks, and mountains, belief in *Jins* (*iskoki*) and their power to induce fortune and misfortune went side by side with faith in destiny (*Qadar*). Superstitions, fortune tellers (*Masu duba*) all were believed to possess supernatural powers. Obviously, the society was in total darkness of ignorance and rampant commissions of acts that goes contrary to the religion of Islam. In this respect, an Islamic society of this nature requires someone to reform and organise it according to the dictate of *Shari'ah*.

Sulaiman (1986) share similar opinion with Umar (2017), Bergstron (2002) in describing the situation of the land before the commencement of 1804 *Jihad*, was of the view that, 'in early eighteenth century Hausaland was at critical stage in its history, needing a profound challenge to stir its conscience. Unbelief, iniquity and open defiance of Allah's laws became their culture. The social system was immoral; women were oppressed and neglected like animal, Christianity had gained ground and cheating and proud was rife. The *shari'ah* was significantly altered; property laws were geared to benefiting the rulers'.

To further prove the above assertions, el-Masri (1978) in his translated version of *Tanbih al-Ikhwan 'ala ahwal al-Sudan*. Written by Shehu Usmanu Dan Fodiyo among the crimes committed by the people before the *Jihad* are as follows:

Though they may profess the religion of Islam, because they practice polytheistic rituals and turn people away from the path of Allah (S.W.T) and raised the flag of worldly kingdom above the banner of. All these are unbelief according to consensus of opinion.

At this period Shehu Usmanu Dan Fodiyo emerged, in which he and his *Jama'a* waged a *Jihad* from 1804 to 1812 in the Hausaland and established government based on *Shariah* throughout the Caliphate.

It is indeed without doubt that, based on the above opinions, the *Jihad* leaders of 1804 transformed the culture and tradition of the people of Hausaland to a well balanced Islamic civilization. They changed the system of governance both politically, economically, socially and religiously. They fought against all crimes and evils in the society such as apostasy, sacrifices to stones and trees, corruptions, injustices, confiscation of properties, nudity, consumption of alcohol, usury, irregularities in business transactions to mentioned but a few.

To this end, the research deems it necessary to categorize the crimes fought by the *Jihad* leaders of 1804 under the following headings;

- 1 Religious crimes
- 2 Social crimes
3. Political crimes
4. Economic crimes

### **2.8.1. Religious Crimes.**

The *Jihad* leaders of 1804 indeed fought enormously in wiping crimes that are related to the religion of Islam, such crimes were commonly practiced by the people before the commencement of 1804 *Jihad*. Among the crimes include: apostasy, sorcery, superstitions, lying, gossip and several others.

Hisket (1960) in his translated version of *Kitab al Farq* describes the situation of the government before the *Jihad* of 1804 as one of the ways of their government is lying and treachery and pride. These categories of crimes are among the cornerstone that called the attention of the *Jihad* leaders to wage war against all polytheistic acts, with the intention to change the society to

a well balanced Islamic society free from such practices which are seriously against the religion of Islam..

As rightfully put by Arnett (1922) in his translated version of the famous book of Sultan Muhammad Bello *InfaqulMaisur*, Sultan Muhammad Bello described the people of Hausaland as heathens; they mixed the religion of Islam with other acts as sacrifices to stones and trees.

Gokaru(2016) further elaborates on the statements made by Sultan Muhammad Bello that, one of the major crimes that seriously called the attention of the *Jihad* leader was for the needs of reforms in religious belief of the people of Hausaland. Despite the fact that they were Muslims, they commit non monotheistic rituals.

Another view synonymous with the one expressed by Arnett and Gokaru is that of Osa(1973)He pointed out that though the predominant people of Hausaland were Muslim before the *Jihad*, they prayed and fasted and had done so with a mixture of animism, superstitions, soothsaying and lying. To the *Jihad* leaders these are abominable acts which attract grievous punishment in the side of *Shari'ah*, and deserved to be eliminated totally in the land. These signifies that, the scholars unanimously agreed that, the people of Hausaland engaged themselves in various forms of religious crimes,

The *Jihad* leaders fought enormously against apostasy, superstition, soothsaying, lying and several other religious and social crimes as well, for the total elimination and eradication of such crimes, which became the cornerstone of waging war against the heathens in Hausaland in the 19th century *Jihad* movement.

Bunza (2013) maintained that, the reason behind all these was to purify the society from all sorts of crimes and criminal activities, which in a nutshell, disrupt the basis of the society as well as instability, insecurity and many others. At the same time to generally ensure a promising crop of citizens through a responsive younger generation.

Therefore, looking at the above assertions, the scholars without any disagreement among them maintained that, the *Jihad* leaders vehemently fought against all forms of religious crimes in the

land, which constitute the cornerstone of the 1804 *Jihad*. These issues were addressed in various places in the writings of the *Jihad* leaders such as *InfaqulMaisur*, *KitabalFarq* among others.

To ensure all forms of religious and other crimes were eliminated in the land. Hiskett (1960) in his translated version of famous book of Shehu Usmanu Dan Fodiyo *KitabalFarq* writes, the purpose of the Muslim in their government is to strip evil things from religious and temporal affairs and introduce reforms into religious and temporal affairs. Shehu Usmanu directed the governors of the provinces in the following words:

Every governor of a province should strive to fortify strongholds set up a military station on every frontier, and combat every cause of corruption which occurs in his country, and forbid every disapproved thing.

Bukhari (2014) identified the following as crimes against religion in Hausaland as follows:

- 1 False claim of raising the dead: Shehu rightly says that among the category of people were those claiming to be Muslims, despite their argument and disbelief in the raising of the dead, those with this belief were unbelievers:
- 2 Apostasy (*Riddah*)
- 3 Pleading and promising before their gods. The people of Hausaland make sacrifices to the mountains, stones, trees or grave of a pious person. Shehu Usmanu said: they present clothes or food or anything else to the grave of a saint person by pleading to the grave in his ignorance expecting this to answer his prayer
- 4 Honouring and respecting some specified and special places. This is among the traditional practices of the people of Hausaland for which Shehu categorically described them as unbelievers.
- 5 Claiming to know the hidden knowledge (*Gaib*).
- 6 Going to a sorcerer and believing in what he says.
- 7 Magic (*Tsafi*)

- 8 Traditional healing through Quranic text (Tsibbu).
- 9 Lying.
- 10 Worshipping of hills, rocks and mountains. All these and many others were among the crimes identified by Hiskett (1960) in his translation of the book *KitabalFarq* written by Shehu Usmanu Dan Fodiyo himself.

Yero (1991) was of the view that, in his effort to wipe away the aforementioned crimes, Malam Yakubu of Bauchi used to send his envoys to the leaders of the various Pagan communities with the message that:

we are sent to you by Malam Yakubu to convey to you the word of truth (Islam), that you should abandon sorcery, and submit your will in Islam to that of Allah and His Messenger, if you do submit to the one and only true God (Allah), you will then be delivered from His everlasting chastisement. But if otherwise, then let us sign a peace treaty. And failure to yield one of the above will compel us to wage war against you which will destroy your sorcery and hills.

At the end the *Jihad* leaders described the above acts as crime against the religion for which the perpetrator of any among them is considered unbeliever. Arnet (1922), Hiskett (1960) and Bukhari (2014).

### **2.8.2. Islam's Standpoint on the Religious Crimes**

The religion of Islam identified certain actions that are strictly prohibited and attract specific punishment for the doer of such act. These acts were simply termed as crimes in Islam. These crimes may be in form of religious crimes such as: Apostacy, Magic, Superstitions, and false claim of the attributes of Allah (S.W.T), worshipping of diety other than Allah e.t.c. The Qur'an and the Sunnah of the Noble Prophet Muhammad (P.B.U.H) strictly prohibits the believers from committing such acts, the consequence of which is a greivous penalty on the perpetrator of such acts. At this point, i will look into the aforementioned crimes especially magic and apostasy as were regarded as the most common practices of the people of Hausaland before the commencement of 1804 *Jihad* and their implications in Islam.







innovation) that, Shehu called and invite the people of Hausaland to the religion of Islam. He enlightened them by composing *Fulfulde* and Hausa song, which were specifically designed to become conscious to their duties to Allah and to His messenger Muhammad (P.B.U.H)

Shehu Usmanu in his poem titled *Boneji Hausa* (the ills of Hausa) mentioned many social crimes that are prevalent in Hausa society, and strictly condemned all the social as well as religious crimes in the land.

Shareef (1998) in his translated version of the book *Ihyaal-Sunnah wal Khmadal- Bid'ah* (The revival of the Sunnah and destruction of innovation) written by Shehu Usmanu Dan Fodiyo, identified the following some of the social crimes practiced by the people as rightly mentioned in the poem *Boneji Hausa* (the ills of Hausa):

1. Established customs which contradicted the *Sunnah* of the Prophet (P.B.U.H)
2. The corrupt marriage conventions.
3. Women indecent dressings
4. Intermingling of men and women at ceremonial occasions.
5. Fornication and adultery.
6. Illegal enslavement.
7. Gossip and lies.
8. Women danced in the presence of men.
9. Sending their wives to market while sitting at home
- 10 Women travel without their *mahrims*.
- 11 Distorting the Islamic law of inheritance.

Another poem which discouraged acts of social evils which was composed by Shehu Usmanu Dan Fodiyo was *Wasuyeji* (advice). It was written by Shehu Usmanu, it discourages in its entirety innovations and other undesirable characters. So also it encourages keeping to the group of the God-fearing, the learned and the followers of the Sunnah of the Noble prophet (P.B. U.H)

In addition to social crimes enumerated by Shareef (1998) in *Ihyaal-SunnahwaIkhmadal- Bid'ah*, on the crimes which was commonly practiced by the people before the commencement of the 1804 *Jihad*. Bunza (2013) further mentioned another social crime which is different with the one enumerated by Shareef (1998). To him among the social crimes fought against by the *Jihad* leaders of 1804 was also the common practices of the corruption and manipulation of religion by the so-called custodians of the religion the *Ulama*. The *Ulama* then were associated with the Hausa traditional rulers and manipulated the teachings of the religion of Islam to the advantage of the rulers. Shehu Usmanu Dan Fodiyo described this class of scholars as representative of the devil and in the society their position is even more dangerous than the devil. Therefore, according to the *Jihad* leaders fighting these scholars and removing their influences in the activities of governance in the society was considered paramount and very essential.

Meanwhile, this view expressed by Bunza does not reflect in essence acts of social crimes by the people of Hausaland, because the crimes of manipulation and the corruption of the religion by the so called *Ulama* of the Hausaland is of more religious crime than the social crimes committed by the people of Hausaland.

#### **2.8.4. Islam Standpoint on Social Crimes.**

Based on the discussion above, it is proved beyond reasonable doubt that, the society of Hausaland was characterized with various forms of social crimes which include among others, fornication and adultery, women indescend dressings, intermingling of women and men at ceremonial occasions, women danced in the presence of men and several other crimes were practiced before the commencement of 1804 *Jihad*.

Indeed these crimes were strongly prohibited by the main sources of Islamic laws, in which punishments were prescribed in the Qur'an and *Sunnah* of the Noble Prophet Muhammad (P.B.U.H) or by the discretion of the ruler or judge. At this point, the researcher would only make a highlight on two major social crimes commonly practiced by the people of Hausaland before

the 1804 *Jihad*. These crimes are Adultery and Fornication (*Zina*) and indecent dressings among women, which serves as a leading factor to the later.

The religion of Islam prohibited act of displaying nudity or otherwise called indecent dressings. These rulings were provided in the Qur'an and Sunnah of the Noble Prophet Muhammad (P.B.U.H). This act was also fought by the *Jihad* leaders of 1804, as women then were in the habit of showing their nudity to men in which they intermingled and danced publicly in the presence of men. The Qur'an is categorical on the issue of decent dressing for both Muslim men and women:

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا قُلُوْا لِقٰوْمِکُمْ کَمَا کَانَ کَیْفُکُمْ لِقٰوْمِکُمْ ۗ اِنَّکُمْ عِنْدَ اللّٰهِ لَمَلٰئِکَۃٌ  
۳۱ - ۳۰

Say unto the believing men that they cast down their gaze and guard their private part; that is purer for them. Verily, Allah is well aware of all that you do. And say unto the believing women that they cast down their gaze and guard their private parts..... (Q 24:30).

Dr. Zakariya M. Khan has a lengthy explanation for this verse. According to him, this is a command from Allah (S.W.T) to his believing servant, to lower their gaze from looking at things that have been prohibited for them; they should look only on what is permissible for them to look at. In Tafsir al-Jalalayn expound the verse to mean "To guard the private parts to refrain from committing what is unlawful for them.

Although there is no specific punishment in the Qur'an and Sunnah concerning the act of indecent dressings among the believing Men and Women, rather the punishment for this act is based on the discretion of the ruler or judge, hence the act of indecent dressings is strongly prohibited by *Shari'ah*. This act itself opens door to some other grievous offences such as adultery and fornication.

Another set of crime commonly practiced by the people of Hausaland before the *Jihad* of 1804 was Adultery (*Zina*). Adultery according to Doi (1997) is simply a sexual intercourse between a

man and a woman not married to each other, once it is prove beyond reasonable doubt the commission of sexual act is enough to constitute the offence of adultery.

The Glorious Qur'an strictly warns the believers against access to adultery in the following:

ثِيَابِي فِي قِي قِي كَالْإِسْرَامِ كَلِي

Do not come nearer to adultery (Zina) for it is shameful (deed) and an evil, opening the road to other evils. Q:17. V: 32

The religion of Islam prohibited adultery (Zina) and considers it not only as a grievous offence in the side of *Shari'ah*, but rather opens up to other shameful acts in the society. The Qur'an provides the punishment of adultery in the following verse:

نَحْنُ نَحْنُ نِي نِي هَجْ هَمْ هِي هِي يَحْيِي يَحْيِي مُرْتَمِّمُنَّ النُّورِ: ٢

The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment.

### 2.8.5 Political Crimes

The political set up of Hausaland before the 1804 *Jihad* was not in line with the teachings of *Shari'ah*. Several acts of injustices from the traditional rulers were imposed on the masses such as heavy taxation, bribery among the rulers and judges as well as confiscation of land and properties by force were committed at that period.

Hiskett (1960) in his translated version of the famous book of Shehu Usmanu Dan Fodiyo *KitabalFarq*, Shehu Usmanu himself describes the situation as it is the society were the rulers committed various forms of crimes, among them are: imposing on the peoples monies not laid down by the *Shari'ah* such as cattle tax (*Jangali*), bring present to the rulers which they call *Ghaisuwa* and so many other crimes.

Gokaru et al (2016) describes the political system of Hausaland before the commencement of the *Jihad* as autocratic and arbitrary, full of insecurity and enforcement of heavy taxation on the masses.

El-Masri (1978) in his translated version of *Tanbih al-ikhwan 'ala ahwal al-Sudan*. A Warning to the Brothers on the Conditions of the People of Sudan written by Shehu Usmanu Dan Fodiyo describes the leaders of Hausaland as follows “As for the sultans, they are undoubtedly unbelievers, even though they may profess the religion of Islam, because they practice polytheistic rituals and turn people away from the path of Allah (S.W.T) and raise the flag of worldly kingdom above the banner of Islam.

Osaе (1973) further maintained, at the initial stage, the leaders of Hausaland imposed hardships on their masses, the ruler’s misrule the society by imposing unnecessary taxes on their subjects, giving of present or gifts to the rulers were considered obligatory upon the masses. Likewise rampant taking of corruption and bribery in their courts among the judges became apparently the business of the day, heavy collection of taxation among the poor people as well as nomadic Fulani herds who paid heavy taxes to the rulers.

Based on the above opinions of scholars, it clearly indicates that, the scholar’s unanimously agreed that, the political settings before the 1804 *Jihad* were mainly based on autocratic system, in which the rulers imposed heavy burden on the masses as well collecting bribery and gratifications.

Bunza (2013) pointed out that, these acts of injustices and political misnomer made the *Jihad* leaders to confront the rulers and addressed them against such political crimes in the society. The rulers vehemently disregard the appeal made against them. This led the *Jihad* leaders take drastic measures against these crimes.

In response to the above opinion expressed by Bunza, I can say that, these reasons of injustices and political misnomer were not the only factors that prompted the *jihad* leaders to wage war

against the Hausa rulers as there were numerous reasons apart from the political factors that led to the emergence of 1804 *Jihad* which were not mentioned by Bunza.

According to Abdullahi (2016) the *Jihad* leader, Shehu Usmanu Dan fodiyo wrote a well known book titled *Kitab al-Farq*, which was written purposely on accusing Hausa rulers on their un-Islamic practices in their land? The book addresses the issues of misgovernance, corruption, confiscations of people's properties, misappropriation of public funds and neglect of people welfare and standard of living by the leaders. Tsape (1990) maintained that, Shehu Usmanu Dan Fodio in this book mentioned about twenty five wrongs or hardships as the ground of the complaints against the kingdom of Hausa kings, and out of all these, three only were related to religion; all the remaining crimes were related to social and economic crimes of the Hausa rulers. In this book *Kitabal-farq* Shehu Usmanu categorically goes against the leadership of the Hausa rulers, which were surrounded by crimes related to leadership.

Bunza (2013) Among the political crimes mentioned by Shehu Usmanu Dan fodiyo in his famous book *Kitab al-Farq* were as follows:

1. Abusing public funds
2. Imposing levies beyond the resources of their subjects (followers) such as: *Jangali* (cattle tax)
3. Collecting of gratification through their offices
4. Bribery among the judges
5. Pride became the ways of their government.

These are some of the crimes fought by the *Jihad* leaders and constitute one among the primary reasons of the rebellion against the monarchical system of governance of the Hausa rulers. At this time the *Jihad* leaders gained more support from both Hausa and Fulani to overthrow the dreadful *Habe* rulers, because of the offences committed against the individuals in the land, which generally were regarded as crime under the *Shariah*.

### **2.8.6. Economic Crimes**

According to Shagari and Boyd (1978) Shehu Usmanu Dan Fodiyo strongly opposed the Hausa ruling elite for their heavy taxation and violation of the Muslims Law. He condemned in strict terms acts of unjust manner, cruelty, and all unfairness. Among the economic crimes committed by the people of Hausaland as mentioned by Shagari and Boyd (1978) were as follows:

1. Giving and acceptance of bribes
2. Seizing of land by force
3. The imposition of ugly taxes
3. The confiscating of land by force
4. Unauthorized grazing of other people's crops
5. Extraction of money from the poor
6. Imprisonment on false charges and all other injustices imposed on the masses by Hausa rulers.
7. Bribery
8. Corruption
9. Malicious collection of revenues such as *Jangali*
10. Confiscation of people's belongings.
11. *Ribah* (Usury)
12. Irregularities in the act of buying and selling.

Hiskett (1960) in his translated version of *Kitab al Farq* mentioned another economic crime which was not mentioned by the aforementioned scholars to include delay in the paying of the debt.

Abdullahi (1984) described the economic situation of Hausaland before the commencement of the *Jihad* as follows:

In pre-*Jihad* Hausaland, cases of bribery, corruption, gratification and outrageous tyranny were so common, revenue were mercilessly collected for the personal use of the ruling class on almost everything.

So in this respect, the economy of the entire Hausaland was vested on usury, usurpation, oppression, marauding, illegal imports and unjust enrichment by those in power.

It is in fact evidently clear based on the aforementioned views that the situation of the economy in the Hausaland before the *Jihad* of 1804 was terribly in bad position like the political, religious as well as social aspects of life. Many economic crimes were committed on daily basis from both rulers and the masses which in essence made life of the people of Hausa very difficult.

These taxes came in form of tolls and market taxes, the *Jangali* on the cattle which affect the *Fulanin* nomads. In short most of the taxes imposed on the people at that time were considered in *Shariah* as entirely illegal and unislamic.

The *Jihad* leaders strongly fought against the unhealthy practices of the people of Hausaland with the view to revive the economy of the land and to strictly follow the teachings of Islam in their business transactions.

Islahi (2008) maintained that, the *Jihad* leaders therefore, fought against economic crimes such as fraud, adulteration and their bad consequences in the economy. The leader of the *jihad* encouraged the public for labour and hard work and discouraged them in the practices of begging. He also encouraged his followers in earning livelihood even through a small job in the society. At this period property earned or accumulated through unlawful means or by way of frauds would be taken back to the *BaitalMal* (public treasury).

Islahi (2008) says In their efforts to fight economic crimes in the Hausaland, the leader of the *Jihad* Shehu Usmanu Dan Fodiyo institutionalized *Hisbah*, which was the body in charge of checking all irregularities and crimes related to the act of selling and buying in the society. This include checking the prices of the commodities in the markets, quality of the product or the commodity, prevention of fraud and usury practices, checking as well correcting the weight and measures of sale in the markets.

To this end, the scholars agreed unanimously that, the *Jihad* leaders of 1804 fought enormously and played significant role in eradicating and eliminating the commissions of various crimes ranging

from political crimes such as apostasy, corruption injustices of rulers, confiscation of people's property, nudity, consumption of alcohol, unveiling of women dresses, cheating in business transactions as well as other political, social and economic crimes. As previous studies indicated that commissions of crime in Hausaland prevailed in the highest order before the *Jihad* of 1804.

### 2.8.7. Islam's Standpoint on Political and Economic Crimes

In Islam all the economic and political crimes mentioned above represents all types and categories of evils committed by the people of Hausaland before the commencement of 1804 *Jihad*. These crimes were prohibited in the Glorious Qur'an as well as the Sunnah of the Noble Prophet Muhammad (P.B.U.H.). Islam enjoins clean earning and honest trade, prohibits all kinds of injustices and confiscation. In principle however, *Shari'ah* governs all aspects of life, including ethics in business and banking and provide a legitimate and culturally sensitive normative framework to fight corruption.

Islam condemns all unclean and unlawfull means of making money. The Qur'an and Hadith have been explicit in condemmming fraudulent acts in administration. Concerning the crime of corruption as it was the practices of the people of Hausaland, the Glorious Qur'an states:

نَرٰنِمْنٰنِ فِى الْاٰرِزِمْ بَيْنِىْ بِيْ نَجْدٰنِ نَجْمِجِ الْبَقْرَةَ: ١٨٨

And do not devour your wealth among yourselves through falsehood, and offer it not as bribe to the authorities that you may knowingly devour a part of the wealth of other people with injustice (Q2:188)

**Bribery** is also prohibited in Islamic law. It is a type of financial crime which leads to the risk of economic corruption. Basically, it refers to an incentive that is illegally given as a means of promotion in order to acquire, in return, an illegal advantage. Atbani (2007). This crime as well was a political crime and is regarded as the most common practices of the people of Hausaland. Bribery leads to massive corruption in political and economic systems, therefore Islamic law has paid great attention to warning people about such crime. In a nutshell, providing any financial



1. Teaching
2. Preaching
3. Discipline
4. Publications
5. *Jihad*
6. Establishment of the Caliphate.

In the previous headings, we have learnt on how the leader of the *Jihad* taught his followers on knowledge and good discipline. Shehu engaged himself in teaching and preaching which made him to gain more supporters in the land.

Balogun (1981) asserts that, the *Jihad* leaders in their efforts to eradicate all sets of crimes produced numerous literary materials such as books, poem e.t.c, It was said that the *Jihad* leader himself published numerous works on different field of knowledge amounted to more than one hundred works in three respective languages, i.e Arabic, Hausa and Fulfulde. These publications made by the *Jihad* leaders were considered as essential tool in educating and bringing about scholarly and also served as an instrument for revolutionary reform movement of the 1804 *Jihad* in Hausaland.

Finally, the *Jihad* waged by the *Jihad* leaders of 1804 was the most fundamental steps taken by the *Jihad* leader to fight against crimes in Hausland. Bukhari (2014) was of the view that, the *Jihad* is the final option and a last choice against the people when calling them to the religion of Islam after all the options mentioned above have been carried out.

In conclusion, The *Jihad* of 1804 carried out by the *Jihad* leaders comprises of the battle of *Tsuntsuwa* led to the emergence and establishment of the Sokoto Caliphate, with the system of law based on the Qur'an and Sunnah of the Noble Prophet Muhammad (P.B.U.H).

## **2.10. Impact of the *Jihad* in Reducing the Rate of Crimes in the Land**

The 1804 *Jihad* marks the key point in the history of Nigeria and West Africa as a whole. The *Jihad* greatly changed the entire political system of governance as well as social,

economic and religious practices of the people. It drastically changed the barbaric practices of indecent dressings among women, drug abuse, apostasy, irregularities in the act of buying and selling such as usury and many forms of offences committed by the people and substituted with the most acceptable ones under the strict guidance of the Qur'an and Sunnah of the Noble Prophet Muhammad (P.B.U.H).

Sulaiman (1986) was of the opinion that, the *Jihad* movement of 1804 was the most spectacular revolution in the history of Africa in transforming the ugly practices of the people of Hausaland to the most acceptable teaching of Islam. The revolution brought a single polity, security, stability and justice they lacked under the Hausa rulers.

Olaobesikan (2011) further upheld the view expressed by Sulaiman (1986) in relation to the impacts of 1804 *Jihad* that, the greatest impact of the 1804 *Jihad* was the creation of the vast religio-political edifice known as the Sokoto Caliphate. The Caliphate comprises Hausaland, the emirates of Gombe, Hadejia and Katagum; Nupe and Ilorin. This diverse nature of the Caliphate led Shehu Usmanu Dan Fodiyo to issue flags to respective flag bearers to control the emirates. The *Jihad* also resulted in the flowering of Islam in Hausaland and the consolidation of Muslim culture first in Hausaland and then in non-Hausa areas such as Nupe, Ilorin and parts of the Benue valley region.

The impact of the *Jihad*, which started and ends in the year 1809 to 1810, is still felt in the Nigeria socio-political life. It is indeed without doubt, that the *Jihad* had significant impacts in changing the beliefs, attitudes, as well as political, economic, religious and social structures of the people not only of Hausaland, but to the larger West Africa.

Adamu and Gwadabe (2005) maintained that, the 1804 *Jihad* in effect brought about significant changes in the life pattern of people in Bauchi State, Northern Nigeria and some part of Southern Nigeria.

Despite all these, the *Jihad* leaders of 1804 played enormous roles in shaping the character of the people of Hausaland in their ways of dressing. Worship, businesses, administration of leadership,

culture and traditions to a well balanced Islamic civilization based on the strict adherence to the teachings and practices of the religion of Islam.

The administrative system of the people before the commencement of the *Jihad* was mainly based on the hands of tyrant leaders who imposed hardships. In describing the significant impact of 1804 *Jihad* Falola et al (1991) have these to say: the *Jihad* of 1804 had brought about numerous changes which had valuable impact on the lives of the people of Hausaland and to the Nigeria as a whole. The *Jihad* led to the downfall and collapse of the tyrant as well as oppressive leaders of *Habe* Kingdom. This was incorporated into a single unified unit of authority known as the Sokoto Caliphate.

The overthrow of the Hausa rulers by the *Jihad* leaders of 1804 greatly reduced acts of injustices, confiscation of individuals property, corruption, imposition of heavy taxes on the masses, appointments based on bribe, collection of gifts and bribes, and many other related crimes were minimized in the Caliphate by the *Jihad* leaders of 1804.

In the same vein, the *Jihad* had remarkable impacts on the economy of the people of Hausaland. Initially before the commencement of the *Jihad* the economy was based on the decisions of the rulers. The *Jihad* leaders urged the *Amir* to take special concern in the development of economy ranging from provision of security on the trade route. Institutionalization of *Hisbah* to check all irregularities in the business transaction. e.t.c.

Islahi (2008) states that, among the significant impact of 1804 *Jihad* was the eradication and wiping away of crimes in the society. In their efforts to reduce the crime rates in the Sokoto Caliphate, the *Jihad* leaders appointed judges in their respective courts who were charged with the responsibilities of adjudication and punishing the offenders as well. So also *Hisbah* were formulated with the sole aim of checking all irregularities in economic as well as social evils in the society.

In conclusion, the *Jihad* leaders of 1804 greatly fought against all sorts of crimes that prevail in the Hausaland. They achieved all these by establishing a sound Caliphate based on the teaching of Qur'an and Sunnah of the Prophet (P.B.U.H)

## CHAPTER THREE: METHODOLOGY

### 3.0 Introduction

Research is the means by which new facts are discovered or additional information acquired. It is a process of findings possible answers or solutions to an identified problem. This research intends to study carefully the assessment of the factors responsible for the reemergence of crimes fought by the Sokoto *Jihad* leaders of 1804 in Bauchi State.

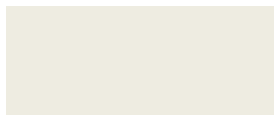
In this chapter therefore, the researcher intends to outline the general methodology involved in the research. Methodology refers to the system of explicit procedures on which research is based and against which claimed of knowledge are evacuated. According to Berge (2003) methodology is a systematic investigation into a problem and it is a step by step investigation from the beginning to the end.

The chapter would also include research design, population of the study, sample and sampling techniques, research instrument, validity of the instruments, procedure of data collection and lastly method of data analysis.

### 3.1 Research Design

Research design according to Kerlinger (2002) describes it as a plan structure and strategy of investigation so conceived as to obtain answers to research questions or problem. Abdullahi (2015) sees research design simply as a plan or strategy for carrying out the research; it involves issues relating to the population of the study and the processes of selecting the study sample and most importantly the procedure for data collection.

The method of investigation employed for this study is descriptive survey research design. It is adopted based on the fact that, it involves a detailed and critical examination of a topic or situation with a view of finding out existing variables and its applicability to the assessment of attitude, achievements, feelings, opinions and perceptions of a large population at a given time without influencing it in any way. Kerlinger (1986) defined descriptive survey in the following



words “as an examination of the opinion, attitudes, preferences and perceptions of the subjects on the topic of interest to the researcher’.

This research design can investigate both large and small population by selecting and studying samples chosen from the population to discover the relative incidence, distribution and interaction of sociological and psychological variables. Osula (2001).

Descriptive research design is selected in carrying out this study, because one of its advantages is that, it can be used to investigate problems in realistic setting and involves collecting information from a large population which is scattered and located in a different geographical locations and at the same time differed in culture, language, religion, sex and age.

Due to the vast land occupied by the State, the researcher will strictly dwell in some Local Governments Areas in three senatorial zones available in the State.

Based on the heterogeneity in the population of the study, and the aforementioned features that makes it impossible for the researcher to reach every member in the research. The study adopted the use of questionnaire for the purpose of collecting primary data in relation to the problems under study.

### **3.2 Population of the Study**

Sulaiman (2009)) sees population as the naturally existing collection of an entity such as a group of human beings or non human objects. According to Abdullahi (2015) ‘population also called target group is the universe of people or objects in which the researcher is interested or is simply referred to the group about which the researcher is interested in gaining information and drawing conclusion’.

Based on the above definitions, population in research could therefore comprises all the countable objects living and non living and it could be anything either finite or non finite such as chairs, trees, sachet table waters, class rooms, students in secondary schools, gender, sex, age e.t.c.

According to the 2016 Population Census (NPC) Official Gazette, the population of Bauchi State stood at Six Million, Five Hundred and Thirty Seven Thousand, Three Hundred and Fourteen (6,537,300). While the population of this study comprises of individual members in the six local Government selected from the three senatorial zones of the state which include Bauchi Central, Bauchi South and Bauchi North. The total number of the population of the local governments under study is two million three hundred and sixty four thousand one hundred (2,364,100), according to 2016 estimated Census. The detail population per local governments is shown in the following table:

**Table 3.1: Population Distribution of the Selected Local Government Areas of the Study**

S/N	LGA	Population (2016)
1	Katagum	411,700
2	Misau	367,300
3	Giade	219,200
4	Dambam	211,000
5	Bauchi	693,700
6	Alkaleri	461,200
	<b>Total</b>	<b>2,364,100</b>

**Source: NPC (2016)**

### 3.3 Sample and Sampling Technique

Abdullahi (2015:49) defined sample in research as a part or subject of a population, it is made up of those things, and persons from the population which are chosen to participate in the study. Here it becomes binding and necessary to the research to use sample, which signifies a fractional or representative of the entire population. Sulaiman (2009:39) stated that, sample refers to the portion of the population from which data were actually collected as well as how it was obtained. The reasons for the adoption of sample in this research work are many, among which are: taking the entire population might be too large for the purpose of this study, it saves time, human and financial resources, because if every person in the population will be consulted to give his

opinion towards the study, it will definitely lead to waste of time and fund and at the same time may lead to inconclusiveness of the research.

At this point, the technique employed in this research work, after vivid examinations of all the procedures of sampling techniques, the researcher adopted the use of purposive sampling technique. This is because it is the sampling technique that give chance to only those with the identified features that meet the conditions could get selected into the study sample. At this stage, paper balloting approach was employed whereby name of each senatorial zone is written on a separate piece of paper, each of the paper is rolled up thoroughly mixed together and a passerby requested to select any two of the ballots to serve as sample and representative zone in the study.

The senatorial zones therefore are constituted into clusters according to the zones available therein. Thus, three zones giving three clusters were defined namely: Bauchi Central, Bauchi South, Bauchi North senatorial districts. From each aforementioned cluster random sampling technique was used to select two local governments representing each cluster.

Hence, the target respondents for this research consist of Traditional Rulers, *Hisbah* group members and Islamic scholars. At this point, purposive sampling technique was used.

The sample size was determined using Cochran (1963:75) formula which is given as follows:

$$n_0 = \frac{z^2 pq}{e^2} \text{ and}$$

$$n = \frac{n_0}{1 + \frac{(n_0 - 1)}{N}}$$

Where:

$z$  = z-score (1.96)

$e$  = margin of error = (0.05)

$p$  = standard of deviation = (0.5)

no = initial sample size

n = sample size

N = population size (2,364,100)

Based on the above formula, a sample size of 384 was drawn from the population of 2,364,100 and this is shown in table 3.2

**Table: 3.2: Showing Sampling according to Local Government**

S/N	LGA	Population (2016)	Sample
1	Katagum	411,700	65
2	Misau	367,300	61
3	Giade	219,200	52
4	Dambam	211,000	49
5	Bauchi	693,700	82
6	Alkaleri	461,200	75
	<b>Total</b>	<b>2,364,100</b>	<b>384</b>

### 3.4 Research Instrument

The instrument for data collection for this research study was researcher developed/adapted Likert scale questionnaire that consist of strongly agreed (SA) which attract 4 points, agree (A) 3 points, disagree (D), 2 Points and strongly disagree (SD) 1 point. The questionnaire was named “Assessment of the Re-emergence of crimes fought by the *Jihad* leaders of 1804 in Bauchi State”, Nigeria. It is divided into two sections (A and B). Section A of the instrument would focus on the demographic information of the respondents, section B required information about the crimes fought by the *Jihad* leaders and sought information on the effects of 1804 *Jihad* on the inhabitants of Bauchi State. It also found out the factors responsible for the re-emergence of crimes fought by the *Jihad* leaders of 1804, efforts made by the authorities in curving the menace of crimes in Bauchi State and lastly the possible solutions to the act of crimes in the State.

The choice of questionnaire as the means of collecting data in the research was adopted because it helped enormously in the collection of large amount of information in relation to the problem at

hand. Similarly, since the sample size is large, the most reliable and economical instrument to save time and fund and to observe every subject of the population in the research without being bias, is the use of questionnaire method, and it has the potential of covering large and diverse area of study and the possibility of reaching more audience than most of the other method of data collection. Also the questionnaire method eliminates some of the problem associated with interviews and observation method such as shyness e.t.c.

Although, this method has its weaknesses, which lies mostly in its validation and reliability, bias and some other factors, but still the researcher sees it very imperative to employed it, because is the only instrument that will be able to cover a lot of heterogeneous audience cheaply without being bias.

### **3.5 Validity of the Instrument**

According to Sulaiman (2009) validity of the instrument refers to the procedures adopted in ensuring that the instrument used has measured what it was designed to measure.

For the validity of this research, to ensure the instrument measures what it is supposed to measure, the research instrument (questionnaire) was vetted for face and content validity by the supervisors and five (5) other experts in the department of Arts and social science Education, ABU, Zaria who have checked for face and content validity. Their suggestions, corrections, criticism and comments have been incorporated to the satisfaction of the supervisors and subsequently the instrument have been used for data collection.

Based on the assessment and correction suggested by peer reviewers and my supervisors the questionnaire was considered as adequate and reliable enough for the purpose of this study.

At the end, the researcher administered the questionnaire in the Local Government Areas selected in which the research work is confined. The questionnaires were self administered and by the help of research assistants, which were selected and trained to assist the administration of the instrument to the various respondents in the study areas.

### **3.6 Procedure for Data Collection**

The procedure for the collection of data in this research work was carried out in two different ways. After the appropriate filling of the questionnaires by the respective respondents, then the data was collected by the researcher himself in one hand and by the help of research assistants, twelve research assistants were used to assist the administration of the instrument. Six (6) weeks were used to administer and collect back the duly filled questionnaire copies. As the questionnaires were designed in written documents to enable ease of return or feedback from the respondents. Duly completed questionnaires were retrieved and subjected to statistical analysis using SPSS version 23.0.

### **3.7 Data Analysis**

Abdullahi(2015:46)describes data analysis as extracting or drawing out from the data that have been organized relevant information that will serve as the outcome of the study. The method used in this research work in analyzing the data source from the respondents was the use of Statistical Package for Social Science (SPSS) Version 23.0. The following statistical tools were used:

- (a) Descriptive statistics of frequency and percentages, was used to analyse the bio-data of the respondents
- (b) Mean Score and standard deviation was also used to answer the research questions on the assessment of the re-emergence of crimes fought by the *Jihad* leaders of 1804 in Bauchi State.

## **CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS**

### **4.0 Introduction**

This study was carried out to assess the re-emergence of crimes fought by the *Jihad* leaders of 1804 in Bauchi State, Nigeria. To achieve this purpose, out of the three hundred and eighty-four

(384) questionnaires that were administered in the study area, three hundred and sixty-two (362) questionnaires corresponding to 94.3% were retrieved and found valid for the analysis. The Statistical Package for Social Sciences (SPSS) Version 23 was used to analyse the data. The demographic characteristics of the respondents were computed using frequencies and simple percentages while the research questions were answered using frequencies, percentage, mean and standard deviation. This chapter is discussed in the following sub-headings:

- 4.1 Demographic characteristics of the respondents
- 4.2 Results and Interpretation
- 4.3 Major Findings
- 4.4 Discussion of Findings

#### 4.1 Demographic characteristics of the respondents

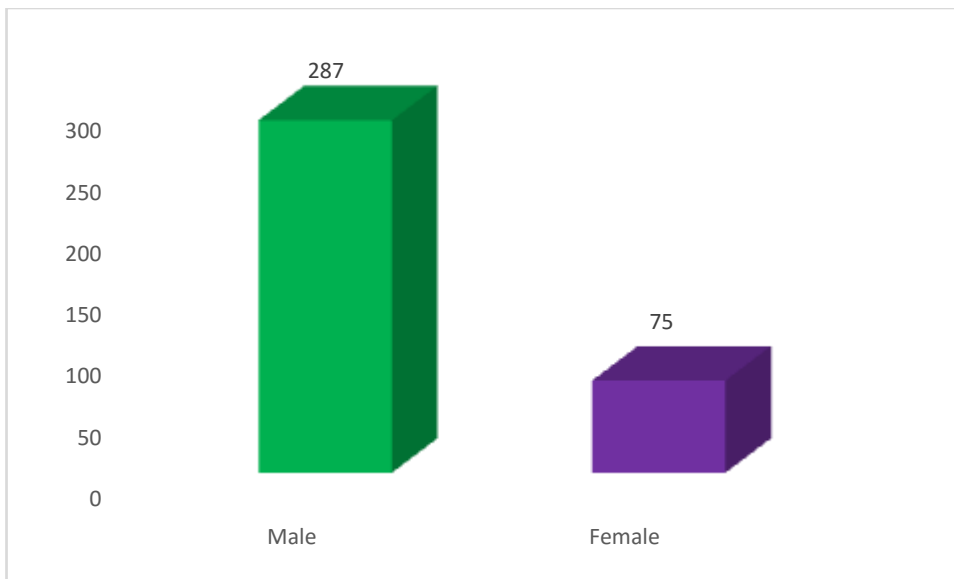
**Table 4.1: Description of Demographic information of the respondents**

<b>Variable</b>		<b>Frequency</b>	<b>Percentage</b>
<b>Gender</b>	Male	287	79.3%
	Female	75	20.7%
	<b>Total</b>	<b>362</b>	<b>100%</b>
<b>Title</b>	Hisbah	88	24.3%
	Traditional Titles	71	19.6%
	Islamic Scholars	203	56.1%
	<b>Total</b>	<b>362</b>	<b>100%</b>
<b>Age</b>	Below 40yrs	107	29.6%
	40-50yrs	183	50.6%
	51yrs and above	72	19.9%
	<b>Total</b>	<b>362</b>	<b>100%</b>
<b>Education</b>	Informal Education	81	22.4%
	Primary	36	9.9%
	Secondary	66	18.2%
	NCE/Diploma	151	41.7%
	Tertiary	28	7.7%
	<b>Total</b>	<b>362</b>	<b>100%</b>
<b>Marital Status</b>	Married	262	72.4%
	Single	100	27.6%
	<b>Total</b>	<b>362</b>	<b>100%</b>
<b>Occupation</b>	Civil Servant	212	58.6%
	Self-Employed	150	41.4%
	<b>Total</b>	<b>1100</b>	<b>100%</b>

Table 4.1 shows the description of demographic information of the respondents. The table revealed that 79.3% of the respondents were male while 20.7% were females. This implies that majority of the respondents were male. Also, majority of the respondents (56.1%) were Islamic scholars, while 24.3% of the respondents were members of Hisbah and 19.6% were traditional rulers. Furthermore, 29.6% of the respondents were within the age range of below 40years, while 50.6% of the respondents were in the age range of 40-50years and 19.9% of the respondents were 51years and above. In the same vein, 22.4% of the respondents were NCE/Diploma holders, followed by those with informal education (22.4%), secondary education (18.2%), and

primary education (9.9%) while those with tertiary education had the percentage of 7.7%. Furthermore, 72.4% of the respondents were married while 27.6% were single. Finally, 58.6% of the respondents were civil servants while 41.4% were self-employed.

The bar charts in Figures 1 - 6 give the illustrations of all the demographic characteristics of the respondents.



**Fig 1: Graphical representation of respondents by gender**

Figure 1 shows the graphical presentation of respondents by gender. The Figure revealed that male respondents had the highest peak (287) as against the female respondents (75). This implies that majority of the respondents were male.

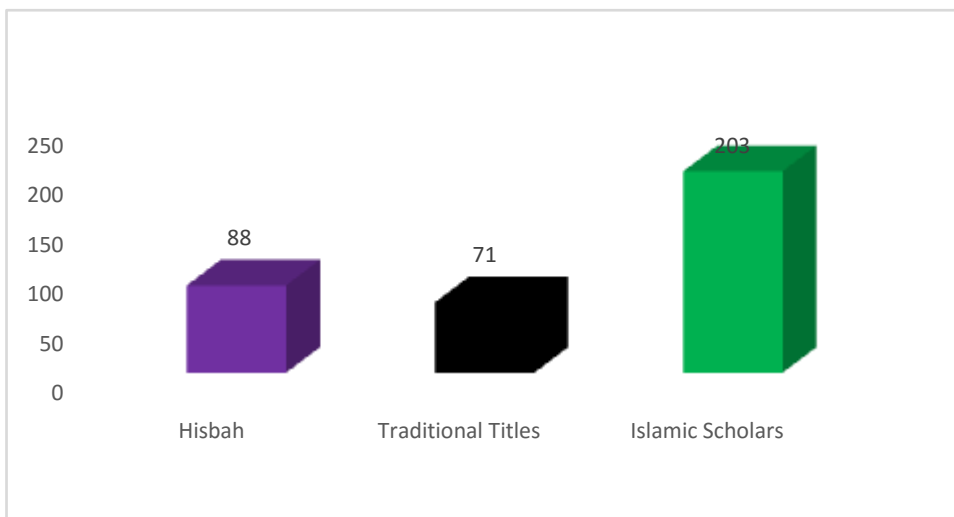
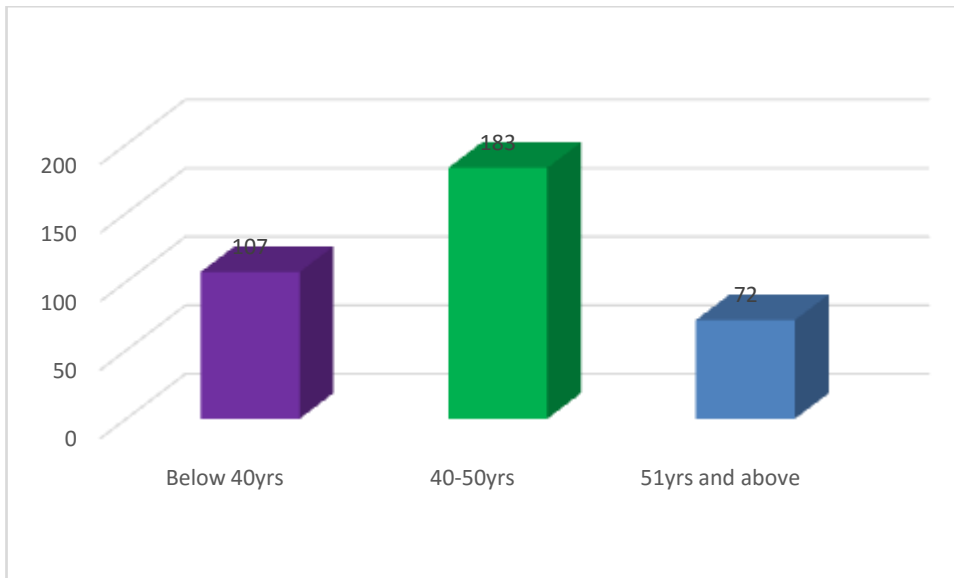


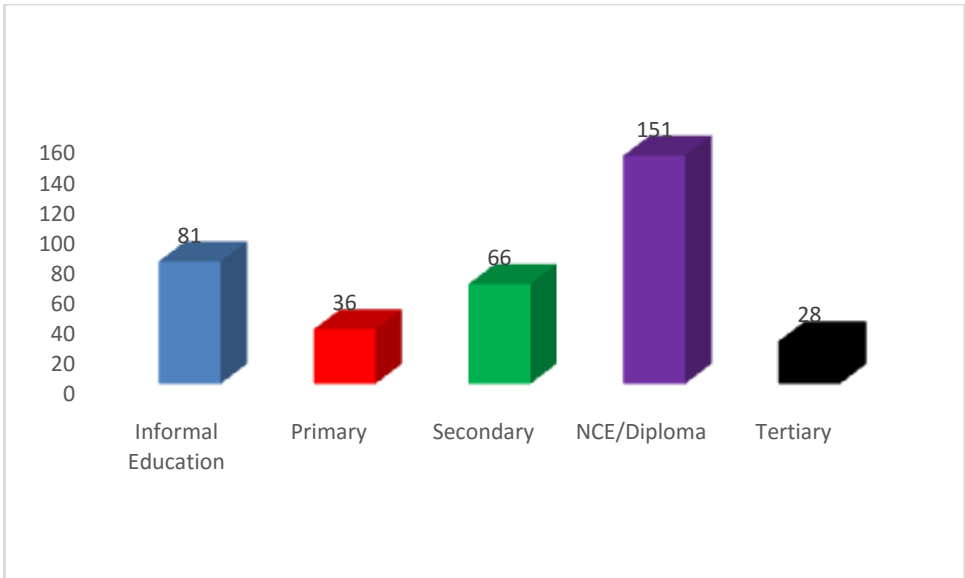
Fig 2: Graphical representation of respondents by title

Fig 2 shows the graphical representation of respondents by title. The figure revealed that Islamic scholars had the highest peak with a frequency of 203, followed by *Hisbah* (88) and traditional titles (71).



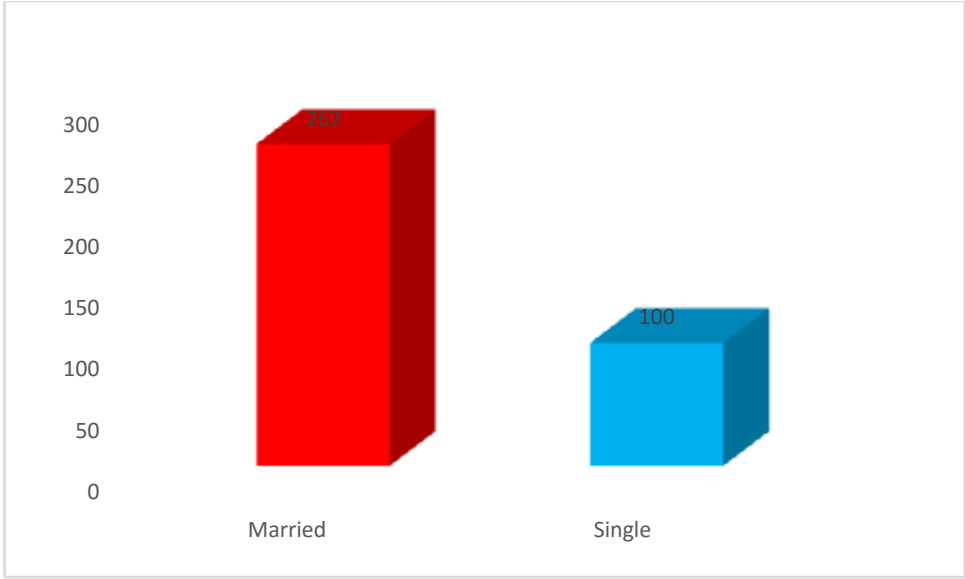
**Fig 3: Graphical representation of respondents by age**

Fig 3 shows the graphical representation of respondents by age. The figure revealed that respondents with the age range of 40-50years (183) had the highest peak, followed by those below 40years (107) and while those with 51years and above (72) had the least peak.



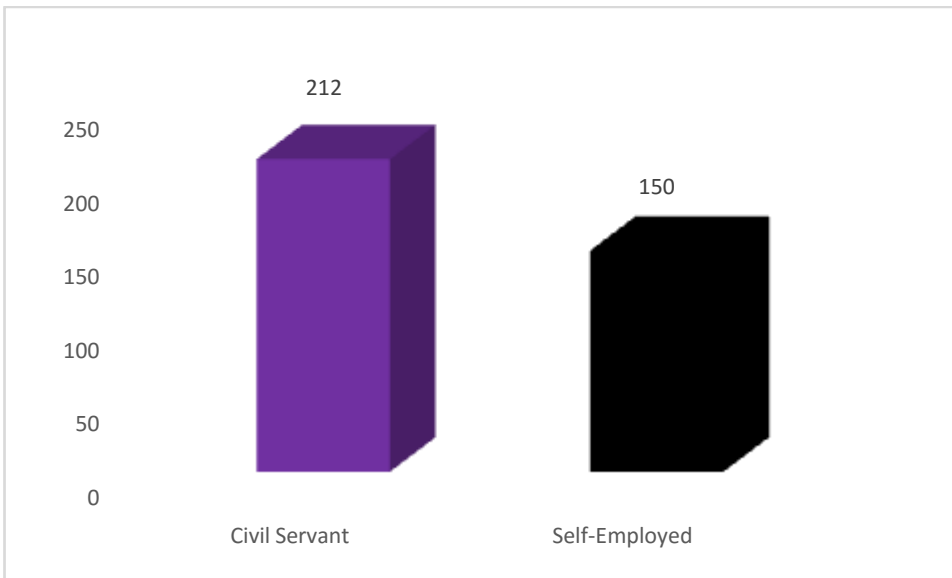
**Fig 4: Graphical representation of respondents by Education**

Figure 4 shows the graphical representation of respondents by education. The figure revealed that NCE/Diploma holders had the highest peak with a frequency of 151, followed by informal education (81), secondary education (66), primary education (36), while tertiary had the least peak (28).



**Fig 5: Graphical representation of respondents by marital status**

Figure 5 shows the graphical representation of respondents by marital status. The figure revealed that married respondents had the highest peak (262), while single respondents had the lowest peak (100). This implies that majority of the respondents were married and more responsible.



**Fig 6: Graphical representation of respondents by occupation**

Figure 6 shows the graphical representation of respondents by occupation. The figure revealed that civil servants had the highest peak (212), while those that were self-employed had the lowest peak (150). This implies that majority of the respondents were civil servants.

## 4.2 Results and Interpretation

Answering the Research Questions

### Research Question 1

What are the crimes fought by 1804 *Jihad*leaders in Bauchi State, Nigeria?

**Table 4.2: Mean and Standard Deviation of Respondents on the crimes fought against by 1804 *jihad*leaders**

S/N	Statement	SA	A	D	SD	Mean	Std.Dev.
1	Bribery and Corruption	161 (44.5%)	136 (37.6%)	27 (7.5%)	38 (10.5%)	3.16	.957
2	Women indecent dressings	127 (35.1%)	177 (48.9%)	22 (6.1%)	36 (9.9%)	3.09	.896
3	Adultery and fornication	117 (32.3%)	162 (44.8%)	74 (20.4%)	9 (2.5%)	3.07	.790
4	Drug abuse	86 (23.8%)	98 (27.1%)	33 (9.1%)	145 (40.0%)	<b>2.35</b>	1.227
5	Apostasy	158 (43.6%)	115 (31.8%)	30 (8.3%)	59 (16.3%)	3.03	1.083
6	Abusing public funds	98 (27.1%)	167 (46.1%)	44 (12.2%)	53 (14.6%)	2.86	.980
7	Gossip and lies	73 (20.2%)	97 (26.8%)	51 (14.1%)	141 (39.0%)	<b>2.28</b>	1.178
8	Intermingling of men and women at ceremonial occasions	138 (38.1%)	143 (39.5%)	35 (9.7%)	46 (12.7%)	3.03	.994
9	Superstitions	94 (26.0%)	124 (34.3%)	60 (16.6%)	84 (23.2%)	2.63	1.105
10	<i>Ribah</i> (Usury)	137 (37.8%)	149 (41.2%)	22 (6.1%)	54 (14.9%)	3.02	1.019
11	Irregularities in the business transaction	88 (24.3%)	178 (49.2%)	27 (7.5%)	69 (19.1%)	2.79	1.019
		<b>Decision Mean = 2.50</b>					

Table 4.2 shows the Mean and Standard Deviation of Respondents on the crimes fought by 1804 *jihad*leaders. The table revealed that only items 4 and 7 had the mean scores (2.35 and 2.28 respectively) below the decision mean of 2.50. Based on the crimes fought by 1804 *Jihad* leaders, the respondents disagreed that Drug abuse; and Gossip and lies were not the crimes fought by 1804 *Jihad*leaders. Whereas, nine (9) items were identified as crimes fought by 1804 *Jihad*leaders (mean scores greater than the decision mean of 2.50).

## Research Question 2

Do the *Jihad* of 1804 have any significant impacts on the lives of people in Bauchi State?

**Table 4.3: Mean and Standard Deviation of Respondents on the Impacts of *Jihad* of 1804 on the lives of people in Bauchi State**

S/N	Statement	SA	A	D	SD	Mean	Std.Dev.
1	The 1804 <i>Jihad</i> had effects on the life of individuals in our community	147 (40.6%)	121 (33.4%)	58 (16.0%)	36 (9.9%)	3.05	.982
2	The <i>Jihad</i> significantly changed the economic system of life in your community	111 (30.7%)	146 (40.3%)	70 (19.3%)	35 (9.7%)	2.92	.940
3	It drastically combated the system of governance in our society	121 (33.4%)	111 (30.7%)	67 (18.5%)	63 (17.4%)	2.80	1.086
4	It wiped away all forms of religious crimes in the society	94 (26.0%)	114 (31.5%)	65 (18.0%)	89 (24.6%)	2.59	1.121
5	The <i>jihad</i> significantly abolished the practice of women indecent dressings in our locality	97 (26.8%)	154 (42.5%)	32 (8.8%)	79 (21.8%)	2.74	1.080
6	It provided the most acceptable tradition in the practice of marriage convention in my locality	91 (25.1%)	182 (50.3%)	36 (9.9%)	53 (14.6%)	2.86	.959
7	The <i>Jihad</i> abolished idol worshipping completely	104 (28.7%)	131 (36.2%)	64 (17.7%)	63 (17.4%)	2.76	1.052
<b>Decision Mean = 2.50</b>		<b>Aggregate Mean = 2.82</b>					

Table 4.3 shows the Mean and Standard Deviation of Respondents on the impacts of *Jihad* of 1804 on the lives of people in Bauchi State. The table revealed the *Jihad* of 1804 has significant impact on the lives of people in Bauchi State, because the aggregate mean (2.82) which is greater than the decision mean of 2.50. However the mean scores of all the items ranging from 2.59 to 3.05, indicates that all the items had the mean scores greater than the decision mean of 2.50.

### Research Question 3

What are the factors responsible for the re-emergence of crimes in Bauchi State after the decline of the Sokoto Caliphate?

**Table 4.4: Mean and Standard Deviation of Respondents on factors responsible for the re-emergence of crimes in Bauchi State after the decline of the Sokoto Caliphate**

S/N	Statement	SA	A	D	SD	Mean	Std.Dev.
1.	The decline of the Sokoto Caliphate led to the re-emergence of crimes in my locality	105 (29.0%)	184 (50.8%)	33 (9.1%)	40 (11.0%)	2.98	.908
2.	Laxity of parents in child upbringing in our society	50 (13.8%)	179 (49.4%)	83 (22.9%)	50 (13.8%)	2.63	.887
3.	The rampant use of Internet applications such as 2go,twitter, Facebook, WhatsApp etc.	87 (24.0%)	130 (35.9%)	87 (24.0%)	58 (16.0%)	2.68	1.011
4.	Taking of intoxicated substances especially among youth in our locality	88 (24.3%)	133 (36.7%)	80 (22.1%)	61 (16.9%)	2.69	1.021
5.	The act of bribery and corruption among the leaders	84 (23.2%)	98 (27.1%)	52 (14.4%)	128 (35.4%)	<b><u>2.38</u></b>	1.188
6.	Unemployment among Muslim youth in our locality	67 (18.5%)	86 (23.8%)	54 (14.9%)	155 (42.8%)	<b><u>2.18</u></b>	1.174
7.	Watching foreign film as well mixture of people with different culture and tradition	106 (29.3%)	135 (37.3%)	65 (18.0%)	56 (15.5%)	2.80	1.027
8.	Lack of employment among the Muslim youth in my locality.	69 (19.1%)	94 (26.0%)	66 (18.2%)	133 (36.7%)	<b><u>2.27</u></b>	1.148
9.	The influence of peer group in school, social centers and general environment.	117 (32.3%)	154 (42.5%)	33 (9.1%)	58 (16.0%)	2.91	1.025
10.	Poverty in the land.	66 (18.2%)	168 (46.4%)	56 (15.5%)	72 (19.9%)	2.63	.999
11.	Lack of Adequate Islamic Education	95 (26.2%)	167 (46.1%)	42 (11.6%)	58 (16.0%)	2.83	.996
<b>Decision Mean = 2.50</b>		<b>Aggregate Mean = 2.63</b>					

Table 4.4 shows the Mean and Standard Deviation of Respondents on factors responsible for the re-emergence of crimes in Bauchi State after the decline of the Sokoto Caliphate. The table revealed that eight (8) factors are responsible for the re-emergence of crimes in Bauchi State after the decline of the Sokoto Caliphate (mean scores greater than the decision mean of 2.50). However, items five, six and eight (the act of bribery and corruption among the leaders, Unemployment among Muslim youth in our locality, and Lack of employment among the

Muslim youth in my locality) with the mean scores 2.38, 2.18 and 2.27 respectively were not identified as factors that are responsible for the re-emergence of crimes in Bauchi State after the decline of the Sokoto Caliphates (mean scores less than the decision mean of 2.50).

#### Research Question 4

Are there any efforts made by the authorities in curving the menace of crimes in Bauchi State?

**Table 4.5: Mean and Standard Deviation of Respondents on efforts made by the authorities in curving the menace of crimes in Bauchi State**

S/N	Statement	SA	A	D	SD	Mean	Std.Dev.
1.	<i>Hisbah</i> group is an organization set up to fight and reduce acts of crimes in my locality	202 (55.8%)	97 (26.8%)	61 (16.9%)	2 (.6%)	3.38	.779
2.	The activities of Nigerian Security and Civil Defense Corps(NSCDC) greatly reduce acts of crimes in my locality	153 (42.3%)	124 (34.3%)	80 (22.1%)	5 (1.4%)	3.17	.819
3.	N.D.L.E.A is set up to check the behaviour of youth and children's in drug addiction.	123 (34.0%)	154 (42.5%)	80 (22.1%)	5 (1.4%)	3.09	.781
4.	Constant preaching and enlightenment by Islamic scholars and some of the government and communal efforts to curb the crimes in my locality	152 (42.0%)	141 (39.0%)	49 (13.5%)	20 (5.5%)	3.17	.865
5.	The efforts of local vigilante otherwise called <i>Yanbabelihad</i> significantly reduced acts of crimes in my area.	143 (39.5%)	112 (30.9%)	62 (17.1%)	45 (12.4%)	2.98	1.032
6.	Establishment and empowerment of E.F.C.C helps greatly in reducing act of corruption in my society	149 (41.2%)	89 (24.6%)	85 (23.5%)	39 (10.8%)	2.96	1.039
7.	Counselling and words of advice from traditional rulers and Islamic scholars have contributed in minimizing crimes in my locality.	105 (29.0%)	165 (45.6%)	86 (23.8%)	6 (1.7%)	3.02	.771
8.	Nigerian police force activities are effective in reducing commissions of crimes in my community	138 (38.1%)	150 (41.4%)	74 (20.4%)	-	3.18	.746
9.	Establishment and enforcement of I.C.P.C regulations has reduced involvement of people in corrupt practices among the government officials	59 (16.3%)	152 (42.0%)	103 (28.5%)	48 (13.3%)	2.61	.911
10.	Does this effort yield any positive result in curving the menace	53 (14.6%)	184 (50.8%)	101 (27.9%)	24 (6.6%)	2.73	.789
<b>Decision Mean = 2.50</b>		<b>Aggregate Mean = 3.03</b>					

Table 4.5 shows the Mean and Standard Deviation of Respondents on efforts made by the authorities in curving the crimes in Bauchi State. The table revealed that the aggregate mean (3.03) is far greater than the decision mean (2.50). This means that all the items listed in Table 4.5 were the efforts made by the authorities in curving the crimes in Bauchi State. This implies that the authorities have made good efforts in curving of crimes in Bauchi State.

### Research Question 5

What are the possible solutions to the rampant acts of crimes in Bauchi State Nigeria?

**Table 5.6: Mean and Standard Deviation of Respondents on the possible solutions to the rampant acts of crimes in Bauchi State Nigeria**

S/N	Statement	SA	A	D	SD	Mean	Std.Dev.
1.	Establishment of <i>Islamiyyah</i> schools would provide solution to the rampant commissions of crimes in my locality	209 (57.7%)	82 (22.7%)	60 (16.6%)	11 (3.0%)	3.35	.862
2.	Provision of employment among the youth will serve as a tool of fighting crimes in my locality	124 (34.3%)	124 (34.3%)	104 (28.7%)	10 (2.8%)	3.00	.862
3.	Organising public preachings, workshops and seminars will enhance peace and stability in my community	126 (34.8%)	152 (42.0%)	66 (18.2%)	18 (5.0%)	3.07	.853
4.	Establishment of counselling units in district heads of the emirates will serve as essential tool of curving the menace in the state.	87 (24.0%)	185 (51.1%)	62 (17.1%)	28 (7.7%)	2.91	.846
5.	Empowering <i>Hisbah</i> to execute punishment to criminals will reduced drastically criminal activities in my community	129 (35.6%)	110 (30.6%)	84 (23.2%)	39 (10.8%)	2.91	1.007
6.	Implementing full Shariah laws in my community will curb all acts of Criminality and corruption in my community	132 (36.5%)	164 (45.3%)	62 (17.1%)	4 (1.1%)	3.17	.743
<b>Decision Mean = 2.50</b>		<b>Aggregate Mean = 3.07</b>					

Table 5.6 shows the Mean and Standard Deviation of Respondents on the possible solutions to the rampant acts of crimes in Bauchi State Nigeria. The table revealed that all the items were identified as possible solutions for the rampant acts of crimes in Bauchi State Nigeriawith the

mean scores all greater than 2.50 of the decision mean. Also, the aggregate mean of 3.07 greater than decision mean of 2.50.

### 4.3 Major Findings

- i) Crimes such as: Bribery and Corruption, Women indecent dressings, Adultery and fornication, superstition, Apostasy, Abusing public funds, intermingling of men and women at ceremonial occasions, *Ribah* (Usury), Irregularities in the business transaction were identified as crimes strongly fought by the *Jihad* leaders of 1804 which have re-emerged in Bauchi State.
- ii) The 1804 *Jihad* had significant impact on the lives of people, it changed the life style of the people economically, socially, religiously as well as the system of governance in Bauchi State.
- iii) The study reveals that, several factors were responsible in the re- emergence of crimes in Bauchi State after the decline of the Sokoto Caliphates. Among them are: Laxity of parents in child upbringing in our society, rampant use of Internet applications such as 2go, twitter, Facebook, WhatsApp, decline of the Sokoto Caliphate which led to the non compliance of *Shari'ah* laws, taking of intoxicant substances especially among youth in our locality, Lack of adequate Islamic education were among the factors identified in the research as significant in the re-emergence of crimes in Bauchi State.
- iv) The study further revealed that authorities played enormous role in fighting acts of crimes. They achieved this through institutination of *Hisbah*, local vigilante group otherwise called 'Yan *babeli* and constant preachings and counselling have indeed greatly help in minimizing crimes in Bauchi State
- v) Six possible solutions were identified as essentials in eradicating crimes in Bauchi State, Nigeria.

- a) Establishment of more *Islamiyyah* schools in the State.
- b) Provision of employment among the youth at all the levels of Government.
- c) Organising public preachings, workshops and seminars to enlighten youth on the importance of peace and stability.
- d) Establishment of counselling units at district levels of the emirates.
- e) Empowering *Hisbah* to enhance its activities of fishing out criminals.
- f) Implementation of punishment by *Shariah* courts in the State.

#### **4.4 Discussion of Findings**

This study was carried out to assess the re-emergence of crimes fought by the *Jihad* leaders of 1804 in Bauchi State, Nigeria. Five research questions were answered, the results are discussed thus:

##### **Research Question 1**

With regards to the crimes fought by 1804 *Jihad* leaders in Bauchi State, the findings of this study revealed that majority of the respondents agreed to the fact that, Bribery and Corruption, Women indecent dressings, Adultery and fornication, Apostasy, Abusing public funds, intermingling of men and women at ceremonial occasions, Usury (*Ribah*) and Irregularities in the business transaction are among the crimes strongly fought by the *Jihad* leaders of 1804 in Bauchi State.

The findings of this study agrees with the opinion of Arnett (1922) Infaq al-Maisuri, in which Muhammad Bello son of Shehu was of the opinion that, the *Jihad* sought to aid truth against falsehood and to strengthen the faith. Muhammad Bello maintained that ‘In truth the Hausa chiefs and their people were evil doers, though they called themselves Muslims and made the confession of faith and prayed and fasted, yet with these act they joined that which none but heathens would do, such as sacrifices to stones and trees.

So also the view of Bergstron (2002) was in conformity with the findings of the research, which says the beginning of the nineteenth century marked the dramatic change in the history and nature of administration for much of Hausaland. At this period Islamic scholars in the land had begun to preached and called people against acts of evils such as *Bori* (following devil), *chamfi* (superstition), nudity, consumption of alcohol and public interaction between the sexes.

The findings of the research in Table 4:1 further indicate that, taking of intoxicated substances among Muslim youth and gossip and lies was not among the crimes fought by 1804 *Jihad* leaders in Bauchi State with the mean scores (2.35 and 2.28 respectively) below the decision mean of 2.50. Their responses contradict the available historical evidences which clearly indicate that, the *Jihad* Leaders fought against drug abuse, gossip and lies in their effort to eliminate crimes. Hiskett (1960) in his translated version of *Kitab al Farq* describes the situation before the *Jihad* of 1804 as one of the ways of their government is lying, treachery and pride. Bergstron (2002) also maintain that, the *Jihad* leaders preach and call people against acts of evils and consumption of alcohol as was the practice of the people then. Osae (1973) pointed out that though the predominant people of Hausaland were Muslim before the *Jihad*, they prayed and fasted and had done so with a mixture of animism, superstitions, soothsaying and lying. To the *Jihad* leaders these are abominable acts which attract grievous punishment in the side of *Shari'ah*, and deserved to be eliminated totally in the land.

These evidences show that, the 1804 *Jihad* Leaders fought against drug abuse, gossip and lies as against the responses indicated by the respondents.

## **Research Question 2**

Table 4.3 shows the Mean and Standard Deviation of Respondents on the impacts of *Jihad* of 1804 on the lives of people in Bauchi State. The table revealed that the *Jihad* of 1804 has significant impact on the lives of people in Bauchi State. Large number of people agreed that, the *Jihad* abolished evil practices and change the economic, social and political system of Hausaland in general and Bauchi State in particular. These responses agrees with the view of

Sulaiman(1986) which says the impact of the *Jihad* which started and ended up in the year 1804 to 1810 had significant effects in socio political system of life of the people. It is indeed without doubt, that the *Jihad* had significant impacts in changing the beliefs, attitudes, as well as political, economic, religious and social structures of the people not only of Hausaland, but also to the larger West Africa.

Based on the findings of the research, the result significantly indicates that, the 1804 *Jihad* greatly changed the entire system of governance in the state to a well balanced Islamic system of governance. These findings of the research was in agreement with the opinion of Olaobesikan (2011) which maintained that, the greatest impact of the 1804 *Jihad* was the creation of Sokoto Caliphate with the system of Islamic State, which comprises the emirate of Bauchi, Katagum, Misau and Jamaare.

### **Research Question 3**

Table 4.4 Sought to know the various factors responsible for the re-emergence of crimes in Bauchi State after the decline of the Sokoto Caliphate. The table revealed that majority of the respondent were of the view that laxity of parents towards child upbringing, consumption of alcoholic substances such as tramadol, gutter, e.t.c, the decline of the Caliphate, rampant use of Internet applications by the muslim youth such as: facebook, Whatsapp, 2go, e.t.c, influence of peer group and watching of foreign films were among the possible factors that led to the reappearance of crimes in the society of Bauchi State.

### **Research question 4**

Research Question 4 cross-examined the level of efforts made by the authorities in curbing the menace of crimes in Bauchi State. Question 4, Table (4.5) p, revealed that, majority of the respondents were of the view that, indeed, the government and the society at large through various processes have played greater role in reducing acts of crimes in the State. These efforts based on the responses of the respondents include: establishment of *Hisbah* group, empowerment

of local vigilante otherwise called *Yan ba beli*, establishment of Economic and Financial Crimes Commission(E.F.C.C), establishment and empowerment of Nigerian Drugs Law Enforcement Agency (N.D.L.E.A),activities of the Nigerian Security and Civil Defence Corps (N.S.C.D.C) and lastly preachings,enlightenment coupled with workshops and *Da'awah*were among the efforts of the authorities in reducing crimes rates in Bauchi State.

### **Research Question 5**

Research Question 5 examines and proffers possible solutions to therampant crimes inBauchi State.As depicted in Question 5, Table (5.6 ) majority of the respondents were of the view that, all the items listed in the table such as:establishment of more *Islamiyyah* schools,provision of employment among youth,establishment of counselling units in the respective districts heads of the emirates, empowering *Hisbah* to execute punishment to criminals as well as full implementation of *Shariah* in our respective court of laws in the society serve as essentials means in the elimination of crimes as well as possible solutions for the rampant crimes in Bauchi State, Nigeria.

## CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION

### 5.0 Introduction

In this chapter, attention was focused by an introduction, summary of the entire research, conclusions were drawn, recommendations were also made and suggestion for further studies were duly provided in this last segment of the research work.

### 5.1 Summary

The research centered on the assessment of the “Re-emergence of crimes fought by the *Jihad* leaders of 1804 in Bauchi State”. The study is divided into five chapters, with chapter one it's the general introduction of the research work, where the researcher present the background to the research, statement of the problem which prompted the researcher to carry out the study, objectives of the research, research questions, significance of the study as well as scope and delimitation of the study.

Chapter two is the literature review, in which the researcher discussed and reviewed various related literatures which in essence have significant relationship with the topic at hand. The chapter consists of the Introduction, overview of Bauchi State and the flag bearers of 1804 *Jihad* in Bauchi other things discussed in the chapter are; Concept of crime in Islam and in the Nigerian legal system, Spread of Islam in Hausaland, history of Shehu Usmanu Dan Fodiyo, his early education, his mission and teachings. Also discussed in this chapter are the brief account of 1804 *Jihad*, people of Hausaland before the 1804 *Jihad*, reasons for the *Jihad*, as well as crimes fought by the 1804 *Jihad* Leaders which were also sub-divided into religious, political, economic and social crimes. The chapter concludes with the strategies adopted by the *Jihad* leaders in fighting crimes and a brief account of the impacts of 1804 *Jihad* on the inhabitants of Bauchi State.

Chapter three was dedicated to research methodology, in which the processes of obtaining information related to the research were clearly mentioned and defined. It is made up of the

following: research design, population of the study, sample and sampling technique, instrument for data collection, validity and reliability of the instrument, procedure for data collection and lastly procedure for data analyses.

Chapter four dealt with statistical analyses and presentation of data obtained from the research subjects identified in the preceding chapter. Statistical Package for Social Sciences (SPSS) Version 23.0 was used to analyse the data. In chapter five, which is the last chapter consist of summary, conclusion, recommendations, major findings as well as suggestions for further studies.

## **5.2 Conclusion**

In conclusion, we have seen in the research the situation of Hausaland before the commencement of the *Jihad* of 1804, and the various method achieved by the *Jihad* leaders in wiping out these crimes through the processes of teachings, preaching's, writings and lastly the *Jihad*. In fact, despite these gigantic efforts of the *Jihad leaders* in eradicating the menace of crimes in the land. These crimes synonymous with the ones fought by the *Jihad* leaders continue to re-emerge in high rate. Several factors were associated with the re-emergence of crimes in the recent past as follows: decline of the Sokoto Caliphate, drug abuse, and rampant use of Internet (I.C.T) among the youth, lack of adequate parental care, influence of peer group and lack of adequate Islamic education.etc

In finding answers on how and when these crimes re-emerged, descriptive survey research design was used. The instrument used in the collection of data was questionnaire in which a total of three hundred and eighty four (384) respondents were selected through purposive sampling technique from six (6) Local Government Areas which were randomly selected from the three sanatorial zones available in the State.

## **5.3 Summary of the Major Findings**

The research reveals that, among the major factors that led to the re-emergence of crimes in Bauchi State are:

1. Too much consumption of alcoholic substances among Muslim youth such as: Tramadol, cold patch solution, codeine, gutter.etc constitute one among the major factor of crimes commissions in the State.
2. The research further reveals that, the decline of the Sokoto Caliphate which led to the non compliance of full *Shari'ah* in our respective courts in the State resulted in rampant commission of crimes as well led to the re-emergence of crimes fought by the *Jihad* leaders of 1804 in Bauchi State
3. Based on the findings of the research, it is clear that poor parental upbringing of children in the society constitute the major bedrock in the re-emergence of crimes in Bauchi State,
4. Rampant use of Internet (I.C.T) among youth and access to Internet applications among children and youth in the society such as wataapp, 2go, facebook among others were considered as viable tool for the re-emergence of crimes in Bauchi State.
5. The study reveals that, influence of peer group in schools and social centers are among factors for the re emergence of crimes in the State.
6. Lack of adequate Islamic educations in the society constitutes a mjor factor responsible for the re-emergence of crimes in Bauchi State.

#### **5.4 Recommendations**

On the basis of the findings of the study, the researcher recommends the following measures as vital and important in minimizing rampant commissions of criminal offences among individuals in Bauchi State. They are:

1. There is the need for the government and community leaders to rise up and establish more *Islamiyyah* schools for both children and adults that would be providing adequate teachings on the dangers and negative effects of crimes in the society.

2. There is need for a review of educational curriculum in primary and secondary schools on the moral teachings of Islam in our society.
3. There is the need for full implementation of *Shari'ah* laws in our respective court of law.
4. Punishment of criminal offenders should be strictly applied on the criminals in the presence of individual's members, and it should be announce publicly to the people in order to serve as a deterrent to others.
5. There is a need for adequate welfare, seminar and trainings for Judges and other security personnel, this in essence would serve as an encouragement to enable them discharge their duties appropriately and in accordance with *shariah*.
6. Wide range of enlightenment, guidance and counselling, preachings, workshops, *Da'awah* and conferences should be carriedout on negative the effects of crimes in the society. These should be carried out by the government, religious and community leaders as well as other individuals in the society that possesses moral qualities of any among the aforementioned instruments.

### **5.5 Contribution to Knowledge.**

This research contributed immensely in the following:

1. The study is beneficial in the sense that it provides adequate knowledge on the root causes of crimes in the society. These would enable the institutions concerns to take adequate measures in addressing such identified factors in the society.
2. Similarly, the research provided valuable information's in relations to the possible solutions of curbing the menace of crimes to the parents as well as authorities on the rampant commission of crimes in the society
3. We have learnt in the study valuable contributions of the *Jihad*leaders of 1804 in eradicating crimes in the society through the processes of teachings, writings preachings and the *Jihad*.This would serve as a model for those in authority to adopt in order to have a society free from such crimes.

## 5.6 Suggestions for Further Research

The research work focused on the assessment of the re-emergence of crimes fought by the *Jihad* leaders of 1804 in Bauchi State. The research maintained that further studies, but similar one with the current study at hand could be carried out in respect of the following:

1. The role of teaching Islamic Studies in Nigerian secondary schools and its impact in curbing the menace of crimes in Bauchi State.
2. Assessment of the influence of western culture in the resurgence of crimes after the decline of Sokoto Caliphate in Bauchi State.
3. Assessment of the activities of *Hisbah* group in curbing the menace of crimes in Bauchi State, Nigeria.
4. Assessment of the implementation of *shari'ah* legal system from 2001 to 2006 and its impacts in minimizing crimes in North East, Nigeria.
5. Assessment of the influence of WhatsApp in the re-emergence of crimes among the *Muslims* youth of Bauchi State,

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**Appendix i**

**Department of Arts and Social Science Education**

**Faculty of Education**

**Ahmadu Bello University, Zaria**

**Re: Research questionnaire for the assessment of the re-emergence of crimes fought by the *Jihadists* of 1804 in Bauchi state**

Dear Respondent,

I am a student of the above mentioned Department and University. I am conducting a research titled: "Assessment of the Re-emergence of crimes fought against by the *Jihad* Leaders of 1804 in Bauchi State, Nigeria. You have been selected to participate in this study by filling the attached questionnaire. All information provided by you will be used only for the purpose of this research and will be treated with confidentiality.

Please read each question in each section carefully and answer as accurately as you can. Each item requires you to place a tick (✓) in the appropriate box after the statement; you may be required to write where appropriate.

**Thank you**

.....

Researcher

**SectionA:** Demographic information of the respondent:

Instruction: Please, tick the most appropriate option:

1. Gender: Male  Female
2. Tittle: *Hisbah* group members  Members of Emirate council  Imam  Traditional title  Islamic scholar
3. Age: 20-30 years  30 -40 years  40-50 years  50-60 years  60- above years
4. Educational level:
  - a) Formal Education: PhD  Masters Degree  1st Degree  NCE/Diploma
  - b) Informal Education: *Islamiyyah* school  *MakarantarAllo*  *KaratunZaure*
5. Marital Status: Married  Single
6. Occupation: Civil Servant  Self Employed  Others

**Section B: Crimes fought by 1804Jihad Leaders**

Listed below are the identified crimes fought by the *Jihad* leadersof 1804 in your locality

Please tick (✓) the column that is most appropriate to you

SN	Statement	Respondents			
		SA	A	D	SD
1	Bribery and Corruption				
2	Women indecent dressings				
3	Adultery and fornication				
4	Superstitions				
5	Apostasy				
6	Abusing public funds				
7	Gossip and lies				
8	Intermingling of men and women at ceremonial occasions				
9	Drug Abuse				
10	<i>Ribah</i> (Usury)				
11	Irregularities in the business t5ransaction				

**Section B: The effects of 1804 *Jihad* on the inhabitant of Bauchi State.**

Listed below are the effects of 1804 *jihad* on the inhabitants of Bauchi State.

Please tick (✓) the column that is most appropriate to you

S/NO	Statement	Responses			
		SA	A	D	SD
1	The 1804 <i>jihad</i> had effects on the life of individuals in our community				
2	The <i>jihad</i> significantly changed the economic system of life in your community				
3	It drastically combated the system of governance in our society				
4	It wiped away all forms of religious crimes in the society				
5	The <i>jihad</i> significantly abolished the practice of women indecent dressings in our locality				
6	It provided the most acceptable tradition in the practice of marriage convention in my locality				
7	The <i>jihad</i> abolished idol worshipping completely				

**Section C: Factors responsible for the re-emergence of crimes fought by the *Jihad* leaders of 1804.**

Listed below are the identified factors that led to the re-emergence of crimes fought by the *Jihad* leaders of 1804.

Please tick (✓) the column that is most appropriate to you

S/NO	Statement	Response			
		SA	A	D	SD
1.	The decline of the Sokoto chaliphate led to the re-emergence of crimes in my locality				
2.	Laxity of parents in child upbringing in our society				
3.	The rampant use of Internet applications such as 2go,twitter, facebook, whatsapp e.t.c				
4.	Taking of intoxicated substances especially among youth in our locality				

5.	The act of bribery and corruption among the leaders				
6.	Unemployment among muslim youth in our locality				
7.	Watching foreign film as well mixture of people with different culture and tradition				
8.	Lack of employment among the Muslim youth in my locality.				
9.	The influence of peer group in school, social centers and general environment.				
10.	Poverty in the land.				
11.	Lack of Adequate Islamic Education				

**Section D: The efforts made by the authorities in curbing the menace of crimes in Bauchi State.**

Listed below are the identified effort made by the authorities in curving the menace of crimes in Bauchi State.

Please tick (√) the column that is most appropriate to you

S/N	Statement	Respondents			
		SA	A	D	SD
1	<i>Hisbah</i> group is an organization set up to fight and reduced acts of crimes in my locality				
2	The activities of Nigerian Security and Civil Defence Corps(NSCDC) greatly reduce acts of crimes in my locality				
3	N.D.L.E.A is set up to check the behavior of youth and children's in drug addiction.				
4	Constant preaching and enlightenment by Islamic scholars and some of the government and communal efforts to curb the crimes in my locality				
5	The efforts of local vigilante otherwise called <i>yanbabeli</i> had significantly reduced acts of crimes in my area.				

6	Establishment and empowerment of E.F.C.C helps greatly in reducing act of corruption in my society				
7	Counseling and words of advice from traditional rulers and Islamic scholars have contributed in minimizing crimes in my locality.				
8	Nigerian police force activities are effective in reducing commissions of crimes in my community				
9	Establishment and enforcement of I.C.P.C regulations has reduce involvement of people in corrupt practices among the government officials				
10	Does this efforts yields any positive result in curving the menace				

**Section F: The possible solutions to the acts of crimes in Bauchi State.**

Listed below are the possible solutions to the acts of crimes in Bauchi state.

Please tick (✓) the column that is most appropriate to you.

S/N	Statement	Responses			
		SA	A	D	SD
1	Establishment of <i>Islamiyyah</i> schools would provide solution to the rampant commissions of crimes in my locality				
2	Provision of employment among the youth will serve as a tool of fighting crimes in my locality				
3	Organising public preaching's, workshops and seminars will enhance peace and stability in my community				
4	Establishment of counselling units in district heads of the emirates will serve as essential tool of curving the menace in the state.				
5	Empowering <i>Hisbah</i> to execute punishment to criminals will reduced drastically criminal activities in my community				
6	Implementing full Shariah laws in my community will curb all acts of Criminality and corruption in my community				

Thank you

Researcher

## Appendix II

FREQUENCIES VARIABLES=Gender Title Age Education Marital Occupation  
/ORDER=ANALYSIS.

### Statistics

		Gender	Title	Age	Education	Marital	Occupation
N	Valid	362	362	362	362	362	362
	Missing	0	0	0	0	0	0

### Frequency Table

#### Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	287	79.3	79.3	79.3
	Female	75	20.7	20.7	100.0
Total		362	100.0	100.0	

#### Title

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Hisbah	88	24.3	24.3	24.3
	Traditional Title	71	19.6	19.6	43.9
	Islamic Scholars	203	56.1	56.1	100.0
Total		362	100.0	100.0	

#### Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 40yrs	107	29.6	29.6	29.6
	40-50yrs	183	50.6	50.6	80.1
	51yrs and above	72	19.9	19.9	100.0
	Total	362	100.0	100.0	

### Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Informal Education	81	22.4	22.4	22.4
	Primary	36	9.9	9.9	32.3
	Secondary	66	18.2	18.2	50.6
	NCE/Diploma	151	41.7	41.7	92.3
	Tertiary	28	7.7	7.7	100.0
	Total	362	100.0	100.0	

### Marital

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	262	72.4	72.4	72.4
	Single	100	27.6	27.6	100.0
	Total	362	100.0	100.0	

### Occupation

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Civil Servant	212	58.6	58.6	58.6
	Self-Employed	150	41.4	41.4	100.0
	Total	362	100.0	100.0	

FREQUENCIES VARIABLES=B1\_1 B1\_2 B1\_3 B1\_4 B1\_5 B1\_6 B1\_7 B1\_8 B1\_9 B1\_10 B1\_11

**Statistics**

	Bribery and Corruption	Women indecent dressings	Adultery and fornication	Drug Abuse	Apostasy	Abusing public funds	Gossip and lies	Intermingling of men and women at ceremonial occasions	Superstition	Ribah (Usury)	Irregularities in the business transaction
N Valid	362	362	362	362	362	362	362	362	362	362	362
Missing	0	0	0	0	0	0	0	0	0	0	0
Mean	3.16	3.09	3.07	2.35	3.03	2.86	2.28	3.03	2.63	3.02	2.79
Std. Deviation	.957	.896	.790	1.227	1.083	.980	1.178	.994	1.105	1.019	1.019

**Frequency Table**

**Bribery and Corruption**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	38	10.5	10.5	10.5
D	27	7.5	7.5	18.0
A	136	37.6	37.6	55.5
SA	161	44.5	44.5	100.0
Total	362	100.0	100.0	

**Women indecent dressings**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	36	9.9	9.9	9.9
D	22	6.1	6.1	16.0
A	177	48.9	48.9	64.9
SA	127	35.1	35.1	100.0
Total	362	100.0	100.0	

**Adultery and fornication**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	9	2.5	2.5	2.5
	D	74	20.4	20.4	22.9
	A	162	44.8	44.8	67.7
	SA	117	32.3	32.3	100.0
	Total	362	100.0	100.0	

**Drug Abuse**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	145	40.1	40.1	40.1
	D	33	9.1	9.1	49.2
	A	98	27.1	27.1	76.2
	SA	86	23.8	23.8	100.0
	Total	362	100.0	100.0	

**Apostasy**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	59	16.3	16.3	16.3
	D	30	8.3	8.3	24.6
	A	115	31.8	31.8	56.4
	SA	158	43.6	43.6	100.0
	Total	362	100.0	100.0	

**Abusing public funds**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	53	14.6	14.6	14.6
	D	44	12.2	12.2	26.8
	A	167	46.1	46.1	72.9
	SA	98	27.1	27.1	100.0
	Total	362	100.0	100.0	

**Gossip and lies**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	141	39.0	39.0	39.0
	D	51	14.1	14.1	53.0
	A	97	26.8	26.8	79.8
	SA	73	20.2	20.2	100.0
	Total	362	100.0	100.0	

**Intermingling of men and women at ceremonial occasions**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	46	12.7	12.7	12.7
	D	35	9.7	9.7	22.4
	A	143	39.5	39.5	61.9
	SA	138	38.1	38.1	100.0
	Total	362	100.0	100.0	

**Superstition**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	84	23.2	23.2	23.2
	D	60	16.6	16.6	39.8
	A	124	34.3	34.3	74.0
	SA	94	26.0	26.0	100.0
	Total	362	100.0	100.0	

**Ribah (Usury)**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	54	14.9	14.9	14.9
	D	22	6.1	6.1	21.0
	A	149	41.2	41.2	62.2
	SA	137	37.8	37.8	100.0
	Total	362	100.0	100.0	

**Irregularities in the business transaction**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	69	19.1	19.1	19.1
	D	27	7.5	7.5	26.5
	A	178	49.2	49.2	75.7
	SA	88	24.3	24.3	100.0
	Total	362	100.0	100.0	

FREQUENCIES VARIABLES=B2\_1 B2\_2 B2\_3 B2\_4 B2\_5 B2\_6 B2\_7

**Statistics**

	The 1804 jihad had effects on the life of individuals in our community	The jihad significantly changed the economic system of life in your community	It drastically combated the system of governance in our society	It wiped away all forms of religious crimes in the society	The jihad significantly abolished the practice of women indecent dressings in our locality	It provided the most acceptable tradition in the practice of marriage convention in my locality	The jihad abolished idol worshipping completely
N Valid	362	362	362	362	362	362	362
Missing	0	0	0	0	0	0	0
Mean	3.05	2.92	2.80	2.59	2.74	2.86	2.76
Std. Deviation	.982	.940	1.086	1.121	1.080	.959	1.052

**Frequency Table**

**The 1804 jihad had effects on the life of individuals in our community**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	36	9.9	9.9	9.9
	D	58	16.0	16.0	26.0
	A	121	33.4	33.4	59.4
	SA	147	40.6	40.6	100.0
	Total	362	100.0	100.0	

**The jihad significantly changed the economic system of life in your community**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	35	9.7	9.7	9.7
	D	70	19.3	19.3	29.0
	A	146	40.3	40.3	69.3
	SA	111	30.7	30.7	100.0
	Total	362	100.0	100.0	

**It drastically combated the system of governance in our society**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	63	17.4	17.4	17.4
	D	67	18.5	18.5	35.9
	A	111	30.7	30.7	66.6
	SA	121	33.4	33.4	100.0
	Total	362	100.0	100.0	

**It wiped away all forms of religious crimes in the society**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	89	24.6	24.6	24.6
	D	65	18.0	18.0	42.5
	A	114	31.5	31.5	74.0
	SA	94	26.0	26.0	100.0
	Total	362	100.0	100.0	

**The jihad significantly abolished the practice of women indecent dressings in our locality**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	79	21.8	21.8	21.8
D	32	8.8	8.8	30.7
A	154	42.5	42.5	73.2
SA	97	26.8	26.8	100.0
Total	362	100.0	100.0	

**It provided the most acceptable tradition in the practice of marriage convention in my locality**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	53	14.6	14.6	14.6
D	36	9.9	9.9	24.6
A	182	50.3	50.3	74.9
SA	91	25.1	25.1	100.0
Total	362	100.0	100.0	

**The jihad abolished idol worshipping completely**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	63	17.4	17.4	17.4
D	64	17.7	17.7	35.1
A	131	36.2	36.2	71.3
SA	104	28.7	28.7	100.0
Total	362	100.0	100.0	

FREQUENCIES VARIABLES=C1 C2 C3 C4 C5 C6 C7 C8 C9 C10 C11

**Statistics**

	The decline of the Sokoto caliphate led to the re-emergence of crimes in my locality	Laxity of parents in child upbringing in our society	The rampant use of cellular phones such as 2go,twitter , facebook, whatsapp e.t.c	Taking of intoxicat ed substances especially among youth in our locality	The act of bribery and corruption among the leaders	Unemployment among muslim youth in our locality	Watchin g foreign film as well mixture of people with different culture and tradition	Lack of employmen t among the Muslim youth in my locality.	The influence of peer group in school, social centers and general environment .	Povert y in the land.	Lack of Adequat e Islamic Eduction
N Valid	362	362	362	362	362	362	362	362	362	362	362
Missin g	0	0	0	0	0	0	0	0	0	0	0
Mean	2.98	2.63	2.68	2.69	2.38	2.18	2.80	2.27	2.91	2.63	2.83
Std. Deviation	.908	.887	1.011	1.021	1.188	1.174	1.027	1.148	1.025	.999	.996

**Frequency Table**

**The declined of the Sokoto Caliphate led to the re-emergence of crimes in my locality**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	40	11.0	11.0	11.0
	D	33	9.1	9.1	20.2
	A	184	50.8	50.8	71.0
	SA	105	29.0	29.0	100.0
	Total	362	100.0	100.0	

**Laxity of parents in child upbringing in our society**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	50	13.8	13.8	13.8
	D	83	22.9	22.9	36.7
	A	179	49.4	49.4	86.2
	SA	50	13.8	13.8	100.0
	Total	362	100.0	100.0	

**The rampant use of cellular phones such as 2go,twitter, facebook, whatsapp e.t.c**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	58	16.0	16.0	16.0
	D	87	24.0	24.0	40.1
	A	130	35.9	35.9	76.0
	SA	87	24.0	24.0	100.0
	Total	362	100.0	100.0	

**Taking of intoxicated substances especially among youth in our locality**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	61	16.9	16.9	16.9
	D	80	22.1	22.1	39.0
	A	133	36.7	36.7	75.7
	SA	88	24.3	24.3	100.0
	Total	362	100.0	100.0	

**The act of bribery and corruption among the leaders**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	128	35.4	35.4	35.4
	D	52	14.4	14.4	49.7
	A	98	27.1	27.1	76.8
	SA	84	23.2	23.2	100.0
	Total	362	100.0	100.0	

**Unemployment among muslim youth in our locality**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	155	42.8	42.8	42.8
	D	54	14.9	14.9	57.7
	A	86	23.8	23.8	81.5
	SA	67	18.5	18.5	100.0
	Total	362	100.0	100.0	

**Watching foreign film as well mixture of people with different culture and tradition**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	56	15.5	15.5	15.5
	D	65	18.0	18.0	33.4
	A	135	37.3	37.3	70.7
	SA	106	29.3	29.3	100.0
	Total	362	100.0	100.0	

**Lack of employment among the Muslim youth in my locality.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	133	36.7	36.7	36.7
	D	66	18.2	18.2	55.0
	A	94	26.0	26.0	80.9
	SA	69	19.1	19.1	100.0
	Total	362	100.0	100.0	

**The influence of peer group in school, social centers and general environment.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	58	16.0	16.0	16.0
	D	33	9.1	9.1	25.1
	A	154	42.5	42.5	67.7
	SA	117	32.3	32.3	100.0
	Total	362	100.0	100.0	

**Poverty in the land.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	72	19.9	19.9	19.9
	D	56	15.5	15.5	35.4
	A	168	46.4	46.4	81.8
	SA	66	18.2	18.2	100.0
	Total	362	100.0	100.0	

**Lack of Adequate Islamic Education**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	58	16.0	16.0	16.0
	D	42	11.6	11.6	27.6
	A	167	46.1	46.1	73.8
	SA	95	26.2	26.2	100.0
	Total	362	100.0	100.0	

FREQUENCIES VARIABLES=D1 D2 D3 D4 D5 D6 D7 D8 D9 D10

Statistics

	Hisbah group is an organization set up to fight and reduced acts of crimes in my locality	The activities of Nigerian Security and Civil Defence Corps(NSCDC ) greatly reduce acts of crimes in my locality	N.D.L.E. A is set up to check the behavior of youth and children's in drug addiction.	Constant preaching and enlightenment by Islamic scholars and some of the government and communal efforts to curb the crimes in my locality	The efforts of local vigilante otherwise called yan ba beli had significantly reduced acts of crimes in my area.	Establishment and empowerment of E.F.C.C helps greatly in reducing act of corruption in my society	Counseling and words of advice from traditional rulers and Islamic scholars have contributed in minimizing crimes in my locality.	Nigerian police force activities are effective in reducing commission of crimes in my community	Establishment and enforcement of I.C.P.C regulations has reduced involvement of people in corrupt practices among the government officials	Does this efforts yields any positive result in curbing the menace
N Valid	362	362	362	362	362	362	362	362	362	362
Missing	0	0	0	0	0	0	0	0	0	0
Mean	3.38	3.17	3.09	3.17	2.98	2.96	3.02	3.18	2.61	2.73
Std. Deviation	.779	.819	.781	.865	1.032	1.039	.771	.746	.911	.789

**Frequency Table**

**Hisbah group is an organization set up to fight and reducedacts of crimes in my locality**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	2	.6	.6	.6
	D	61	16.9	16.9	17.4
	A	97	26.8	26.8	44.2
	SA	202	55.8	55.8	100.0
	Total	362	100.0	100.0	

**The activities of Nigerian Security and Civil Defence Corps(NSCDC) greatly reduce acts of crimes in my locality**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	5	1.4	1.4	1.4
	D	80	22.1	22.1	23.5
	A	124	34.3	34.3	57.7
	SA	153	42.3	42.3	100.0
	Total	362	100.0	100.0	

**N.D.L.E.A is set up to check the behavior of youth and children's in drug addiction.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	5	1.4	1.4	1.4
	D	80	22.1	22.1	23.5
	A	154	42.5	42.5	66.0
	SA	123	34.0	34.0	100.0
	Total	362	100.0	100.0	

**Constant preaching and enlightenment by Islamic scholars and some of the government and communal efforts to curb the crimes in my locality**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	20	5.5	5.5	5.5
	D	49	13.5	13.5	19.1
	A	141	39.0	39.0	58.0
	SA	152	42.0	42.0	100.0
	Total	362	100.0	100.0	

**The efforts of local vigilante otherwise called yan ba beli had significantly reduced acts of crimes in my area.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	45	12.4	12.4	12.4
	D	62	17.1	17.1	29.6
	A	112	30.9	30.9	60.5
	SA	143	39.5	39.5	100.0
	Total	362	100.0	100.0	

**Establishment and empowerment of E.F.C.C helps greatly in reducing act of corruption in my society**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	39	10.8	10.8	10.8
	D	85	23.5	23.5	34.3
	A	89	24.6	24.6	58.8
	SA	149	41.2	41.2	100.0
	Total	362	100.0	100.0	

**Counseling and words of advice from traditional rulers and Islamic scholars have contributed in minimizing crimes in my locality.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SD	6	1.7	1.7	1.7
	D	86	23.8	23.8	25.4
	A	165	45.6	45.6	71.0
	SA	105	29.0	29.0	100.0
	Total	362	100.0	100.0	

**Nigerian police force activities are effective in reducing commissions of crimes in my community**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	D	74	20.4	20.4	20.4
	A	150	41.4	41.4	61.9
	SA	138	38.1	38.1	100.0
	Total	362	100.0	100.0	

**Establishment and enforcement of I.C.P.C regulations has reduce involvement of people in corrupt practices among the government officials**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	48	13.3	13.3	13.3
D	103	28.5	28.5	41.7
A	152	42.0	42.0	83.7
SA	59	16.3	16.3	100.0
Total	362	100.0	100.0	

**Does this efforts yields any positive result in curving the menace**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	24	6.6	6.6	6.6
D	101	27.9	27.9	34.5
A	184	50.8	50.8	85.4
SA	53	14.6	14.6	100.0
Total	362	100.0	100.0	

FREQUENCIES VARIABLES=F1 F2 F3 F4 F5 F6  
 /STATISTICS=STDDEV MEAN  
 /ORDER=ANALYSIS.

**Statistics**

	F1	F2	F3	F4	F5	F6
N Valid	362	362	362	362	362	362
Missing	0	0	0	0	0	0
Mean	3.35	3.00	3.07	2.91	2.91	3.17
Std. Deviation	.862	.862	.853	.846	1.007	.743

**Frequency Table**

**F1**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	11	3.0	3.0	3.0
D	60	16.6	16.6	19.6
A	82	22.7	22.7	42.3
SA	209	57.7	57.7	100.0
Total	362	100.0	100.0	

**F2**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	10	2.8	2.8	2.8
D	104	28.7	28.7	31.5
A	124	34.3	34.3	65.7
SA	124	34.3	34.3	100.0
Total	362	100.0	100.0	

**F3**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	18	5.0	5.0	5.0
D	66	18.2	18.2	23.2
A	152	42.0	42.0	65.2
SA	126	34.8	34.8	100.0
Total	362	100.0	100.0	

**F4**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	28	7.7	7.7	7.7
D	62	17.1	17.1	24.9
A	185	51.1	51.1	76.0
SA	87	24.0	24.0	100.0
Total	362	100.0	100.0	

**F5**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	39	10.8	10.8	10.8
D	84	23.2	23.2	34.0
A	110	30.4	30.4	64.4
SA	129	35.6	35.6	100.0
Total	362	100.0	100.0	

**F6**

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid SD	4	1.1	1.1	1.1
D	62	17.1	17.1	18.2
A	164	45.3	45.3	63.5
SA	132	36.5	36.5	100.0
Total	362	100.0	100.0	

