

1.0 Introduction

Gombe is a state in Nigeria. It was created out of Bauchi State on the 1st October, 1996 by the late General Sani Abacha Military Administration, with its capital at Gombe with eleven Local Government Areas. These are Akko, Balanga, Billiri, Gombe, Dukku, Funakaye, Kwami, Kaltungo, Nafada, Shongom and Yamaltu/Deba. Gombe State is a fusion of two distinct groups of people, comprising the Emirate of Gombe North and the ethnic grouping of Gombe South. Bubayero established the Emirate during the 19th century. It emerged as part of a larger state building force of 19th century Sokoto jihad. The Emirate government, which had its headquarters in Gombe Abba, was formed to effectively control what constituted a larger part of the Gombe State, until the advent of the British colonial rule in the early 20th century. Under the British, the State was administered through the mechanism of two administrative units, i.e. Gombe Native Authority and Tangale Waja Native Authority. The two Authorities constituted Gombe division during the colonial era. However, with independence in 1960 and the subsequent military administration, many changes led to the emergence of local government authorities. Between 1976 to date, the two authorities had metamorphosed into the present 11 local governments. The State is made up of many tribal groups which include Tangale, Terawa, Waja, Kumbo, Fulani, Kanuri, Bolewa, Jukun, Pero/Shonge, Tula, Cham, Lunguda, Dadiya, Banbuka, Hausa and Kamo/Awak. Hausa is the commercial language amidst the people. Gombe State is mainly populated by Fulani people constituting more than half of the state population (more than 50%).¹ Other minor ethnic groups include the Hausa, Bolewa, Tera, Tangale, Waja and Kanuri. Gombe is home to Gombe State University, Federal College of Education, Gombe, Federal University, Kashere, College of Education, Billiri, College for Legal and Islamic Studies Nafada, State Polytechnic Bajoga² and proposed Gombe State University of Technology.

2.0 The Fulbe and Islam in Gombe State:

2.1 The Location of Gombe

Gombe State shares boundaries with Yobe State to the North, Adamawa and Taraba States to the South, Borno State to the East, and Bauchi State to the West. The State is nicknamed the *Jewel in the Savanna*. Its location in the North Eastern zone, right within the expansive savannah, allows the state to share common borders with the States of Borno, Yobe, Taraba, Adamawa and Bauchi.³

2.1.1 The Inhabitants of Gombe

The inhabitants of Gombe could be said to be diverse in terms of different languages spoken, the customs and traditions being adhered to. According to Joseph Greenberg's linguistic classification, the most dominant linguistic group to be found in this area belongs to the Afro - Asiatic and Niger-Congo family of languages.

Thus, the ethno-linguistic composition of Gombe State, in addition to the aforesaid, includes the more recent entrants such as Kanuri, the Hausa, the Yoruba and Igbo. Hausa language serves the purpose of commerce, interaction and of education at the lower levels of the school system. The English language remains the official language as obtains all over Nigeria.⁴

2.2 The Socio-Political Life.

Socially and politically, the inhabitants of Gombe region, by the close of the 18th century, were divided into numerous socio-political organizations, of which, the most prevalent were the community governments. Day to day political authority amongst the heads, especially on the part of the Jukun had spiritual or religious influence over their members.⁵ The Bolewa on the other hand are said to be descendants of Tuba-al-awwal, a celebrated military hero among the Arabs and the Berbers of North Africa. Oral traditionists posit that the ancestors of Bolewa were red men from Yemen.⁶ The Tangale trace their origins to the east, especially to Yemen. They were said to have moved out of Yemen, led by a mythical stone. They reached Chad basin from where they, driven by famine, they arrived at the Gombe plain by way of the Biu Plateau. They then moved further southward from the Bolewa with whom they probably related, to the Dikki and Tungo hills.⁷ The highest political authorities were councils and gatherings of clan leaders among each of the various ethnic groups, which had authority to resolve disputes between clans. They could also come together to fight a common enemy. The meetings of these councils were however periodic or called together occasionally. The basics of authority were primarily kinship, and that allegiance of the various communities was to their family clan head.⁸ And for the *Fulbe* every lineage group is headed by an *Ardo* (*pl. Ardoen*) who is chosen by the family heads if he satisfies certain laid down principles. Important among the qualities of an *Ardo* are the size of his cattle and his popularity among the group; he also should be very close to the *Ardo* he succeeds and must himself be a household head. The *Ardoen* of the lineage groups must have the same organic descent living in about the same area and must equally choose from among themselves, an overall head of unit i.e. a sort of a senior *Ardo*.⁹

The *Ardo* is an important figure among the *Fulbe* for he performs a multitude of functions. He is also the representative of his lineage group among similar groups. Whenever the lineage group wants a new pasture, it was the *Ardo* who would seek the favor of the local community chiefs to ensure not only grazing right but also the safety of members of his group as well as their cattle. Within the group itself the *Ardo* has the responsibility of overseeing matters such as marriage and divorce. And he is thus, the focal point of the group's unity and cohesion. Though seemingly an important figure, the *Ardo* has no full executive powers, he fundamentally plays advisory roles by way of consultations with members of his group.¹⁰

2.3 The Advent of Islam in Gombe

The early inhabitants in Gombe area prior to the emergence of Islam were pagans. Majority of them were idolaters who practiced magic. It was Islam that gradually molded their social, political, economic and religious aspects of life.¹¹

There were different accounts on the introduction of Islam in Gombe Emirate; one account claims that Islam came to Gombe Emirate through Nafada (presently a Local Government Area in Gombe State) being one of the oldest towns in the Emirate. Record shows that scholars and caravan traders used to pass through Nafada from Ngazargamu on their way to Holy land. This route was said to be the safest and busiest of all the then trading routes. Their brief stay in the area influenced some settlers of Nafada to adopt Islam and renounced their traditional religions.¹²

The second account claims that, Islam was first introduced into Gombe Emirate through Nafada centuries by a group of travelers from Mali on their way to Saudi Arabia. Prominent among these travelers from Mali to Nafada were Alfa Hashim and Alfa Ahmad.

El-Nafaty, Sa'id (1978) highlighted on the events that occurred during their brief stay in the Area.

*A group of people stayed at Nafada for some time. But on proceeding to the Holyland, Alfa Hashim left behind a few of his entourage, under the leadership of one Alfa Ahmad.*¹³

It was Alfa Ahmad who stayed and taught Islamic education at Nafada, till his death. The later presence of caravan traders and scholars from Ngazargamu and Borno areas during the south and the westward expansion of Kanem-Borno in the reign of Mai Idris Aloma (1570-1603) contributed to the rapid spread of Islam and Islamic education in to many parts of the Emirate. Education activities continued to be vigorously purpose among the various Fulani groups in Nafada. It was regarded a centre of learning that witnessed an influx of scholars and Students from far and near including Katagum, Gamawa (Bauchi State), Hadeja (Jigawa State) Yola (Adamawa State), to mention but few, for learning purposes.¹⁴

The third account claims that, from about 1570 onwards, the *Fulbe* from Borno, where they were becoming numerous, had begun to settle in Gombe, and that the Bolewa of Biri were converted to Islam by the *Fulbe* around 1700 A.D.¹⁵

The fourth account claims and pointed that one important Bolewa town south of the Gongola had been reached by Islam prior to the Jihad. A *Moi* of Biri had, ca, 1700, married his daughter to Mai Borno, their son, who succeeded his grandfather, built a Friday mosque there, and future *Mois* of Biri were at least professing Muslims. Perhaps for this reason, or because, like Ribadu and Nafada remained independent of Kalam and Pindiga, (they were two Kingdoms of Bolewa and Jukun in the

Emirate, before the *Jihad*) the reigning *moi* of Biri did not oppose Buba Yero when he decided to shift his establishment there from Nafada.¹⁶

3.0 The Evaluation of Fulbe Concerning Origin, Groups and Migration.

3.1 The Origin of Fulbe

The origin of *Fulbe* or Fulani as they are called in northern Nigeria is still a matter of scholarly discussion among the experts. The *Fulbe* were first known in history to have occupied the areas around Futa Toro in modern Senegal former senegambia, where they originated from remained a vexed question to scholars and researchers alike. An examination of some works on Fulbe history can afford us the following versions:

The first version, is the non-African, writers in this school of thought are mostly characterized by that their critics called "Hamitic Hypothesis Syndrome" that is, the claim that all the races of Africa are the result of Hamitic invasion of negro areas. Different Hamitic people of Europe and Asia, were claimed to have been the ancestors of the Fulbe according to this group of scholars. These include the Tziganes and Palesgians, ancient inhabitants of Greece and Italy, Gauls or Romans who vanished in the sahara, other notions to which the *Fulbe* origin was attributable are India according to Fedherbe, and Iran according to Etienne Richet. To know how were the Fulbe able to have crossed the *sahara* desert? The Judio-Syrian version which attributed the Fulbe to the Jews of Cyrenaica. Conjured a probable travel route across the *sahara* which passed through Fezzan and Macina to Futa Toro in Senegal.¹⁷

This group of Scholars mostly European explorers, travelers, and colonial officers, had attempted to adduce probable socio-anthropological links between the *Fulbe* and the notion from which they were supposed to have originated. Physical traits.

*They are not basically of negroid stock....whatever their perceived characteristics, Fulbe communities generally recognize, as an ideal, distinctive characteristics of the purest stock.....Light cooper colored skin, straight hair, narrow nose, thin lips and straight bone structure.*¹⁸

Which are visible in most, *Fulbe* have given rise to all kinds of notion about their origins, especially their non-African origin. It was said that, the cattle they own are similar to the Indian discovered in the ancient of Egypt.

However, the Yemen origin version say, that the *Fulbe* came from there with their cattle probably at the Break of the Ma'arib Dam.¹⁹ Language similarities between Fulfulde and Arabic, were also used to fortify the version, Aliyu Abubakar claims that the Fulfulde language originated from Arabic but it was adulterated in time through intercourse of the Fulbe with other tribes in the course of their journey to the sene-gambian basin. He cited some examples from Fulfulde and Arabic strengthen his argument:-

<u>Fulfulde</u>	<u>English</u>	<u>Original Arabic</u>
Wari	came	Waradat وردت
Wodi	available	Wujida وجد
Fuddi	originated	Fadara فطر
Fudditi	reoriginated	Fadaratana فطرتنا
Yahi	he went	Zahaba ²⁰ ذهب

The second version claims that *Fulbeis* said to have originated, either East, North and West Africa. Some groups of *Fulbe* have been found as far as the western borders of Ethiopia. As they migrated from eastward region avoided *sahara*, they came into contact with different African tribes. As they encountered these other peoples, they conquered the less powerful tribes, and finally arrived at Senegal area of Futa Toro around 150BC.²¹ However, it is generally recognized that *Fulbe* descended from nomads from both North Africa and from sub-Sahara Africa. The Egyptian, representing the North African version attributed the *Fulbe* descent to Egypt with some Ngero admixture.²² The Eastern and Northern African origin versions of *Fulbe*, are based on socio-linguistic and genetic evidences, suggests that the *Fulbe* are an indigenous of West African origin among the Peul. The vast majority of genetic lineages associated with them reflect those most commonly seen in other West Africans. Historical and archaeological records indicate that Peul-speakers have resided in western Africa since at least the 5th century A.D. as well.²³ Greenberg has demonstrate a close cultural relationship between Fulfulde and the Serer-Sin of the Wolof language in Senegal, Beside the *Fulbe*, it was observed,

All speakers of these languages (Wolof and Serer) reside in the Senegambia cultural province along the Atlantic coast and its immediate hinterland.²⁴

In addition, Stenning believes that:

Going by the earliest records of the Western Sudan Arabs and Europeans commencing with Yakubi, AD 872, The *Fulbe* have been essentially a Western Sudanese phenomenon, part of its geography, history and Sociology.²⁵

He maintains therefore that,

No convincing case has been made for linking the *Fulbe* with history event outside the Western Sudan.²⁶

The third version is The *Fulbe* oral tradition, is very difficult to establish the oral traditional origin of *Fulbe*. The most famous tradition is the legend that says the *Fulbe* originated in the 7th century A.D. from Uqbah bin Nafi'i the renown Umayyad General.²⁷ Uqbah advanced into North Africa until he reached the Country of Toro

where he met the Toronkawa.²⁸ They accepted Islam and Uqbah married their princess Bajjo Mango. They had four children namely Deita, Woya, Roroba and Nasi. These four groups began to speak Fulfulde as distinct from Arabic and other African languages.²⁹ According to Waziri, Uqbah and Bjjjo Mango gave birth to four male children who became the founders of four leading *Fulbe* clans.³⁰ When Uqbah left West Africa and returned to North Africa, BajjoMango, married his slave and they got the ancestor of the Sisilbe from the union, the name sisilbe is similar to *sullubawa Fulbe* of Ngeria.³¹ According to Abubakar. The Fulbe traditional of origin should be understood as legends just like the legend of Bayajida, Oduduwa, Oranmiyan, Tsaode, and Saif B. Dhi-Yazni. As the Uqbah tradition stands, the origin of the *Fulbe* does not go back beyond the era of the Prophet (SAW).³² However, Sa'ad refuted that, Uqbah was never in the Western Sudan:-

There is no indication that, Uqbah³³ a personage associated with the Arab conquest of North Africa, extended his activities to the Sudan. Nevertheless, the significance of the legend is that it presupposes race mixture, possibly between the Arabs, Berbers and the Negroes.³⁴

It is therefore, concluded that the search for the origin of the *Fulbe* needs go deep in time, when written sources were not available. It is not suggested that this would lead us into knowing the Fulbe as an identifiable ethnic group, but it will help us to determine, with some confidence, what might, possibly, have led to their formation.

3.2 The Impact of Islam on Fulbe

The *Fulbe* were the first group of people in West Africa to convert to Islam through *jihads*, or holy wars, and were able to take over much of West Africa and establish themselves not only as a religious group but also as a political and economic force. They are the missionaries of Islam and continued to conquer much of West Africa.³⁵

After coming of Islam in West Africa in eleventh century, some *Fulbe* not only accepted it but later became its most dedicated disseminators. Islam as is known, is not just a religion, but a complete culture. Therefore, the ultimate evolutionary result for some *Fulbe* who seriously embraced Islam was a gradual abandoning of nomadism for settled life either in village or towns as teacher, Judges, advisers to various rulers. It is not that with the introduction of Islam *Fulbe* nomads became automatically settled non-pastoralists, but that gradually less and less attention was paid to cattle rearing while much of the time was devoted to Islamic pursuits. In the past, learning entailed travel from one learned Man to another until the student became *Modibbo*, then he settle down with all his dependants.³⁶

3.3 The Categories of Fulbe

Fulbe are in three categories;

- i- *Mbororoen*, the Nomads
- ii- *Fulbe Na'i*, semi Nomadic
- iii- *Fulbe Shi'e*, , and the settled *Fulbe* respectively,

In the study of *Fulbe* origin, the main problem is where to place the *Mbororoen*, some researchers and have tried to differentiate between the various groups of the *Fulbe* ascribing unbelief *Kufr* to the nomads *Mbororoen* among them, Sa'ad maintained that, the traditions version claims that, the *Mbororoen* were children of Uqbah's slave who married Bajjo Mango when he return to Arabia.³⁷ Alfa also explores that, at one time or another Bajjo Mango was raped while taking a nap along a river, by a water spirit, the child that was conceived as a result of this relationship was the ancestor of the *Mbororoen*. Awoni explains that Most importantly, not all the *Fulbe* were Muslims, *Mbororoen* among them were pagans, some sources even claims that the Muslim were a minority. Abba also assert that, *Fulbe* were mostly cattle worshipers and the *Fulbe* pastoralist *Mbororoen* were only thinly exposed to Islam in the Chad basin before the Jihad.³⁸ Refuting this assertions one poet had to say:

Kedite nane yusbande faye me en na'i.
 Ngette dale yinnoygo yimbe me'en na'i.
 Mutaqaddimina waliyyi'en Ulama'u non.
 Modibbe sunna jeyabe Allah mari na'i.
 Na'I majjinoita Jomirawo mo handiti.
 Jiboyado on halki walau tokkai na'i.

Translation:-

Listen and pay attention to that which is composed for our people who rear cattle. You should give thanks (to Allah) and leave discarding our people of the cattle. Those who came before, saints, and also the *Ulama*; the learned men followers of the *Sunnah*, pious people have possessed cattle. Cattle will not mislead, the one whom Allah Has guided. The one predestined to go astray has perished without even possessing any Cattle.³⁹

The name *Mbororoen*⁴⁰ is said to be a nickname applied to them by other *Fulbe*. As a group, they do not have permanent abode, but they wander from one place to place according to the dictates of the season. They practice various forms of *alfalujin* order to protect their personal and herds, and to bring about the multiplication of later.⁴¹

The thesis here is that originally there was nothing like *Mbororoen* distinct from the other *Fulbe* rather, all *Fulbe* were of the *Mbororoen* type. The *Mbororoen* today are a distinct group whose mode of life, custom, and values differ from the other *Fulbe* group. Their distinctness arose perhaps because they were able to escape culture contacts and intermarriage with the various communities among whom they

sojourned. Such contact of Islam and intermarriage were responsible for the emergence of different *Fulbe* group.

Each of the three groups mentioned earlier represents a stage in development. As migration proceeded, some groups were left behind either: because of cattle decline through diseases and other misfortunes, or because they preferred not to migrate. Such *Fulbe* usually adopt farming to supplement their income. This eventually led to the emergence of the group nowadays called *Fulbe Shi'e* who have no cattle, or *Fulbe Na'i* whose cattle are not adequate for their subsistence. Thus, the latter are semi-nomadic who represent those *Fulbe* who are partly changed.

3.4 The Migration of Fulbe to Gombe

Throughout human history, man has a propensity to migrate. Environmental changes affect the pattern of migration. On the African continent, there is ample evidence to suggest that about 700 years ago the *Sahara* was not dry and in fact has been a habitat of numerous types of people among whom were, pastoralists, hunters and farmers.

Records on the antiquity and proper pattern of *Fulbe* dispersal in West Africa are scanty. Generally, Scholars have relied heavily on the hypothesis advanced by Delafesse. The French scholar and colonial officer, which suggested the 11th century as the period of beginning of the movements. Perhaps this was the time when the *Fulbe* could be said to ethnically identifiable. The ethnic indicators referred to here are the *Fulfulde* language and the pastoral nomadism.⁴² The movement of the *Fulbe* started from the valley of river Senegal and headed Southward towards Ferlo and Malinke. Having traversed the whole Western part of the present Mali Republic (Galam, Diomboko, Kaarta, Diafounou, Kingimi, Bakounon, Kaniaga and Baghana) they reached Macina, where a heavy concentration still survives. This area became a focal point of further diffusions. Several group moved further east forming enclaves at Liptako and by crossing the Niger-bend they moved into Hausaland where the Kano chronicle mentioned appearance in the 15th century. In Hausaland significant concentration, could be found in Sokoto and Bauchi. They also dispersed into Adamawa and Borno and smaller group expanded into Wadai and Bagirmi.⁴³ Dahiru explains that, through conflicts between the *Toronkawa* and the son's of Uqbah a wave of migration to the east started. Uqbah's descendants split into three, one group made peace with *Toronkawa* and stayed in Futa Toro, and the second settled at Falgo, while the third group started the Journey to the east hoping to reach the Arabian Peninsula, the land of their ancestors. It was among the third group the *Fulbe* of Adamawa emerged.⁴⁴

However, the *Fulbe* had become numerous in Hausaland and Borno by the 16th century. The most important areas of Borno in which the *Fulbe* were found in large numbers in those countries, and for which the evidence still exists today, are Damaturu, Gujba and Daya in western Borno.⁴⁵ An examination of some works on

Fulbe history of emigration to Gombe Emirate can afford us with the following phases;

i- First phase:

It is claimed that from about 1570CE onwards, the *Fulbe* from Borno, where they were becoming numerous, had begun to settle in Gombe. Possibly we can regard this period as the first major phase of the *Fulbe* migration into the Gombe area. The major reason which may have made them to push further south from Borno, apart from the availability of an abundant water supply and Bush pastures along both banks of the river Gongola, and the low density of population at the time was that this was the period of the expansion of the Borno Empire westwards. This therefore facilitated their migration and the laying down of settlements in those areas under the protection of *Mais*.⁴⁶

ii- Second Phase:

The second major phase of the *Fulbe* migration southwards from Borno may occur during the eighteenth century. From the list of leaders *Ardo'en* of the *Fulbe* in Nafada and Dukku we can see that *Fulbe* settled and started playing a leadership role in their new settlement during the early part of the 18th century. The most likely major reason for the *Fulbe* migration into Gombe area during the 18th century was political instability and famine as a result of severe drought in Borno and other parts of the central Sudan during the first half of the century.⁴⁷

Watts indicated that:- A number of periods of drought during this period: the early 1700's (for a period of ten years), the 1740's (for ten years) and the 1790's (drought as a result of mass emigration. Thus, the 18th century drought might have caused changes in trans-humance pattern and for this reason the *Fulbe* from Borno.⁴⁸

iii- Third Phase:

The third phase of the *Fulbe* migration into, and dispersal within the Gombe region was in the 19th century. The century opened with the *Jihad* of *Sheykh* Uthman bin Fodio which started in 1804 and by the end of the first decade of the 19th century had extended into Borno. The *Jihad* did not lead to the actual overthrow of the Borno Caliphate. However, it affected it profoundly. It led to the loss to Borno of many of its western territories in the wake of the establishment of the emirates of Hadeja, Jama'are, Katagum and Misau. Possibly, Wars which led to the creation of these emirates forced many *Fulbe*, especially the nomadic, to migrate further south from Borno into the Gombe and Adamawa region.⁴⁹

The dispersal of the *Fulbe* in the Gombe area, like their dispersal in Hausaland, Borno and another part of west Africa, took the form of small groups settling among or near sedentary communities already existing in those areas, within the small

groups or clans or families, there occurred dispersion which was occasioned by a number of factors including an increase in the numbers of their cattle, for which more or new pasture land were required. An increase in the size of the clan or family may also have been responsible for their dispersion. Family or clan conflicts and insecurity in the existing areas of their transhumance also caused dispersion of the various *Fulbe* groups; Lastly because of the conducive atmosphere the 19th Century *Jihad* provided or the conflicts or wars it generated many *Fulbe* groups moved in or out of the Gongola basin region depending on the circumstances, a particular clan or family found itself in.

3.5 Host of Fulbe in Gombe

Dolli⁵⁰ people are important in the history of Gombe because they first aided the early *Fulbe* who came to the area to settle on their farmlands around the present Akko site, which were good for grazing while they themselves occupied an area surrounded by a deep natural ditch or valley. But the *Fulbe* later, chased them out when the *Jihad* was on, and occupied this fortified area. The Dolli now occupies an area near Bauchi with the same name.⁵¹

3.6 The Economic Life of Fulbe

The Economy of Fulbe, it is Livestock economy. Purchasing power is mainly livestock and their by-product. *Pulaaku* makes it incumbent upon a *pullo* to sell animals only if pressed by personal necessities, which require that he gets cash to settle. For instance; payment of cattle tax, purchasing of clothes, or other social needs like wedding and so on. Despite the Fulbe's aversion to selling more cattle than they should, the number disposed of by them in Nigeria in a year amounts to a sizeable total in aggregate. A part from requirement in the North, cows are also taken down to the south on hoof, by rail or lorry. Dairy products also make a substantial income for the Fulbe. Surplus dairy products mainly in the form of milk, and butter are sold to purchase Corn and other foodstuff or alternatively. The sale of the dairy products is in the hand of women.⁵²

4.0 The Role of Fulbe Kitaku in the Spread and Establishment of Islam in Gombe

Having learnt as a child to read the Qur'an. Buba Yero⁵³ left home to follow a more advanced Islamic curriculum at Birnin Ngazargamu. En route he was captured by non-Muslim N'gizim of Keri-keri close to the modern site of Potiskum, and enslaved for several years. Regaining his freedom, he arrived at Borno Capital and studied for a while the religion science; alternatively, he was prevented from going there after liberation.⁵⁴

During this rather obscure young adulthood Buba Yero went for some years to further his Education with Sheikh Uthman bin Fodio, then (ca.1774-86) from a residence at Degel, The length of his stay there is uncertain (estimate vary from

seven to thirteen years), and it seems likely he returned several times to shellen while acquiring the Fulbe title of *modibbo*. On completion of higher studies Buba resettled at shellen. Having been told by Sheikh Uthman bin Fodio to remain at peace with surrounding Habe communities of the Gongola Basin area. He disobeyed and attacked them on a wide front soon after.⁵⁵

It is unclear what his ground were for acting without proper authorization. The general account is that a quarrel between the *Fulbe* Janafuru and *Fulbe* Kiri (led respectively by Buba Yero and Hamma Ruwa) caused Gongon to intervene on his side of his grandson. Gongon was killed, and his Kanakuru followers then turned on both Fulbe groups. Driving them from Shellen and Kiri. The Fulbe withdrew north, via Shani, to seek refuge or aid among the *Fulbe* Magi and *Fulbe* Walama and probably to the neighbouring *Fulbe* Hina *Fulbe* Dabe, and Fulbe Babir as well under Buba Yero overall command.⁵⁶

Because of their administrative significance as corporate members of pre-colonial state government in Gombe Emirate, we know far more of the social, economical and religious activity of eleven *Fulbe* Kitaku descent groups in the several decades before they were led in a local *Jihad* against the Kwararafa state of the Gongola region. All these groups appear to have adopted the sedentary life-style of Cattle Fulbe in transition from a purely nomadic to a largely agrarian way of subsistence.

These 11 *Fulbe Kitaku* clans or clan-aggregates had roles of sharply varying importance in the *Jihad* and subsequent evaluation and establishment of emirate government in Gombe they were and are called by the following names:

1-*The Fulbe* Jada: were then living in Jada Ward of Ngasar capital of Daura, one of the numerous hill towns in southwest Borno and the most northern known site of *Fulbe Kitaku* settlement. Their leader by 1800, Bula, was titled *Bauchi* rather than *ardo* a further indication that his Fulbe clansmen were already at some remove from exclusively pastoral concerns. Bula took a leading part in the Gombe *Jihad*, but later fell out with Buba Yero (the sheykh's flag bearer) and died fighting the N'gasar. The *Fulbe* Jada who emigrated to Gombe Emirate in Buba Yero's reign were then put under several fief holders.⁵⁷

2- *The Fulbe* Tara: were so called either because they were found ca:1800 close to Tera settlement or because they had arrived there from Tarangana, near Barua on the Upper Benue. Having reached Teraland (Currently Yamaltu/Deba Local Government Area) perhaps two generations before *Jihad*, they were by 1800 divided into three sections, each under a kinsman and known respectively by the names of their neighboring *Tera hill* towns of Hinna, Wade and Gwani. The *ardo* of Wade branch when Buba Yero appeared there, Kaigama Buba Yele, was appointed by him the first *Madakin* Gombe. His successor in that high office had their fiefdoms both in Teraland and wherever the *Fulbe* Tara migrated during the nineteenth century.⁵⁸

3- *The Fulbe* Jera: are said to have settled, around a number of Jera (Currently Akko Local Government Area) and Waja (Currently Balanga Local Government Area)

towns in the same period as the *Fulbe* Tara, their immediate neighbors to the north, reached the Gongola area. Alkali Aliyu, a son of the ardo became the first *Sarkin Yakin Gombe*. His successor-descendants in office had as fief all Jera, Waja and *Fulbe* Jera settlement under Gombe.⁵⁹

4-The *Fulbe* Babir: were living in Biu Kingdom (Currently Borno State) of southwestern Borno before the *Jihad*. Led by *Ardo* (later *Bauchi*) Gordi, many joined Buba Yero after series of campaigns launched by Gordi in the Mubi and Marghi country east of Biu. His fiefs included the new and principal *Fulbe* Babir town of Jillahi; (Currently Yamaltu/Deba Local Government Area) and briefly, western Biu.⁶⁰

5- The *Fulbe* Magi: resided among the Maga people of Gulani area (Currently Yamaltu/Deba Local Government Area), western Biu, *Ardo* (later *sarkin*) Magi Buba Banto, led them across the Gongola with Buba Yero and served as the first *Alkalin* Gombe.⁶¹

6-The *Fulbe* Walama, is small village near Dukku, from the Walama-Fitila zone of southwest Biu, were relatively few in number and, moving as a group, established only two settlements in Gombe Emirate. Their leader, Hamma Bano, was given the (honorific) title of *Ardo Walama* when Buba Yero awarded him a flag.⁶²

7-The *Fulbe* Hina: of Shellen area were relatively few as well and also moved together, settling inside the new emirate capital of Gombe Abba (Currently Dukku Local Government Area). Like *Ardo Walama*, their chief *Modibbo* Mango, was not made a sarki or central-administration official but received the title of *Ardo Hina* or *Ardo Maituta* (*maituta*, flag-bearer) so too, he did not hold any fiefs apart from the ward occupied by his followers in Gombe Abba.⁶³

8- The *Fulbe* Dabe: then living around Dabema, near Shellen, moved in the early years of the *Jihad* into Gombe. Where they founded several minor towns *Sarkin* Dabe Idirisa and his successors had no other fiefs.⁶⁴

9- The *Fulbe* Janafuru: were composed of Buba Yero's immediate kin group and their following. Settled before the *Jihad* in the environs of Shelling, they were closely enough related to the *Fulbe* Tara, *Fulbe* Jera, and *Fulbe* Kiri for Madaki Buba Yele, *Sarkin Yaki* Aliyu, and Hamma Ruwa to be spoken of generally as brothers of Buba Yero.⁶⁵

10- The *Fulbe* Kiri: had taken their name from Kiri, a Kanakuru town which their hamlets adjoined. Their *Ardo*, Hamma Ruwa, later broke with Buba Yero and was Killed by him. His descendants then established Muri Emirate, south of Tangale-Waja.⁶⁶

11-The *Fulbe* Gona: (small town near Akko) were divided, one branch living near the Tera town of Kalshingi, the other at sumbe, next to Pindiga. These branches shared appointments to the high office of *Galadima* Gombe. The first *Galadima*, Ahmadu Gona, and his successor made their first official home at Akko, fourty five miles southeast of the capital. Their fiefs included those Tera communities not under

Madakin Gombe, the part of Pindiga's realm that became subject to Gombe, and all *Fulbe* Gona settlements.⁶⁷

Buba Yero assembled an army composed of several *Fulbe Kitatu* elements at Gulani and proceeded to war upon *Habe* Communities his unauthorized action, he pushed as far south as the Benue, where he was reached by a message from sheikh Uthman recalling him to Gulani. Moving his Fulani Kitaku forces to the right bank of the Gongola. Buba made Ribadu town a main base of Military action for about the next 16 years ca.(1802-18) Located on the southeastern frontier of Kalam State. Soon after arriving at Ribadu. Buba received orders from Sheikh Uthman to begin a *Jihad*, the immediate object of his first authorized venture was Nafada Town, which is like Ribadu a mix of Bolewa and *Fulbe* ethnic. A walled settlement founded in the eighteenth century by *Fulbe* Jada, Bolewa, *Fulbe* Shira and Kanuri. After Kare-Kare, Ngasar and Bolewa of Fika wage attack on settlements the group delegate and asked Buba Yero to come there as *Sarki*, he agreed, leaving most of his following at Ribadu, and remain about six years (ca. 1804-10).⁶⁸

Buba arrived at Biri ca.1814. in which he made a brief pause to consolidate his gains before launching the next and climactic phase of the Gombe *Jihad*. From Biri he marched west and took Wawa, a strongly fortified eastern gateway to Kalam State, together with several key satellite towns. After a year or two in the Wawa bush, he continued the westward advance and completed without apparent difficulty, the subjugation of the rest of *Moi* Kalam's domain. For about the next half-dozen years (1818-24 CA)Buba Yero made Dukku Town, eight miles from Kalam, his military and political headquarters. Dukku had been the site of *Fulbe Shira* hamlets, which he now brought together as one civic unit by having a wall built around them and appointing a single chief *Lamido* above the several *Ardos* (who became Ward-heads). Although most of the *Fulbe Shira* themselves are said to have followed him in this period, a number, then later. Around 1824 Buba Yero moved again, eight miles farther south, to begin the construction of Gombe Abba.⁶⁹ This served as emirate capital until 1913. He settled at Gombe Abba when he was 60 years.⁷⁰ After the conquest of Northern Nigeria by the colonial masters, the capital was moved to Nafada for their political interests and to Gombe Doma⁷¹ subsequently.

CONCLUSION

This chapter concludes the article. It summarizes the entire work. It also explores the findings and offers recommendations and references of the research. The general introduction of the entire work is captured it traces in the brief the history of Gombe state and it explores that the state was administered through the mechanism of two administrative units, comprising Gombe native authority and Tangale/Waja native authority, the two authorities constituted Gombe division during the colonial era.

The article also reveals that the Languages of inhabitants of Gombe Emirate before

the emergence of Fulbe in the area are found to belong to the Afro-Asiatic and Niger-Congo family language. The findings of this research work outlined that the people of this area before the advent of Islam are idolaters, furthermore, the research found that Islam was introduced to the area by the Fulbe, the Bolewa of Biri were converted to Islam by Fulbe around 1700 AD. The research also found out that the origin of Fulbe is still a matter of scholarly discussion among the expert. Some of the group of scholars claimed that all the races of Africa are the result of Hamitic invasion of Negro area. Different Hamitic people of Europe and Asia were claimed to have been the ancestors of the Fulbe according to the non-Africa version. The Judio-Syrian version attributed Fulbe to the Jews of Cyrenaica. This group of scholars are mostly European, explorers, travelers and colonial masters. The Yemen version of the history says that the Fulbe came from Yemen with their cattle probably at the break of the Ma'arib Dam. Language similarities between Fulfulde and Arabic were also used to justify the version. In the light of this work, Fulbe makes a very important impact on Islam in Africa, because Fulbe was the first group of people in West Africa to convert to Islam through Jihads. They established themselves not only as a religious group, but also as a political and economic force, they later become most dedicated disseminators to Islam.

The research also discovered that the Fulbe are in three categories. *Mbororoen*, the nomads, many scholars and writers ascribed unbelief to this group. This was refuted also by many researchers and scholars. The second category Fulbe *Na'i*, semi nomadic and the last category is the Fulbe *Shi'e*, the settled Fulbe. Meanwhile, the Fulbe economy is livestock economy because it is the only source that Fulbe can get cash to settle and solve their financial needs.

The research also found that Bubayero a lieutenant to Sheikh Uthman bin Fodio established Islam and Islamic administration in the 19th century Jihad led by Usman bin Fodio in the northern Nigeria.

Bubayero learned Qur'an at his early age under his parents, and he left home to follow a more advanced Islamic Education at Birnin Ngazarganu. He also went to further his Islamic education with Sheikh Usman for some years, (1774-86AD). At last he acquired the Fulbe title of Modibbo. Some of the historians explained that it is unclear what his ground for acting without proper authorization by the Jihad leader. The eleven (11) Fulbe kitabu clans or clan-aggregate had roles of sharply varying importance in the jihad and subsequent evaluation and establishment of Emirate government in Gombe. They are the Fulbe Jada, the Fulbe Tara, the Fulbe Jera, the Fulbe Babir, the Fulbe Magi, the FulbeWalama, the Fulbe Hina, the Fulbe Deba, the Fulbe Janafuru, the Fulbe Kiri and the Fulbe Gona.

Notes and Refeneces

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 - ³: Ibid p.5
 - ⁴: Ibid p.3
 - ⁵: Ibid p.10
 - ⁶: Auwal Shehu, Umar Abba and Others, “*Gombe State: A History of the Land and the People*”, (Zaria: Ahmadu Bello University Press Limited, 2000), p.3
 - ⁷: Ibid. p. 9
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 - ¹¹: .Ibrahim, Umar S. “*The History of Gombe*”, www.gombe.com, retereved 2000, p.3
 - ¹²: Umar, U. “*Islamic Da’awah And the Muslim Converts in Billiri And Gombe Local Government Areas, Problems and Prospects*”, (Unpublished, M.A Dissertation, Submitted to the Department of Islamic Studies, Bayero University, Kano. 2013) P.31
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 - ¹⁶: Dahiru, U. “*Contribution Of Fulfulde Poetry to the Islamic Literacy Tradition in Northern Nigeria*”, (Unpublished, M.A Dissertation, Submitted to the Department of Islamic Studies, Bayero University, Kano. 1985). P-01
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 - ¹⁸: Ibid p.19
 - ¹⁹: Adamu, A I. “*The Socio-Political History of The Daneji Fulbe of Kano Katsina from the 17th Century to 1996*”, (Unpublished, M.A Dissertation, Submitted to the Department of History, Bayero University, Kano.1997), p.4
 - ²⁰: Ibid p.25
 - ²¹: Dahiru, U. “*Contribution Of Fulfulde Poetry to the Islamic Literacy Tradition in Northern Nigeria*”, (Unpublished, M.A Dissertation, Submitted to the Department of Islamic Studies, Bayero University, Kano. 1985), p.4
 - ²²: Ibid p.20
 - ²³: Moris, B., “*The people of Ghana*”, [https://Www.Modernghana.Com](https://www.Modernghana.Com) 30/12/2016 P-2
 - ²⁴: Ibid p.7
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 - ²⁶: Ibid p. 2
 - ²⁷: Ibid p.04
 - ²⁸: Ibid p.21
 - ²⁹: Dahiru, U. “*Contribution Of Fulfulde Poetry to the Islamic Literacy Tradition in Northern Nigeria*”, (Unpublished, M.A Dissertation, Submitted to the Department of Islamic Studies, Bayero University, Kano. 1985), P. 3
 - ³⁰: Ibid p. 4

³¹ : These branches are the descendant of Deita who is said to be the ancestor of songhay Fulbe, Woyathat of Woya Fulbe, Rorobathat of Wolaba'en, and Nasi that of Baowina and the wolarbe. Explained by Waziri, Sa'ad p.119

³² : Ibid p.21

³³ : Sa'ad, A. "*The Emirate of Fombina ,1809-1903*", PhD Thesis, Submitted to the Department of History, Ahmadu Bello University, Zaria. 1970.p.119

³⁴ : Uqbah was the general of the 1th century A.H. who endeavored by consolidating the first success of the Arab conquest of North Africa to put an end to the resistance of the Berbers but finally perished at the hand of African rebels. He was a governor of Ifriqiyya, 663-75 A.D, and also from 682-3 A.D His activities extended from Kairawan to central Maghrib and finally to the region of Tangier. From here he turned his attention to the Berbers. He occupied the Massif of the Zarhun, crossed the the middle of Atlas and advanced through the Dra and Sus, pursued the Berber inhabitants to the desert of Lamtuna, from where he turned to Atlantic coast and began to subject the Berber of the Masmuda and of the Djebel Daran (Great Atlas). Uqbah was eventually killed along with his 300 companions on the borders of the Sahara at Tahuda by a former Berber companion who rebelled and organized resistance against the Arabs. His grave is said to be exist at a little village -Siddi Okba, a few miles south-east of Biskra. See "Oqbah b. Amr b. Nafi" Encyclopedia of Islam. Vol. III, London, 1936, p.973-4.

³⁵ : Sa'ad, A. "*The Emirate of Fombina ,1809-1903*", PhD Thesis, Submitted to the (Department of History, Ahmadu Bello University, Zaria. 1970), p.120

³⁶ : Moris, B. "*The people of Ghana*", <https://www.modernghana.com> 30/12/2017 P.4

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³⁸ : Ibid p,119

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⁴⁰ : Ibid p.25

⁴¹ : Ibid P.11

⁴² : Auwal Shehu, Umar Abba and Others, "*Gombe State: A History of the Land and the People*", (Zaria: Ahmadu Bello University Press Limited, 2000), p.6

⁴³ : ibid p. 14

⁴⁴ : According to Brackenbury, the name Mbororoen is derived from *boro* (leather bag) in which they are accustomed to pack their goods while on migration or transhumance. See Sa'ad p.121.

⁴⁵ : Ibid p.22

⁴⁶ : Ibid, A. p.122

⁴⁷ : Ibid p.124

⁴⁸ : Ibid.124

⁴⁹ : Adamu, A I. "*The Socio-Political History of The Daneji Fulbe of Kano Katsina from the 17th Century to 1996*", (Unpublished, M.A Dissertation, Submitted to the Department of History, Bayero University, Kano.1997), p.11

⁵⁰ : Ibid p. 18

⁵¹ : Ibid p. 50

⁵² : Ibid p. 51

⁵³ : Ibid p. 51-52

⁵⁴ : Ibid. p. 55

⁵⁵ : Is another tribe .They are relatively small in number and it is said that they are a mixture of Tangale and Bolewa i.e. the offspring of a mixed marriage between the two. This fact is strengthened

by similarity in the dialect of the Dolli people especially to the Tangale Language, this may be possibly because they are closer geographically. See, Awoni. P.11

⁵⁶ : Ibid p. 11

⁵⁷ : Ibid p. 33

⁵⁸ : Buba Yero was born in Shelleng Shani area at the confluence of the Gongola and Hawal rivers, ca.1760-65. His paternal grandfather, a native of Rai Buba from Cameroon. Had migrated to Mayofaro (Adamawa). From where his son, Usumana Subande, transferred north across the Benue to Petembere, near Shellen. There, or at Lakumna nearby, Usuman married a daughter of Gongon, the Habe Kanakuru chief of Shelleng, who later gave birth to Buba Yero. See Victor, N.L. p.90

⁵⁹ : Ibid p. 90

⁶⁰ : Ibid p. 91

⁶¹ : Victor, L. N., “*Three Nigerian Emirates*”, (London: Northwest University Press, 1964), p. 92

⁶² : Ibid p. 86

⁶³ : Ibid p. 87

⁶⁴ : Ibid p. 87-88

⁶⁵ : Ibid p. 89

⁶⁶ : Ibid p. 90

⁶⁷ : Ibid p. 94-95

⁶⁸ : Gombe Abba was built in 1824/5, on the right bank of the Gongola river by Buba Yero, the Jihad leader in the area, it was built at the foot of a range of hills previously occupied by same Bolewa groups. The new settlement was established very close to a large Mahogany tree called Gambe by the Bolewa, Buba Yero’s capital soon after began to be called Gambe by the Bolewa, later, when without indication, the follwes of Buba Yero began to called the settlement Gombe from Gambe Abba. Abba, is a traditional name among the Fulbe given to a head of the Family or clan whose actually name is not called as a mark of respect. See Abba, I.A, *Changing Pattern of Local Authority And the Evaluation of the District Head System in Gombe Emirate C-1804-1960*, Unpublished, PhD Thesis, Submitted to the Department of History, Bayero University, Kano.1983. p. 25

⁶⁹ : Victor, L. N., “*Three Nigerian Emirates*”, (London: Northwest University Press, 1964), p. 96-7

⁷⁰ : When exactly the Emirate came to be called Gombe is not certain, but it can be assumed that it was British who named it. Gombe is the shortened from the Name of the 19th century capital of the Emirate. See also Abba, I.A, *Changing Pattern of Local Authority And the Evaluation of the District Head System in Gombe Emirate C-1804-1960*, Unpublished, PhD Thesis, Submitted to the Department of History, Bayero University, Kano.1983. p. 25

⁷¹ : But Doma is a village not less than three kilometers from the Emirate Palace, Currently Doma is a Ward under Jeka Da Fari West Ward, Gombe Local Government Area, Gombe Doma is a distinctive word between the present and the previous Capital of Gombe Emirate under 19th century Jihad.