

**USMANU DANFODIYO UNIVERSITY, SOKOTO
(POSTGRADUATE SCHOOL)**

**ISLAM AND ETHNIC ASSIMILATION; A STUDY OF YORUBA MUSLIMS IN
TALATA-MAFARA AND KAURA-NAMODA EMIRATES (1945-2015)**

A Dissertation

Submitted to the

Postgraduate School,

USMANU DANFODIYO UNIVERSITY, SOKOTO, NIGERIA

In Partial Fulfillment of the Requirements

For the Award of the Degree of

MARSTER OFARTS (ISLAMIC STUDIES)

BY

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DEPARTMENT OF ISLAMIC STUDIES

MAY, 2018

Dedication

Dedicated to my parents Alhaji Jimoh Muhammadu Raji, Alhaja Fatimatu Mojoyinola Muhammad Lawal and all my teachers.

Certification

This dissertation by **MUF'TAU, Jimoh Iwalesin** has been supervised and approved as having fulfilled the requirement for the Award of the Degree of Master of Arts, in Islamic Studies of the Usmanu Danfodiyo University, Sokoto and is approved for its contributions to knowledge.

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Acknowledgements

First and foremost, I wish, with all sense of humility and resolution of mind, to express my inestimable gratitude to my creator, Allah (SWT) who taught man the use of pen and what he knows not. In spite of all the serious decking and panel beating I received from my supervising committee, all I can say with a sigh of relief is *Alhamdulillah*.

Since the expression of gratitude is one of the hallmarks of Muslims culture and civilization, and the Yoruba wisdom also informs us that where gratitude is not shown to deserving ones, it is like a raid of the armed robbers, it is against this backdrop that one considers it absolutely necessary to acknowledge the contributions of my major supervisor Professor Atiku Garba Yahaya who is the DVC Academics and co-supervisor I and II who have contributed in numerous ways to the completion of this Dissertation. These include Dr. Shehu Abdurrahman Aboki of the Department of Islamic Studies and Dr Muhammad Tahir Malam of Department of Modern European Languages and Linguistics of Usmanu Danfodiyo University, Sokoto. Undoubtedly, without them this study would not have seen the light of the day. All I say is, may almighty Allah replenish them with abundant wisdom, Amin.

I am highly indebted to my parents (Late) Jimoh Muhammadu Raji and Mrs Fatima Muhammadu Lawal (May their souls rest in perfect peace) for giving me the opportunity to go to school right from primary school to this level.

If there are people who deserve special acknowledgements Hajia Hassana Taofik, Mrs Aminat Taofik, Engr. Yusuf Abdul and others. Their unwavering support was unfathomable. They gave me all the encouragement that I needed even when I faced serious challenges in the course of gathering information for this study. Indeed, they have been my

greatest source and bundle of joy and deserve to be honoured. They shall continue to meet with brilliant successes now and in the future, Amin.

I am sincerely indebted and appreciate my beloved wife Mrs Nafisat Bimpe Adebisi and my beloved children Muhammad Aderibigbe, Fatimatu Mojoyinola Abdullahi Adededeji and Aisha Adeyinka for their love, understandings and encouragement and supports. Your love is truly a motivating factor.

I am equally grateful to Professor Ahmad Moyi Gada, the Head of Department of Islamic Studies, for his intellectual and fatherly advice at all times. His advice and valuable encouragements also contributed in no small measure to the success of this dissertation. Also acknowledged are my mentors Dr. Abdulhakeem Shittu of the Department of Arabic, Ahmadu Bello University Zaria, Dr. Usman Muhammad Jimoh of Federal College of Education, Zaria, Dr. Mutahir Ayinla Akanni of the Department of Islamic Studies, Shehu Shagari College of Education, Sokoto and Dr. Taofiki Aminu of the Department of General Studies Kebbi State University of Science and Technology, Aliero, Kebbi State, Dr Tahir Yusuf, Dr Yusuf Abdul, Alfa Tunde Usman Eleyinla, Alfa Isiaka Salihu, Engineer Abdullahi Ameen, Mikael Opaleye, Maruf Jimoh and Mr Taofeeq Alao. My interaction with them and their advice to me at all times were part of the motivating factors in the completion of this study.

I am also grateful to all my lecturers in the Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto. These include Professor J.M. Kaura Prof Yakubu Yahaya Ibrahim, Professor Isa Maishanu, Professor M.M. Dangana and others whose names have inadvertently not been mentioned. My sincere thanks also go to my Head of Department Malam Aliyu Abdulsalam and teachers, colleagues and staff of Government Girls College, Talata Mafara, Zamfara State and many more that have not been mentioned.

I also wish to thank Late Professor Maroof Adekunle Abdulrahim and his wives, Mr and Mrs Nurudeen Abodurin for their moral and intellectual support for my scholarly endeavour. They have always been a great source of inspiration and encouragement. Let me also acknowledge Malam Awwal Abideen, and the Chief Imam of Offa Shaykh Muhydeen Salman Oseni for their prayers and encouragement.

I owe special gratitude to Muideen Lawal, Olabisi Lawal, Tajudeen Oyeibanji Lawal, Asiyata Lawal, Abdulrasheed Lawal, Abdulrafiu Lawal and others. Also included are Abdulrashid Oyewo, Mrs Aolatu Jimoh Oyewo, Sarafa Oyewo, Surajudeen Oyewo, Tajudeen Oyewo, Lukuman Oyewo, Maroof Jimoh Iwalesin, Mrs Habibat Lawal, Alhaji Abdulrasak Ibrahim Imam, Alhaji Abdulrasak Muhammadu Bello, Hajia Mardiyya Abdulaziz and Mrs Muinat Ibrahim Imam. Special thanks go to my bosom friends Dr. Abdulhafiz Abdulqudus, Dr. Sadiyya Dupe Zakariyyau Eletu, Dr. Abdulaziz and others whose financial assistance can never be forgotten. Their nurturing efforts in meeting my needs at all times and their regards for me enormously helped in lifting me to this level of educational achievement. Sincere appreciation also goes to my informants, who made the field work interesting and possible. They include Malam Mansir Abdulrauf, Late Sarkin Yarbawa, Alhaji Hamza Badirudeen, Malam Abdulrasak Hamza Balogun, Barrister Shuaibu Firdaus, Barrister Musbahu Salahudeen, Sarkin Yorubawa of Talata Mafara, Yahaya Abdulsalam, Engr Ahmed Muhammad, Hajia Sikirat Sekoni, Hajia Madinat Abdulrasak, Alhaja Risikat Ibrahim, Alhaji Abdulrasak Sobanke Sarkin Yarbawa of Zamfara State, Alhaji. Magaji Mainasara, District Head Sabon Garin Kaura-Namoda, Malam Hassan Tella, Alhaji Nuhu Mai Hatsi, Malam. Aminu Kungurki, Malam Hamza Mafara and others. I sincerely acknowledge them for accompanying me through the

strenuous journey during the course of sourcing data on the areas of study. I pray that Allah would reward them abundantly, Amin.

The financial and moral support I received from many quarters was immense and worthy of mention. Thus, I say a big thank you to my *Ulamau* who include Mukadam Abdulrahim Ake, Mukadam Olasiele Abdulsalam, Alfa Abdullahi Isale Koto, Shaykh Mudassir Ajimuda, Ustaz Musa Ayinde Osi, Mukadam Abdulrashid Jimoh, Mallam Awwal Sani Mafara (the translator of Arabic to Hausa), Mallam Jamilu Abubakar Taketsaba and a host of others whose names were not mentioned.

I would also not forget Sharafadeen Adesanya of Federal Neuron Psychiatric Hospital Kware for formatting this document, thank you.

Finally, needless to say that neither the supervising committee nor anyone else other than myself is responsible for the faults in what follows, and to a great extent, it is all my own work.

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Glossary

<i>Agbole</i> (Yoruba)	Wide expanse area or compound in a building.
<i>Amala</i> (Yoruba)	Solid food prepared from Yam Flour.
<i>Awlad</i> (Arabic)	Children.
<i>Bakin Kasuwa</i> (Hausa)	Market edge.
<i>Banza Bakwai</i> (Hausa)	Seven illegitimate Hausa states.
<i>Binta</i> (Hausa and Arabic)	A borrowed word for a female.
<i>Boda</i> (Yoruba)	Borrowed word by Hausa to address a Yoruba man.
<i>Bori</i> (Hausa)	Devil possession.
<i>Caliph</i> (Arabic)	Vicegerent.
<i>Da'i</i> (Arabic)	Preacher: caller to Islam.
<i>Da'wah</i> (Arabic)	Preaching to Islam.
<i>Daidaita Sahu</i> (Hausa)	‘Sahu’ Implies a serried rank of devotees performing prayers.
<i>Danjuma/ Jummai</i> (Hausa)	Male or female child born on Friday.
<i>Dankatsina/Ahadu a banki</i> (Hausa)	Hand knit native cap.
<i>Danladi/ Ladi</i> (Hausa)	A male or female born on Sunday.
<i>Deen</i> (Arabic)	Religion.
<i>Eeru</i> (Yoruba)	Guinea Pepper.
<i>Egusi</i> (Yoruba)	Melon seed.

<i>Eid al Adha</i> (Arabic)	The Muslim celebration marked by the slaughter of ram.
<i>Eid el fitri</i> (Arabic)	The celebration at the end of the month of <i>Ramadan</i> fast.
<i>Fura/Dawo</i> (Hausa)	Porridge
<i>Gbegiri</i> (Yoruba)	Soup prepared from beans.
<i>Gidan Gurya</i> (Hausa)	A place where cotton are processed.
<i>bagobiri</i> (Hausa)	A Yoruba word for a man from Gobir.
<i>Hausa Bakwai</i> (Hausa)	Seven legitimate Hausa States.
<i>Hijab</i> (Arabic)	Women's veil.
<i>Ifee</i> (Yoruba)	The real Yoruba word for cup.
<i>Ile-Aa'resa</i> (Yoruba)	Deity compound.
<i>Ile-Oje</i> (Yoruba)	Masquerade compound.
<i>Ile-Olo'oya</i> (Yoruba)	The goddess compound.
<i>Ile-Oluawo</i> (Yoruba)	The priest compound.
<i>Inda kake samun fura, ya zama gida gare ka</i> (Hausa)	Meaning anywhere you are able to obtain your means of livelihood becomes one's home town.
<i>Iyan</i> (Yoruba)	Solid food prepared from yam.
<i>Jaddara</i> (Hausa)	Hausa red cap.
<i>Jallabiyya</i> (Hausa)	A Muslim flowing gown.
<i>Jihad</i> (Arabic)	The Holy war.
<i>Jin/ aljannu</i> (Yoruba and Hausa)	Unseen spirit.

<i>Kaftan</i> (Hausa)	A traditional Hausa long dress.
<i>Kanafari</i> (Hausa)	Clove.
<i>Kanawa</i> (Hausa)	Natives of Kano.
<i>Kimba</i> (Hausa)	Guinea Pepper
<i>Kawu</i> (Hausa)	Uncle.
<i>Kobu</i> (Yoruba)	A Yoruba borrowed word for cup.
<i>Kofi</i> (Hausa)	A Hausa borrowed word for cup.
<i>Kokare Alwalla</i> (Hausa)	To finish ablution.
<i>Kori</i> (Yoruba)	Shell of the palm.
<i>Kube</i> (Hausa)	A traditional Hausa knitting cap.
<i>Kuka kosai/Yanbiti</i> (Hausa)	An area named after a Baobab tree.
<i>Lailatul Qadri</i> (Arabic)	Night of majesty.
<i>Larai/Laraba</i> (Hausa)	A female born on Wednesday.
<i>Maguzawa</i> (Hausa)	The Hausa pagans or traditionists.
<i>Majalisa</i> (Hausa)	A place for leisurely talks, a joint for the gathering of friends and likeminds.
<i>Makarantar allo</i> (Hausa)	Traditional Quranic school.
<i>Mama</i> (Hausa and Yoruba)	Mother.
<i>Maulud Nabbiy</i> (Arabic)	Celebration of the birth of Prophet Muhammad (SAW).
<i>Moda</i> (Hausa)	The real Hausa word for cup.
<i>Muhajirun</i> (Arabic)	Emigrants.
<i>Niqab</i> (Arabic)	Women veil that covers the face.

<i>Oduduwa</i> (Yoruba)	Name for the founder of Yoruba race.
<i>Ofada</i> (Yoruba)	A name for indigenous local rice.
<i>Ogboni</i> (Yoruba)	Secret Cult.
<i>Olodunmare/Olorun</i> (Yoruba)	God.
<i>Ori</i> (Yoruba)	Head.
<i>Orisa</i> (Yoruba)	Indigenous pantheon or deity.
<i>Orisa-nla</i> (Yoruba)	The biggest pantheon.
<i>Pate</i> (Hausa)	Porridge prepared from grains.
<i>Ramadan</i> (Arabic)	The month in which Muslims observe obligatory fasting.
<i>Rawa Doki/ Mazankwaila</i> (Hausa)	Indigenous sugar made from sugarcane.
<i>Sabon-gari</i> (Hausa)	New settlement area.
<i>Salati goma</i> (Hausa)	Supplication upon Prophet Muhammad (S.A.W) offered ten times.
<i>Setilu</i> (Yoruba)	The founder of Ifa divination or oracle.
<i>Shariah</i> (Arabic)	Islamic Law.
<i>Shiyar Shanu</i> (Hausa)	Cattle area.
<i>Shiyar Yarbawa</i> (Hausa)	Yoruba area.
<i>Tafsir</i> (Arabic)	Qu'ranic exegesis.
<i>Tarbiyya</i> (Arabic)	Training.
<i>Tsohuwar Katsuwa</i> (Hausa)	Old market.
<i>Zamfarawa</i>	Natives of Zamfara

Abbreviation

AG	Action Group
B.P	British Petroleum
C.E	Common Era
C.F.A.O	Compaignie France la'African Occidentale
L & K	London and Kano
MAL	<i>Malam</i>
M.N.C	Multi-National Corporation
NASFAT	<i>Nasrullahil Fath</i>
N.A.T.A	National Automobile Technical Association
NCNC	National Council for Nigeria and Cameroon
N.N.M.B	Northern Nigeria Marketing Board
NPC	National Population Commission
NP	No Place for Publication
NRC	National Republican Convention
N.U.D.S	Nawair-ul-Deen Society
P.Z	Petersonand Zochonis
R.A	<i>Radiya-Allahu Anhu</i>
S.A.W	Sallalahu Alayhi Wasallam
S.W.T	Subhanahu wa ta'ala
SSG	State Secretary to the State Government
U.A.C	United African Company
VOL	Volume

Abstract

This study examined Islam and ethnic assimilation among the Yoruba Muslims with particular reference to Talata Mafara and Kaura Namoda Emirates in the present Zamfara State. Islam which means submission to the “Will of Allah” has been playing a spectacular role in the relationship between Yoruba Muslim settlers in Talata Mafara and Kaura Namoda with their Hausa host communities since when the people identified themselves or lived together as neighbours. The Yoruba Muslims relation was encouraged by the receptive nature of the Hausa host communities and later metamorphosed into Islamic brotherhood as enjoined by the Glorious Qur’an. By 20th century, many Yoruba people, predominantly Muslims, have settled in Hausaland, and were strongly influenced by British colonial conquest of Hausaland in 1903. This influx in consequence was precipitated by the emerging capitalist economic system which opened up northern Nigeria to many people to work in colonial enterprises as paid labourers. This, in addition, led to ethnic assimilation as Islam remains the only common religion to both the host and the Yoruba Muslim settlers. It may be interesting to construe that the extension of railway line to Hausaland viz: Kaduna in 1912, and Kano and Kaura Namoda in 1913 eased people’s movement from Yorubaland to the study areas. Above all, this study serves as a way of curbing the menace of ethnic chauvinism and conflict in Kaura Namoda and Talata Mafara areas of Zamfara State.

CHAPTER ONE

1.0 INTRODUCTION

1.1 Background of the study

The overriding concern of this study is to examine Islam and ethnic assimilation among the Yoruba Muslims with particular reference to Talata Mafara and Kaura Namoda Emirates in the present Zamfara State. Islam which means submission to the “Will of Allah” has been playing a spectacular role in the relationship between Yoruba Muslim settlers in Talata Mafara and Kaura Namoda and their Hausa host communities since when they came to identify themselves or live together as neighbours. The relationship between the Yoruba Muslim people with their host communities is further strengthened by the shared Islamic brotherhood as encouraged and enjoined by the Qur’an.¹ This is because Islam remains the only commonly shared religion between the hosts and the Yoruba Muslim settlers. Furthermore, the practice of common religion which spurs brotherhood of Islam among the people greatly influenced the degree of ethnic assimilation of Yoruba Muslims into their hosts i.e. Hausa cultural way of life. It should be noted that the spate of settlement of people in different parts of the country was noticeable in the 20th century and spurred by the British colonial conquest of Hausaland and people in 1903² accompanied by the introduction of capitalist economic system.³ This opened up Northern Nigeria to the European capitalist economic system of legitimate trade (trade in agricultural products) that paved way for many people to work in colonial enterprises⁴ as paid labourers.

¹ Qur’an 49:10

² M. Crowder, *The Story of Nigeria*, Faber and Faber, London, (1978), p.184.

³ W. Rodney *How Europe Underdeveloped Africa*, Panaf Publishing Limited, Enugu, Nigeria. (1985), pp. 96-105.

⁴ B. Onimade, *Imperialism and Underdevelopment in Nigeria*, the Macmillan press Ltd, London, 1983, pp. 2-30.

The British colonial conquest in the 19th century was later accompanied and influenced by the extension of railway line which started in Lagos in 1895⁵ and later extended to Ibadan in 1898, Offa in 1906⁶, Ilorin in 1907, Kaduna in 1912 and Kano and Kaura Namoda in 1913.⁷ It is significant to note that the extension of railway line to Hausaland became one of the major factors which eased people's movement from their ancestral home-towns in Yorubaland into the study area. Following the foregoing discussion, the first Yoruba group who are predominantly Muslims settled in Gusau in 1911⁸ as traders and workers in colonial companies. These migrants of Yoruba people were pushed out, by socio-economic and political ill-condition, from their respective home-towns and pulled by the economic potentialities and hospitality of the hosts, as well as common religion of Islam.⁹

The Oxford Advanced Learners' Dictionary¹⁰ defines assimilation as a process of taking in and understanding of information, or a system of absorbing into a larger society of different way of life. From the foregoing interpretation, assimilation of Yoruba Muslims into the Hausa host culture of Talata Mafara and Kaura Namoda in Zamfara State was influenced by economic consideration spurred by common religious practice and geographical realities. According to Qur'anic injunction, Allah (S.W.T), created us from male and female parents and He made us into nations and tribes so that mutual

⁵ I.A. Akinjobin and S.Osoba (eds) *Topic in Nigeria Economic and Social History*, Ile-Ife, University of Ife Press, (1980), pp.52-60.

⁶ T. Aminu "Offa and Erin-Ile Relations: A case study of Communal Land Conflicts," M.Phil. History. Usmanu DanFoduye University, Sokoto, (2015), p.1.

⁷ I.A. Akinjobin and S. Osoba (eds), Op-cit, pp. 53-54.

⁸ A.F Usman, "Intergroup Relative in Gusau: A Case Study of Yoruba and Hausa 1920-1996," Ph.D Thesis submitted to the Department of History Usmanu Danfodiyo University, Sokoto, (2003) p. 137

⁹ Oral interview with Alhaji Abdulrasak Sobanke, 65yrs, business man Sarkin Yarbawa Zamfara State Sabon Gari Gusau, 14/10/2015.

¹⁰ J. Turnbull, (eds), *Oxford Advanced Learners Dictionary*, International Student's Education, New 8th Edition, p.75.

understanding and relations will be established without any discrimination on the basis of colour, and race.¹¹ Islam does not accommodate tribalism, ethnic prejudice or manifestation of cultural superiority or looking down on others as inferior beings.¹² It is this common assertion and belief that predominates the study area (Talata Mafara and Kaura Namoda), that the Yoruba Muslims and non-Muslims either consciously or unconsciously assimilated the existing Hausa culture.

In consideration of ethnicity, it is the creation of an imaginary boundary between people of different races or groups, or by and large, the establishment of socio-economic and political dichotomies among people.¹³ Ethnic assimilation occurs as a result of increasing degree of interaction which permeates among different races or groups in a particular society. It could therefore be explained from four different perspectives viz: socio-economic, political, sociological and religious perspectives. This refers to varying individual behaviour arising from situational and primordial loyalties of the people to an environment or to the host community.

It was for this reason that Allah (S.W.T) admonishes His servants after converging for Jum'at prayer on Friday, to disperse across the land seeking for Allah's blessing and their daily means of livelihood. It is worthy of note that remembrance of Allah is also essential, because He is the best to provide for His servants. This statement permits people to travel and transverse the land in long distance in search of food, while at the same time, putting Allah first as their utmost provider, and all other needs remain secondary. It is

¹¹ Qur'an, 49:13

¹² Abu- Dawood, Sunan Abu Dawood Vol. 2, Hadith, No 5121, Beirut, Dar-al-Kutoob, 1972.

¹³ O. Nnoli, *Ethnic Politics in Nigeria*, Fourth Dimension Publishers, 1978, pp 10-20. See some details in O. E. Ojukwu *Because I am involved*, Spectrum Publishers, Ibadan. 1978.

against this background that Muslims surrendered their needs and aspirations to Allah, because He knows what is best for them¹⁴.

From the above analogy, it can be deduced that quite a number of Yoruba Muslims left their ancestral homes in search of numerous opportunities in Talata Mafara and Kaura Namoda which subsequently resulted in their settlement. In addition, the Yoruba people who left their homes, include people from places like Lagos, Abeokuta, Ibadan, Ilorin, Offa, Osogbo and others. These people find their way to Hausaland as railway workers, artisans and clerks in the British colonial enterprises.¹⁵ Other non-Muslim Yorubas were included as Catholic Christian missionaries, based on the “pull and push” factors to Talata Mafara and Kaura Namoda. However, according to some informants¹⁶ the geographical realities and economic potentials of Talata Mafara, particularly, the periodic market in Kaura Namoda was one of the major factors which attracted the Yoruba people. Some of them were influenced by the receptive nature of the Hausa host community, this impacted positively in giving suitable accommodation to the Yoruba Muslims because of the predominance of Islam in northern Nigeria. According to Yusuf, the Yoruba Muslims and Hausa hosts interaction brought about exchange of commodities, Islamic ideologies and most importantly cultural assimilation among people which, in the long-run, influenced exogamous and endogamous types of marriage.¹⁷

It is an identifiable phenomenon that relations yielding to ethnic assimilation between the Yoruba Muslims and the Hausa host communities of Talata Mafara and Kaura

¹⁴ Qur'an .62:10

¹⁵ A. Bako *Sabon-Gari in Kano: A History of Immigration and inter-Group relations in the 20th century*, Usmanu DanFoduye University Press, Sokoto State, 2006.

¹⁶ Oral interview with Alhaji Hamza Badiru, Sarkin Yorubawa Kaura-Namoda, age 70 years, 12/04/2015, and Alhaji Yahaya Abdul Salam, 55yrs Sarkin Yorubawa Talata-Mafara, 18/04/2015.

¹⁷ Alhaji Yusuf Muhammad, retired Secondary school Principal, Sabon-Gari, Kaura Namoda, Zamfara State, Interview on 13/04/2015.

Namoda have led to inter- marriages, changes in cultural assimilation, increase religious conversion, improvement of Yoruba Muslims way of practicing Islam and the eventual integration and indigenisation of the Yoruba people to the areas of study. It is against this background that quite a number of Yoruba Muslims residing in the area claimed Hausa personalities having assimilated the culture of the host people. It can therefore be concluded that because of deep interaction with the Hausa hosts, the Yoruba Muslims resident in these areas have benefited and are still benefiting from their integration through government sponsorship to pursue Western education; perform pilgrimage to Makkah and other benefits. It is against the impact borne out of their interactions that this study focuses on Islam and ethnic assimilation of the Yoruba Muslims with specific reference to Talata Mafara and Kaura Namoda Emirates of Zamfara State.

1.2 Scope and limitation

This study focuses on Islam and ethnic assimilation in relation to Yoruba Muslims in Talata Mafara and Kaura Namoda Emirates of Zamfara State. The study uses 1945 as a starting point, because after the 2nd World War (1939-1945) quite a number of Yoruba people left their ancestral homes to benefit from the commercial advantages and economic potentialities that abound in Hausaland. The study also explores the predominance of Islam as a common religion to both the migrants and the host community, specifically its influence in ethnic assimilation. It also explores how the development resulted in the incorporation of Yoruba Muslims into the socio-economic and political folds of Hausa people leading to exchange of ideas and ideologies. In furtherance of the study, it examines some factors which influenced their migration, settlement as well as assimilatory processes

in the light of “pull and push” theories as explained by Amir.¹⁸ The study spans through 1945 to 2015 as the terminating period. The reason adduced for 2015 is strengthened by the changing pattern in the relation of the host particularly when the issuance of contract jobs reached its peak in the areas of study. In addition, it is the time many Yoruba Muslim Islamic societies and organisations flourished and proliferated in large numbers in many parts of the states of Nigeria, Talata Mafara and Kaura Namoda inclusive.

1.3 Significance of the study

The study has examined Islam and ethnic assimilation among the Yoruba Muslims with particular reference to Talata Mafara and Kaura Namoda Emirates in the present Zamfara State. Islam has been playing a spectacular role in the relationship between Yoruba Muslim settlers in Talata Mafara and Kaura Namoda with their Hausa host communities since when the people identified themselves or live together as neighbours.

The justification of the study has reconstructed, bridged and consolidated the existing history of Yoruba Muslims in Talata-Mafara and Kaura-Namoda from 1945 to 2015 in Zamfara State. In addition, this study is of paramount importance in providing the history of socio-cultural, economic and political interactions that has transpired among the Yoruba Muslim’s social relations encouraged the formation of Islamic brotherhood through the influence of the Hausa host receptive nature as enjoined by the Glorious Qur’an. More pertinent is the development of ethnic assimilation with Islam as the only monotheic religion of the host and the larger percentage of the Yoruba Muslims settlers.

¹⁸S. Amir *Modern Migration in West Africa*, Oxford University Press, London, (1974).

The study revealed that the Yoruba people were pushed by socio-economic and political ill-condition at their respective home-towns and pulled by the economic potentialities, receptivity of the hosts as well as common religion of Islam. These reasons made the Yoruba Muslim and non-Muslim through deep interaction through conscious or unconscious assimilation of the existing Hausa culture, creation of inter-ethnic marriage, conversion into Islam, attending of pilgrimage and the claims of dual indigeneship. More importantly, the study manifested the sporadic mitigation of divorce through the promotion of inter-ethnic marriage as well as gaining employment opportunities. Above all, it also curb the menace of ethnic chauvinism and conflict of whatever sort among the settlers and the host in Talata-Mafara and Kaura-Namoda areas of Zamfara State.

The study is equally important because it reflected the cooperative, complimentary and contradictory aspects of relations resulting from deep interactions of socio-cultural, economic, political as well as religious factors. The study indicates the response of some Yoruba people arising from population growth leading to urbanization and development of increasing awareness to Hausa host who perceive them as their brother's keepers.

Significantly, the study profoundly added to the existing knowledge of history of Yoruba speaking people as a holistic approach to the best of my knowledge. It is an incontrovertible fact that the study on Yoruba ethnic assimilation is very relevant as it possess the potential that will stimulate and enhance other researcher's knowledge that no nation, society or community can relate or live in isolation; therefore, they have to interact. In a nutshell, the study is of paramount importance as it preserves the general history of Yoruba Muslim in Talata-Mafara and Kaura-Namoda not to dis-appear in oblivion.

1.4 Statement of the research problem

The Yoruba community has been in existence in Talata-Mafara and Kaura Namoda in the present Zamfara State dating back to 1910 and 1945 respectively. What pulled and pushed the migration of the Yoruba people into the Emirates was the phenomenon that was explored. Although, it is significant to know that majority of the Yoruba Muslims and non-Muslims became assimilated by adoption and blending with their host community's dominant cultural way of life. It is on this premise, that this study will bridge or fill the gap that had been left unexplored by other studies on ethnic assimilations by people as it results into mutual understanding as well as, peaceful and harmonious co-existence. The following are the research questions:

1. What are the factors responsible for the emergence and development of Yoruba Muslim's settlements in Talata Mafara and Kaura Namoda?
2. What impact Islam has made on ethnicity with regards to discrimination and tribalism?
3. To what extent has mutual understanding aided the Yoruba migrants' degree of assimilation into the culture of their host communities?
4. How did the Yoruba migrants responded to the challenges in their host communities?
5. What are the misconceptions held by Yoruba non-settlers about Hausa host communities?

1.5 Aim and objectives

The general aim of this work is to examine Islam and ethnic assimilation with reference to Hausa Muslims in Talata Mafara and Kaura Namoda Emirates from 1945 to 2015.

The specific objectives are:-

1. To trace the origin of Yoruba and their settlement in Kaura Namoda and Talata Mafara Emirates.
2. To evaluate the position of Islam in relation to ethnic integration.
3. To examine the extent to which mutual understanding aided the Yoruba migrants in assimilating the culture of the Hausa host communities.
4. To examine the challenges faced by Yoruba migrants in their interaction with the host community and other ethnic groups.
5. To minimize the misconceptions of some Yoruba people about the Hausa host communities of northern Nigeria.

1.6 Research methodology

In an attempt to carry out this research, a qualitative historical research method was adopted. This includes the collection of data from primary and secondary sources.

1.6.1 Primary sources

The primary data for this study were gathered through unstructured interview during the field work. Interview was utilized on both indigenes and non-indigenes particularly in Talata Mafara and Kaura Namoda in order to validate the reliability of the data collected. Oral information was obtained from people who have witnessed some events that had transpired between the Yoruba and Hausa host people in the period understudy. A mini-tape recorder was used for recording interviews (where applicable) and confidentiality was strictly maintained. The use of snow-ball technique or sampling was also adopted to validate the reliability and veracity of data between Yoruba settlers and Hausa people of the present Zamfara State. Some of the information was however documented in written form so as to maintain confidentiality and at the same time correct some ambiguities. The

interview was conducted in Hausa, Yoruba and English languages depending on the comprehension of the respondents.

1.6.2 Secondary sources

Data were in addition, collected from the written sources such as published and unpublished materials related to the issue in question. These included books, research projects, dissertations, thesis, journals, pamphlets and magazines. All these were obtained from Abdullahi Fodiyo Library of Usmanu Danfodiyo University, Sokoto, University of Ilorin Library, National Archives Kaduna, Arewa House in Kaduna as well as Talata Mafara and Kaura Namoda and Zamfara State Library. Some private collections available among the numerous Hausa, Yoruba and other people were also used. The information obtained from both the library and National Archives in Kaduna equipped the researcher with the confidence to complement those that were already obtained through interviews. Indeed, it is assumed that some of the informants were sceptical, and sometimes during the course of the fieldwork preferred to give their information upon monetization, while some of the informants cooperated. However, data obtained from both the primary and secondary sources were utilized to complement one another. For instance, the study of literature in the library provided the researcher with the necessary guide on the area of study namely Talata Mafara and Kaura Namoda.

1.7 Literature review

This research reviewed the works of other scholars and researchers that are directly or indirectly related to the subject of discussion under the following headings; viz: ethnic assimilation, Islam and Yoruba.

1.7.1 Ethnic assimilation

According to Umar,¹⁹ ethnicity is the outcome of relationship in a specific group based on criteria which include culture, history, language, religion and geographical locations. The work posits that in many settings, each ethnic group always struggles to be at an advantage over the other. In this type of situation, each ethnic group has to blow its own trumpet to be heard, and interpret their problems for solution while ignoring the standard of others. But when it comes to Islamic gathering, each individual group has equal rights and they are considered for their rights without lobbying for preferential treatment over others. This is always the view of Islam as it condemns discrimination, tribalism, racial or religious exclusion. This work is highly relevant to this study as the definition will be utilized as a working concept in the discourse on ethnic assimilation among Yoruba Muslims and the Hausa host Talata Mafara and Kaura Namoda areas of Zamfara State. The study hence analysed that, there are those that are non-Muslims residing in Muslims areas without facing any form of denial or suppression of their rights. However, the author attributed it to the receptive and accommodative nature of the host communities.

Friday²⁰ explains the term ethnicity as the community of people with commitment to achieve common goals, share fate, same origin, common interest, ties, tradition and same language. They also have a common world view and aspiration towards the achievement of unique goals. The above explanation is synonymous with what is obtainable in places like Talata Mafara and Kaura Namoda of Zamfara State.

¹⁹A.A. Gwandu (edit) Z.M. Umar, *Islam and Contemporary Ethnic Reassurance: Nigerian Muslims in a Crisis of Identity: World Politics*, Islamic Research Centre, Usmanu Danfodiyo University, Sokoto, Series No. 2, 1995, pp. 215.

²⁰N.N. Friday *Nigeria Peoples and Culture for Tertiary Institutions*, First Standard Press, Sokoto, 2006.

Usman's²¹ work assessed the Yoruba-Hausa relations in Gusau with reference to Colonial and post-colonial periods. The study found that Yoruba migrants could not be distinguished from their hosts as a result of the common faith they share and the level of inter-marriages among them as the Yoruba responded quickly to the understanding of Hausa language and culture. He narrated that the first contact of Yoruba people with Gusau could be traced to 1910. CE when Alhaji Raji was employed as a cook to the British Colonial Officials. However, because of economic potentiality, Gusau and its neighbouring communities attracted more Yoruba people particularly in the 1960s and 1970s as a result of Ghana massive deportation of Nigerians. It was reported that quite a number of these people (Korans from Ghana) found their way to Gusau through rendering services to the host community, and for Gusau's numerous economic opportunities. The Yoruba deportees displayed skills like gold-smithing and other vocations, while others were employed in companies and enterprises such as the railways. The significance of Gusau to this study is because of its proximity to the neighbouring communities of Talata Mafara and Kaura Namoda in Zamfara State.

In addition, Usman²² discussed the socio-economic relationship between Yoruba and their host community of Gusau. The journal traces the origin of Yoruba community in Gusau and at the time they settled there. He stressed that majority of the Yoruba migrants are Muslims just as their host, a factor that influenced their inter group relations. It is pertinent to note that the tolerance they enjoyed from their hosts made them to be quickly assimilated into the community leading to easy co-habitation between the two groups.

²¹A.F Usman "Intergroup Relations in Gusau: A Case Study of Yoruba and Hausa 1920-1996, Ph.D Thesis submitted to the Department of History Usmanu Danfodiyo University, Sokoto, 2003.

²²A.F Usman "A Yoruba works in Gusau: "A Preliminary Survey" in *Degel Journal of Faculty of Arts and Islamic Studies*, Usmanu Danfodiyo University Sokoto. Vol. 3 June, 2000.

It revealed that inter-marriage and political tolerance paved way for the recognition of the migrants in the host communities. Equally, inter-change of skills and rendering of services which promote peaceful co-existence and mutual relations ensured harmonious co-existence between the Yoruba and their Hausa host.

Mulikah²³ analyses the impact of Islam and Hausa culture on Auchi people with regards to changes brought by Islamic scholarship in the form of *Da'awah*. Also the assimilation of Hausa culture by the Auchi people was ensured through the mutual socio-cultural habitation of the people. This work is important as its method and style will be adopted for this research in order to validate the factors responsible for ethnic assimilation in the study areas with reference to Yoruba Muslims in Talata Mafara and Kaura Namoda.

Hogben²⁴ posits that Islamic states are derived from the Hausa states; these include the Hausa *Bakwai* (Seven Hausa states), and *Banza Bakwai* which comprise Daura, Katsina, Kano, Zaria, Kebbi, Yauri, Nupe and Ilorin. Zamfara is one of the ancient Hausa states belonging to the *Banza Bakwai* (seven illegitimate). Zamfara people claim to be descendant of hunters popularly known as *Maguzawa* (the pagan Hausa) and could be found in Kano before *Bagauda* in the days of *Barbushe* and *Dala*. This statement traced the origin and where the first Zamfara people settled. They became assimilated to their present dialect and culture as a result of their intergroup relations with other group of Hausa speaking people. The evidence which abound from the above analysis indicated how the group interacted and accepted the dominant culture.

²³ U.I. Mulikah, "The Influence of Islam and Hausa Culture on People of Auchi, Etsako West Local Government of Edo State," M.A Dissertation, Submitted to Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, 2000, pp 30-40

²⁴ S.J. Hogben *An Introduction to the History of the Islamic States of Northern Nigeria*, Oxford University Press, London, 1967, pp. 73-92.

Nnoli²⁵ discussed the nature and approach of ethnicity before and after colonization. He sees ethnicity as a development of colonialism which in a sense involved the principle of divide and rule and tactical segregation of the heterogeneous communities along tribal and ethnic lines. He also viewed ethnicity as a phenomenon that gives birth to tribalism where others are regarded as inferior to the other ethnic group. Nnoli categorized Nigeria into ethno-political entities in terms of socio-political and religious boundaries. The work is highly relevant to how people became assimilated to dominant culture within the social milieu they found themselves.

Ibrahim's work²⁶ is a discourse on Hausa tradition and their hospitable nature towards immigrants. He emphasised that the Hausas are brilliant in skills acquisitions and its exhibition. In culture, the Hausas are very good and are noted for traditional sports such as wrestling, boxing and their belief system before the advent of Islam. It should be noted from the work that the degree of interaction among Hausa people necessitated their assimilatory system into Islamic cultural way of life. This therefore made it easy for several people in the study areas to assimilate the dominant culture of the Hausa host which Talata Mafara and Kaura Namoda are part.

The work of Joseph²⁷ emphasized on adaptation as a means of civilization. This constitutes the stages in evolution or changes with development that brings more understanding in interpreting the need for justification of solutions to identified problems. Against this fact, language understanding is very essential in a typical African society where people quickly adjust to tolerate or show some element of hospitality to others. This

²⁵ N. Nnoli, *Ethnic Politics in Nigeria*, Fourth Dimensions Publishing, Enugu, 1978, p. 45.

²⁶ M. Ibrahim, *et al Hausa Custom 'Zamam Hausawa da'aladodinsu*, Northern Nigeria Publishing Company Limited, Zaria, 2007, p. 45.

²⁷ O. Joseph (ed) *The Arts and Civilization of Black and African People*, Vol. 4, Black Civilization and African Language, Third Press International, Lagos, 1987, pp. 20-30.

interaction brings about progress, to a large extent that people yield positively to assimilation. Hence, the coming together of different people or ethnic groups became easier as a result of increasing development in transport, communication, and information system. This rendered the world to become one global indivisible entity characterized by fraternity, mutual understanding and development. The foregoing shows and explain the stability and assimilation in the study areas.

Muhammad's²⁸ work narrates the pre-colonial history of Talata Mafara. He stresses that the favourable geographical terrain of the area attracted the settlement of people from different ethnic groups. The people of Talata-Mafara are popularly known for farming activities which large commercial activities. This includes the cultivation of maize, guinea corn, millet and rice plantation because of availability of water and wide expanse of wet land. The town is surrounded with fortification as security against invaders and also prevents enemies' direct access to the town during the pre-colonial and colonial period. Likewise, it is very easy for the inhabitants to sight enemies from far distance so as to get themselves fully prepared for defence. The study further explained Mafara peoples' early settlement at a place called *Tumfafiya* as a result of conflict, and later relocated to their present area. The work added that because of the suitability of the land, the people exhibit their mettle excellently in skills such as blacksmithing, skin and hide which provide them the daily means of livelihood. It is this hospitable nature of the hosts that attracted quite a number of migrants from far and near to benefit from the economic advantage of the region. The study expatiates further that the Muslim missionaries and jihadist activities of *Shaykh* Usmanu Bin Foduye made the people to embrace Islam. This serves as one of the

²⁸ I. Muhammad (ed) *Talata-Mafara Jiya da Yau*, " *Cibiyar Binciken Tarihin Talata-Mafara*, Nadabo Printers, 2007, (NP).

major factors in the attraction of Yoruba Muslims from Yorubaland. Culturally, Mafara people have their own ways of life and socio-political system as any other Hausa people of Northern Nigeria. Obviously, the work dwelt extensively on Mafara people, but lacks adequate information on how Yoruba ethnic group became assimilated into Hausa host culture and language.

1.7.2 Islam

According to Thomas in the “Dictionary of Islam”²⁹ it means resignation to the “Will of God, and total submission to Him.” According to the Prophetic tradition, the observance of the five pillars on which Islam is built is also an indication of the submissiveness of people to the oneness of God. In the Glorious Qur’an, this is referred to as homage to God. This is further explained to be the religion of all Prophets from Prophet Adam (AS). The universal acceptance of this religion with its predominance in Hausaland encouraged the suitability of settlement of people and its adoption as a major religion.

Rahim³⁰ assesses the history of Islam from the embryonic stage to the flourishing stage, life and reign of the rightly guided Caliphs and the subsequent Caliphs up to the dynastic era. In his work, the author discusses the life of the Prophet in Makkah and Madinah, how he started his *Da’wah* quietly and openly, and how it was permitted. His message to the people of Yathrib through their natives and how their promises were fulfilled and paved way for his success in Madinah. The Prophetic approaches led the people of Madinah to be cultured on Islamic way which were later assimilated through the Prophet Muhammad’s (SAW) way of life.

²⁹H.P. Thomas, *A Dictionary of Islam, being an Encyclopaedia of the Doctrines, Ceremonies and Customs together with the Technical and Theological terms of the Islamic Religion*, Premier Book House, Lahore, Pakistan 1885. For more details see; Qur’an 22:78.

³⁰ A. Rahim, *Islamic History*, Islamic Publications Bureau, Lagos, 2001, pp. 18-69.

Rauf³¹ gives an extensive interpretation and understanding on religion of Islam and the Prophet's missions in Makkah and Madinah specifically on how he laid his *Da'awah* foundation and discourse on the periods of Four Rightly Guided Caliphs. The work also discussed the wars that occurred when Muslims were in conflict with one another. This period is referred to as *Fitnah* (trouble) in the history of Islam. It also conceptualizes how the people of Yathrib were culturally Islamised through their interaction with Islamic practices. It similarly goes further to delineate on Africa's first contact with Islam to the effort of *Da'awah* to Abassiniya(the present day Ethiopia), from where Islam was said to have been spread to other parts of Africa.

Abubakar's³² work delves on two opinions regarding the coming of Islam to Nigeria. The first view posits that since the reign of caliph Umar bin Al-Khattab (R.A) who sent to Sham in the present day Syria and Egypt, Amr bn Al-As (RA) then sent Uqbah bin Nafi' to North Africa where he introduced Islam. He later established a town named Qayrawan which remained the centre for Islamic *Da'awah*.

The above narration confirmed the introduction of Islam to other parts of Africa and would be suitable to the analysis on the emergence of Islam in the study areas. The second expresses the view of Adam,³³ as a corroboration that Islam came to Nigeria during caliph Yazid bin Muawiyah (RA), a dynasty of Banu Umayyah, where Uqbah bin Nafi' (RA) revisited Qayrawan. This was where he continued his *Da'awah* and expanded to large area until he got to a place known to be occupied by a black man named Bahiru Muhigh, and expressed his famous words "My Lord I am testifying that from where I 'am nowhere

³¹ M.A. Rauf, *The Sacred Texts of Islam: Al-Qur'an and Al-Hadith (Introduction and Sample)*, Islamic Publication Bureau, Lagos, Nigeria. See also A.A Adam, *Al-islam fi Nigeria wa Shayk Uthman bin foduye al-fulany*, 2nd Edition, Lagos, 1979.

³² A. Abubakar *Tarikh al-Thaqafah al-arabiyah fi Nigeria*, (1750-1960), Beirut, 1972, pp. 20-50

to, cross to if there is, I would have continued to expand the religion of Islam.” He maintained that to the best of his knowledge there was no trace of human beings ahead of where he was or else he would have proceeded to the next abode.

Chinedu³⁴ discusses the rise of Islam and Hausa states, which shows that Islam came to Hausaland through central Sudan and continued to spread into the larger potential entities. As a result of political power as well as, economic and social factors, more cities of Hausa were founded as Islam gained more ground. This influenced the *Wangarawa* scholars and traders whose preaching to those in authority to accept Islam was also very great in the study. Their acceptance of Islam as a religion paved way and created more avenues and freedom to further preaching to their various out-reach. Islam in Yorubaland could be traced to some group of Hausa slaves that found themselves in Yorubaland. They preached Islam to those they mingled with. During this time, those who accepted Islam willingly practiced it secretly until they were free to engage in their religious activities openly. However, rulers and chiefs in the area gradually began to support Islam but they did not impose or preach it to those under them because of their overwhelming acceptance of traditional belief system.

Ikime³⁵ discusses on the spread and contact with Islam among the Nupe, Hausa and Yoruba peoples of the present Nigeria. The contributors (Balogun and Gbadamosi) emphasized on the role of Islamic scholars and the royal family in the propagation of Islam. It also expounds on how the religion of Islam gained its strong root in Hausaland and its linkage with other neighbouring states. They added that religion played a significant role in intergroup relations among different people. They discussed how the spread of Islam passes

³⁴ U.N. Chinedu, *Islam Africa History*, Baraka Press and Publication Ltd, Kaduna, Nigeria, 2001, pp. 16-40.

³⁵ O. Ikime, (ed) *Groundwork of Nigerian History*, Heinemann Educational Book, Ibadan, Nigeria, 1982.

across Yorubaland through the effort of Nupe Islamic preachers and how the Jihadists made their impact in reforming some un-Islamic practices among the Yoruba people. The work added that at the embryonic stage in Yoruba and Hausaland, different ways of practicing the religion were noticed before the separation of Islamic faith from traditional religion. At the flourishing stage of Islam, ethnic groups were absorbed and internalised with existing socio-political and economic ways of life. However, the work of Balogun and Gbadamosi in Ikime indicated the areas covered in Yoruba and Hausaland and other neighbouring kingdoms during the Sokoto Jihad reform period and how the phenomenon has increased the space and development of Islam.

Ibrahim³⁶ narrates the contribution of the Kaura Namoda Emirate Council to the development of Islam in terms of *Da'awah* such as, building of Islamic schools, training and sponsoring staff for development training. The study however limited its survey to Kaura Namoda Emirate Council's achievements and some identified problems.

1.7.3 Yoruba

This section of the literature examines the historical evolution of Yoruba people specifically on how they found themselves in the present areas, although, there abound different historical versions regarding the origins of the Yoruba from the Middle East or Egypt. However, the work of Johnson seems to be more accepted among history writers. According to Johnson³⁷ the Yoruba people originated from the East, probably from Yemen in the Middle-East. Their migration to the present abode was as a result of their disloyalty to idolatry of their fore-fathers. They were out-rightly chased away, and they found

³⁶ I. K. Ibrahim "The Contribution of Kaura-Namoda Emirates Councils to the Development of Islam in Zamfara State," Unpublished M. A Dissertation, Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, 2014, pp. 30-70.

³⁷ S. Johnson, *The History of Yorubas*, Oxford University Press, England, 1921, pp. 4-14.

themselves where they are after covering long distance. Yorubaland was founded on seven (7) kingdoms, named after seven descendants of Oduduwa whose progenitor was Namrud or Nimrod. The Yorubas believe in a supreme being called *Olorun* or *Eledunmare* meaning God, but accepted that their intermediaries are *Orisas*: the Yoruba pantheon (goddesses), which include: *Kori* (shell of the palm), *Orisa'la* (creative power), *Ori* (Head), *Ogun* (god of Iron), *Esu* (Satan), *Sanpana* (Smallpox), *Egungun* (masquerade) etc. Most of these *Orisas* likewise dwell on most of the wars engaged by Yoruba people and how peace and unity were restored.

The work by Nicole³⁸ states that Yoruba people have been in advanced way of life for more than 1,500 years, and emphasis is made on their art and craft. The work stresses that Yoruba had twenty kingdoms and narrated how they were created. He added that the Yoruba people believed in the visible world and spiritual world, and how the universe came into existence. Efforts were made to discuss their cultural activities in terms of dance and divinations.

Also relevant to this study is the work of Ayinla,³⁹ who explained that Yoruba people originated from Ile-Ife which is referred to as the cradle of Oduduwa descendants. There was the arrival of *Wangarawa* Muslim trader from Mali who introduced Islam in Yoruba much earlier. The emergence of Islam in Ilorin made her the centre of learning to many Muslim clerics whose impact on the growth and development of Islam can never be overemphasized. In some parts of Yorubaland, the impact of Islam was felt, even though Islamic practices were mingled with traditional beliefs and ways of life. The author

³⁸M.Nicole, *Yoruba Art and Culture*, Phoebe.A. Hearst Museum of Anthropology, California, 2008.

³⁹ M.A Ayinla, "A study of the Syntheses of Islam and Culture among the Yoruba Muslims in Ogun State" Unpublished M.A Dissertation submitted to the Department of Islamic Studies, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, 2008.

emphasized that contact with the new faith were made by the Malian Muslim traders and missionaries. The Sokoto Jihadists in the 19th century saw the need to purge the un-islamic practices of the heathens which contradicted Islamic teachings in Yorubaland. Also discussed in the work of Ayinla was how traditional rulers (Obas) were crowned with the influence of the *Ogboni* cult and they disassociated from traditional belief system of the Yoruba.

Jemiriye⁴⁰ posited that the religious maxims among the Yoruba are a total acceptance of a member of the family that belong to the structured building. This is by accepting him for what he is and allowing him to unite with other members that belong to this family; this is led mostly by the oldest person in the family. This is according to the setting and everyone has his contribution and role to discharge as a task which is more or less what they regard as religious tasks traditionally.

Olayemi⁴¹ stressed how the British system of indirect rule was introduced in order to achieve their aspired missions and objectives. The system created strong dichotomies among different people; this strategy led the non-indigenes residing in Kano to see themselves as strangers in their new home. The British colonial inclination to exploit socio-economic, cultural and political credulity or will of the colonised people made them to create new settlement for Yorubas and other non-indigenes as *Sabon-Gari* area. This was spurred by the activities of some principal indigenes of Kano as the *Kanawa* are famous for their (Kano indigenes) liberal policy of accommodating people of different creed both from within and outside Nigeria. This liberal policy was drawn from the people of Western

⁴⁰T.F Jemiriye, "Obitun Journal of the Humanities," Faculty of Arts, University of Ado-Ekiti, Vol. 3, No. 3, 2001.

⁴¹ A. Olayemi, *et al* "Inter Group Relations in Nigeria During the 19th and 20th Centuries" Aboki Publisher, 2000.

Sudan; their neighbours as they were noted and known to be an Islamic state. Because of the receptive nature of their policy, this made them to tolerate other people and their culture when they arrive into the new domain. This was the skill used in complementing the commercial roles of immigrants to the unifying ideology of Islam which promoted integration in Kano. This however served as solution to British idea of discrimination and segregation against non-indigene settlers among the indigenous hosts. This study is very pertinent as ideas and ideologies could be deduced to express the inter-group relations among the people of the study areas and their response in order to exemplify what could be obtained in Talata Mafara and Kaura Namoda.

The study by Atanda⁴² takes an evaluation of history of the Yoruba before and after colonisation. The study explained changes and developments that took place in Yorubaland which marked the presence of the British and French colonialists in the conquered areas. The colonialists constructed roads and railway lines that linked farmers with urban centres which promoted rapid and improved transactions in cash crops, job opportunities, introduction of the currency and opened avenue for exploitation of labour for meagre wages. It should be noted that the impact of the British colonial state to some extent has been instrumental to the link created between Yoruba and Hausa people as opportunities available on both sides. In reiteration, the construction of railway lines also led to exchange of goods and ideas between the Yoruba and Hausa as it eventually encourages the export of such cash crops. The migration of some Yoruba people to Northern Nigeria turned the host communities into an abode of livelihood and sustenance. This familiarity and interactions between the Yoruba settlers and Hausa people made it easy for the Yoruba to join in the

⁴²J.A. Atanda, *An Introduction to Yoruba History*, Ibadan University Press, 1980, pp. 57-67.

struggle for identity, and agitation for Nigeria's independence alongside the hosts in the 1960s. As a result of deep interaction, the host's political parties represented the respective settlers in the struggle for independence and recognition of equal rights. In the struggle for independence, political parties played their roles; these included the Action Group (AG) led by Chief Obafemi Awolowo; the National Council of Nigerian Citizens (NCNC) led by Dr. Nnamdi Azikiwe; and the Northern People's Congress (NPC) led by Sir Ahmadu Bello the Saurdauna of Sokoto. The formation of political parties across national and ethnic boundaries provided a platform for rapid interaction and assimilatory strategies for the hosts and the settlers to interact easily.

Rasheed⁴³ emphasizes on the coming of the British Colonialists and the subsequent introduction of Christianity, Western education, language and culture into the geographical location of Nigeria. It explains the British contact as a paradigm shift which significantly led to the ushering in of pristine civilization and other aspects of interaction that made life easier with its accompanying exploitation. The study depicts the stronghold of Islam and its relevance in restricting the British colonizers from tampering with Islamic way of practice of religion and modest dress. The study finally portrayed the extension of British imperialism and culture as it contradicts Islamic culture and its creation of unwarranted dichotomies.

⁴³ A.R. Rasheed (ed) *Perspectives in Religious Studies*, University of Ilorin Press, University of Ilorin, Nigeria, 1995, Vol.1.

CHAPTER TWO

2.0 THE CONCEPT OF ETHNICITY AND ASSIMILATION

This chapter takes a look at the concept of ethnicity and assimilation as the factors, and what particularly increased the degree of familial assimilation of Hausa way of life principally among the Yoruba Muslim settlers. In other words, it is pertinent to construe that ethnic assimilation has engendered a lot of benefits as well as discrimination as a result of in-depth interaction developed by the migrants. Ethnicity could be referred to customs, practices and appearance that give identification or identity to a particular community or group of people.¹ Ethnicity is characterized by some principal factors which include belief, language, origin or population pattern in a given territory or region which could be passed from one generation to another or through the sharing or sensing of solidarity and expression of that sentiment of attachment to one another.² For society to effectively develop, adequate interaction tends to lead to a degree of assimilation by making the settlers or migrants to benefit enormously from indigenous advantages purported for the host. This makes a case for the Yoruba Muslims and non-Muslims alike in Talata Mafara and Kaura Namoda Emirates of Zamfara State.

2.1 Ethnicity

According to Advanced Learners' Dictionary, ethnic means to belong to a nation, race or tribe that shares a cultural tradition.³ Ethnicity is therefore a shared cultural practice, and distinctions that set apart one group of people from another. The most common characteristics distinguishing various ethnic groups are ancestry, a sense of history,

¹ A.G. Abubakar (ed), *Islam and the Contemporary World Politics*, Islamic Research Centre, Sokoto, Seminar Series Number 2, ISSN 1117-5982, 1995, pp. 216-217.

² Ibid, p.218.

³ A. S Hornby (ed), *Oxford Advanced Learner's Dictionary*, Oxford Press, London, 1999, p. 99.

language, religion, and form of dress. In other words, it refers to cultural traits that are shared by a category of people such as language, religion, or national origin.⁴The term should be sensed to signify self-consciousness of a group of people limited or closely related by shared experience such as language, religion, belief, common heritage etc. From the foregoing, the term ethnicity denotes the creation of imaginary boundaries of dichotomies with people of other social group or the creation of identity.⁵ Whatever might have been the perspective of ethnicity in the study areas; the Prophet (S.A.W) warned against discrimination as its consequences lead to apathy and hatred. The Prophet says:

He is not of us who proclaims the cause of tribal partisanship, and is not of us who fight in the cause of tribal partisanship, and he is not of us who dies in the cause of tribal partisanship.⁶

Allah says in the Glorious Qur'an:

Oh Mankind, We have created you from a male and female, and We made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is righteous among you. Surely, Allah is all knowing, all-aware.⁷

In another verse Allah (S.A.W) says: "We sent not a Messenger except (to teach) in the language of his (own) people in order to make (things) clear to them. So, Allah leads astray those whom He pleases and guides whom He exalted in power of wisdom.⁸We did send Messengers before thee amongst the sects of old."⁹

From the above quotations, it is discernible to signify that Allah (S.W.T) condemned ethnicity as tantamount to creating feuds and conflicts among people. These

⁴ D. Jery and J. Jery, *Ethnicity in the Herpercollers: Dictionary of Sociology*, New-York, HarperCollins Publishers Ltd, 1991, pp. 151-152.

⁵ Okpu U, *Ethnic Minority Problems in Nigerian Politics*, 1960-1965, Stockholm, Leber Tryck AB, 1997.

⁶ M.M Khan, *Sahih al-Bukhari, Arabic English*, Vol. 4, Dar-al- Fikr, p.472.

⁷ Qur'an 49:13.

⁸ Qur'an 14:4.

⁹ Qur'an 15:10.

messages have been transmitted to all mankind irrespective of their creed, cultural traits and others. In another Qur'anic injunction, Allah (S.W.T)said in various verses as follows:

And when thy Lord said to the Angels: 'I am about to place a vicegerent in the earth, they said: will thou place there in such as will cause disorder in it, and shed blood? And we glorify Thee with thy praise and extol Thy holiness. He answered: I know what you know not. And He taught Adam all the names, then put the objects of these names before the Angels and said: Tell Me the names of these, if you are right.¹⁰

And among His signs is this, that He created for you mates from among yourselves, that Ye may dwell in tranquillity with them, and He has put love and mercy between your hearts: verily in that are signs for those who reflect.¹¹

Man We did create from a quite essence of clay. Then we placed of rest, firmly fixed. Then We made the sperm into a clot of congealed blood, then of that clot We made a lump (Foetus), then We made out that lump bones and clothed the bones with flesh, then We developed out of it another creature. So blessed be Allah, the Best to create! After that, at length Ye will die, again on the Day of Judgment, the will Ye be raised up.¹²

It's Allah who created you in a state of weakness, and after weakness give strength, then after strength, caused weakness and old age. He created what He pleases He is the All-knowing, the all-powerful.¹³

The above quoted Qur'anic injunctions spell out Allah created human being according to His wishes and how He deemed it necessary to have them in different colours and ideas or ideologies. For instance, this also made a case for Nigeria as a multi-ethnic nations with estimation of about 250 ethnic groups, 450 languages and several inestimable number of dialects. In Nigeria, there is a tripod of ethnic groups i.e. Hausa in the North,

¹⁰ Qur'an 21:30-31.

¹¹ Qur'an 30:21.

¹² Qur'an 23:11-16.

¹³ Qur'an 30:55.

Yoruba in the South and Igbo in the East; this promotes competitions and recognition that echoed supremacy and identity.¹⁴

From the above perspective, ethnicity is the commitment of people, ties of tradition and language for identification in every step taken in every human endeavour. This is always accompanied by logical interpretation of problems in order to arrive at mutual understanding and successful conclusion.¹⁵ According to Ojukwu, ethnicity is the creation of an artificial or imaginary boundary between “them” and “us,” that is members of Nigerian society. He reiterated further that the artificial creation could be seen in the light of dichotomies between the various existing ethno-cultural nationalities residing in a particular multi-nation or plural society like Nigeria. For instance, there are ethnic cleavages and clash of supremacy between; Yoruba and Hausa, Igbo and Yoruba, Igbo and Hausa, etc.¹⁶ These syndromes have created and are still creating apathy and strong inclination towards primordial attachment to individual’s ethnic group by which every group sees themselves as their brother’s keepers and the other ethnic groups as foes.

It is pertinent to note that the British Colonial state incursion on Nigeria in the 19th century was responsible for the introduction of divide and rule. The consequence of the subjugation by the British Colonialist made the heterogeneous communities to cultivate the feeling for others as inferior to their own cultural way of life.¹⁷ This inclination opens room for tribalism, racism and colour discrimination to flourish among different people. The remote factors for the principle of divide and rule led every community, people and ethnic group or groups to promote and voice out for centralism and tribal identification in the

¹⁴ A. Olayemi *et al*, “Inter Group Relation in Nigeria During 19th and 20th centuries, Aboki Publisher, p. 200.

¹⁵ N.N Friday, *Nigerian People’s and Culture for Tertiary Institutions*, First Standard Press, Sokoto, 2006.

¹⁶ O. Ojukwu, *Because I’am Involved*, Spectrum Publications, Ibadan, 1989.

¹⁷ A.I Yandaki, *The State in Africa: A Critical Study in Historiography and Political Philosophy*, Gaskiya Corporation Limited, Zaria, Nigeria, 2015, p. 45.

name of politics.¹⁸ As reiterated in the preceding segment, this syndrome continues to deepen and nurture hostility which often manifests in the formation of parties along ethnic lines. For instance, Yandaki asserts that “by 1900, so rapid had been the European advance that three quarters of the continent subject to their hegemony and almost all major African polities had been destroyed, forced to accept European protection or reduced to a position where their surrender seemed imminent.”¹⁹ The conquest introduced a shifting and changing pattern in inter-group relations in socio-cultural, economic, religious and political systems which at long-run created separateness among people.²⁰

It may be interesting to note that cultural orientation enjoyed by the Hausa communities prior to the emergence of Islam does not contradict the principles of Islam, but has prepared them to accommodate and tolerate one another. It has enabled the settlers to accept and accommodate their hosts through mutual understanding regardless of their differences and cultural ways of life. The acceptance and absorption of Islam by Yoruba Muslims totally complied with some traditions of the new faith (religion), and new way of life with compliance to guided doctrine.²¹

The heterogeneous nature of the various ethnic groups among the host community makes it necessary for settlers to understand the host language as the only and dominant language of the people. This, therefore, brought about peaceful co-existence and thus led to rapid growth and development among the host and communal settlers for a justifiable hospitability and tolerance from what they are.

¹⁸ O. Nnoli *Ethnic Politics in Nigeria*, Fourth Dimension Publishing, Enugu, 1978, p.78.

¹⁹ Op.cit...A.I Yandaki,...p. 47.

²⁰ Op.cit...A.I Yandaki. P. 45

²¹ M. Ibrahim *et al*, *Hausa Customs 'Zaman Hausawa da ala'dodinsu*, Northern Nigeria Publishing Limited, Kaduna, 2007, pp.11-20.

2.2 Assimilation

The Oxford Advanced Learners' Dictionary²² defined the term assimilation as a system which means "to take in and understand information or the process of absorbing something into larger group." From the foregoing perception of assimilation, it can therefore be described as a natural phenomenon which usually takes place between two distinct groups of people. Allah (S.W.T), in His infinite mercy created human beings in different colours, race, tribes and nations.²³ These differences in human disposition hold no ground in the sight of Allah, rather the level of piety of a servant makes him to stimulate common ownership of a society which in effect creates assimilatory system.

It is important to note that man is naturally a social being and as such interact and relate with one another for one reason or the other. In the course of this interaction, the principle of give and take sets in thereby resulting into assimilation of cultural and religious beliefs of one another. This could therefore be one of the motivating factors in the assimilation process of the Yoruba Muslims in the study areas. Allah (S.W.T) created us from male and female parents and made us into nations and tribes, as was clearly enunciated in the following verse:

O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).²⁴

²² A. S Hornby (Ed), *Oxford Advanced Learners' Dictionary*, International Edition, 8th Edition, 1999, p. 75.

²³ Qur'an 62:10.

²⁴ Qur'an 49:13.

It is on the basis of differences that mutual understanding and relations must be established without any discrimination of colour or race. Islam does not accept tribalism or showing any superiority or looking down on others as inferior being.²⁵

2.3 Causes of ethnic assimilation

This section of the literature review examined the factors responsible for ethnic assimilation of Yoruba Muslims into the Hausa cultural way of life. The first contact of Yoruba people with Islam could be traced to as far back as the 18th century. The population of Yoruba Muslims was small in number, by 1820CE. The Yorubas were fortunate to have contact with the Hausa-Fulani captives from Cuba and Brazil, while others met in Sierra Leone. The contact brought about an increasing degree in the level of interaction which permeated among the dominant Muslims of the time.

Although, there are those that practice Islam before they were captured as slaves, others became Muslims as a result of their contact with the Hausa captives that are predominantly Muslims. This development gave them the orientation which prepared them to tolerate and accommodate others just as their hosts were aware that they have brothers and sisters among the Yoruba that are Muslims. On returning home they settled in places like Lagos, Badagry, Ota and Ibadan. In spite of the restrictions from the Christians, they still practice the religion of Islam.²⁶

The arrival of the British colonialists paved way for people to find their way to the North as a result of the already established route connecting Lagos, Ibadan and Northern

²⁵ S. Abu-Dawood, *Sunan Abu Dawood*, Vol. 14, Number 5121, 1972, p. 476.

²⁶ O. Ikime (ed), *Groundwork of Nigeria History*, Heinemann Educational Books, Ibadan, Nigeria, 1984, pp.347-348.

parts of the country. This has created a strong familiarity of Yoruba-Hausa communities that made it easy for mutual understanding and peaceful co-existence.²⁷

The social nature of the Yoruba people prompted their migration to different parts of the world, for example some Yorubas left their ancestral homes in places like Lagos, Abeokuta, Ibadan, Ilorin, Offa, Osogbo and find their way to Hausaland as railway workers, clerks in the colonial enterprises and missionaries. There are factors responsible for the pull and push movement of different groups of Yoruba people to different parts of the country.²⁸

Oral information has it that economic potentials of Kaura Namoda and the periodic market in Talata Mafara became one of the major factors which attracted the settlement of Yoruba people in the study areas. This development brought about exchange of commodities, Islamic ideology and cultural assimilation.²⁹

2.3.1 Language dimension

Language also played a significant role in the state of assimilation among different ethnic groups. The phenomenon of language cannot be separated from culture; hence they are interwoven and work together simultaneously. It is good to understand that the usefulness of language in any ethnic group or community become necessary as a means of communication and people have to pay attention to language. This will erase the problem of language barrier by learning or understanding the language of other communities and assimilating to their culture.³⁰ This paved way for such community to accept those that are

²⁷ M. Crowder, *The Story of Nigeria*, Faber and Faber, London, 1978, p.184.

²⁸ I. A. Akinjobin and S Osoba (Ed), *Topics in Nigerian Economic and Social History*, Ile-Ife, University of Ife Press. 1980, pp. 52-60.

²⁹ Oral interview with Alhaji Hamza Badiru, 65 years Sarkin Yorubawa Kaura-Namoda, interviewed at his residence Sabon-gari Area, Kaura-Namoda, Zamfara State, on 12-04-2015.

³⁰ O. Joseph (Ed), *The Art and Civilization of Black and Africa People*, Volume iv, Black Civilization and Africa Language Third Press International, Lagos, 1987. Also Oral interview, Alhaji Hamza Badiru, 65 years Sarkin Yoruba Kaura-Namoda, Sabon-Gari Area, 12/04/15.

joining them socio-politically. Thus they quickly adjust to tolerate and show the traces of hospitality to their emigrants.³¹

2.3.2 Religious dimension

On the religious factors, Islam preaches brotherhood and upholds the spirit of unity.

It was on the basis of this that Allah (S.W.T) mentions in this verse that:

The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy.³²

The emigrants and their hosts share common faith which made it easy for people to blend and accommodate each other by sharing religious orientation and expression of cultural background. It is relevant to note that the contact could be dated back to the 19th century before the arrival of the Colonialists. The influx of people facilitated rapid growth and development of Yoruba Muslims and Hausa hosts for relation which opened ways for other opportunities to thrive well.³³

The first revelation that came to Prophet Muhammad (S.A.W) at the cave of *Hira* emphasized on learning. This led Muslims to take it as a task to search for knowledge and impart it to others. Since the Prophet enjoined Muslims to search for knowledge, many Yoruba Muslims left their far away homes in that course. For instance, the *Wangarawa* scholars' visitation to Hausaland created an avenue for the development of Islam and its propagation.³⁴ It can therefore be ascertained that among those who left their homes in search of Islamic knowledge, some finally settled after the acquisition of knowledge to benefit from economic viability and peaceful nature of the area.

³¹Oral interview with Alhaji Yahaya Abdulsalam, Sarkin Yorubawa, Talata-Mafara, 55 years, Bakin-Kasuwa Area, 18/04/15.

³²Qur'an 49:10.

³³Op.cit....Alhaji Yahaya Abdulsalam,

³⁴ A.M. Gada *A Short History of Early Islamic Scholarship in Hausaland*, Nadabo Print, Kaduna, 2010, pp.4-5.

Immigration as a factor has helped the Muslim emigrants to leave Makkah to Abyssinia (Ethiopia), under the leadership of Ja'far (RA) to promote Islamic mission. The Prophet (S.A.W) and His entire followers sought refuge with the emperor in order to bail out the Muslims from pagan's persecution. This action helped them to firmly establish the new faith in the minds of the new converts. The possibility of this expedition by the Muslims was made possible because of the stability of the area. The migration of the Muslims to Abyssinia paved way for the Muslims to also migrate to Madinah. The Madinites openly welcomed the Muslims and provided them with all necessary aids and needs.³⁵

In this type of situation, migration to other environments might be as a result of the search for more convenient way of life to carry-out social, economic or political activities. Large number of Muslims were integrated and allowed to practice their religion, preach, and continue with their normal activities. People's ways of life were paradigms in obedience to the new faith (religion of Islam), where human dignity is protected. This provides them with security against invaders or threat from internally and externally generated conflict.³⁶

2.3.3 Commercial dimension

Commerce as a factor permits communal inter-relations in different areas of Nigeria particularly between the Hausa and Yoruba communities. It creates an avenue for exchange of goods and services. It is important that commerce has been the source of revenue and social inter-relation. This is because buying and selling is the medium that promotes social relation between the Yoruba and indigenous communities in the pre-colonial and post-

³⁵A.A Rahim, *Islamic History*, Islamic Publication Bureau, Lagos, Nigeria, pp.20-21.

³⁶Ibid. p. 21.

colonial periods. For instance, the selling of kola nut, *kimba*(Guinea pepper), ginger, fruits, alligator pepper, palm oil, second hand clothes, and planks to the host, which are exchanged for cows, hide, tanned hide processed into different colours used for wrapping of local charms and amulets as well as farm produce, which include maize, guinea corn, onions and pumpkin were also supplied to Yorubaland in large quantities.³⁷ It is assumed that the relations increased the degree of interactions and interdependency, which aided the Yoruba Muslim traders to settle and procreate. However, in the areas of study most of their children married among the indigenes and thus assimilated the dominant Islamic culture of the Hausa society which in the long run facilitated endogamy and exogamy marriages.³⁸ Marriage is an institution where socio-cultural aspect of lives come together especially where there are greater degrees of interaction. In regard to Kaura Namoda, the Yoruba community equally married from the indigenous hosts.

For instance Alhaji Abdulraufu Ishola, who is popularly known as Liman Raufu, migrated from Ibadan as a trader and preacher. He advanced his Islamic education in Kaura Namoda under the Hausa Muslim scholars, among who are Mal. Nakambarawa, Mal. Suleiman Maru, and Mal Ibrahim Na Niger. As a result of greater interaction, he married both Hausa and Yoruba women. His Yoruba wives are Hajiya Asamau and Malama Hadiza, while his Hausa wives are Malama Zainab and Hanne. When his first two wives died, he got married to other indigenous Hausa women, viz: Hajia Husse, and Hadiza. The inter-marriage was influenced by acceptance of common religion which later enhanced integration. This development later motivated his children to also marry from the host

³⁷ I.A Akinjobin and S. Osoba (Eds) *Topics in Nigerian Economic and Social History*, Ile-Ife, University of Ife, Press, 1980, pp.52-60.

³⁸ Oral interview with Alhaji Hamza Badiru, 65 years Sarkin Yoruba, Kaura-Namoda, Sabon-Gari Area, Kaura-Namoda, Zamfara State, on 12/04/15.

community. Among the children are Risikatu, Amina, Rahamatu, Rabiatsu, Mal. Bature Mustapha, Hussaini Ishola, Abdulwaheed Ishola and Nuraini. Because of the increased degree of assimilation cultured from social, religious and economic relations, Mal. Bature married Kuluwa, and Hadiza while Hussaini Ishola married Kuluwa and Hauwau Kulu among the Hausa women. Alhaji AbdulRaufu Ishola is one of the Imams of Yoruba mosques, in Kaura Namoda and a full time businessman. Due to the level of their assimilation, his children hardly speak Yoruba language fluently. These people became assimilated culturally and linguistically as a result of the receptive nature of the host community arising from increasing interaction³⁹.

Alhaji Abdulganiyu Muhammad Lawal,⁴⁰ popularly known as *Maitaba* (cigarette seller) hailed from Abeokuta in Ogun state. He is a successful businessman and registered agent of Nigeria Tobacco Company. He operates his business under the supervision of Alhaji Muhammad Na Kazalle, an indigenous business tycoon in Kaura Namoda, while at the same time he related with Alhaji Abdulganiyu not only as a coordinating agent, but as a convivial brother which recognise both families as friends. As a result of this development, he was overwhelmingly accepted with open heart which spurred their rapport as brothers in Islam.

This is to say that Alhaji Muhammad Kazalle did not hold him as a person serving or rendering service to him, but as a friend indeed which surpassed master-agent relationship. This relationship promoted strong ties between Yoruba Muslims and the Hausa host community, Alhaji Abdulganiyu gave his two daughters Sa'adiya and Mujidatu

³⁹ Oral interview with Malam Abdulwaheed Ishola and Alhaji Raufu Ishola, 59 years Islamic preacher, Sabon-gari area, Kaura-Namoda, Zamfara State, on 02/06/15.

⁴⁰ Oral interview with Alhaji Abdulganiyu Mohammad Lawal, 85years Business Tycoon, Sabon-gari area, Kaura-Namoda, Zamfara State, on 06/06/15.

in marriage to Hausa Muslims in the host community. The marriage did not disengage them from their previous cultural way of life, this enabled them to practice both Hausa and Yoruba cultures when situation demands.

Alhaji Ade-Foto is a native of Ogbomosho and a well-known professional photographer. His younger brother Mustapha was converted to Islam after his arrival to Kaura Namoda. Both Alhaji Ade-Foto and brother Mustapha married from the Hausa host Muslim community. In harmony with Hausa host culture, Mustapha gave out his daughter Nafisatu to a Hausa Police Officer, while Nura Muhammad also married among the Hausa people. Because of Ade's humility, his Hausa indigenous customers do crack jokes with him by describing him as "Ade is good and responsible person but what remains of him is to accept Islam."⁴¹

There was constant admonition from his brother Alhaji Ade and other Yoruba friends who wanted him to accept Islam. As a result of relentless persistence he subsequently accepted it, a development which made people in the area happy. Because of the acceptance of Islam, he received a lot of financial support from both Hausa and non-Hausa alike, that later boosted his business. As a result of his trust worthiness, he always won the attention of his customers. Other people who worked under similar circumstances included Engineer Ola-Olu, Baban Fauziyah, and Michael Panel Beater.⁴²

Alhaji Tijjani Yahaya,⁴³ is one of the prominent indigenes that married from the Yoruba Muslim community residing in Kaura Namoda. He was a former chairman of Kaura Namoda Local Government Area of Zamfara State under the platform of National

⁴¹ Oral interview with Malam AbdulRasaq Hamza Balogun, 56 years Sarkin Yaki Yoruba, Interview at Kaura Namoda, Zamfara State, retired civil servant, Sabon-Gari area, on 02/06/15.

⁴² Oral interview with Alhaji Nuhu Maihatsi, 76 years Sakai, Trader, Kofar Tsamiya, Kaura Namoda, Zamfara State, on 07/06/2015.

⁴³ Oral interview with Alhaji Abdulganiyu Usman Moradeyo, 65 years technician, Sabon-Gari area, Kaura Namoda, Zamfara State, on 07/06/2015.

Republican Convention (NRC). In the 1990s, he also became the Federal Comptroller of National Population Commission in Gusau. He was a former Secretary to the State Government (SSG), before he was elected as senator, Zamfara North Senatorial District. He got married to Hajia Halima Lawal a daughter to Alhaji Abdulganiyu Lawal, and their marriage promoted cordial relationship between the Yoruba and their hosts. Oral information disclosed that Yoruba community in Kaura Namoda benefited immensely from him as the need arises at all time. He usually made tremendous effort to alleviate the suffering of the Yoruba Muslim migrant settlers. Through his philanthropist effort many people including the Yoruba Muslims have benefitted from the assistance rendered, in the form of employment opportunities, award of scholarships and others. He also engaged in other activities such as sponsoring of marriage ceremonies and off-setting of hospital bills without disclosing it publicly to others. He engaged in this marriage activities so as to promote unity between the Hausa host and the Yoruba Muslim community in the study area. These gestures were not only limited to the Yoruba, but were equally extended to promote other ethnic groups so as to promote mutual relations and understanding among Muslims irrespective of their origin.

To maintain flourishing relations among different people in the study areas, inter-marriage as a pivot of interaction was also extended to the Hausa hosts by some Yoruba Muslim community in Talata Mafara area. As in the case of Kaura Namoda, many Yoruba Muslims also extended marital gestures to the Hausas in the study areas to facilitate peaceful and harmonious relations.

Alhaji Muhammad Raji,⁴⁴ hailed from Offa in the present Kwara state. He married off his daughter; Hajia Risikatu Raji to Malam Idris Mafara and Alhaji Yusuf Agunbiade gave two of his daughters for marriage to indigenous Hausa host, Sanusi Sikido the son of Malama Kudiratu Yusuf and Hajia Risikatu Yusuf to Mal. Mai Salati an electrical technician with Sokoto North Local Government Area of Sokoto state. In addition, Alhaji Abdul Azeez Bello equally gave out his two daughters Nasimatu Bello to a police officer, and Zinatu Bello to Hassan Mafara. Sarafa Abdul Azeez Balagun married to Talatua native of Mafara. Malam Lukman was formally a photographer before he joined the transport business and got married to Shafa'atu, while, Iyabo Anjorin from Kabba in Kogi state got married to Mal. Shehu Maradun. The most interesting aspect of their marriage was her conversion to Islam. Alhaji Abdul Hakeem also got married to Malama Zuwairatu, Iya Tawakkaltu got married to Shehu Dan Maituwo, Malama Tawakkaltu got married to Malam Nasiru Bakura. All these marriages were conducted with the consent of their guardians. The marriage of Hajiya Kuburatu, the daughter to Alhaji S. Giwa from Erin-Ile to Mal. Zakariya'u Mafara that was conducted at Sokoto by Sultan Ibrahim Dasuki for the mere fact that the parents denied her from marrying a Hausa person. This was for the fear of early divorce, as is common among Hausa people. From that time to date they remained as husband and wife.

Husaini Abdul Salam,⁴⁵ is an elder brother to the present Sarkin Yorubawan Mafara, Sarkin Yorubawa was a school mate to the present Emir of Mafara, Alhaji Husaini Abdulsalam who married a native of Mafara, Hajia Balkisu Mafara, and later gave out his

⁴⁴Oral interview with Alhaji Saminu Sanusi, 55 years Civil Servant Rima Basin Staff Quarters, Colony, Interview in Talata Mafara, Zamfara State, on 10/09/15.

⁴⁵Oral interview with Alhaji Husaini Abdul Salam, 60 years, Business Tycoon, Bakin Kasuwa, Talata-Marafa, Zamfara State, on 10/10/2015.

three daughters in marriage to Alhaji Sani Anka, while Fatimah married to Abdul Hadi Maru and Aishat Hussaini married Bello Bakura, Personal Assistance to the current present Governor of Zamfara State.

The Emir of Mafara,⁴⁶ His Royal Highness Alhaji Bello Muhammad Barmo, married Hajia Balkisu who hailed from Abeokuta in Ogun state. The marriage created a landmark impact in the history of Yoruba Muslims relation with the Hausa hosts and made the Yoruba to regard the Emir of Talata Mafara as their father and not only as royal host to them. They regularly visit the Emir in times of need, and his singular contribution encouraged more Yoruba people to settle in Mafara, particularly for business.

Hajia Madina a Yoruba by tribe is the principal of Government Girls Day Secondary School Mafara. She married Alhaji Umar Muhammad Barmo a former Provost, College of Agriculture and Animal Science, Bakura, Zamfara State. He is presently, a Permanent Secretary in the Ministry of Environment. The marriage promoted mutual understanding and strong ties between the Yoruba migrants and the Hausa host community. This development gave a good impression to other Yorubas and non-Yorubas in their places of settlement as well as their ancestral homes.

AbdulKadir AbdulKareem,⁴⁷ popularly known as “AK”, married Hajia Aishat, a Fulani native of Mafara. He is blessed with many children namely; Hassan Miller, Hajiya Hussaina who married Salisu Sarkin Fawa, while, Amina married Magaji Maifata. Hajiya Madina Adulrazaq, is a native of Ilorin who got married to Alhaji Hassan Basco a native of Mafara. This made her to spend most of her life in North-Western part of Nigeria. Because

⁴⁶Oral interview with Hajiya Risikatu Ibrahim, 47 years Business Tycoon, Interview at Tudun-Wada area Talata Mafara, Zamfara State, on 10/10/2015.

⁴⁷Oral interview with Hajiya Medina AbdulRasaq 45 years, Civil servant, Sabon-Fegge, Talata Mafara, Zamfara State, on 15/10/15.

of her love for Hausa culture, she is more at home with the socio-cultural way of the host community when compared to her own home town.

Conclusively, it needs to be noted that all the factors discussed as causes of assimilation are highly interwoven and have contributed to the ethnic assimilation or integration which tend to lead to a rapid development of the environment. Invariably, the emigrants are predominantly Muslims who finally became part of the Hausa host community without discriminations. They enjoyed high level of freedom and hospitality among the Hausa host community. Emigrants abide by the rules and regulations that bind them together as a common people to create peaceful relations and understanding in the study areas.

CHAPTER THREE

3.0 ORIGINS AND SETTLEMENT OF YORUBA PEOPLE IN TALATA MAFARA AND KAURA NAMODA

3.1 Introduction

The preceding chapter discussed briefly on the major factors which propelled or caused some Yoruba people to leave their ancestral homes and relocate to where they are today in Hausaland. Those factors have however led to greater degree of interaction and settlement of some of these Yoruba people in the study areas. It has also made them directly or indirectly members of the family of the Hausa hosts. It can therefore be asserted that because of the suitability of the areas, they enjoyed peaceful co-existence as a result of the receptive nature of the Hausa people and the common Islamic faith they practice together. This chapter delves on the origin of Yoruba people and their migration to where they presently found themselves in Talata Mafara and Kaura Namoda Emirates of Zamfara State. In addition, it also examines a brief history of Zamfara and how Islam was introduced specifically in the mentioned areas of study.

3.2 Origin of Yoruba people

The origin of Yoruba could be traced through oral traditional myth or extant historical facts both of which referred their evolution to the Eastern part of the world probably Egypt or Makkah. The first of the narration is the myth which stated that: Yoruba are descendants of *Namurud* or *Nimrod* who was one of the kings of Makkah and one of whose children was Oduduwa of which the present Yoruba are his descendants. Oduduwa the ancestral father of the Yoruba was caught for an offence where he converted people to

the traditional faith or religion of idol worship. The people settled in sacred house in Makkah which they converted to a place where idols are placed for worshipped.

However, Nimrod or Namurud was killed but his children and all sympathizers ran away for their lives.¹ The prince who became the king of Gobir and of Kukawa went westwards. Oduduwa on the otherhand went eastwards and after covering long distance for about 90 days, he and his coteries finally settled down at Ile-Ife where he met with *Setilu* the founder of the Ifa divination (Oracle). Oduduwa and his children successfully escaped with their idols to Ife, *Setilu* led an army to trace them and bring them back to their former faith, he and his army were defeated. They found a tied material, and this tied material was preserved in a temple and worshiped by succeeding generations up till today.²

In yet another version, Yoruba people are said to be the remaining children of Kan'an, and family of Namrud. They originated from the present Iraq. Ya'qub bin Qadan drove them out of Iraq where they found their way through Egypt and Abyssinia till they found themselves at the present place in Yorubaland.³

Another tradition narrated that Yoruba originated from a tribe of Zanj who are Iraqis. They are very short in appearance which made them to be referred to as demons (Jinns). Other narrations stressed that they originated from Hamji a place named after the great grandson of Zanj. It is obvious that the people are in the dark ages without any growth or development. It was the Yoruba and their grandfather that joined hands to drive away the original inhabitants of the place.

¹ S. Johnson, *History of the Yoruba's*, Negro University Press, West North Connecticut U.S.A, 1921, pp.3-4.

² Ibid...p. 4. See also I. S Shaaba, *The Nupe and the Origins and Evolution of the Yoruba c.1275-1897*, Baraka Press and Publishers Ltd, Kaduna, 2005.

³ Sultan Bello, *A Little Light on History of Hausaland*, in Selected Writings of Sultan Muhammad Bello, Volume 1, translation by Yasir Islam Nabingo, Edited Suleiman Musa, Iqra Publishing House, Gusau, 2013, p.180.

It was clearly understood that their father had six children who comprised five sons and one daughter and he assigned each child to head any conquered area, with the exception of his daughter, while the daughter's husband heads a place.⁴ However, mankind are created according to the doctrine of the Glorious Qur'an which affirmed that

O mankind, We have created you from a male and female, and We have made you into nations and tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous. Surely, Allah is all knowing, all-Aware.⁵

3.2.1 Arrival of Yoruba and settlement

The quintessential of the emergence of Yoruba in Talata Mafara and Kaura Namoda could be premised on three important factors which include the search for sustainable peace, religion and economic advantages.

The search for sustainable peace and harmonious relationship was firstly experience through the receptive response of the Hausa hosts of Talata Mafara and Kaura Namoda to the Yoruba migrants. This was because of highly hospitable and accommodative which enhanced the degree of relationship leading to economic interaction and integration of Yoruba Muslims and non-Muslims in the study area. In the search for peace, the Islamic relationship which permeates among the Hausa and Yoruba Muslims was a factor responsible for high level of interaction leading to an elaborate amusement which includes eating, drinking and others. It as well leads to chatting particularly during the month of Ramadan and other Islamic festivities. Due to the accommodative and receptive nature of the Hausa hosts, in consequence, there evolved an inter-ethnic marriages vis-à-vis, between

⁴ A.A. Adam Aslu *kaba'il Yoruba wa Qaba'il Mujawaratunlaha fi Nigeria*, Agege, Lagos, Nigeria, 1991, p.72.

⁵ Qur'an 49:13.

the ethnic groups. This relationship increased the degree of protection, security and peaceful relations that thus consolidated their economic cum political interactions which lingers up till date.

It is based on the peaceful nature of the study area that Yoruba migrants established their settlement in Talata Mafara in 1922 mainly among the Ilorin and Kaura Namoda in 1901. The first Yoruba in Talata Mafara settled at *shiyar shanu* and later in *Bakin Kashuwar Mafara* and others.⁶ Alhaji Badiru extolled that the settlement of Yoruba in *Sabon-Gari* Kaura Namoda was established in the mid-1901 where a large proportion of its population were in fact Yoruba Muslims.⁷ There were large concentration of Yoruba Muslims business men who engaged in bread baking and other businesses; these included Alhaji Abdulazeez Bello in Sabon Fegge near Emir Palace in Talata Mafara. Fundamentally, the Yoruba Muslims and non-Muslims established themselves in Talata Mafara and Kaura Namoda because they are approved by the Hausa Muslims who perceives them as their blood brothers irrespective of their origins and creeds.⁸ This relation was approved also for the non-Muslims in the study areas because of the similar gesture rendered by the people of Madinah- the *ansar* during Prophet's arrival in their midst. This relationship was also spurred by the prevalent of Islamic monolithic religion of northern Nigeria which some Yoruba have already accepted right from their homes.

⁶ Oral interview with Alhaji Hussain Abdulsalam, age 60 years, business-man, Bakin Kashuwar Talata Mafara, Zamfara State, 14/03/2015.

⁷ Oral interview with Alhaji Badiru Hamza, 65 years, retired civil servant, Sarkin Yorubawa, Kaura Namoda, 13/04/2015.

⁸ See details as cited above oral interview with Alhaji Hussaini Abdulsalam and Alhaji Badiru Hamza both of Talata Mafara and Kaura Namoda of Zamfara State, 15/04/2015.

In this connection, the migration of Yoruba to Talata Mafara and Kaura Namoda was also encouraged by the 19th century jihadist movement.⁹This was when the Sokoto Caliphate possessed an extensive and powerful inter related economic activities. These economic activities were of great benefit to the Yoruba since the time of Alimi of Ilorin 1817,¹⁰the grandson of Muhammadu Zubairu Janata.¹¹However, the symbolic relation between the Yoruba people and study areas transcended mere economy or political influence, but also enhanced by religious development which impact still remains up till today. Prior to the 1804 reformist movement, Ilorin as part of Yorubaland became the base for successive military operations because of its involvement in the war of expansion which influenced from the use of horse acquired from Hausaland.¹² This military might was enhanced through the erstwhile political economy of trans-Sahara trade which old Oyo Empire had involved. This in effect included the spread of Islamic religion, ethics and culture, Arabic language and others.¹³It essential note that another integrating factor between the Yoruba and Hausa people was the political economy of the States, especially slave trade, export and import of horses, cowries and firearms. For instance, Falola portend that, the old Oyo Empire (where large proportion of the Yoruba migrated) formed part of a much bigger socio-economic and political entity in Western Sudan. Oyo produced marketable commodities and benefitted from a complex flourishing import and export trade.¹⁴

⁹R.J. Gavin, "The Impact of Colonial Rule on the Ilorin Economy, 1879-1930," in Centre Point, *University of Ilorin Journal*, Vol. 1, 1977, p. 20.

¹⁰ Ibid.

¹¹ L.A.K Jimoh (1994), *Ilorin: The Journey So Far*, Atoto Press, Ilorin, Nigeria.

¹² Ibid...

¹³ J.S Trimingham (1962), *A History of West Africa*, Oxford University Press, London.

¹⁴ T. Falola (1991), "The Yoruba Caravan System of the 19th Century," in *International Journal of African Historical Studies*, Vol, 24, No.1, p. 115.

According to Eades, kinship plays an important part in channelling migration and settlement, as people move to join their relatives in other towns to find jobs. However, beyond the colonial institutions, for most Yoruba in northern Nigeria, migration occurred within the kinship and social networks. Yoruba developed diaspora communities through migration of kinship linkages from the same town and family compounds.¹⁵ Successful “pioneer” migrants encouraged others to follow, and supportive social mechanisms emerged to connect places of origin and diaspora. As a result of time and changes, some of these people which includes numerous *Alfas* remained in Talata Mafara and Kaura Namoda while others have left on invitation to their ancestral home to perform Islamic functions, while many are dead. Among those that are still residing in study areas, among which includes *Alfas* Abdulsalam al-Ilory in Talata Mafara and Raufu Ishola, Imam Ahmad Muhammad, Abdulwaheed Ishola of Kaura Namoda and others who graduated from different Islamic scholars of both formal and traditional institutions. It should be noted that quite a number of these peoples arrived in the study areas from the late 20th century and by 2015 has established their impact in the establishment of Islamic organizations such as *Nawairul deen*, *Zumuratul- Islamiyya* and *Nasirullah il-fath* (NASFAT).¹⁶ This singular action was later responsible for the emergence of Islamic schools and Yoruba Juma’a Mosque in 2004 at Sabon-gari area of Kaura Namoda as well as development of series of Muslims’ organization in the study area.¹⁷

¹⁵ J. S Eades (1979), “Kinship and Entrepreneurship among Yoruba in Northern Ghana,” in W.A. Shack and E.P. Skinner, (eds.), *Strangers in African Societies*, ...pp. 169-182.

¹⁶ Oral interview with Barrister Shu’aibu Firdaus, 53 years, Abdu Gusau Polytechnic, Talata Mafara, Zamfara State, 20/07/2015.

¹⁷ Oral interview with Imam Ahmad Muhammad, 55 years, chief Imam Kaura Namoda Yoruba community Mosque, Zamfara State, 14/04/2015.

3.2.2Railway

Rail transport has made varying degrees of impact on the development of the countries where it exist.¹⁸ Rostow described rail transport as historically the most powerful single initiators of economic take off, being a main force in the widening of markets and a prerequisite to expanding the export sector.¹⁹ Hilling²⁰ also observed that rail transport provides the first alternative to human porter age and brought with them some economic advantage. Early rail lines were critical to the development of commerce, the expansion of commercial agriculture and the stimulation of settlement expansion. The rail lines became the zone of economic activity, and the rail heads were the focal points for the expansion of settlements and economic input and output.²¹

The early rail lines were critical to the development of commerce, the expansion of commercial agriculture and the stimulation of settlement expansion.²² Rail transport as part of the urbanization stride was responsible for the British colonial state to embark on the establishment of Ministry of Works.²³ This strengthened infrastructural development bid in 1895²⁴ with railway line facilitating the evacuation of cash crops such as cocoa, palm-oil, cotton and groundnut for onward shipment to Europe. This development resulted in the creation of already made markets that gave birth to the emergence of urban centres which housed numbers of multinational companies (MNCs) and enterprises in all part of the

¹⁸A.O Tolulope and A. Taiwo (2013), "Railway Transport and Economic Growth in Nigeria, 1970-2011," in *Australian Journal of Business and Management Research*, Vol.3.No.05, p.18.

¹⁹ W.W Rostow (1960), *The stages of Economic Growth; A Non-Communist Manifesto: The Five stages of Growth- A Summary*, Cambridge University Press, pp. 4-16.

²⁰ D. Hilling (1966), *Transport and Developing Countries*, Routledge, London and New York, ISBN 0415136547.

²¹A.M O'Connor (1965), *Railways and Development in Uganda: A Study in Economic Geography*, East African Institute of Social Research. Oxford University Press, Nairobi.

²²A.M O'Connor, (1965), *Railways and Development in Uganda.A Study in Economic Geography*, East African Institute of Social Research. Oxford University Press, Nairobi.

²³B. Onimode (1985), *Imperialism and Underdevelopment in Nigeria*, The Macmillan Press Ltd, 1983, pp.135-152.

²⁴J.A Atanda, (1980), *An Introduction to Yoruba History*, University of Ibadan Press, 1980, p.58.

country,²⁵ Between 1952 and 1965, quite a number of multinational companies thrives well in Nigeria such the G.B. Olivant, Nig. Ltd established in 1954, Kingsway Stores Nigeria Ltd in 1962, West African cold storage Co. (Nig) Ltd in 1961, G. Gottschalk & Co (West Africa) Ltd in 1937, Africa Timber & Plywood in 1952 and others.²⁶ The existence of these British companies proliferated the peopling of northern Nigeria urban centres to benefits from the colonial advantages. This stride however suggested the needs for jobs opportunities culminated in sporadic migration and settlement of Yoruba in northern Nigeria.

It should be noted, the waterway system had its shortcomings as far as the colonial economy was concerned and the railway system, which was meant to complement it. Although the Lagos-Minna rail line (the Western line) started in 1898, it was not until 1908 before the rail line reached Ilorin thereby making it the first city connected in northern Nigeria. Subsequently, the railway reached Kaduna, Zaria, and Kano in 1911. With extension of rail transport, it thus extended to Kaura Namoda in 1913 and completed in 1929.²⁷ Following the declaration in 1914 of the amalgamation of the southern and northern protectorates as a political affirmation of the new economic set-up.²⁸ The fact that Kaura Namoda is located within the major cities of commercial agriculture was a leading factor in the decision by the British colonial government to extend the completion of railway in 1929

²⁵W.Rodney (1982), *How Europe Underdeveloped Africa*, Panaf Publishing, Inc, Abuja, 2005 and Op.cit...B. Onimode (1985),...pp.135-152.

²⁶Op.cit...B. Onimode (1983)...p.146.

²⁷WJHBS/SOKPROF: No. 114/1924, Memorandum for the extension of Railway Branch Lines towards Kaura Namoda and further North, p.3.

²⁸M.A Liman and Y.M Yusuf (2005), "Urbanisation and the spatial Development of Urban Centres," in A.M Yakubu, I.M Jumare and A.G Saeed, *Northern Nigeria: A Century of Transformation, 1903-2003*, Arewa House, Ahmadu Bello University, Kaduna (Baraka Press and Publishers),p.351.

to the area.²⁹ The aftermath of development culminated in the evacuation of cash crops in earnest for onward transportation to the coast of Lagos and shipment abroad³⁰ for industrial usage.

Significantly, rail lines were constructed to link centres of production and as a result new towns were created where none existed before, existing ones that fell on the new transport network were rejuvenated while almost paralysing those that were not so fortunate.³¹ This railway network, in effect, created its own system of cities such as Minna, Kaduna, Makurdi, Kafanchan and Jos, and as a result Ilorin, Jebba, Makwa, Zaria and Kano continued to be important. It is worth noting that the railway network by-passed Bida, Bebeji, Birnin Gwari, Daura, Gaya, Hadejia, Jega, Kaiama, Katsina, Katagum Radah, Rano, Sokoto, Wawa, Wurno, Yauri, Yola and Zurmi in the present Zamfara State each of which had been an economic as well as an administrative centre in pre-colonial northern Nigeria.³²

It is pertinent to understand that migrants into Zamfara were settled in areas they were assigned by colonial spatial urbanisation in *Sabon-gari* Kaura Namoda and satellite settlement at *shiyar Shanu* at the present Talata Mafara market. For economic reasons, these areas attracted a lot of Yoruba Muslims and non-Muslims settlers and in 20th century a large group of craftsmen and petty traders settled in *Sabon-gari* Kaura Namoda.³³ It is essential to note that the settlement of people consequently culminated in the urbanisation

²⁹Op.cit...WJHBS/SOKPROF: No. 114/1924, Memorandum for the extension of Railway Branch Lines towards Kaura Namoda....

³⁰ Op.cit....W.Rodney (1982), *How Europe Underdeveloped Africa*,..

³¹A.L Mabogunje (1983), *Urbanisation in Nigeria*, London, University of London, and M. A. O.Ayemi, "Patterns, Processes and Problems of Urban Development" in J. S. Oguntinyinbo *et al* (eds), *A Geography of Nigeria Development*, 2nd Edition (Ibadan: Heinemann Educational Books Ltd, p.196.

³² Op.cit...M.A Liman and Y. M Yusuf (2005), "Urbanisation and the spatial Development of Urban Centres,..."

³³ Op.cit...oral interview with Alhaji Badiru Hamza, 65 years,...

bid, population growth and economic well-being of the period under review. In this perspective, the gradual increase in population enhanced the development of Yoruba community and economic growth in Talata Mafara and Kaura Namoda.

3.2.3 Market

In Talata Mafara, like any Hausa town agriculture plays basic role in the culture, but within the agricultural society, there are also large numbers of craftsmen, traders and other specialists' artisans.³⁴ It should be noted that all the sectors of the economy were capable of generating surpluses. These had to be disposed of, which partly explains why trading and markets formed integral parts of the West Africa indigenous economy.³⁵ As there was no West African community that was self-sufficient in its economy, it is in the light of this that exchanges or commercialisation of commodity took place among the people of Talata Mafara and Kaura Namoda. In the early period up to this present situation, Talata Mafara is noted for its periodic Tuesday market for sales of grains and other manufacturing products. It was on this basis that the town Talata Mafara was contracted.³⁶

In addition to development of market was the colonial economy realities, in the 19th century the establishment of Multinational Companies (MNCs) in northern Nigeria attracted quite a number of Yoruba migrants. The extension of multinational companies like G.B. Oliviant (GBO), Peterson and Zochonis (PZ) and Compagnie France la' Africa Occidentale (CFAO) located in Gusau area³⁷ of the defunct Sokoto Province.³⁸ These

³⁴A.I Yandaki, A.M Gada and M.T Mallam, *Essays on the Contributions of Sokoto Jihad Leaders to Science-Based Knowledge*, Nadabo Printing Production Kaduna, 2010, p. 54.

³⁵ T. Falola, "Trade and Markets in Pre-colonial Economy" in G.O Ogunremi and E.K Faluyi (1996), *Economic History of West Africa*, Rex Charles and Connell Ltd, Oyo, Nigeria.

³⁶M. I Talata Mafara, *Tarihin Rayuwar, Malam Mahrazu*, 1999, Bamoya Printing Press, Kabala Housing Estate Kaduna, p.1.

³⁷M.A Liman and Y.M Yusuf (2005), "Urbanisation and the spatial Development of Urban Centres," in A.M Yakubu, I.M Jumare and A.G Saeed, *Northern Nigeria: A Century of Transformation, 1903-2003*, Arewa House, Ahmadu Bello University, Kaduna (Baraka Press and Publishers), p. 351.

development attracted the employment of quite a number of Yoruba Muslims who combined their trade and marketing of their products with Islamic activities and other the job they secured. More significantly was the creation of North Western states in Nigeria by the administration General Yakubu Gowon in 1967.³⁹ This stride stimulated many Yoruba Muslims to migrate and worked in the government bureaucracy of the Sokoto Province of Talata Mafara and Kaura Namoda⁴⁰ as teachers, clerks, medical doctors and a host of others. By these development in late 19th and 20th centuries, Yoruba Muslims and non-Muslims had already established themselves in every nooks and crannies of Zamfara State and interact easily with the Hausa host and other members of the society.⁴¹

Although Olaniyi opine that many Yoruba Muslims migrated to Hausaland because they are better viewed by their kinships than those that remained at home.⁴² This reason and many others spurred Yoruba Muslims migration to Hausaland to engage in commercial activities of the study area. The concentration of the people in were influenced by the growth and development of some important markets in Talata Mafara and Kaura Namoda periodic and outlying communities markets. The residents of the area of studies participated in marketing of their wares in *Jangabe, Mayanchi, More, Garbadu, Kagara* and others in Talata Mafara. Periodic markets in Kaura Namoda also attracted the Yoruba Muslims and non-Muslims alike, these include *Kashuwar Daji, Dogon-Kade*, and *Kurya*, the markets are operated on every *ranar Asabar, ranar Larabar*, (Saturday, Wednesday, and

³⁸Op.cit...A.G Nadama, "The Rise and Fall of Hausa State,"...1977.

³⁹Ibid...

⁴⁰Op.cit...oral interview with Alhaji Hussaini Abdulsalam, 60 years and Alhaji Badiru Hamza 65 years in Talata Mafara and Kaura Namoda, 2015.

⁴¹General opinion of the informants in Talata Mafara and Kaura Namoda in Zamfara State. See also Olaniyi R. "From Citizen to Stranger: British Rule and the Transformation of Yoruba Migrants Identity in Kano C. 1913-1953", *Inter-group Relations in Nigeria During the 19th Centuries*," Aboki publishers, 2006.

⁴² R. O Olaniyi (2006), "Approaching the Study of Yoruba Diaspora in Northern Nigeria in the 20th century," in *IFRA Special Research Issue*, Nigeria, pp. 67-89.

Monday). These markets play considerable role in development of Yoruba communities in the study areas.

This phenomenon plays significant role in the development of Hausa and Yoruba relations in the study area. The emergence of Talata Mafara and Kaura Namoda as an important centres of commerce and industry was in large measure attributed to the jihadist victory over Zamfara in 1805 and the subsequent destruction of indigenous order.⁴³ It was pointed out by Olaniyi that Hausa-Yoruba relations are antiquated and that has led to development of trade commerce which subsists in the contemporary period. In the informal sector of the economy of Talata Mafara and Kaura Namoda, the Yoruba people of *Alajapa* (itinerant merchants) criss-cross Hausaland for the sale of Kolanuts; *Kola nitida* and *acuminata* which were exchanged for article such as pepper, tomatoes, brocades, Onions, *Panmo* (cattle and camel skins), antimony etc.⁴⁴ Most of these products are purchased by Hausa traders or directly from the study areas. Onions and *tarugu* or *atarodo*, tomatoes and *sumbo* or *sambo* (assorted peppers) are obtained in large commercial quantity from the daily and periodic markets days.⁴⁵

As commerce remain an important factor of relation among the Yoruba established their impact at the market of *Shiyar Shanu*⁴⁶ where some of these products are sold directly to Hausa middle men, who also sold to others in wholesale and retails price. The Hausa and

⁴³Op.cit...A.G Nadama, "The Rise and Fall of Hausa State,"....

⁴⁴Group oral interview in Komolafe Samuel, 60 years, Hassana Usman, 55 years and Olasupo Bamidele, 58 years all in Kaura Namoda, Zamfara State. These peoples were interview collective their Alajapa trading (itinerant trading) at Shagon area of Kaura Namoda, 24/05/2016. See also Alhaja Sikirat Sekoni, 60 years, food seller in Talata Mafara, 26/05/2016.

⁴⁵ Oral interview with Komolafe Samuel, 60 years, Sabon-gari area, Kaura Namoda, Zamfara State.

⁴⁶Ibid....

Yoruba trade in kolanuts and other articles has been extended to distance and closed neighbours in Talata Mafara and Kaura Namoda.⁴⁷

As acceded by Jally, globalization activities are prompted by free-trade activities of international organisational desire of central state to promote certain interest and activities or regional organization.⁴⁸In addition, with the waves of globalization making its impact known, the Yoruba people in contemporary study areas demonstrates their prowess in vocational training as artisan in auto-mechanic, electrical repairs, carpenters, welders, tailors etc. They have as well trained many Talata Mafara and Kaura Namoda indigenes as apprentice in which the profession became their source of their livelihood up till today.

3.3 Emergence of Islam in Talata Mafara and Kaura Namoda

3.3.1 Islam in Talata-Mafara

The history of Islam is not complete without examining where it was originated, and how it was spread principally to Talata Mafara and Kaura Namoda. Islam, as a religion, could be traced to the life time of Prophet Ibrahim (A.S) in Makkah as the great grandfather of Prophet Muhammad (S.A.W). His grandchildren were established through Prophet Isma'il (A.S), who was a direct son of Prophet Ibrahim. Allah (S.W.T) continued to send Prophets and Messengers in their midst to preach the religion of Islam and guide them to the right path.⁴⁹

Prophet Muhammad (S.A.W) was a great grandson of Prophet Ismail (AS)through whom the religion of Islam originated. During his time, more lights were shed on how Islam should be practiced. This reign could be said to have lasted fifty years where it

⁴⁷ R.A Augie, "The Gobir Factor in Social and Political History of the Rima Basin, c. 1650-1808," Unpublished Ph.D Thesis, Ahmadu Bello University, Zaria, 1984.

⁴⁸Jally B.E. (n.d), "Comparing Local Cross Border Relations under EU and NAFTYAS," Retrieved on 2nd December, 2014 from [http:// qustia.com,/](http://qustia.com/) reader.

⁴⁹A.A .Adam *Islam yawmu waghadin fi Nijeriyah*, Agege, Lagos, 1978, p.44.

reached part of West “Land of the Blacks,” (Biladal Tukrur) in the first century. It got to Africa during the reign of Khalif’ Umar Bin al-Khattab (RA), who sent one of the prophet’s companions Amr bin Al-AS (RA) to open North Africa. Amr bin Al-AS (RA) also delegated Uqba Bin Nafi’ purposely to Western part of North Africa. With this development, it got to old Ghana. The spread of Islam could be attributed to the effort of Uqbah Bin Nafi’.⁵⁰

It was the Muslim Arabs who first brought Islam and spread it into African communities before other Africans such as the Berbers who took over the work of propagation of Islam and spread it further especially among the royalties. All these groups of people never cheat or allow cheating, they carried out their propagatory work with justice. During the period under Islamic rule, there were practice of slavery, but not in full scale in comparison with the European slave trade. Although, Africa never complied with slavery until the whites (Europe and America) had contact with African people and their land. With the slavery, they successfully subjugated Islamic law i.e Shariah legal system and complemented it with the British ordinance.⁵¹

Islam came to Zamfara people during the dark ages when regards and respect are given to culture, traditional beliefs and worshipping of *Jin* and *Bori* (devil possession). For the foregoing reasons, the acceptance of Islam by the people was a gradual development taken step by step. For the fact that Zamfara is not a trading centre and studies as other places, Islam contributed in no small measure to the growth and development of its society.

In spite of the above cultural inclination, the above factors did not obstruct Islam from establishing its roots with the help and support of Malam Aliyu Dakkar in the year

⁵⁰ A.A. Adam *Islam fi Nijeriayah wa Usman bin Foduye al-Fulany*, Agege, Lagos, 1978, p. 34.

⁵¹ Ibid, pp. 45-46.

1167 C.E. Malam Dakkar preached Islam and instructed his chiefs to construct mosques in their respective towns, an idea which they did not welcome because of their deep rooted belief in traditional religion. In addition, the Sudanese missionaries from Sudan also played an important role in enlightening the people to gain their support in building mosques in their respective areas.⁵²

In furtherance of the propagation of Islam, there was the invitation of one hundred scholars by Emir of Zamfara, Muhammad Baba, whom he requested to conduct a prayer for victory in a war against Kebbi militants in 1715 C.E. During this period, Islam had already gained ground and this could be referred to as its formative stage. Among the scholars invited was Shaykh Ramadan bin Ahmad, a prolific writer whose books include *Al-ta'liq ala Sahih al-Bukhari*. Another notable scholar was Sheik Muhammad bin Muhammad popularly known as Muhammad Tukur Dan Binta who settled at Matusgi in the present Mafara Emirate. These scholars supported Shaykh Uthman bin Foduye during the Jihad, and they established Islamic centres in Zamfara, Kiyawa, Talata Mafara and Bakura.⁵³

The town got its name from two embedded words, Talata and Mafara. The word Talata is a Hausa word for the weekly market day of the town, operated on every Tuesday. The market attracts and gathers different people from far and nearby places who transact business on a wide range of goods and services to satisfy the needs of the people. The second word, Mafara originated from 'Mafarau' which is derived from a place where the people migrated in Kano, or perhaps the name of their King. When the people left Mafara in Kano they first settled at a place called "Tsaraka." This "Tsaraka" is located between old Maradun and Kaura Namoda from where they later relocated to a village called '*Tunfafiya*',

⁵² A. G Nadama, "The Rise and Fall of Hausa States: A Social and Political History of Zamfara State," Being a Ph.D Thesis submitted to Department of History, A.B.U. Zaria, 1977, p.330.

⁵³ Ibid, p.332.

after spending about four hundred (400) years in “*Tsaraka*.” The village of ‘*Tunfafiya*’ is located today Southeast of ‘Mafara’ about seven (7) kilometres away. Again the people settled at ‘*Tunfafiya*’ for a period of close to two hundred (200) years before they finally migrated to Talata Mafara as a result of royal tussle.⁵⁴

Dankofa is the royal house, and Muhammad Dangarji, a male son of the royal house remained the legal heir of the throne. The traditional historians of the community confirmed that *Dankofa* was the original first settler and head of Mafara *Garangi*, located in the present *Bukkuyum* Emirate. *Dankofa* however, intended to overthrow Dangarji because he was one of the powerful soldiers of the area. He succeeded and drove out *Dangarji*, from ‘*Tunfafiya*’ and the village came to be controlled by *Dankofa*. *Dangarji* went to Sarkin Gobir to get the gown (*alkyabba*), and turban (*rawani*), which are the traditional regalia indicating the recognized King of *Tunfafiya*. He proved to the community that the revolt against him by *Dankofa* was the fundamental reason for his people not to obey him.⁵⁵ In the history of Talata Mafara, Muhammad Dangarji was the first settler in the area. During his return from Gobir, he met *Dankofa* at *Tunfafiya* and abdicated *Tunfafiya* for *Dankofa*. *Dankofa* attempted to attack people of Mafara so that *Tunfafiya* would become the new headquarters. This attack was not successful as *Dankofa* was defeated. Inna Gobir interference helped the situation by sending Gobir militants in alliance with *Dangarji* army where they succeeded in driving away *Dankofa* from *Tunfafiya*. This made Mafara to be established as the final for *Mafarfari* and the traditional headquarters of the people.⁵⁶

⁵⁴ M.T.Isah, *etal*, *Talata-Mafara Jiya Da Yau, Cibiyar Binciken Tahiri Talata-Mafara*, Nadabo Print, 2007, p.5.

⁵⁵ Ibid, p. 6.

⁵⁶ Ibid, p. 7.

During the reign of *Dangarji* the Jihad of Shaykh Uthman Bin Foduye spread to Mafara. The people supported his mission of Islamisation and the establishment of Islamic state. The acceptance of Islam by the people indicated that the practice of Islam as a religion existed before the coming of Shaykh Bin Foduye. The supports given by the head of Talata Mafara provided Shaykh Uthman the necessary assistance which perhaps facilitated his *Da'awah* mission. In addition, it is interesting to recognize that the emergence of Shaykh Usmanu bin Foduye and his followers was basically to refine Islam, as there are inherent adulteration in their Islamic practices. Shaykh and his followers worked tenaciously to ensure the establishment of Islam in the region. The early acceptance of Islam in the area created more fertile ground for Islam to thrive well and the conducive environment for Shaykh Uthman bin Foduyewhich made him to compare the threatening he experienced from the people of Gobir during the initial stage of the Jihad. The *Malams* and emigrants, Islamic scholars, Shaykh Usmanu met in Marafa also contributed to his victory when he waged war against the Gobirawa. The significance of the 19th century Jihad helped the establishment of Sokoto Caliphate and Mafara, a mutual relationship that could still be felt between the Sultanate and Mafara even after the demise of Shaykh Uthman bin Foduye and the subsequent Sultans. This, also could be said to have laid the foundation for the display of hospitality by the people of Talata Mafara towards Muslim and non-Muslim settlers in the area.⁵⁷

3.3.2 Islam in Kaura-Namoda

In *Kiyawa* the present day Kaura-Namoda Emirate, there are emigrant scholars like Shaykh Ahmad Gimsau from Bari-Beri as precedent to Jihad of Shaykh bin Foduye among

⁵⁷Ibid, p.6. See also M.M Surajo, "Islamic Scholarship in Zamfara State From 1960-2001," M.A Dissertation submitted to the Department of History, Faculty of Art and Islamic Studies, Usmanu Danfodiyo University, Sokoto, 2005, p.34.

the Zamfarawa. They are well organized in politics and establishment of powerful kingdom. With the advent of the Jihad, Zamfara became the centre for *Da'awah* and for the Jihadists a place for revival of Islam. The Jihadists gathered in this centre to plan war strategies against the people of Kebbi. When Shaykh bin Foduye thought of fertile land for Islamisation, he came to Zamfara to seek for abode and was granted. The new abode was referred to as *Sabon-Gari*, which became the headquarters created by King Abarshi, located in the present Bakura Emirate.⁵⁸ The foregoing statement confirms the existence of *Sabon-Gari* areas in Hausaland long before the coming of the British Colonial masters.

Like in Zamfara, the emergence of Islam in Kaura Namoda could be traced to the existence of *Kungurki* a village located at western part of Kaura Namoda. The establishment of the village before the 19th century Sokoto Jihad indicated that the settlement is older than Kaura Namoda. The founder of the town was a pagan hunter called *Kungurki*. The present *Sabon-Gari* community where the railway terminus was located was formally under *Kungurki* District. Namoda and Mamuda, who were *Alibawa* Fulani scholars under Shehu Usmanu bin Foduye arrived Kaura sometimes in 1807 CE. Shehu Usmanu Bin Foduye ordered the movement out of Zurmi, and they settled close to *Baobao* tree in Kaura Namoda. Through the flag bearer they settled and built a mosque from where they started to propagate Islam and oversee administrative affairs of the people of *Kungurki* village.⁵⁹

According to oral information, the introduction and propagation of Islam in Kaura-Namoda was encouraged through the activities of traders and migrant scholars. These

⁵⁸Zamfara State Official Handbook Zamfara State Ministry of Information, Youth Sport and Culture. Crack Communication Gusau,(1997), p.2.

⁵⁹ Oral interview with Malam Aminu Kungurki, 91 years Traders, Sabon-Gari, Kaura-Namoda, Zamfara State,on 22/07/15.

traders traversed through the trans-Sahara trade route via Maradi in Niger Republic, and then through Batsari, Birnin- Magaji, Zurmi to Kaura Namoda. During the trading activities, itinerant scholars propagated Islam. Through migrant scholars, Kaura Namoda gradually came to be known as an Islamic centre. Through this process, there were constructions of mosques, Qur'anic schools (*Makarantun Allo*) and preaching centres. The activities were conducted by scholars such as late Shehu *Bazabarme*, from Niger Republic and Shaykh Ibrahim Kaya from Maradun whose family established the second Jum'at mosque located along Emir's palace road in Kaura Namoda. Close to the mosque are the Islamiyyah, nursery and primary schools, named after Shaykh Ibrahim Kaya. They often operate classes for adult married women and men so as to establish a well-grounded Islamic teaching and scholarship in the area. Another migrant scholar is Khalifah Ibrahim Muhammad *Iyayi* from Zinder in Niger Republic, who established school for Qur'an memorization (*Tahfi'zal Qur'an*).⁶⁰

3.4 Islamic practices in Talata Mafara and Kaura Namoda

The Muslim Ummah in Talata Mafara and Kaura Namoda have a similar way of life through socio-cultural mode of worship and training of their children right from childhood to adult stage. The parents have their own traditional ways of imparting knowledge to their children and how to abide by the norms of the society they belong to.⁶¹ The advent of Islamic religion in different societies or nations as a whole brings about changes to the way of life of people, and this made Talata Mafara and Kaura Namoda not to be an exception. For instance, traditional religion was replaced with Islamic doctrines, and things commonly practiced among the people as traditional or local religion which does not contradict

⁶⁰ Oral interview with Alhaji Magaji Mainasara, age 71 years, village head, Sabon-Gari Kaura-Namoda.

⁶¹ M.R Musa, *etal*, *Zaman Hausawa Don Makarantun Gaba Da firamari*, 2nd Edition, 1982, pp.6-8.

religion are left to the people. As time goes, some contradicting doctrines were withdrawn from the *Ummah* gradually and replaced with Islamic way of life.⁶² With advancement especially when the society became integrated with the new faith, they blended completely to what is required of them in Islam. This development led to the identification of Islam by such group as the only religious practice acceptable by Allah and many people.

3.5 The practice of Islam

Islam as a religion of peace, preach peace and it enjoins peaceful coexistence among the different creatures. Islam train man from his cradle to grave, it teaches how mankind should relate with his creator in terms of worship, obedience and distancing what His creator does not like and finally how mankind should relate with his fellow creatures in terms of transaction. Islam enjoins Muslims to practice legal business and such discourage businesses that are not legal. Legal awareness must be carried out to its equal task and avoid any types of ill transaction and trade. In this perspective, Muslim must create an awareness before going into business relation must make enquires as regard to rules and regulations that guide such trade and relations in accordance with *Shariah*.

Islam is the only religion that accept from the first prophets, Prophet Adam up to the last prophet, Prophet Muhammad (S.A.W) without any discrimination who practice Islam as a religion is referred to as a Muslim. Allah S.W.T in the glorious Qur'an says "This day I perfected for you your religion, completed my favour on you and chosen for you Islam as a religion"(Qur'an 5:5). This made the religion of Islam to be a religion with principles, one does not go into doing things without basis either from the Qur'an or prophetic traditions.

⁶² M. Ibrahim *et al*, *Hausa Customs, Zaman Hausawa da ala'dodin su*, Northern Nigeria Publishing Company Ltd, Zaria, 2007, pp.29-40.

3.5.1 The rituals

The religion of Islam demands obedience of Allah from mankind in terms of worship, and *mu'amalat* (transactions).⁶³ In the Glorious Qur'an, Allah (S.W.T) commands His creatures to believe in Him, His Messengers and His scriptures, which He sent to His Messengers, and to the Last Messenger of Allah, the Qur'an. And that nobody should deny Allah, His Angels, His Books, His Messengers and the day of Judgment. This is because the denial of any of these tenets is tantamount to going astray.⁶⁴

The above characteristic features of faith made Muslims to be very courteous and careful in their dealings, so that they will not engage in what is not beneficial. In another verse, Allah (S.W.T.) says:

If anyone desires a religion other than Islam submission to God, Never will it be accepted of him, and the hereafter, he will be in the ranks of those who have lost, (All spiritual good).⁶⁵

Islam was established on five pillars, testifying that there is no deity worthy of worship except Allah, and that Muhammad is His Messenger, establishment of five daily prayers, giving out of zakat, observing the pilgrimage rite and fasting during the month of Ramadan.⁶⁶ The five pillars are obligatory on every Muslim.⁶⁷

The acceptance of Islam by the people of Talata Mafara could be dated back to the 12th century, while that of Kaura-Namoda was attributed to the arrival of Shaykh Uthman bin Foduye as a revivalist. This is because Kaura Namoda came to existence after the Jihad

⁶³ A.A Adam *Tarikh Da'awat Ilallah bain al-Amsi wa al-Yaum*, Darun Nuru Publisher Agege, Nigeria, 2004, p.3.

⁶⁴ Qur'an, 4:136.

⁶⁵ A. Y Ali, *The Holy Qur'an: Translation and Commentary*, U.K Islamic Foundation, 1975, Qur'an, 3:85, p. 145.

⁶⁶ A.A. Isah, *Sharhi Arbaheena Nawawi, fi ahadith Sahihat Nabawiyat*, Kano, 1980, p. 23.

⁶⁷ Ibid, p. 23.

and was ruled by one of Shaykh bin Foduye's students and companion who was appointed and given flag of investiture of Islam. There, the strong move by Aliyu Dakkar who instructed his chiefs to build mosques and Madras coupled with the migrant scholar's efforts on spreading Islam helped to enlighten the people on the importance attached to Islamic practice and building of mosques and Madras since religion could only be perfected with knowledge.⁶⁸

The Emir of Zamfara, Muhammad Baba in 1715. CE gathered one hundred (100) scholars whom he requested to offer special prayer against the people of Gobir. The prayer conducted signified that the practice of Islam by the people is a long history as well as the presence of eminent scholars. The impact in teaching Zamfarawa the knowledge of religion and its practices inclined them to approach and interpret their religious matters in accordance with Islamic doctrines. Among the invited scholars were Shaykh Ramadan bin Ahmad, a prolific writer, who wrote *Alta'liq ala sahihi al-bukhari*. And Malam. Muhammad bin Muhammad who is popularly known as Muhammad Dan Binta based at Matusgi in the present Mafara who established Islamic centres in Zamfara, Kiyawa, Mafara, and Bakura and Malam. Ahmad Gimsau Basau who settled in Kiyawa in Kaura Namoda. All these scholars supported Shaykh Usmanu in his reformist movement.⁶⁹

Freedom of religion; Islam makes it easy for people to enjoy the practice of religion of their choice, Allah (S.W.T) says "there is no compulsion in religion."⁷⁰ It is only Allah that can guide mankind to the right path. Allah says; Truth stands out clear from error:

⁶⁸ M.M. Surajo, "Islamic Scholarship in Zamfara from 1960-2001," MA Dissertation submitted to the Department of History, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, 2005, p.34.

⁶⁹Ibid, 35.

⁷⁰ Qur'an 2:256.

whoever rejects Evils and believes in God hath grasped the most trust-worthy handhold, which never breaks. And God hearth and knoweth all things.⁷¹

This freedom is not only for the people of the book, it was extended to those that are practicing what is not Islam. Whether one is residing in a Muslim or Islamic state, as far as they abide by the rule and regulations that guide them as citizens they are entitled to what Muslims are entitled such as, security. They will not be subjected to any danger or destruction, and in no circumstances they would be either as Muslims or non-Muslims be molested. They all have equal rights as Muslims, their blood and that of Muslims, must be given the same regard and respect. The peaceful background and orientation the Muslim has for them enable them to enjoy hospitality and religious tolerance.⁷²

3.5.2 The practice of Islam in the social domain

The people of the study areas lived in Islamic traditional way of life in terms of their culture and customs. Their social way of life includes marriage, naming, burial and sharing of properties left by the deceased. In digging into their culture, the style in which properties of the deceased are being shared cause a lot of troubles and disputes between the family, wives and children of the deceased. Their marriage, as a social institution, starting from proposal up to marriage conclusion varies from one locality to the other because of cultural orientation. There are also inherent differences in the way naming ceremonies are conducted by the people.

With the advent of Islam, the cultural way of life of the people became transformed, in terms of dressing, marriage and other ceremonies. Muslim women began to dress and

⁷¹Ibid,

⁷² A.A Gwandu (ed), M.A. Muhibbu Din, "Ahlul-kitab Under Muslim Rule and the Political Challenges of Modern times," in *Islam and the Contemporary World Politics*, Seminar series, No.2, Islamic Research Centre. Sokoto, Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto, 1995, p.80.

cover their bodies through the use of *niqab* or *hijab* according to Islamic doctrine.⁷³ Men begun to lower their gaze and guard their modesty. Islam enjoined the Muslims not to keep their eyes on women that are not lawful to them. Their mode of dressing, speeches, and relating with their counterparts should be disciplined, well mannered, and principled. It was on this basis that Almighty Allah elucidates in the following Quranic verse:

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do.⁷⁴

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands their fathers their husbands' fathers their sons their husbands' sons their brothers or their brothers' sons or their sisters' sons or their women or the slaves whom their right hands possess or male servants free of physical needs or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah that ye may attain Bliss.⁷⁵

Islam taught Muslims how to relate with their visitors, and how the visitor should bear with his host if at all some conditions warrant them not to see the host. This is another significant social orientation laid down by Islam for it served us as a lesson built maturely. Allah (S.W.T) says;

O ye who believe. Enter not houses other than your own, until ye have asked permission and saluted those in them

⁷³ A.A Gwandu edit, M.A. Muhibbu Din, "Ahlal-kitab Under Muslim Rule and the Political Challenges of Modern times," in *Islam and the Contemporary World Politics*, Seminar Series, No.2, Islamic Research Centre, Sokoto, (N.P), Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto, p. 80.

⁷⁴ Qur'an, 24:30.

⁷⁵ Qur'an, 24:31.

that is best for you, in order that ye may heed what is seemly.⁷⁶

In the next ayah Allah (SWT) says:

If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back that makes for greater purity for yourselves and Allah knows well all that ye do.⁷⁷

Allah created Muslims to gather in masses and exchange greetings so as to receive blessings and mercy from Him. These gatherings are also mandated on mankind, while others are *Nafilat*. Once in a week, the Jum'at service holds on every Friday of the week, *Eid al-fitr* is observed at the end of Ramadan fast. The Muslims also show appreciation to Allah for observing the *Eid al-Fitr*, they eat the best food of their choices and re-consider the less privileged among the *Ummah*. The last one is the *Eid al-Kabir* which is observed one day after the mounting of *Arafat* during the Hajj. The Muslims celebrate it all over the world by slaughtering rams, and giving out some part of the meat as charity to their neighbours, friends and family relations.

Alhaji Rabi'u Danrusa, whose father came to Kaura-Namoda as a railway worker, is a native of Ilesha in Osun state. He was brought up in Kaura-Namoda and died in 2015 at the age of 72. He was a classmate of Alhaji Umaru Shinkafi, Director Nigeria Security Organization. During the course of gathering information, his friend Alhaji Nuhu Maihatsi Kaura Namoda corroborated the fact that Alhaji Rabi'u Danrusa sponsored 16 people to perform Hajj, a philanthropist exercise he started since 1982 until his death in 2015. Quite a number of people have benefitted from his philanthropist gesture such as Alhaji Nuhu Maihatsi, Alhaji Goje Halilu, Alhaji Halilu Maidimu, Alhaji Hassan Maiturji, Alhaji

⁷⁶Qu'ran, 24:27.

⁷⁷Qu'ran, 24:28.

Muhammad Kol, Alhaji Audu Dangali, Alhaji Yakub Muhammad, Alhaji Bello Namai Kotsai, Alhaji Sarkin Gida, Alhaji Muhammad Maigarje, Alhaji Soja Maitsayago, and Malam.Mamman Daura. In addition, to that the payment for Mama Rabi'u's younger sisters to Makkah by Alhaji Rabi'u Danrusa made quite a number of people to convert to Islam so as to benefit from the Hajj gesture. Apart from sponsoring people to perform pilgrimage, he also engaged in social and humanitarian services by giving financial assistance for marriages, health, welfare services and other social responsibilities within his capacity.⁷⁸

3.5.3 The practice of Islam in the educational domain

Education in Islam is as old as the religion itself, because, the first revelation that came to Prophet Muhammad (S.A.W) was the first five verses of Surah al-Alaq. The chapter contains words which are very important to every Muslim; pen, knowledge and reading.

Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created.Created man out of a (mere) clot of congealed blood: Proclaim! And thy Lord is Most Bountiful. He Who taught (the use of) the Pen.Taught man that which he knew not.⁷⁹

These words underscored the importance of learning and emphasized the search for knowledge, how to read, write and acquire knowledge. With this, the Muslims attach great importance to it and was made obligatory on every Muslim even though it would cause one to travel to the farthest area in the world. Almighty Allah has clearly told us that the purpose of our creation is to worship Him, which cannot be properly done without basic knowledge. He says:

⁷⁸Oral interview with Alhaji Nuhu Maihatsi, 76 years, grains seller, Kofar Tsamiya, Sabon-Gari, Kaura Namoda, Zamfara State,

⁷⁹ Qur'an 96:1-5.

I have only created jinns and men that they may serve Me.⁸⁰

Allah (S.W.T.) made it clear from the above verse that the creation of human being and jinns is essentially to worship Him; but no worship could be rendered in ignorance that Allah would accept. However, perfect worship could be done when transformative knowledge is acquired. This is also portrayed by the tradition of Prophet (S.A.W) (Know Me before you worship Me if you don't know Me how can you worship Me?)⁸¹

Resistance to Western education by the Muslims was as a result of Christianization agenda behind the programme. In order to clear doubt from the minds of the Muslims, Lord Lugard made a promise in 1903 not to interfere with the religion and its traditions and customs. However, turnout was still not encouraging as Muslims, entertain fear of putting the Christianity agenda or polluting the minds of their children. As a result of time and changes, the British Colonial state changed their strategies by motivating the parents to send their children to acquire Western education. This began with the motivation of traditional rulers in the Muslim dominated areas as an exemplary to carry-out the assignment with a holistic approach. This development in the subsequent period spurred the integration of Qur'an education into the school curriculum, which was reflected in government owned institutions from primary to secondary levels. Quite a number of Muslims did not support the idea of western education not only for the fear of introducing younger ones to Christianity but for the fear in planting new ideas and foreign cultures into their minds.⁸²

⁸⁰ Qur'an, 51:56.

⁸¹ Sahihi Muslim Volume.1, p.81.

⁸² O. Ikime (ed), *GroundWork of Nigerian History*, Heinemann Educational Books, Ibadan, 1984, p.585.

During the reign of Hassan Dan Mu'azu, the fifteenth Sultan(1931), he supported the training of female children to acquire Western education. This promoted the idea and it worked to some extent despite the fact that learned among the people did not fully comply about the introduction of Western Education to their children. In addition, to this fact is that the Muslims give regards and respect to their leaders, which led some Muslims to support the training of female children.⁸³

By the end of the 20th century and toward the beginning of the 21st century, the Muslims have been organized at the communal stage with central mosque as its pivot. This traditional approach to their organization restricted them to interpret problem for solution as regards to their social and religious development. The societies promoted development projects such as building of schools, mosques, presentation of lectures on Islamic matters, training of the younger ones, *Islamiyah* school children and western subjects such as English. With this development, Talata Mafara and Kaura Namoda societies become accommodated with reputable features. Among the popular organizations through which Islam was propagated are: *Ansarudeen*, *Nawarudeen*, *Ansarua al- Islam*, *Jamat Nasiri-Islam*, and others`. These Muslim organizations are committed to the provision of spiritual and social training of the Muslims.⁸⁴

In the bid to promote Islam among the Yoruba people, the village head of Kungurki, Alhaji Garba advised the Yorubas to organize themselves and carve a particular place where prayers will be conducted on daily basis. In the course of the struggle, the Yoruba Muslims acquired a land and built a mosque in 1914. The first Yoruba Imam was Alfa Alaran who

⁸³ S.J. Hogben, *An Introduction to the History of the Islamic State of Northern Nigeria*, London, Oxford University press, (1967), pp.216-217.

⁸⁴ Oral interview with Alhaji Hamza Badirudeen, 65 years, Sarikin Yorubawa Kaura-Namoda, Sabon-Gari, Zamfara State, on 12/04/2015.

hailed from Abeokuta in the present Ogun state. He was followed by Alfa Salaudeen who hailed from Ibadan. His daughter Rukkayah Titi Salaudeen is one of the strong members of *Ansaru-deen* Society of Nigeria women's wing in Gusau, Zamfara State.

However, late Alfa Salaudeen brought Alfa Abdul Rau'fu Ishola from Ibadan who was appointed the Imam and he was succeeded by Imam Ahmad Muhammad after his demise. The aforementioned Imams were chosen by the Muslim Ummah to lead them in five daily prayers. It was later that Imam Ahmad Muhammad was appointed the chief Imam for the Yoruba communities and given the mandate and prerogative to conduct Jum'at prayers from the year 2002.⁸⁵

The Yoruba Muslim organizations in Kaura-Namoda include Yoruba Muslims Council which started in 1993, *Nasirullahi fatihi* (NASFAT), *Ansarudeen* (AUD), and others. NASFAT was established in 2003 by the youth wing of Federal Polytechnic, Kaura Namoda. It was later that the Yoruba members of the community joined them in *Ibadah*. The organization pulled much crowds when Kaura Namoda Polytechnic is on sessions, because the idea of the organization was to originally initiate students in the institution. However, with the spate of development of Islam, the Yoruba Muslim Council was reported to have been established since 1993 and the Yoruba Tarbiyatu Awlad is an Islamiyyah school designed to meet up with the training of Muslim's youth and children. Adult classes were also established for the indigenous host, and was coordinated by Malam Ahmad Muhammad, Malam Nasiru Abdullahi, and Malam Lafia Kaura. The indigenous Yoruba recipients of knowledge who cannot speak Hausa language take their lesson during

⁸⁵ Ibid

the day. As a result of this inter marriage was developed between the indigenous Hausa and Yoruba who receive their lecture in Yoruba language.⁸⁶

In furtherance of their religious activities, the *Assalatu* programme was established. The *Assalatu* prayers among members facilitate their requests to Allah, while such were extended to non-indigenes alike. The Yoruba Muslim associations engaged on yearly ceremonies like *Lailatul Kadir*, *Maulud Nabiyyi* and others. But as a result of the increasing number of Yoruba Muslim scholars, many of them were invited to coordinate the *Assalatu* programmes. As regards to naming ceremony, marriage, *Fida'u* prayer and other special prayers on the request by members and money were placed for such needs. Here, prayer requests are honoured and the money realised are used for the upkeep of the mosque and Islamiyyah schools. This is because it is ubiquitous practice among Yoruba Muslims to give-out for such prayers, while it will be supported by other members.⁸⁷

The practice of Islam in Talata Mafara as regard to education could be traced when the Yoruba Muslims mosque was built in 1962. It was as a result of the mosque activities that Yoruba Muslims generated a lot of funds for the management of so many development programmes ranging from Islamic training and *Tafsir* (Qur'anic exegesis) lectures. Hence, it was also through these avenues that such religious activities were conducted to engage Muslims in performing their duties. In retrospection, the grandfather of the present Sarkin Yorubawa of Mafara has been leading the Yoruba Muslims in prayers. It was because of his dedication and commitment to Islam that the mosque committee deems it necessity to organize *'ta'lim*, *tahfiz*, and evening lectures. In some exceptional occasions, they invited

⁸⁶Oral interview with Imam Ahmad Muhammad, 55years, Civil servant and Islamic Preacher, Sabon-Gari, Kaura Namoda, Zamfara State, on 14/4/2015.

⁸⁷ Oral interview with Barrister Shua'bu Firdaus, Chief Missioner and Imam, Nasfat Society of Nigeria, Rima Basin Quarters, Talata Mafara, Zamfara State, 53years, 20/7/2015.

Yoruba clerics from other localities to deliver Islamic lectures and educate the MuslimUmmah on social, moral, guiding principles and counselling on the significance of their existence on earth principally on religious matters.⁸⁸

One significant change that occurred was after the demise of the present Sarkin Yorubawa's grandfather. The indigenous Muslim host Ulama emerged to lead the Yoruba in prayers. It was evident at that period that there was no Yoruba Ulama competent and well versed in Qur'anic education, Islamic jurisprudence, Islamic literature and Hadith to coordinate the affairs of the mosque⁸⁹. Therefore, subsequently and for some years that followed, the Yoruba Muslim community introduced the *Nawaru-deen* Islamic Society of Nigeria in Talata Mafara as one of the branches in 1981. Through this Islamic Association, the Yoruba were able to build mosque and conducted different Islamic programmes such as: *Nikah*, naming ceremony, *lailatul-kadri* and *Tafsir* during every month of Ramadan (fasting period). They employed Yoruba Ulamas from different places to teach their children Islamic education and other moral lessons as enshrined in the Glorious Qur'an and the Sunnah of the Prophet (S.A.W). They also coordinated adult education classes and *Assalatu* programme for the women wing. It is from this development that quite a number of Muslim members filled congregation. Unfortunately, as a result of increasing awareness among the Yoruba Muslims, there emerged a political tussle among the executive members of the Yoruba Islamic Association over the issue of who is to control and administer the association. On this note, administrative squabble was engendered and manifested its rear in creation of factions among the members which ultimately led to the disintegration and

⁸⁸ Oral interview with Alfa Imam Ahmad Muhammad, Islamic preacher, Sabon-Gari, Kaura Namoda, Zamfara State, 55years, 14/04/2015.

⁸⁹ Oral interview with Malam Yahaya Abdulsalam, 55yrs Sarkin Yorubawa, Bakin Kasuwa, Zamfara State, on 10/7/2015.

total collapse of the *Nawarudeen* society of Talata Mafara branch in 1994.⁹⁰ The same members of *Nawarudeen* society of Nigeria Talata Mafara branch came together and also established *Zumuratul Islamiyah* society where they registered as members. The *Zumuratul Islamiyyah* of Talata-Mafara branch was established at Tudun-Wada area on August 12th 1996. In the subsequent years they acquired a plot of land through fund raising among themselves and other Muslims collection *asfisabilillahi*. In the later years, this development culminated in the building of mosques and Islamiyah schools.⁹¹

NASFAT(*Nasirullahi Al-fatihu*) Society was introduced in Talata Mafara in 2003, as a socio-Islamic organization. This organization was established to counter the problems of da'wah carried out by other religious bodies to introduce some Muslim youths (male and female) to Christianity. The activities of *Nasrullahi Al-fatihu* Organization had a positive impact through the provision of jobs, financial aid etc. For instance, the society engaged in the promotion of Western and Islamiyyah education in mosques where there are no buildings or structures for doing that. Within some few years, they succeeded in arresting the problem of introduction of Muslim youths to other religious practices particularly the Christian faith. In coordination of their activities, special prayers were offered in form of *Assalatu* prayers on every Sundays and *Tahajjud* on every last Friday nights of the month. Equally relevant is that they sponsored their teachers, Imams and others in furtherance of their studies to acquire Diplomas and University degrees within the host community. The Islamiyah School is located at *Bakin Kasuwa* area former *Nawarudeen* mosque, while their

⁹⁰Oral interview with Alhaji Saminu Sanusi, Chairman Zumuratul Islamiyah, Society, Talata Mafara, Zamfara State, 56 years, interviewed on 15/7/15, at his residence Rima Basin Quarters, Colony, Talata-Mafara.

⁹¹Oral interview with Alfa Ola-Adua Al-edewii, 55 years, Islamic preacher, He is an Imam of the organization, interviewed at Zumuratul Islamiyah Imam Residence on 15/7/15,.

annex is also established at Rima Basin Quarters, Colony Area of the Abdu Gusau Polytechnic, Talata Mafara, Zamfara State.⁹²

It is important to understand that all the Islamic associations were maintained through the funds realized from occasional ceremonies like marriage, naming ceremonies, *Maulud Nabiyyi*, *LailatulQadr* celebrations and *Walimat* i.e Qur'anic graduation ceremony. The funds realized are used to cater for the needs and maintenance of the Yoruba Muslims mosques and private schools while at the same time, the Mosque is used as a venue for imparting Islamic knowledge because it is the only means through which many congregations could be gathered for prayers and admonitions.⁹³

⁹²Oral interview with Barrister Shuaibu Firdausi, 53years, Chief Missioner and Imam NASFAT Society of Nigeria, Interview at Talata Mafara, Rima Basin Quarters, on 20/7/2015.

⁹³ Ibid,

CHAPTER FOUR

4.0 THE SETTLEMENT OF YORUBA MUSLIMS IN TALATA MAFARA AND KAURA NAMODA

This chapter discusses the evolution of Yoruba Muslims in Talata-Mafara and Kaura-Namoda in the present Zamfara State. There are quite a number of factors responsible for the movement or migration of these people into the study areas. These factors comprise both pull and push factors as explained by Amir¹ which revolved around social, economic, political and religious forces or sometimes the combination of all. This is more evident because of the uneven distribution of natural resources to satisfy human needs and aspirations as it tended to improve on the degree and quality of interactions leading to exchange of ideas and ideologies among different people. This in consequence led to cultural and linguistic assimilation into the Hausa host culture influenced by common religion of Islam. It is within this ambit that this section set-out to assess the pull and push factors in the evolution of Yoruba people in Talata-Mafara and Kaura-Namoda of Zamfara State.

4.1 The pull factors

4.1.1 Commerce and religious factors

One of the salient factors that enhanced the pull of Yoruba people to Kaura-Namoda in 1913 was the commercial interests and religious influence of the study areas. In a similar vein, Darosa was also of the view that many Yoruba people migrated to Kaura-Namoda as a result of the development of railway line² which started in Lagos in 1895 and was

¹ S. Amir (ed), *Modern Migration in West Africa*, London: Oxford University Press, 1974, pp. 12-35.

² Oral interview with Alhaji AbdulRafiu Darosa, 65yrs, Politician and Businessman, Interview at Kaura Namoda, Zamfara State, 13/02/15.

extended to various parts of Yorubaland³ as well as Kaura Namoda terminus in 1913.⁴ The railway project attracted many Yoruba people from the Southern part of Nigeria to work as labour force in the British Colonial enterprises as clerks, messengers, porters, railway workers etc.

A lot of policies on labour were enacted by the British during the Colonial period for recruitment and organisation of labour force unpaid labour for colonial projects. These include the maintenance of roads, railway, repair of palace and Native Authority projects when native administration had no other means to pay such labour. To buttress the foregoing assertion, Lugard in his political memoranda in the early period of the British Colonial Administration harped that, the only single duty which the law imposes upon the people without remuneration as unpaid labour are the maintenance of roads, rail-ways, repairs of city gates⁵ as well as the offices of the Native Authority. With regard to the paid labour on the other hand, Lugard further states that:

Natives may be required to perform certain paid labour for government...(viz) works of public nature, subject to the express provision that no native shall be required to perform such work for more than sixty days in any one year and that any native who is fully employed during the preceding twelve months for a period of three months shall be exempted from such labour.⁶

In justifying the use of forced labour in Talata-Mafara and Kaura-Namoda during the cotton and groundnut peak, two reasons were advanced by Lugard. He averred that same type of labour was used in the pre-colonial period and that it strengthened the authority of the local rulers directly since they were the officials seen by the

³ J.A Atanda, *An Introduction to Yoruba History*, Ibadan University Press, 1980, p. 59.

⁴ I.A Akijogbin and S. Osoba (eds) (1980), *Topics in Nigerian Economic and Social History*, Ile-Ife, University of Ife Press, pp.52-60.

⁵ F.L Lugard, *Political Memoranda, 1913-1918*, London, Frank Cass, 3rd Edition, 1970, pp.190-242.

⁶ F. L Lugard, *The Dual Mandate in Tropical Africa*, London, Frank Cass, 1965, pp.410.

talakawa(peasants) as being involved in the recruitment.⁷ Furthermore, to ensure incessant supply of labour, the colonial government assigned the “Village Heads” the responsibility of mobilising and sending the *talakawa* (peasants) to execute compulsory public works,⁸ in their areas and other places. To further strengthen the issue of colonial forced labour, the British Colonial Government passed a proclamation on the abolition of slavery and slave trade on March 31st, 1901. In a speech, Lugard passed the law making all transactions in slaves a criminal offence. Such slaves were provided avenues by which they could obtain their freedom and then be used as forced labourers in colonial projects.⁹This development paved way for migrants who assumed of their safety in Hausaland to migrant unrestrictedly for different opportunities.

With emphasis on colonial economic policies during the colonial period, labourers were hired and paid with little amount of money. Atanda,opined that there were many opportunities for wage labour in public works such as railway and road construction, the erection of telegraph line and public building. This development informed the people of Talata-Mafara and Kaura-Namoda of the present Zamfara State.

According to an oral information obtained in Kaura-Namoda, large numbers of Yoruba people Muslims and non-Muslims were drawn and attracted as a result of economic potentialities of the areas as far back 1901.¹⁰ These groups of people arrived as traders in hide and skin, beans, fish, fowl egg, pepper and others. As early as 1901-1910, some Yoruba traders used to transport their goods from Yorubaland using beasts of burden such as donkeys and camels to Hausaland. Such goods included palm-oil, kolanuts and others

⁷Ibid, p.410.

⁸A.T Nzula *et.al*, *Free Labour in Colonial Africa*, London, Zed Press, 1979, p.41.

⁹F.L Lugard *Protectorate of Northern Nigeria 1906-1913*, Annual Reports, Published by E.P Microfilm Ltd, London, 1974, See also F.L Lugard *Political Memoranda...*Op.cit...1970, p.217.

¹⁰Oral interview with Malam Badiru Hamza, 65years, Sarkin Yarbawa, Kaura Namoda, Sabon gari, on 12/04/15.

exchanged for ginger, beans, hides and skin, fish and eggs packaged in coopof 720 eggs each. During the pre-colonial period, beasts of burden were loaded with full baskets of guinea fowl eggs. With the development of train and its office station in Kaura Namoda in 1926, the means of transportation was made easier by relieving the people of the burden of transportation and armed robbery by the bandits. This development brought about positive changes which made many people who are non-Yoruba to settle in Kaura Namoda. It should be noted that by 1940s many Yoruba people both Muslims and non-Muslims have conveniently populated *Sabon-gari* area of Kaura-Namoda. In order to boost the economy, trade products were exchanged with the Hausa hosts, which included commodities like *Eeru* (*Kimba* (Hausa) or guinea pepper), *Kanunfari*(Clove), ginger, alligator peppers, potash, smoke fish and bush meats. The people that engaged in these types of trade and commercial activities are Yoruba from Oyo, Egba (Abeokuta), Ejigbo, Ogbomosho, Iwo, Osogbo, Ilorin and Ede. Through trading activities, quite a number of Yoruba people as a result of vicissitude of time and changes later settled in the Hausa host communities.

The first Yoruba settlers included people from Iwo-Oke, Ijebu-Igbo, Ijebu-Ode, Ibadan, Ilorin and other places, although they are all generically Yoruba to Hausa hosts. Because of the receptive nature of the Hausa hosts, they accommodated the Yoruba at *Tsohuwar Kasuwa* (old market), and were as well allocated a particular area. The Yoruba were given an area or apartment called *Shiyar Yorubawa*, meaning; (Yoruba area), before they finally spread to various parts of the town. These areas were occupied by Ilorin and Ijebu descendants; they are cohabited with Alhaji Aliyu Haidara a native of Kontagora from the present Niger state and Dan Durunbu a prominent business man; a native of Kaura. Some Yoruba people also settled at a village called *Yanbita* or *Kukan kosai* as a result of the establishment of railway terminus. With the continuous growth and

development of commerce, the railway system was distributed by incessant theft especially at terminus were disturbed by incessant thievery and armed robbery. These challenges made the late Sarkin Kiyawa, Alhaji Garba of Rafin Kunguruki in 1943 to advice the Yoruba to establish a new settlement called *Sabon-gari*; this place serves as a link between the town and the railway terminus. In this new settlement, other traders from far-away places of Hausaland brought the locally made sugar (*Mazan-kwaila*) extracted from sugar-cane, or what is called *rawan doki* in some Hausa dialects for sale or exchange for other products. The locally made sugar is also supplied in large quantities from Kano, Zaria, Kebbi and where there are abundant sugar-cane plantation.

The boost in trading activities among the people promoted interactions; and increased degree of intermingling not only between Yoruba and their hosts, but also with other people of various towns and villages.¹¹ With colonial urbanization of Northern Nigeria towards the tail end of the 20th century, the colonised areas saw the emergence of capitalism leading to the development of white collar jobs and other greener opportunities especially in Kaura Namoda. The Hausa hosts in Kaura Namoda experienced influx of different tribes as a result of the proliferation of multinational companies beside railway office station in 1940. Since colonial enterprises include Peterson Zochonis (P.Z), United African Company (UAC), G.B.Olivant, British Petroleum (B.P), London and Kano (L&K) and many others. They brought different commodities for sale such as kerosene, perfume, provisions and textiles, and they bought groundnut oil and cotton-wool at cheaper rates from the indigenous farmers. These good were transported through railway to the coast of

¹¹Oral interview with Alhaji Abdul Ganiyu Usman Moradeyo, 65 years, Technician, Sabon-Gari, Kaura-Namoda, Zamfara State, on 14/02/15.

Lagos for onward shipment abroad to be used for industrial purposes in Europe and America.¹²

To facilitate colonial economic policies, agricultural marketing boards were put in place to determine the quality, quantity and price of commodities. With the attainment of Nigerian independence in 1960, the Northern Nigeria Marketing Board (NNMB) took after the colonial marketing boards in groundnut and cotton.¹³

It should be noted that in the 1940s, quite a number of workers were employed among the Yoruba and non-Yoruba Muslims from the present Ogun, Kwara, Osogbo in Osun state and a few others among the Igbo of the Eastern part of Nigeria. These groups later established their missionary and church activities in the settled areas. Which include the Anglican, Methodists, Cherubim and Seraphim, while those that are Muslims united together and observed their prayers congregationally.¹⁴

In Talata Mafara, an oral information has it that, the Yoruba people were pulled to the area because of the widespread of agricultural cultivation in spices and other agricultural resources which spurred the growth of daily and periodic markets. This development paved way for exchange of goods and services between the host and emigrant settlers. The first Yoruba contact and settlement in Talata Mafara could be traced to 1922. This was when about five Yoruba people came and settled among the Hausa host community. In the subsequent years that followed, the population of the Yoruba people increased as commercial enterprise continued to boost in Talata Mafara. This first group settled at *Shiyar Shanu* (cattle rearers' area) as petty traders, but with the passage of time,

¹² W. Rodney, *How Europe Underdeveloped Africa*, Bolge and Overture, 1982, pp. 161-162.

¹³ Op.cit...B. Onimode, (1985). Imperialism and Underdevelopment in Nigeria.

¹⁴ Oral interview with Alhaji AbdulRafiu Darosa, 65 years business man, Sabon-Gari, Kaura Namoda, Zamfara State, on 13/02/15.

they later relocated to *Bakin Kasuwa* around the present Talata-Mafara central market. These people engaged in the sales of hides and skin, agricultural products such as rice, dried fish, pepper, ginger, beans etc. It should be noted that the early Yoruba people were not conversant with Hausa language, they therefore engaged the services of interpreters who helped in the transaction of their goods and services. The interpreter served the dual purpose of middle men or commercial agents where capitals were issued to them for purchase of prescribed commodities with small remuneration. In most cases, the Hausa hosts accommodated some transient Yoruba traders whenever the situation demands. With the increased development in commerce, the Yoruba introduced the sale of Kolanuts (*Kola nitida*), fruits, plantain, orange, walnuts etc, and fairly used clothes. They also demanded to buy other commodities to be sold in their respective towns and other distant periodic and weekly markets in Yorubaland.¹⁵

In the late 20th century, there was influx of foreign companies in Nigeria and they established branches across the country including Talata-Mafara. These companies attracted more people who left their various homes in pursuit of paid labour and other economic opportunities. The migrants served many purposes, such as middlemen between the trading companies; consumers of European goods and producers of agricultural products. These companies include G.B Olivant, John Holt, Peterson Zochonis (PZ), and United Africa Company (U.A.C) and a host of others. They promoted buying and selling as well as exchange of goods and services which consequently led to more employment opportunities. The development of these businesses eventually led to development of

¹⁵Oral interview with Alhaji Hussaini AbdulSalam, 60 years, businessman, Bakin Kasuwa, Talata Mafara, Zamfara State, 14/03/15.

urbanization and constructions of roads and houses for the foreigners and travellers that traversed Northern Nigeria for businesses.¹⁶

It should be noted also that the introduction of cotton business and the development of ginnery in Gusau made the European merchants to assign agents among the natives who travel into remote areas of Talata Mafara in search of cotton. The agents purchased the cotton for the companies and also promoted the production of cotton wool through constant supply of the farmers with cotton seeds for continued planting. Some of the beneficiaries were required to tender their tax payments receipts, while this made it necessary for the citizens to pay their taxes in colonial currency to boost government generated revenue.¹⁷

Islam had played a significant role in the relationship between Yoruba people and their hosts when they identify themselves as members of the same faith. This brotherhood also greatly influenced further integration between the Yoruba Muslims and their Hausa hosts cultural way of life. Allah says in the Glorious Qur'an:

O mankind! We created you from a single pair of male and female, and make you into nations and tribes, that ye may know each other not that ye may despise each other. Verily the most honoured of you in the sight of Allah is he who is most righteous of you. And Allah has full knowledge and is well acquainted with all things.¹⁸

For the mere fact that mankind perceive and construe themselves having common origin with different background and orientation, they henceforth share the same religious faith. They also worship in the way of Allah in accordance with the religious doctrine (Quran) and the tradition of the Prophet (S.A.W). Naturally, man is a social being, and cannot live in isolation. They therefore relate with one another for one reason or the other

¹⁶J.A. Atanda, *An Introduction to Yoruba History*, Ibadan University Press, 1980, pp.59-60.

¹⁷ I.M. Muhammad, *Talata-Mafara Jiya Dayau, Cibiyar binciken Tarihi Talata-Mafara*, Nadabo Print Production, 2007, pp. 27-28.

¹⁸ Qur'an 49:13.

ashuman needs are unevenly distributed. In the course of this relation, the principle of give and take was set thereby resulting into migration and integration of people of different socio-cultural backgrounds and ideologies.

In addition, many artisans among the non-indigenes migrated to Talata-Mafara and Kaura-Namoda as technicians, carpenters, refrigerator repairers, and electrical and electronic repairers. These people benefited considerably from their initiatives and innovation for the fact that they were there before others and as first settlers to carry out such activities. Among these people was Mal. Abubakar who was also nicknamed “Magician”, who was the first migrant photographer that arrived in Kaura-Namoda in 1940, followed by Alhaji Ade-Foto in 1960. The photographers also trained many people principally among the Hausa hosts on how to snap pictures and camera coverage during any social gathering. Many indigenous Hausas also stayed with them as apprentice and later gained their freedom and became able to practice the business independently. Among their apprentices are AbdulRasheed, Muhammad Kabiru and Zayyanu who were also noted to be professional photographers.¹⁹

Equally significant was the arrival of Mal. AbdulRahim in Kaura Namoda in 1978 as a carpenter and consultant on house roofing. He was noted for this profession before he left in 2005. Malam Suleiman also referred to “*Oga*” another popular automobile technician, was invited to Kaura-Namoda by Alhaji Ladan Ibadan of *Unguwar Kambarawa*. *Oga* Suleiman as usually called, had sojourned to Kano before he was invited to work in Kaura-Namoda where he stayed up till today. He specialized in the repairs of Toyota, Peugeot, Lada, Mazda, Bedford and Nissan vehicles. Because of his relation with

¹⁹Oral interview with Abdulrasak Hamza, retired 57years Civil Servant and grains seller, Balogun Yoruba Interview at Kaura Namoda, Zamfara State, ,on 22/01/2016.

the Hausa hosts he had trained the following as apprentices: Malam Halidu Jijji, Malam Muhammad Danshibo, Malam Suleiman Maru and engineer Abu. Other notable automobile technicians are Ola-olu, Baba Fasi and others. The flourishing relations which permeates between the Hausa hosts and the Yoruba settlers influenced the conversion of Engineer Ola-olu to Islam in the later years.²⁰

In Talata-Mafara, there were also many Yoruba settlers who include Alfa AbdulRaufu Allahughalibu- an automobile mechanic who arrived Talata-Mafara in 1976. He was also followed by Alhaji Bashiru Kolawole in 1986 as automobile technician. They trained both indigenes and non-indigenes in the profession as to make them self-reliant which in one way or the other reduced the challenges of unemployment. Alhaji Saminu Sanusi, an electrical technician, established his business in Rima Basin at Colony area of Talata Mafara. He also trained a number of people on how to repair mechanical engines for grinding; and the recoiling of ceiling fan and other electrical appliances.²¹

4.2 The push factors

4.2.1 Security and educational factors

The people of Zamfara State are known for peaceful co-existence and hospitality which they extended to their guests and settlers. These qualities were notable traits preached by Shehu Usmanu Bin Foduye and his disciples during the jihad. The area is also noted for scholarship as a result of which it remains a great Islamic centre. The centre was established under the supervision Shaykh Ramadan bin Ahmad, Malam Muhammad Tukur Dan Binta, Malam Ahmad Ginsu who were reputable scholars and the gesture was extended to non-indigenes among who included the Yoruba people that speak Hausa and

²⁰Oral interview with Alhaji.Mamman Shallah, 97 years a retired railway worker, Kaura Namoda, Zamfara State, on 13/02/2015.

²¹ Oral interview with Alhaji Bashiru Kolawole, 55years, Chairman National Automobile Technicians Association, Interview at Talata-Mafara Branch, Bakin Kasuwar, Zamfara State, 14/02/15.

Fulfulde languages.²² It is based on the receptive nature of Zamfara people which Talata Mafara and Kaura Namoda were part that made the Yoruba Muslims to enjoy a considerable peaceful relationship. It is interesting to note that the Yoruba people were pushed by family vendetta, wars and conflicts, and the search for both Islamic and Western education as pointed out by informants.²³

For instance, the Ife-Modakeke war in Yorubaland which started in the late 19th century was resuscitated in the late 20th century as a result of local government creation. The creation of Ife-East Local Government Area and the placement of its headquarters at Oke-Ogbo in the same Ile-Ife in 1981 and 1997 was one of the conflicts that led to unwarranted killings, injuries and destructions of public and private properties. Other peoples' farms and plantation of cocoa cashew and other economic trees were burnt. Victims who could not bear the brunt and whose relations reside in Northern states went in search for greener opportunities for their daily needs and sustenance. In fact, those who left their ancestral homes with the aspiration to educate their children or acquire Western education in Talata Mafara and Kaura-Namoda were admitted into tertiary institutions. After graduation, they secured jobs among the host communities, and others served as agents of traders who sell planks and other wood materials in the study areas. All these developments were achieved through the receptive nature of the Hausa hosts, peaceful environment, common religious affiliation and language simplicity. It was on this basis that many Yoruba Muslims from the South-Western part of the country gained access to Talata-Mafara and Kaura-Namoda in the late 20th century to benefit from both free and cheap education of the Northern Nigeria. In addition to that, it was on the advice of some Yoruba

²²A. G. Nadama, (1976) "The rise and fall of Hausa State", pp 330-331.

²³Ibid....

settlers that other non-Muslim Yorubascame to the areas of study for commerce and other socio-economic benefits. It was on this perspective that the Yoruba and the non-Yorubaalike began to settle in these areas basically because of the religious tolerance of the people, a moderate cost of living, viable economy and political stability.²⁴

4.3 Influence of Islam on Yoruba muslims in Talata-Mafara and Kaura-Namoda

According to Adam, the aims of the religion, to those that are non-Muslims, is to get closer to the True Creator rather than the worship of something they themselves, carved as statue and which they felt serves as intermediary between them and the actual Creator.²⁵

Prophets of Allah came with one Message to preach the existence of Allah and His attributes and to propagate Islam. It is worthy of note that Prophets were sent from time to time to guide mankind and their messages do not contradict each other. Mankind learnt from them, the belief in the Day of Judgment, faith in Prophets and the Divine books, as well as submission to Allah and His obedience. These constitute Islam and are common to the teachings of all Prophets (A.S.W). Shari'ah works hand in hand with the *Din* (Religion), the detail of conduct, standard of morality and life, how to relate with each other and the worship of Allah; the supreme being in accordance with the Glorious Qur'an and Hadith. This creates a strong awareness to what is good and bad, wrong and right and suppresses one's ego and makes him to be contented under the rules and regulations of *Shari'ah*.²⁶

During the pre-Islamic period or the dark ages, the Yoruba people worshipped over four hundred different deities or *Orisas* with different names which are referred to as gods.

²⁴Oral interview with Alhaji AbdulRasaq Shobanke, 60 years, Sarkin Yorubawa Zamfara, Sabon-Gari Gusua, Zamfara State, on 16/07/15.

²⁵A. A Adam, *Asl-al-Qaba'il Yoruba wa Qaba'il al-mujawaratu laha fi Nijeriya*, Za'rahi hilmi Aratoujah, Publisher, 2nd Edition, Cairo, 1991, pp.9-10.

²⁶M.A. Sayyid, *Towards Understanding Islam*, (Trans) and (ed) by Khurshid Ahmad, Islamic Foundation, Mark Field Conference Centre, United Kingdom, 2010, pp. 10-15.

According to Nicole, the Yoruba people believe in *Olorun* or *Olodunmare* which they acknowledge as the Supreme Being or God. Some of these gods are only worshipped by certain communities or families. According to the Yoruba people, a person is given or receives a special deity to worship depending on their inclination and belief system. He usually worships the god of his father, while others worship god of their mothers. Some people are contacted by a particular god in their dreams and are instructed to worship them.²⁷

With the advent of Islam, it was taught that, Allah (S.W.T), accepts only the religion of Islam, and whosoever follows a religion apart from Islam it will be rejected and such a person is among the losers.²⁸ With the spread of Islam among Yoruba people, this influenced them to accept Islam as a religion and embraced it with their utmost heart and faith.

It is important that Islamic provisions make people enjoy freedom of religion, and interact with those who are non-Muslims in peace, harmony and without subjecting their lives and properties to destruction. It also provides them with security and what is lawful by the Muslims. This goodwill message prompted Islam to subsist among the Muslims and non-Muslims. Allah (SWT) says:

Say: O ye that reject Faith! I worship not that which ye worship; Nor will ye worship that which I worship. And I will not worship that which ye have been wont to worship; Nor will ye worship that which I worship. To you be your Way and to me mine.²⁹

Names are given to Yoruba people based on the traditional totem of *Agbo-Ile* or the ancestral compound's name of where they came from or based on the type of deity they

²⁷ Nicole, *Yoruba Art and Culture*, Phoebe A. Hearst Museum of Anthropology, University of California at Berkeley, Berkeley, 2004, pp.21-23.

²⁸ Qu'ran 3:85.

²⁹ Qur'an 109:1-6.

worship. For instance, *Ile-Oluawo* (priest compound), *Ile-Oloya* (goddess compound), *Ile-Aaresa* deity, *Ile oje* (masquerade compound), the suffix *Oje*, *Oya*, *Ogun*, *Ode*, *Ifa*, etc, signified the compound or deity which the name of the bearer came from. *Ojewale* means masquerade has come home, *Oyatunde*, goddess has come home, *Ogundare*: god of iron favours me, *Odebunmi*: gift from hunting, *Ifabiya*: the gift of the divine, etc. All the suffixes that preceded the names show that those that bear such names can be traced to the deity or compound they came from. For those that are Muslims that reside in the North, they do not give such names again as a result of the prevalence of Islam and its impact on them and their parents.³⁰ Belief in the articles of faith according to Prophetic tradition made them to acknowledge whatever happens to mankind, Allah (SWT) has the knowledge of pre-occurrence. Their different engagements in traditional activities were replaced with Islamic approach and practices.³¹

4.4 Influence of ethnicity on Yoruba Muslims in Talata Mafara and Kaura-Namoda

Ethnicity is the outcome of membership in a specific group based on criteria which include culture, history, and language, religious and geographical realities of an area. In another dimension, ethnicity in any setting means the attempt by each group to always create avenue to be at advantage over others. In this type of situation, each ethnic group has to blow their trumpet to be heard at the expense of others. In view of this, every group has equal right, and these rights must be given without preferential treatment being shown to

³⁰ Oral interview with Pa Lamidi Kolawole, 87years Tailor, Tsokuwa, Talata-Mafara, Zamfara State, , 03/04/15.

³¹Isah, A. A. *Sharh Arba'een Nawawi fi Ahadith al-Sahibah al-Nabawiyyi*, Kano, p.19.

others. Islam condemns all forms of discrimination and segregation irrespective of people's cultural creed and traits.³²

It is pertinent to note that in any community, one finds himself, it is necessary to cultivate competence in the host language to avoid communication barriers, since the hosts do not understand the language of the emigrants. It is the emigrants that deserve orientation on how to mingle, interact and communicate with the host, so as not to be left behind especially in listening to news, and other conversations in which they need to be carried along. In a situation where emigrants cannot blend linguistically with the host, definitely there might be communication gap and transactions and exchange of culture will be difficult.³³

It is thus important to discuss the concept of indigeneship which is based on the location and place where a person or persons found themselves. In some situations where the claim of indigeneship is accepted or granted, the emigrants see themselves as strangers or settlers, for the fact that they relate and interact with the hosts. As a Nigerian, one may be serving the same purpose, aims and objectives, but when it comes to the recognition of individual, perhaps, such a person might be subjected to all kinds of separation, indignation and deprivations. These differentiate them from the natives or members of the host community. For instance, contract job opportunities are offered to non-indigene, while the indigene enjoyed permanent and pensionable jobs.³⁴ The Yoruba Muslim settlers in the host

³²A.A.Gwandu *Islam and Contemporary World Politics*, Islamic Research Centre, Usman Danfodiyo University, Sokoto, Series No 2, 1995, pp.218-219.

³³ O. Joseph (ed), *The Arts and Civilization of Black and African People*, Vol. 4- Black Civilization and Africa Language, Lagos: Third Press International, 1987, pp.65-66.

³⁴ A. Olayemi (eds), *Inter-Group Relations in Nigeria During the 19th and 20th Centuries*, Aboki Publisher, pp.516-517.

communities who are influenced by commerce, cultural suitability and religion of Islam also acknowledged the degree of interaction between them and their hosts.

Socio-culturally, with the increased awareness, Yoruba Muslims adopt their hosts way of life in terms of dressing, marriage, and naming ceremony. With the acceptance of Islam among the Yoruba Muslims, they often admit whatever happened to them as an act of Allah. For instance, during any loss of a relative or when a disaster struck them, they acknowledge it as the will of Allah. They accept these as tests from their creator or an act of *Ibadah*; or worship. By the 19th century, the British conquest and incursion brought a landmark on socio-economic, religious and political life of the host communities. The coming of Europeans into the host communities began with the introduction of their culture through the interpretation of their aspired mission in terms of religion, language, social and political-economic system. It is therefore pertinent to note that, the arrival of the British Colonial Masters is the beginning of Christianity as a religion and English language as official language.³⁵ Perhaps, this scenario is not limited only to this geographical location, but applicable to other localities. It also brought about changes in the socio-political life, the implantation of foreign ideologies, exchange of skills and advancement in their complete way of life.³⁶

4.5 The Relationship between Yoruba muslims and the Hausa host communities

The relationship between the Yoruba and their hosts could be attributed to their deep rooted interactions in all human endeavours. These include their chain of relations linked by mutual understanding not only when the Yoruba Muslims found themselves in Northern Nigeria. Because of the symbiotic relations, the host community members often

³⁵M.Crowder,*The Story of Nigeria*, Faber and Faber, London, 1978, p.184.

³⁶ A.R. Rasheed, (ed), "Perspective in Religious Studies" University of Ilorin Press, Ilorin, Nigeria, Vol.1.1995,pp. 113-114.

travel to their migrant abodes in Yorubaland for exchange of goods and services. This action motivated the Hausa hosts to relate easily with the Yoruba people and at the same time to provide them with viable accommodation. Likewise, for those Yoruba who resigned or retired from civil service and went back home as a result of old age, they still receive Hausa people who came to Yorubaland for trade. This is because they bear in mind that they have brothers residing in the Hausaland,³⁷ and therefore, they have to take care of the Hausa people.

Due to deep rooted interaction, the Yoruba Muslims also used to extend invitation to their host scholars for Islamic lectures (*Da'awah*) and religious ceremonies such as *Maulud al-Nabiyyi*, *Lailat ul Qadr*, and *Walimah Qur'an* (Qu'anic graduation ceremony). According to oral information, marriage institution is an important aspect of Yoruba Muslims in Hausaland. This basically consolidated the relationship among the Muslim youths, for creation of Islamic brotherhood and unity of purpose among the Muslims in the study areas. On the aspect of marriage, with prevalence of Islam, the Yoruba Muslims successfully discouraged prolonged courtship. They facilitated it by admonishing the parents to stick and adhere strictly to what Islam has prescribed. The integration of this ideal to Yoruba culture cum Islamic culture is considered in the national interest by Yoruba council of Ulama. This action was adopted because of the moral laxity exhibited by Yoruba Muslims leading to unwanted pregnancies as a result of prolonged courtship. The influence of Islam on Yoruba Muslim in the host communities condemned the prolonged preparation of marriage which encourages extravagant spending. This development encourages the suitor and facilitates speedy conclusion of the marriage. In this situation, the offer and

³⁷Oral interview with Malam Hassan Tella, 55years, Senior Civil Servant, Yar-hudu Talata Marafa, Zamfara State, on 16/06/15.

acceptance are pronounced openly to the public as is practiced by the Hausa hosts as a common and prevailing Islamic practice within the environment. It was in line with this background that serious paradigm shift was established by Yoruba Muslims to disconnect from their indigenous belief to proper Islamic way of marriage. In addition, it is on this note that the Yoruba Muslim recorded a landmark that made many Hausa hosts to begin to ask the hand of the migrant daughters in marriage as well as offering their daughters to the Yoruba Muslims men.³⁸ Some Yoruba Muslims still stick to their cultural practices by refusing to adopt the practices of their Hausa hosts.

4.6 Responses of the Talata Mafara and Kaura-Namoda hosts to the Yoruba muslims

Over the time and through-out the history of the world, Islam had demonstrated the best practice of democratic governance. This could be traced to the period when Prophet Muhammad (S.A.W) lived in Madina where he gave equal rights to the *Ansars* (People of Madina) and *Muhajirun* (those who migrated with the Prophet (S.A.W) to Madina). This right was also enjoyed by the Jews and Christians residing in Madina in form of freedom of religion without any persecution or discrimination. In this aspect, the Prophet (S.A.W) instructed his Companions to assist in Church repairs for those that were Christians. It was this orientation that prepared Muslims for cordial relationship with their hosts whether they are Muslims or not in any geographical locations they found themselves.³⁹

With the entrenchment of Islamic ideals in the study areas, the Hausa hosts imbibed the culture of receiving the migrants with open heart and hand by giving out some portion of lands free to the migrants without any condition attached thereof. This receptive nature

³⁸Oral interview with Alfa Abdul Rasheed Muhammad Jamiu, 58 years, Chairman Council of Ulama Yoruba Chapter, Mortgage Area, Gusau, Zamfara State, on 20/07/15.

³⁹ A. Rahim, *Islamic History*, Islamic Publication Bureau, Lagos, Nigeria, 2001, p. 48.

exhibited are attributed to the Islamic background and orientation of the host community. The systematic way of accommodating each other has been entrenched right from the beginning of Islam. The gesture was also emphasized during the farewell message of Prophet Muhammad (S.A.W) where he established a society based on equality, fairness and justice, which accorded equal rights to husband and wife, master and slave. The Messenger of Allah stated in his last message to the entire Muslim *Ummah* as follows:

Listen, O People! Listen to what I have told you. Fix this in your heart that every Muslim is a brother of every other Muslim. You are all equal, you enjoy equal rights and are subjected to the same obligations. You are members of a common brotherhood. It is accordingly forbidden to you to take from your brother save that which he gives you of his own free will.⁴⁰

Right from the beginning of creation, Allah (S.W.T), prepared His creatures' minds about His unity and strengthening of brotherhood so as to enable them believe in the message of Allah. It is on the basis of this that He sent His Messengers to humankind. It is in line with this backdrop that wherever Muslims found themselves, they extend the gesture to those that are even non-Muslims, whether they are the hosts or the migrants.

During the Colonial era, between 19th and 20th centuries, there was a paradigm shift from traditional system of government to modern or British Colonial System of governance. This trend resulted into a serious dichotomy among the Muslims irrespective of their creeds, colour, trait and cultural affiliation. By the end of the 19th century up to the 20th century, the disparity created out of the principle or philosophy of divide and rule among the conquered people continued to linger. As Islam gained ground and stronghold among the Hausa people, this development made them to consolidate the inherited Islamic tenets and principles so as to facilitate interaction among different people. This therefore

⁴⁰Ibid, pp.42-43.

created the need for the Muslims to put heads together to allow Islamic legal practices to prevail. This made the Muslims to correct British's alien impressions on cultural beliefs and ideas and supplanted it with Islamic laws of embracing and accommodating people irrespective of their socio-economic or political differences and background.

With the attainment of Nigeria's independence, attempt was made to restore Islamic ideals which were hitherto polluted. This was done through the establishment of formidable Islamic legal system.⁴¹ After the accommodation of the migrants, certain cultural practices which do not conform to the religion of Islam were abrogated and those suitable were retained. Some cultural and Yoruba indigenous practices which could lead to *Shirk* or sin in the sight of Allah were out-rightly condemned. In addition, the act of giving out loan with high interest rate not considering the circumstances in which the applicants found themselves were also corrected. Others include extravagance in funeral and wedding ceremonies were also discouraged by prevailing Islamic laws and principles. With the growth and development of Islam among the host and the migrants, the Yoruba Muslims despite the comprehension of the Shari'ah still exhibited respect for their culture. They seldom ignored it but, the hosts diplomatically discouraged it as well as promoted their peaceful co-existence by acting according to the actions and traditions of the Prophet (SA.W). This was what the hosts did on rare occasion as they gradually preached to all people within the host communities to live a simple life.⁴² The Prophet (S.A.W) advised and emphasized the need for the Muslims to interact peacefully with neighbours and guests on

⁴¹ Y.Y. Ibrahim, *Shari'a and Muslims in Nigeria*, Garkuwa Media Service Ltd, Sokoto, 2004, pp. 24-34.

⁴² Op.cit...A.R. Rasheed (ed), *Perspective in Religious*,...1995, pp. 118-119.

the basis of Islam.⁴³ For this reason, the hosts see it as an obligation to embrace their guest and be hospitable based on the dictates of the Quran and Sunnah of the Prophet (S.A.W).

⁴³A.A Isah, *Sharhi, Arba'un Annawawiyat, Fi Ahadithi Sahihat Nawawiyat*, Kano, 1980, p. 15.

CHAPTER FIVE

5.0 ISLAM AND ETHNIC ASSIMILATION AMONG THE YORUBA MUSLIMS OF TALATA MAFARA AND KAURA-NAMODA

This chapter assesses Islam and ethnic assimilation among the Yoruba Muslims of Talata-Mafara and Kaura-Namoda in the present Zamfara State. A number of factors are responsible for ethnic assimilation among which include religion, agriculture, pastoral system, language, inter-ethnic marriage and a host of other factors. The principal factor leading to exchange of ideas and cultural assimilation among the Yoruba and Hausa way of life is the inter-ethnic marriage. These phenomenon led to peaceful co-existence between the migrants and the host community. Religious background and orientation increased the cultural civility of the two groups to the extent of accommodating the Yoruba migrants to settle permanently in Talata-Mafara and Kaura-Namoda. It is in line with this backdrop that this chapter examines Islam and ethnic assimilation of the Yoruba within the ambit of economic, social, political and religious considerations.

5.1 The Economic factor

Since no human society can relate in isolation to meet the numerous desires or needs of its people, people have to relate economically. The economic factor therefore in the light of Islam is explicated as follows:

To God is what the heaven and the earth contain. So that
He rewards those who do evil according to their deeds and
He bestow those who do good with what is best.¹

Allah (S.W.T) created the heaven and the earth, and permitted His creatures to explore for the human benefits, henceforth they will account for it if well conserved and

¹ Qur'an, 53:31

utilized. Whenever they explore at the cost of people sweating for the few one to enjoy the wealth Allah (SWT) has put in their custody, they will also account for it. It is as a result of these Allah's endowment on land coupled with uneven distribution that many Yoruba people identified such opportunity in Talata-Mafara and Kaura-Namoda and migrated to benefit from the natural resources available.

A number of these Yoruba people who migrated from their ancestral homes such as Ogbomosho, Offa, Erin-Ile, Abeokuta, Ipee, Ijagbo, Ilemona, Igbomina-Ekiti and other places began to exploit the economic advantage of the hosts especially in commerce. As a result of this development, many Yoruba people began to assimilate the culture of the hosts. It can therefore be asserted that between the 20th and 21st centuries, many Yoruba people who attend the weekly markets of Talata-Mafara and Kaura-Namoda in Zamfara State assimilated the ethnic characteristics of the Hausa through greater degree of interaction. The robust interactions were made easy and possible through Hausa language which remains the principal means of communication between the buyers and sellers.²

It has been cited in the preceding section that many Yoruba people were pulled by the economic vantage of the two towns. This however served as a great impetus which facilitated their voluntary assimilation to Hausa cultural way of commerce and trading activities. For instance, Zamfara State is one part of Hausaland where all types of occupational activities are practiced³ this is why Talata-Mafara and Kaura-Namoda are not an exception. Because of the profit accruing from continuous trade and commerce in the two towns, the Yoruba settlers interact easily without any hinderances. Knowing the

²Oral interview with Alhaji Mif'tau Abolorishade, 65 years, Sabo-Gari, Kaura Namoda, Zamfara State, on 22/12/15.

³ G. Nadama, "The Rise and Collapse of Hausaland: A Social and Political History of Zamfara," unpublished Ph.D Thesis, submitted to the Department of History, Ahmadu Bello University, Zaria, 1977, pp.110-113.

significance of trade in Nigeria's heterogeneous society Ukwu suggested that trade and commerce are important factors that enhanced information dissemination and other advantages.⁴

Agriculture is another factor that boosts the economy of Talata Mafara and Kaura Namoda. This serves as a factor that attracted many Yoruba people from far distance and near. The fertile nature of the land of the study areas also encouraged the Yoruba people to cultivate different crops along with the Hausa hosts. However, the Yoruba people, who are mainly traders and civil servants in the localities supported themselves with farming as secondary means of livelihood. Because of good and flourishing wet and dry seasons being experienced throughout the whole year, the Yoruba people increased in numbers. This advantage made the Yoruba people to engage in planting different crops: *Gero* (millet), *Dawa* (guinea corn), rice, and sweet potatoes, along with food production. Pastoral farming is another unit of agriculture noted with the Fulani tradition in Talata-Mafara and Kaura-Namoda. It is an old tradition among the Fulani, as a result of intermingling with Yoruba and their Hausa hosts, the Yoruba adopted the traditional way of investing heavily in the occupation. Others who could not do so engaged in the conventional small scale animal husbandry, while others rear their animals under close supervision of Hausa hosts. It is interesting to know that the Yoruba communities in Talata-Mafara and Kaura-Namoda participated in such activities to complement their business and monthly earned remunerations.⁵

The product of animal rearing supply people with meat and skin for leather production while animal excretion or dung is used for local manure to boost agricultural

⁴ U. Okpu, *Ethnic minority problems in Nigeria politics, 1960-1965*, Stockholon, Leber Tryck AB 1997, pp. 12-17.

⁵ M.I Isah, *Talata-Mafara Jiyada Yau*, Nadabo Print Production, NP, 2007, pp. 25-28.

production. Prior to the advancement in modern civilization, animal dung were used locally for painting rooms as it aided in reduction of high temperature against incessant heat. It should be noted that animals reared or purchased from both distance and close periodic and daily markets were also transported to areas of consumption in the Southern part of the country.⁶ The animals are exchanged for other commodities like kolanut (*kola nitida*), palm oil, palm kernel and brooms to Talata-Mafara and Kaura-Namoda. The exchange of agricultural commodities between Hausaland and Yorubaland ushered in casual and seasonal labours for uploading and down loading commodities. The conveyance of commodities between the Yoruba and Hausa land also provided job opportunities for non-Hausa speakers who worked as porters. This development proliferated and deepened their cordial relations. The mutual relations established by the hosts and the Yoruba migrants in consequence led to the increased comprehension of Hausa as an official language for commerce and other activities.⁷

Another important factor leading to ethnic assimilation of Yoruba people in the study areas include the growth and development of modern industries. Modern industrial companies are always situated where there are raw materials for such companies. The life of the company lies on the regular supply of the materials and other factors that will facilitate its production. There are companies established in Talata-Mafara and Kaura-Namoda purposely to meet up with the demand of the people and to work hand in hand with other producing companies as agents to farmers. For instance, the extension of railway line and its office station in Gusau in 1912 and Kaura Namoda in 1930 eased transportation

⁶ Op.cit...G. Nadama,"The Rise and Collapse of Hausaland: A Social and Political History of Zamfara,".....1977).

⁷Oral interview with Malam Taofik Ajadi, 47years Civil Servant,Abdul Gusau Polytechnic, Talata Mafara, Zamfara State, , on 17/10/2016.The same information was collected from Alhaji Yusuf Muhammad,65 years civil servant (Secondary School Principal), Sabon Gari, Kaura Namoda, on 10/10/2016.

of heavy commodities from Southern to the Northern part of Nigeria in exchange for grains, cereals, cattle, cotton and other essential goods. This attracted the foreigners to invest in Talata-Mafara and Kaura-Namoda by establishing companies like G.B.Olivant, John Holt, Amburzin, Eskoya Super-market, London-Kano Super Market (L and K), Peterson Zochonnis, Rima Basin dam for rice plantation, fishing and the processing of smoked fish. This created the tendency for the Yoruba people to travel as far as from Lagos to Ibadan to purchase *Ofada* rice, smoked fish and other commodities that are needed among Yoruba people. This development increased the population of Yoruba people in Talata-Mafara which later extended its business invitation to others that could engage in profitable trade and commerce.⁸

In the same vein, Kaura Namoda recorded the settlement of different tribes' majority of whom were the Yoruba as a result of development of multinational companies established beside the railway terminus. These companies supplied different types of commodities such as kerosene, assorted perfumes, beverages, chocolates and textile materials for sale. Products such as cotton and groundnut oil were transformed into finished products for sale among the African natives and profits accrued were repatriated back to Europe and America. Most of these companies employed the services of both Yoruba and non-Yoruba people through the established Northern Nigeria Marketing Board (NNMB). After Nigeria's independence in 1960, majority of the colonial workers residing in the study areas gradually began assimilating with their Hausa host culture especially, the Yoruba Muslims. What actually facilitated the influx of the Yoruba Muslims from Ogun, Kwara, Oyo, Lagos and other places was the practice of common religion of Islam which is

⁸ Oral interview with Alhaji Hamza Badirudeen, 65 years, Sarkin Yorubawa, Sabon-Gari Kaura-Namoda, Zamfara State, on 13/4/15.

predominant in Northern Nigeria. With the acceptance of Islam, there was the gradual integration of the migrant communities who have already identified themselves with the cultural characteristic features of the host communities of Talata-Mafara⁹ and Kaura-Namoda.¹⁰ With this development and as time changes, there was increased number of Yoruba Muslims who have become or assimilated with the Hausa host cultural way of life and belief system. Those who are non-Muslims among the Yoruba people later accepted Islam and got assimilated too.

As a result of the receptive nature of the hosts, there was promotion of Islam and Christianity which brought about the proliferation of Churches and mosques. The Yoruba Muslims who attend congregational prayers among the Hausa hosts began to nurture the interest of building separate mosques to be identified with the Yoruba people. In 1942, the District Head of *Kungurki*, Alhaji Garba who later became the District Head of Kaura-Namoda advised the Yoruba community to organize themselves and carve out a particular place for the conduct of prayer. Prominent among his children is Alhaji Umar Garba who is presently the Sarkin-Sudan and currently Senior District Head of Kaura-Namoda.¹¹ As far as traditional administrative system is concerned, *Sabon-gari* has now gotten its own District and it was the descendant of Emir of Kaura that has been heading the area.

The introduction of the ginnery company boosted the production of cotton which in turn resulted in farmers increasing the quantity of their produce. To facilitate the procurement and purchase of cash crops, the companies' agents (natives) travelled to remote areas and villages through which temporary settlements were established in Talata-

⁹ Ibid.

¹⁰ Oral interview with Malam Taofik Ajadi, 47 years, Civil Servant, Abdul Gusau Polytechnic, Talata Mafara, Zamfara State, on 17/10/2016.

¹¹ Oral interview with Alhaja Sikirat Sekoni, 60 years business woman, Talata Mafara, Kaura Namoda on 15/04/2015.

Mafara and Kaura-Namoda. As a result of continued interaction in the area, they began to comprehend Hausa language and religious belief as to facilitate easy trade relation. Particularly among the Yoruba Muslim agents, the temporary abode was created to relieve them of the stress and tedious nature of the work. The agency office was named as '*Gidan gurya*,' comprising different ethnic groups. This development stimulated the Yoruba migrants to invite more of their relatives and friends for assistance as record officers or clerks. Some of these people with time remained workers remunerated on monthly or weekly basis.

It is interesting to note that a number of the companies in 1980s went into recession partly as a result of economic malaise and railway co-operation managerial dysfunction which discouraged many investors. The sacked companies and railway workers however substituted their engagement with different businesses and farming activities as alternative means of sustenance. Several other Yoruba and Hausa people later served as intermediaries between the buyers and sellers, and sometimes serve as guarantors for some Yoruba people who procure their goods on credit. As a result of deep interaction which permeates among them, they always guarantee the safety of the Hausa or Yoruba people's goods on trust and identification.¹² The robust interaction among the people, principally paved way for the Yoruba people to assimilate the existing and dominant Hausa cultural way of life. This relation, over many years, had resulted in the development of both endogamy and exogamy types of marriage between the Hausa host and the Yoruba people in general.

5.2 The religious factor

The religion of Islam provides mankind with the knowledge on how to relate with their Creator and His creatures as a whole. This is because the knowledge of interaction is

¹² Op.cit...G. Nadama,...pp.150-151.

something continuously by man from the day of birth till he dies. It is an incontrovertible fact as propounded by Prophet Muhammad (S.A.W) that the orientation continues until the end of their life. Believers are therefore enjoined to make peace among themselves as an obligatory right as mentioned in the Qur'an;

The believers are but a single brotherhood: So make peace
and reconciliation between your two (contending)
brothers: And fear Allah that ye may receive mercy.¹³

This admonition gives Yoruba Muslims the confidence and leverage to settle and interact effectively anywhere they found themselves especially among Muslim hosts. In addition to this, it is an incontrovertible fact that many Yoruba people left their respective home towns for socio-economic and political reasons, and chose to settle in Talata-Mafara and Kaura-Namoda because of the accommodating nature and religious tolerance of the hosts. It is on this premise that many Yoruba people acknowledged their place of livelihood as their second home. In conformity with this, a Hausa adage subscribed to the saying that: *'inda kake samun nafura yazama gida gareka'* meaning: "anywhere you are able to find sustenance becomes a home for you". With this adage, the Yoruba people particularly among the Muslims wholeheartedly embraced the Hausa language and culture in their respective homes in Talata-Mafara and Kaura-Namoda. Evidence of this is the acceptance of Hausa language speakers among Yoruba families in some areas of Talata-Mafara and Kaura-Namoda.¹⁴

This orientation affords the migrant Muslims the chance to blend with their hosts, despite inherent differences in their cultural background. For example, it is relevant to understand that not all business is good for Muslims; whatever is legal for consumption to

¹³ Qur'an 49:10.

¹⁴ Oral interview with Malam Badiru Hamza, Sarkin Yoruba, Kaura Namoda and Alhaji Bashiru Kolawole, Chairman National Automobile Technicians Association, Talata Mafara, 12/4/15.

them is also legal as a merchandise so it is applicable for buying and selling. Allah (S.W.T) disliked and discouraged usury (interest on loan) and ill-transactions of any type, selling of liquor or alcoholic, pork and rearing of animals such as pigs as well as, any means of deceit in measure either by weight, length or qualities and quantities.¹⁵ In the history of Islam, the first emigrants were those that travelled from Makkah to Madinah along with the prophet (S.A.W). The Madinah hosts shared their lands and houses and rendered other services in form of assistance to the emigrants. This shows that they received their emigrants happily with open hands. It is essential to know that because Madinah received more people as emigrants, this led to the growth and development of the city. In compliance and conformity with the gesture rendered by the people of Madinah, the Yoruba people enjoyed similar gesture from the Hausa hosts as they were warmly received in Talata-Mafara and Kaura-Namoda area of Zamfara State. The Hausa hosts received the Yoruba people as emigrants, while, the emigrants also conceived the hosts as their brethren in Islam. It is an obligatory act on every Muslim to emulate or imbibe the practices of the Prophet (S.A.W) as one of the fundamentals of *Shariah*.¹⁶

The Prophet SAW related the significance of people of Madinah and how they offered their daughters for marriage to their Muslim brothers, shared clothes, money and properties with the emigrants. Logically, on this gesture, the emigrants of Makkah strategically assimilated the existing cultural way of life of the people of Madinah. Likewise, the Hausa hosts also extended similar gesture to the Yoruba emigrants when they arrived in their midst, as a result of which they later become part and parcel of the Hausa

¹⁵ Op.cit...A. Rahim, *Islamic History*, pp.25-26. See also Qur'an 2:275 and Hadith number six of the Arba'una Hadith of An-Nawawi, 2000.

¹⁶ A.A Isah Sharhi Arbauna Hadith, ...1980, p.1.

through gradual assimilation. Through this strategy, they benefited enormously from some of the privileges common to their Hausa hosts.¹⁷

The background of the Yoruba people's religious consciousness had prepared them for the religious tolerance, and the provision of equal right with the indigenous members of the communities. For example, through religious tolerance, the Prophet Muhammad (SAW) directed his Companions to participate in repairs of house of worship belonging to the Christians and Jews of Madinah.¹⁸ This similar practice was also adopted by the Hausa hosts and extended to the emigrants when they found themselves in the study areas.

During the reign of Sultan Muhammad Bello in the 19th century, he laid down the foundation that attracted emigrants from different areas. As part of the effort, he constructed roads and bridges that linked all the areas together and thus led to the transformation of rural areas. This attracted non-indigenous settlers to such areas were influenced absolutely by the Sultan's open door policy.¹⁹ It is also mandatory for all Muslims to seek for knowledge on whatever they want to engage themselves in, which include any type of business transaction, human or marital relation. It added that Muslims are not allowed to carry-out their assignments out of ignorance.²⁰ This also aided some Yoruba Muslims enquire on the types of business endeavours to engage in after their settlement in the Hausa community.

The exemplary behaviour taught by the Jihadists spurred the Hausa hosts to receive the Yoruba Muslims and encourage them to stop some of their un-islamic cultural practices and abstain from participating in festivities like masquerade, worshiping of Osun-river etc.

¹⁷Op.cit A Rahim 2001 p.32.

¹⁸Ibid.

¹⁹Op.cit. G. Nadama, pp.150-151.

²⁰Qur'an 47:19.

These experiences were also spread by the Yoruba Muslims to their respective home towns as most of the ancestral religions lost their traditional importance as a result of strong adherence to Islam in the study areas. However, the strong avidity of the Yoruba Muslims to Islamic belief and culture in the host areas inspired the migrants to deviate and cease from unlawful religious practices as admonished by the Qur'an and Hadith.²¹

This is because Islam has provided solutions to any identified problems except for those that turn back from the truth. This affirmation from the religious injunction amended the fractures integrated by the British Colonial states to the conquered people and territory. Allah (S.W.T) calls upon His servants to come together purposely to become a nation, call for righteousness, enjoin justice and forbid evils such nation shall surely triumph. Allah (SWT) say in the Glorious Qur'an.²²

Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah.²³

It is obligatory for a Muslim to discharge the duties between them and their Lord.

5.3 The language dimension

Language is an essential instrument to express self, share ideas, feeling and experiences and interact with people in any society. The competence of how to speak becomes necessary as that will make integration or assimilations of any cultural belief or way of life easier.²⁴ The Yoruba migrants settled in Talata-Mafara and Kaura-Namoda with their own language and culture, but as a result of their integration with the hosts, their

²¹ W.O.A Nasiru, *The Attitude of Islam to Yoruba Cultural Revival* in Perspectives in Religious Studies, Volume 1, University of Ilorin Press, University of Ilorin, Kwara, 1995, pp.113-114.

²² Ibid,

²³ Qur'an 3:110.

²⁴ A. Bangbose Language in National Integration: Nigeria as a case study, in J.O Okpaku (eds), *Black civilization and Africa Languages: The Arts and Civilization of Black and Africa People*, Third Press International, Division of Okpaku Communication Company, Lagos, 1986, pp. 60-65.

cultural system and language in its originality began to diminish. This gave way to the host language to gain acceptance through the accommodative nature of the Hausa people where some Yoruba migrants gradually abandoned their own language. The Hausa language thus became fully entrenched through provisions of jobs to the migrants and other opportunities. Some of the Yoruba who arrived later came to the host communities through day to day activities and gradually began to learn and assimilate Hausa language particularly among the roadside mechanics, bicycle repairers, electrical and electronic repairers. Because of the ease in learning and communicating in the language in all dealings, the Yoruba never hesitate to communicate in whatever form. Some assimilated the language through persistence and mockery or jeering of Hausa by repetition of some words spoken by the Yoruba people. In some cases, some Yoruba mix up the Yoruba language, Hausa and Nigerian Pidgin English in order to be able to communicate. Hence, Hausa in the later time became the official means of communication among the settlers, to the extent that some of the Yoruba people have adopted the Hausa language among their immediate family in the host communities.²⁵

It is interesting to understand that Yoruba migrants are minority compared to the population of their host. This made it easy for them to adapt the dominant norms and culture of their hosts without much hindrance. For instance, the prolonged contact between Yoruba people and Hausa hosts had led to greater economic interdependency, inter-ethnic marriage and others. The Yoruba people, particularly the Muslims compromised and blended with the society they found themselves. For example, the nature of the Hausa language has a close similarity with Arabic language. The earlier foundation in learning Arabic of some

²⁵ Oral interview with Malam Yekinni Muhammad, 56 years Civil Servant, Abdu Gusau Polytechnic, Talata Mafara, Zamfara State, on 12/08/2016.

Yoruba Muslims right from their home towns facilitated the comprehension and ability in usingspeaking Hausa language.²⁶

Some Hausa phrases common during any Hausa social gathering, such as marriage and naming ceremonies also reflected in Yoruba imitated conversation. As a result of deep interaction, the spurious pronunciation of '*Salati goma-goma*' means: "the recitation of ten praise to Prophet Muhammad (S.A.W)" by Hausa people is imbibed and integrated to their Islamic practices, even when they travel to their respective homes. This assimilatory culture diminished Yoruba Muslims extravagant spending on marriage, naming and funeral ceremonies which were hitherto elaborately celebrated. Although, some of the Yoruba people still have strong ties and inclination to their culture, thereby exhibiting some elements of their Yorubanness. Other assimilatory phrases from the Hausa culture and religious practices reflected in the Southern part of the country are traceable to Hausa origin. These include the expression '*kokare al-wala*' meaning; "get prepared for ablution", and '*(A dai-daita sahu)*' meaning; "proper arrangement of people in row at the Mosque" for commencement of prayer.²⁷ Allah (S.W.T) attached importance to language especially for effective communication and information dissemination. He assigned Messengers in the language of the people He sent them, to teach in the native language of that community more conveniently.²⁸ It is important to understand that, communication is easy when there is a common means for executing it. This made a case for some Yoruba people to assimilate and speak the language of their hosts fluently. This, however, in the long-run often leads them to claim dual indigene-ship in the host communities and at their ancestral home towns

²⁶ M.O Ayeomoni, "Migration and Culture: Implication on Nigerian Languages," A seminar paper presented to Department of English, Obafemi Awolowo University, Ile-Ife, Osun State, Nigeria, 2011, pp.195-196.

²⁷ Ibid.

²⁸ Qur'an 4:44.

when situation arises. With the spate of interaction and development in the contemporary situation of Talata-Mafara and Kaura-Namoda, it is very hard to distinguish some Yoruba people from the Hausa people.

5.4 The cultural influence of the Hausa host on the Yoruba muslims

A child's first experience is learning from the mother, and as it (the child) grow up, the parents collectively transmit their native culture to the child. Culture influences language just as language can influence culture. When a child grows up in an environment where he listens to different languages, he also assimilates their culture simultaneously. For instance, a Yoruba native brought to a Hausa host community will grow up to benefit from the Hausa conversation or news, understand and apply the views into his/her daily activities. The naming of children such as Danladi, Larai, Binta, Danjuma, Jummai etc, and the calling of paternal and maternal uncles as '*kawu*' while, the mother or aunt are referred to as mama, were borrowed from Hausa tradition which is still in use among some Yoruba people. The simultaneous use of these names by some Yoruba people in conjunction with their language of origin signifies how language and culture works together which influence has over the years tremendously helped the settlers. It is very germane to construe that some Yoruba people mostly abandoned their culture and language in favour of their Hausa host language and culture. This syndrome eroded and subdued the Yoruba language to partial or absolute adulteration, where it becomes common to speak the two language interchangeably.²⁹

It should be noted that the intermingling of the Yoruba people with their Hausa hosts together has resulted to the affection by Hausa hosts for Yoruba foods. For instance,

²⁹ M.O Ayeomani, *Migration and Cultures*,...2001, p.197.

the Yoruba *amala* (yam flour or cassava flour) and *gbegiri* (beans soup) and *iyen* (pounded yam) with *egusi* (melon soup) were introduced to the Hausa. As a result of time and increasing population of migrants in the host communities, the hosts and settlers gradually adopted each other indigenous foods such as the *pate* 'porridge' prepared from grains, *dawo* or *fura* and *nono* prepared from millet 'moulded meals' and 'cow milk,' as well as *tuwo masara* and *miyan kuka*. One basic characteristic of the host is the pattern of sitting when eating, but they differ in posture and manner. With time, the Yoruba also started to emulate the sitting pattern of Hausa way of gathering as to take lunch with friends at their meeting points usually called as '*majalisai*' in the Hausa language. The Hausa and Yoruba people at *majalisa* discuss various issues that cut across all human endeavours in Hausa language. The intermingling enhanced the relationship as Hausa remain the official language of interaction. And those who could not speak Hausa interact and communicate in Pidgin English as indicated by an informant.³⁰

The growing consensus is that most languages are caused to be abandoned by their native speakers and adoption of the host language; this might be adduced for socio-economic reason. Perhaps as a matter of fact, the search for job, fertile land, profitable trade, and security purposes require a comprehension of Hausa language. Against this background, the Yoruba migrants however eventually lose their native language as a result of not speaking the mother-tongue to their children. With the increasing degree of assimilation, the Yoruba hide theirs in order to enjoy certain benefits among the host such as scholarship award, indigenization certificate and federal job opportunities where quota system is applicable. This syndrome gradually erodes the mother tongue of the migrant to

³⁰Oral interview with Alhaji Bashiru Kolawole, 55 years, automobile technician, Tudun-Wada Talata Mafara, Zamfara State, on 11/10/15.

the extent that the subsequent younger generations cannot effectively communicate in Yoruba language. Also those that can still express themselves in Yoruba language have become conversant with Hausa language. However, with the rapid spate of interaction among people, their language as a medium of conversation cannot be separated from culture and vice-versa. The Yoruba people through a flourishing relationship began to admire the cultural attire of the hosts such as the wearing of *kaftan*, *kube cap*, *dan-katsina cap*, *maidara cap*, and other popular kaftan called Umaru Dikko style. Also assimilated by Yoruba women was the use of *Niqab*, *Hijab* and *Jallabiyyah*. However, these types of attires emulated by the Yoruba people created strong awareness and their linkage and inclination to Northern Nigeria.³¹

It is understood that the development of Western education had impacted positively on the integration of new words into the indigenous language of the hosts. For instance, the use of '*kofi*' instead of '*moda*' in Hausa or *kobu* instead of *ifee* in Yoruba became an adulteration of English words which were adopted from the British Colonialists.³²

5.5 The educational factor and the influence of Islam

The first revelation that came to Prophet Muhammad (SAW) emphasised on reading, teaching and search for knowledge (light) which extinguishes darkness or make ignorance to disappear through the use of pen. Almighty Allah says:

Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created. Created man out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful. He Who taught (the use of) the Pen. Taught man that which he knew not.³³

³¹A.M Ayinla "The activities of Yoruba Muslims Communities in the Development of Islam in the North-Western Nigeria: A study of Kano, Kaduna and Sokoto State, 1980-2013," unpublished Ph.D Thesis, Department of Islamic Studies, Usmanu Danfodiyo University, Sokoto State, 2015, pp.130-132.

³² Op.cit...W.O Nasiru, *The Attitude of Islam to Yoruba Cultural Revival*,...1995, p. 114.

³³Qur'an 96:1-5.

This statement signifies the importance attached to knowledge seeking. In the doctrine of Islam, Allah (S.W.T), taught Prophet Adam names of all objects, then He asked the Angels to name those objects, but they could not. Allah (SWT) says:

And He taught Adam the nature of all things; then He placed them before the angels and said: "Tell Me the nature of these if ye are right." They said: "Glory to Thee of knowledge we have none save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."³⁴

This certainly illustrated that the power of knowledge cannot be over emphasized. In addition, it further explains why Allah (SWT), elevated the knowledgeable ones over others, and gave regard to knowledge. In another verse, it was stated “*Wa Fauqa Kulli zi ilmin alim.*”³⁵ This means, for every knowledgeable succession, there greater people above others.

It is interesting to understand that the policy of “free education for all” in Zamfara State enabled many people particularly the Yoruba Muslims to migrate from their homes. A larger percentage migrated principally to benefit from educational advantage through which many of them imbibed or assimilated the Hausa cultural way of life. This initiative was influenced by the common religious practices and ties that bind the Yoruba and their Hausa hosts together. For instance, Islam spurred migrants to search for knowledge to the best of their abilities.³⁶

However, by the end of the 20th century, the established tertiary institutions in Zamfara State particularly the Federal Polytechnic Kaura-Namoda in the 1983 and

³⁴ Qur'an 2:31-32.

³⁵ Qur'an 12: 76.

³⁶ Op,cit...A.M Ayinla,...2015, p. 131,

AbduGusau Polytechnic in Talata-Mafara in 1997 attracted more people to the areas. Specifically attracted are young vibrant youths who undertake their studies and concomitantly labour in the areas to sustain and complement their needs. It could be ascertained that many of these students after graduation were employed in tertiary institutions, as civil servants in government parastatal or as teachers.³⁷ With the introduction of quota system in Nigeria meant to guarantee equal representation in the civil service, the Yoruba settlers were able to benefit enormously because of their assimilatory nature. By this trend, many Yoruba inhabitants were influenced by such benefits to hide their original identities as many claim to be natives of the host communities. However, because of the receptive character of the hosts, many Yoruba people who have already obtained their indigeneship of the areas since birth and attained some level of education enjoyed the employment benefits without any restriction or hindrance in Talata-Mafara and Kaura-Namoda.

The effort of the Government in terms of their educational policy is appreciated without doubt as it helped a lot, and assisted not only those that are Yoruba Muslims. The golden opportunities were extended to non-Yoruba Muslims and other non-Yoruba migrants too. Consequently, due to high degree of intermingling and assimilation, a number of Yoruba indigenes have lost their native identity, mother tongue as well as culture. Even within the depth of assimilation, many Yoruba people who have been Hausanized are still referred to by their hosts as *Boda* (a corrupted English word for brother) meaning 'Yoruba man.' However, with the increasing consciousness of the host on indigeneship, the government of Zamfara State redressed its policy and began to award contract jobs for all

³⁷Oral interview with Muhammadu Ishiaka Bello, Civil servant, Ministry of Health, Kaura, 50 years, Moriki, Zamfara State, on 12/10/2016.

non-indigenes in the state. By and large, because of the indispensability of the Talata-Mafara and Kaura-Namoda to the Yoruba Muslims, they are still incorporated in most of the state activities because of their readiness to fit into any position or services. On this basis, a number of Yoruba people have gained access to permanent and pensionable appointment, but that does mean that there were no contract employees among them. These people contracted renew their services after two years of dedicated service to the host localities. The fact adduced to the change was imbued in the principles of divide and rule bequeathed by the British Colonial Policy and the domineering role of non-indigenes in government service which denied the hosts access to it. The Yoruba communities still appreciate the government and the receptive nature of the hosts. Henceforth, the beneficiaries in the study areas still work in the civil service after the completion of their course of studies.³⁸

The high cost of education in the South – Western part of Nigeria encouraged many parents to remove their children from school and begin to train them on some occupations. Other children whose parents possess the financial capacity struggled for their children to attend secondary school education which are run simultaneously with training in skill acquisition. Such works include carpentry, motor mechanic, electrical and electronics repairs, plumbing works etc. For these Yoruba group to survive coupled with intent to acquire Western education, they found their ways through their relatives who have already moved to Talata-Mafara and Kaura-Namoda. Through this avenue, some of the Yoruba strove to further their education through the effort and support of the indigenous customers, and others through robust interaction enjoyed free education. Up till today many Yoruba

³⁸Oral interview with Alhaji Abdul Razak Shobanke, 60years, Sarki Yoruba Zamfara, Sabon-gari, Gusau, on 14/10/15.

people in the resident areas have obtained different degrees from the tertiary institutions established in the study areas.³⁹ Up till today, the Yoruba people still live peacefully and in harmony with the indigenous Hausa people whose relation cannot be overemphasized in degree of assimilation evolved by the people.

5.6 Conclusion

The study investigated and revealed the phenomenon of Islam and ethnic assimilation among the Yoruba Muslims with particular reference to Talata-Mafara and Kaura-Namoda Emirates in the present Zamfara State. The assimilation of culture Hausa culture and way of life by Yoruba people was supported by Islamic point of view in this study. This is because Islam, which teaches submission to the “Will of Allah” has been playing a spectacular role in the relationship between Yoruba Muslim settlers in Talata-Mafara and Kaura-Namoda in Zamfara State. Although the study could not ascertain when these people began to interact with one another, but the obvious fact is that by the 20th century a number Yoruba people, predominantly Muslims, have settled in Hausaland. The study adduced that their settlements in Talata-Mafara and Kaura-Namoda in the present Zamfara State were influenced by British Colonial conquest of Hausaland in 1903 accompanied by colonial state capitalist economic system. In addition, the Yoruba Muslim people relation was encouraged by the receptive nature of the Hausa host communities which in the long-run led to the development of Islamic brotherhood as enjoined by the Glorious Qur’an. The foregoing factors however strengthened the Yoruba Muslim relations with Hausa hosts which in consequence opened Northern Nigeria for many people to work in colonial enterprises as paid labourers. This ultimately led to ethnic assimilation due to

³⁹Oral interview with Dr. Basiru Suleiman, 59 years, Civil Servant, Abdu Gusau Polytechnic, Talata-Mafara, Zamfara State, on 18/10/15.

prevalence of Islam as the only monotheist religion of the hosts and a large percentage of the Yoruba Muslims inhabiting the study areas.

It was also gathered from the study that the extension of railway line which started in Lagos in 1895 was extended to Yorubaland, Kaduna in 1912 and Kano and Kaura Namoda in 1913. This development became one of the major factors which eased Yoruba people's movement from their ancestral home-towns in Abeokuta, Ibadan, Ilorin, Offa, Ekiti, Osogbo, Erin-Ile and others. It was in line with this backdrop that the first Yoruba group who are predominantly Muslims settled in Gusau in 1911 as traders, porters, messengers, clerks, railway workers and workers in colonial companies.

Against the general perspective, the study revealed that the Yoruba people were pushed from their home-towns by socio-economic and political ill-condition; while pulled by the economic potentialities, receptive nature of the hosts as well as the practice of common religion of Islam. It must be noted that, indeed, the Yoruba Muslims and non-Muslims alike consciously or unconsciously assimilated the existing Hausa culture leading to inter-ethnic marriages, conversion to Islam, attending of pilgrimage and the claim of dual indigeneship.

Economic consideration and geographical realities had played a significant role in consolidation of the Yoruba ethnic group to assimilate well to the host communities through the commonalities of religious practice. In conclusion, the study contributes to knowledge in the following ways:

1. The study traced the historical evolution of Yoruba Muslims in Talata-Mafara and Kaura-Namoda in the present Zamfara State, and how they were pulled and pushed by economic consideration, political stability, geographical realities and common religious practice.

2. The work also explicated on the Yoruba as among the earliest people to accept the religion of Islam in Talata-Mafara and Kaura-Namoda. It has well illustrated the degree of assimilation of the Hausa culture and as well as religious practices because of the monotheistic nature of Islam.
3. The study expounded on the nature of religious practices of Yoruba people and the propensity of interaction with the Hausa hosts, and how it led to the proper way of Islamic practice. By and large, it also depicted how Yoruba people abandoned un-Islamic practices and adopted Islamic tenets.
4. It delineated on the flourishing relations that encouraged a number of Yoruba Muslims and non-Muslims alike to assimilate the Hausa way of life leading them to claim dual indigenization. Others include mode of dressing, inter-ethnic marriage, funeral rites, naming ceremony and others.
5. With the increasing degree of assimilation, the study highlighted that irrespective of ethnic inclination, religious differences and loyalty, people still practiced their religion without challenges or restriction in the host communities.

From the foregoing, the study had discussed fully Islam and ethnic assimilation among the Yoruba Muslims with particular reference to Talata-Mafara and Kaura-Namoda Emirates in the present Zamfara State.

5.7 Recommendations

The study recommends that irrespective of whatever position the Muslims found themselves, the issue of sporadic divorce should be mitigated, discouraged and eradicated so as to encourage more inter-ethnic marriages. Also, employment opportunities should not be based on contract as quite a number of Yoruba people have become assimilated and

deeply rooted in Hausa cultural way of life and belief. Above all, this is as well a way of curbing down the menace of ethnic chauvinism and conflict in Kaura Namoda and Talata Mafara areas of Zamfara State. On the other hand, the Yoruba Muslims residing in Kaura Namoda and Talata Mafara, should be tolerant and adhere strictly to the principles and tenets guiding the religion of Islam and avoid or abstain from un-islamic attitudes and practices peculiar to Yorubaland.

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Alhaji Raufu Ishola, 70 years, Business Tycon, Sabon Gari, Kaura Namoda, Zamfara State.

Alhaji Saminu Sanusi, 55 years, Civil Servant, Rima Basin Quarter, Talata Mafara, Zamfara State.

Alhaji Yahaya Abdulsalam, 55 years, Sarkin Yorubawa, retired Civil Servant, Bakin Kasuwa, Talata-Mafara, Zamfara State.

Alhaji Yusuf Muhammad, 62 years, Kaura Namoda, Zamfara State.

Barrister Musbaudeen Salahudeen, 54 years, Legal Practitioner, Gusau, Zamfara State.

Barrister Shu'aibu Firdaus, 53 years, Civil Servant, Rima Basin Quarter, Talata Mafara, Zamfara State.

Dr. Bashir Sulaiman, 59 years, Civil Servant, AGP Staffs Quarters, Talata Mafara, Zamfara State.

Hajia Sikirat Sekoni, 60 years, Trader, Church Road, Tsakuwa, Talata Mafara, Zamfara State.

Hajiya Medina AbdulRasaq, 45 years, Civil Servant Sabon Fegge, Talata Mafara, Zamfara State.

Hajiya Risikatu Ibrahim, 47 years, Trader, Tudun-Wada, Talata Mafara, Zamfara State.

Imam Ahmad Muhammad, 55 years, Chief Imam, Yoruba Community, Sabon-Gari, Kaura Namoda, Zamfara State.

Mal. AbdulRasaq Hamza Balogun, 56 years, retired Civil Servant, Sabon-Gari, Kaura Namoda, Zamfara State.

Mal. Abdulwaheed Ishola, 54 years, Trader, Sabon-Gari, Kaura Namoda, Zamfara State.

Mal. Aminu Kungurki, age 90 years, Trader, Sabon-Gari, Kaura Namoda, Zamfara State.

Mal. Hassan Tela, 55 years, Civil Servant, Tudun-Wada, Talata Mafara, Zamfara State.

Mal. Muhammad Bello, 50 years, Civil Servant, Sabon-Gari, Kaura Namoda, Zamfara State.

Mal. Taofeek Ajadi, 47 years, Civil Servant, Abdu Gusau Polytechnics Quarters, Talata Mafara, Kaura Namoda, Zamfara State.

Mal. Yekinni Muhammad, 56 years, Civil Servant, Abdu Gusau Polytechnics Quarter, Talata Mafara, Zamfara State.

Pa Lamidi Kolawole, 87 years, Tailoring, Tudun-Wada, Talata Mafara, Zamfara State.

Komolafe Samuel, 60 years, Sabon-gari area, Kaura Namoda, Zamfara State.

Group oral interview in Komolafe Samuel, 60 years, Hassana Usman, 55 years and Olasupo Bamidele, 58 years all in Kaura Namoda, Zamfara State. These peoples were interview collective their Alajapa trading (itinerant trading) at Shagon area of Kaura Namoda, 24/05/2016. See also Alhaja Sikirat Sekoni, 60 years, food seller in Talata Mafara, 26/05/2016.