

THE SPREAD AND DEVELOPMENT OF ISLAMIC CIVILISATION IN NORTHERN NIGERIA: CASE STUDY OF KATSINA STATE

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ABSTRACT

This work intends to trace the historical link between the early Islamic Civilisation in the Northern part of Nigeria and the contemporary period with particular reference to Katsina State. The research brings to the limelight the emphasis of Islamic Civilisation to Islamic knowledge. The educational legacy left by the early generation of itinerant and indigenous Muslim scholars in the 15th and 16th centuries respectively is what led to the foundation of Islamic learning in Nigeria. The trend also continued to 18th when Sheikh established Sokoto Caliphate that covered many parts of Northern Nigeria and some parts of Western Sudan. This movement from its inception boosted Islamic literacy in the region by writing on different aspects of Islamic knowledge by the jihadist and opening different centres of learning. Nowadays, Katsina in particular is witnessing proliferation of mass centres of learning of both formal and informal where Islamic education is imparted on adults and children. Thus, this work digs up the impacts of such schools in improving the Islamic Civilisation by transforming the socio-economic, political and educational spheres of life of people in the area.

Key words: Development, Islamic Civilisation, Spread

Introduction

The acceptance and spread of Islam in African countries began in the time of Umar (2nd Caliph) when Muslim troops conquered Palestine, Egypt, Iraq and Persia. The forces of Islam went further into African continents through Egypt and that into what was called Berbers states or the Magrib. The Muslim troops led by Uqbah ibn Nafi' al-Fihri made this conquest that came at the time of Usman bn Affan. It was from North Africa or al-Marahab that Islam spread into the western and central Sudan. Uqbah founded his head route and Qairowan in 670 CE, the years later, he gained the control over the whole part of African Continent.¹

Islam reached Savannah regions of West Africa in the eight century CE through the commercial links which were established with North Africa, in essence trade and commerce paved way for the introduction of new element of method culture, and made possible the intellectual development which actually followed the introduction and spread of literacy and for which parts of the Sudan use to become famous in centuries to core. Therefore, the spread of Islam in West Africa was through Muslim traders and the Muslim Scholars. Some Muslim business men introduced the religion to the ruling class, their business associates and to the rural areas.

For Nigeria Hausaland and Kanem Borno were directly connected to with North African state since before fourteenth century. So Islam started to spread through peaceful means, in other words there was no war between the North Africa and West Africa. The routes that Islam spread to these parts of Nigeria are:-Trans-Sahara route which connected Kano-Katsina with Tuwat (in today Algeria) chad and chat (in today Libya) across Tripolitania (in Libya) i.e. Tunisia via Ghademes, chat Agadez to Hausaland. The second route is through Egypt to the Kanem-Borno then to Hausaland. i.e. from Tripoli via Fezzan to Bornu.

The contact of Arabs with the people of Northern Nigeria marked a new era for religious, social, and intellectual life of the people of that region. The role of Muslim clerics greatly impacted the growth and development of Islamic civilisation. Katsina acquired a sizeable amount of reputation in Islamic scholarship, in fact, the pioneer to welcome international visiting scholars like Muhammad al-Maghili (d.1504) from Sankore University, Timbuktu, and the first in northern Nigeria to produce indigenous scholars like Muhammad bn al-Sabbagh popularly known as Danmarina (d. 1655) and Muhammad Ahmad bin Nuh popularly known as Dan Masani (d.1667 CE). The introduction of Islam to Katsina changed not merely the faith of the people of that area but also their rituals, rites, customs, and practices. These developments make us to believe that Northern Nigeria culture has been influenced by Islamic civilization.

In addition, Katsina had occupied an important position in the History of Islamic learning and intellectualism particularly in the pre-jihad era. The era marked the influx of the earliest Muslim scholars from North African states to the city which served as a gateway to other parts of Hausaland.² The ancient city had the status of being one of the most celebrated cities in Hausaland which produced distinguished Islamic scholars whose literary output remains outstanding. These scholars have played a

¹Doi. I.A.(1984) Islam in Nigeria, Gaskiya Corporation limited, Zaria p.7

² S. Lawal, "Islamic Education in Katsina Historical and Contemporary Perspective", Unpublished Phd thesis, Islamic Studies Dept. BUK, 2007. P-164

significant role and contributed their quota to the intellectual and educational life of the people. Literature on different disciplines were produced, technology and scientific cultures started to flow.³

Despite the position of Katsina State as the pioneer and famous when it comes to Islamic civilization, but yet the researchers paid little or no attention to literature the trends of Islamic civilization in the area.

Conceptualisation Of Islamic Civilization

Generally, every field of study requires definition or theoretical explanation. Civilization simply implies comprehensive development of human potentials in all its dimensions physical, intellectual spiritual, moral and psychological. Civilization is also manifestation of beliefs in every aspect of human life. Thus the concept of Islamic civilization is the manifestation of Islamic faith (*Tawhid*) in every aspect of Muslim life.⁴ The aim of Islam touches all aspects of human endeavor Islamic civilization also course all aspects of life such as religious social, political, economic, education e.t.c.⁵

In addition Islamic civilization is based on a perspective which stands completely against racism and ethnicity. This is because major social and ethnic groups such as Arabs, Persians, Turks, Africans, Indians, Chinese and Malays, in addition to different small groups who accepted Islam and yet contributed their quota to the building of Islamic civilization. Therefore, Islam does not opposed to learning from the earlier civilizations and incorporating their sciences, learning and culture into its own worldview as long as they do not contradict the principle of Islam.⁶

Each ethnic and social group which embraced Islam tries to make its contribution to Islamic civilization. Other spirits of brotherhood and sisterhood are so emphasized that they overcome all attachment to a particular tribe race or language the global civilization, thus created by Islam created permitted people of diverse ethnic background to work together in cultivating various arts and sciences. Although the civilization is propounding Islamic, even non-Muslims "people of the book" participated in the intellectual activity whose fruits belonged to everyone.⁷ Thus by implication Islamic civilization is not necessarily referred to such civilizations developed by Muslims only. It is a civilization that come into being as a result of the efforts of Muslim and non-Muslims but based on Islamic principles.

The global civilization created by Islam also succeeded in activating the mind and thought of the people who entered its fold. As a result of Islam, the nomadic Arabs became touch bearers of sciences and technology. The Persians who had created a great civilization before the rise of Islam produced much more sciences and learning in the Islamic period than before. The same can be said of the Turks and other people who embraced Islam. The religion of Islam was itself responsible not only for the creation of a world civilization in which people of many different ethnic background participated, but it played a central role in developing intellectual and cultural life on a scale not seen before.⁸

The rise of Islam and Muslim dynasties ruling in various parts of the Islamic world bore witness to the flowing of Islamic culture and thought. In fact, this tradition of intellectual activity was eclipsed only at the beginning of modern times as a result of the weakening of the faith among Muslim combined with external domination. This activity has begun today in many parts of the Islamic world.

The Spread Of Islam In Northern Nigeria

Islam is a comprehensive way of life that all Prophets of Allah preached, the messengers of Allah called people to it up to the last Messenger Muhammad (SAW).Allah in the Qur'an

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ (الشورى: من الآية 13)

He has ordained for you the same religion (Islam) which he enjoined upon Noah and that which we inspired in you (O Muhammad) and what we ordained for Ibrahim (Abraham) Musa (Moses) and Isa (Jesus) saying you should establish religion and make no division.⁹

This is the perfect choice that was made by Allah (SWT), and in other place Allah (SWT) attached adopting Islam as the way of life to achieving prosperity. Hence, he would not accept any system of religious belief other than Islam on the Day of Judgment Allah says:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ (آل عمران: 85)

And who ever seeks a religion other than Islam, it will never be accepted of him, and in the hereafter here after he will one of the losers.¹⁰

³*Ibid.*, p.164

⁴ Moslem Civilization.blog spot.com.ng

⁵ Al-Alim Islamic Software Corporation USA, the world most prominent Islamic software, 2009.

⁶ *Ibid*

⁷ *Ibid*

⁸*Ibid*

⁹ Al-Shura:13

It was after the demise of the Prophet (SAW), his Companions took the gigantic task of conveying the divine mission of Islam to the people, the most prominent of them being the four rightly guided Caliphs (RA) after the era of the companions (sahaba), the duty of conveying Allah's message was taken by Islamic scholars hence the prophet said: the *Ulama* (Islamic scholars) are the inheritors of Prophet.¹¹

Islam continued as the fastest growing religion in the world within the first century of its establishment it has spread rapidly to almost all regions of the world. After establishing a state in its cradle (the Arabian Peninsula) Islam continued its challenge to wider civilization and religious faiths. During the period of Umayyad to Abbasid and lately Othman Empire most part of Eastern Europe and Western European state like Spain and Italy started feeling the waves of Islamic preachers.¹²

In northern Nigeria, there are divergent views of scholars regarding the exact time that Islam reached the area. According to M.A Alhaji, as quoted by Lawal S. that Some Scholars viewed that Islam came to Hausaland in the first century after Hijra. This was as a result of the migration of some group of companions from Makkah to Ethiopia in Africa and the old trading link between Ethiopia and Western Sudan. Others opined that Islam was introduced to this part of the land in the above stated century by the Muslim army of Uqbah bn Nafi' who penetrated deeply from North Africa (Egypt) to south across the Sahara desert reaching *kawwar* a town in KanemBorno kingdom, from where it came down to Hausaland through the activities of preachers, scholars and traders.¹³

Another view upheld that Islam was brought to Hausaland in the early fourteenth century by traders and scholars, about *Wangarawa* traders are to be responsible for introducing Islam to Kano during Ali Yaji who ruled Kano 1345-1385.¹⁴

In contrary, recent researches refuted the above view that associated the arrival of Islam to Hausaland in the fourteenth century by *Wangarawa*. Bugaje (1991) holds the view that such represented a stage in the Islamisation of Hausaland rather than its beginning.¹⁵ Other view refuted the popular agitation for the arrival of Islam during such period as to refer to the Islamisation of government circles in Kano but not be regarded as giving an acceptable history of the first of arrival of Islam in Hausa.

Another part that refuted the above claim is the king list of Hausaland that were considered as the first Muslim rulers and were said to have supported Islam, whom were Muhammadu Korau, Muhammadu Rumfa, Muhammadu Rabbo as rulers of Katsina, Kano and Zazzau respectively. Those names were clear Muslim identities and enough to the intension that such views represent an important stage in the process of Islamisation.

Different available historical facts suggest that Islam reached Hausaland much earlier than fourteenth century, contrary to the narrow agitation that limited the arrival of Islam to one direction and or one group.

Some of the non-Muslim writers supported the introduction of Islam earlier than the period agitated such as Philips as quoted by Bugaje. They argued that, Islamisation of masses in Hausaland are distinct from that of ruling class in the time of their conversion.

In Western Sudan, Islamization of the people seems to have preceded that of their rulers for instance, in Jene there are already 4200 Muslim scholars when the ruler converted. In ancient clans there were 12 mosques at the time all Almoravids. Although the conversion of the rulers often accelerated the conversion of the masses, but in West Africa, the conversion of the ruler and his court was a dramatic furring past from which date the state may be considered Muslim. But this is a climax of a process of Islamisation rather than its commencement¹⁶.

Obviously with the conversion or the Islamisation of Kano leader, it became relatively easy to convert those subordinate to him, so the Islamisation of the kings of Hausaland does not mean that there was no single Muslim in that place rather it aids the process of Islamization.

The contact of Arabs with the people of Northern Nigeria (Kanem and Hausaland) marked new era of the civilization of the people of those areas as the propagation of Islam goes along with Islamic literacy.

The visitation of scholars in group and individually to the area of Hausaland assisted to intensify Islam in the region which was previously with little awareness about Islamic teachings.

¹⁰ Al-Imran :85

¹¹ Abu Dawood S. *Sunan Abu Dawud Dar al fikrvolii* p.341

¹² Bunza M.U(2005) *Northern Nigeria a Century of Transformation* Yakub A.M., Jumoh I.M, Sa'id A.G(ed) *Muslim Christian relation in Northern Nigeria* Kaduna, Arewa House P.496

¹³ Lawal S.(2007) *Islamic Education In Katsina: Historical and Contemporary Perspective 1380-1423 A.H/1960-2005* C.EU unpublished Phd. Thesis Department of Islamic Studies B.U.K

¹⁴ Fafunwa A.B(1974) *History of Education in Nigeria* NSP Educational Ibadan P.54

¹⁵ Tsiga A.I, Adam U A.U(ed)(1997) *Islam and History of Learning In Katsina* Ibadan Spectrum Books Limited P.70

¹⁶ Ibid p.70

The presence of the *Wangarawa* among the Hausa communities was bound to have great impact on the socio-political life of the people. It was also bound to bring significant changes with regard to Islamization and the transmission of learning in a hitherto. Illiterate society¹⁷.

It was the effort of some Muslim rulers in pre-jihad era that supported and provided favorable atmosphere for Islamic Preaching and teaching.

Borno attracted a lot of Muslim scholars that might have come from Fezzan around 1470 A.D. By seventeenth and eighteenth centuries, several notable scholars of Borno were Fulani whose ancestors arrived in Bagirmi from Mali in the late 15th or early 16th century. Some of these scholars visited places outside Borno such as Fezzan, Takidda, Timbuktu, Kano and Katsina. *Fiqh*, *Tawhid* and Arabic language were the principal fields of both study and writing.¹⁸

Katsina, like Kano, attracted scholars from North Africa such as Shaykh ‘Abd al-Karim al-Maghili (d. 1504), Ayda Ahmad al-Tazakhiti (from Tizakht near Walata d. 1529 - 30), who became *Qadi* of Katsina and Makhluḥ al-Balbali (d. after 1534), a scholar of the Northern Saharan oasis of Tabalbala. All of these Muslim scholars left behind some writings. Subjects written by Katsina scholars were similar to those of Borno. This is not surprising as they were closely connected. Yet interest in esoteric knowledge was evident in the writings of Katsina scholars like Muhammad b. Muhammad al-Fullati (d. 1742) who was a famed exponent of numerology and talismanology, some of his books are still published in the Arab world.¹⁹

In Kano, until 20th century’s flourishing of *Tijjaniyyah* order, writings were not common. The best known author was an immigrant Fulani scholar, Abdullahi Suka (fl. 1660), whose long poem on Islamic praxis and piety, *Attiyat al-mu’ti*, is still in circulation. Even in the 20th century, many of the best known scholars in Kano were immigrants or their descendants.²⁰

In the last quarter of the eighteenth century, a real revolution of Arabic-Islamic writing occurred with the Jihad of Shaykh Uthman b. Fodio. The triumvirate of Sheikh Uthman, his brother Shaykh Abdullahi and son Shaykh Muhammad Bello produced more than 300 works in both verse and prose. His daughter, Nana Asma’u was also a poet in Arabic, Fulfulde and Hausa. Gidado b. Laima (Nana Asma’u’s husband) the Shehu’s Wazir was an Arabist and a writer likewise his various descendants up to Wazir Junaid b. Muhammad al-Bukhari. They wrote on *Fiqh* (Jurisprudence), *Tawhid* (theology), *Tasawwuf* (Sufism), *Tafsir* (Qur’anic exegesis), *Hadith* (prophetic traditions), *Lughah* (Arabic language), *Adab* (manners), *Wa’z* (paraenesis), *Tibb* (medicine), and *Ta’rikh* (history). Two other generations of writers can be discerned in and around Sokoto in the 19th century—first epitomized by Abdulqadir b. Mustapha and the other by Uthman b. Ishaq al-Athur.²¹

Katsina Before The Emergence Of Islam

The olden Katsina Kingdom consist of Maradi and Zinder from the north now in Niger Republic and from the south, the ‘Yandoto Birni (old Yandoto) in the present Zamfara State. Currently, Katsina lies within the Sahel and Savannah regions of Northern Nigeria between 11 07’ 49”N and 13 22’ 57” latitude, 6 52’ 03”E and 02’ 40”E longitudes. It borders Kaduna State to the south, Niger Republic to the north, Zamfara State to the west, Kano and Jigawa States to the east. It covers an area of about 23,983 square kilometers.²² According to 2006CE census Katsina has the population of five million, seven hundred and ninety two, five hundred and seventy eight.²³

Katsina as the most important enter pot in Hausaland and second most important desert pot in central Bilad al -sudan had supplemented the oldest trade route in Bilad al-sudan which connected Borno through Kawar and Fezzan across Tripolitanic Egypt²⁴.

Katsina is considered as prominent figure in ancestral prior to the spread of Islam. The list of Katsina rulers in this era among the kumayau (d.993 A.C) dynasty such as *Rumba-Rumba*, *Batare-Tare*, *Jan Narata*, *Yankatsani*, *Sanau* (*jib da yaki*) and other ancestral figure who ruled Katsina thousand years ago were worshippers of ancestry idols and the sun god.²⁵ The chief priest of this ancestry held the title “Durbi” settled at Durbi ta kusheyi which seems to have been a religious and political centre of some importance, the importance which partly derived from the existence of shrines for the worship of ancestral figures around some of the baobab trees growing near the towns in the settlement, two of these trees were known as *kumayau* and Katsina his wife.²⁶

¹⁷ Ibid p.48

¹⁸ Hunwick, J.O (1995). Arabic Literature in Africa. Volume II. The Writings of Central Sudanic Africa. Neitherland :E.J. Brill. P.2.

¹⁹ Ibid. p.3-4

²⁰ Ibid.p.3

²¹ Ibid.p.4

²² Lawal S.(2007) Opcit P.1

²³ Report of National population commission, Official Gazette(2007)No 24 vol 94 Federal Government printer Lagos Nigeria

²⁴ Ibid:P.25-26

²⁵ Lugga A.S(2006) *Dikko Dynasty* Lugga press Katsina P.20-21

²⁶ Usman Y.B (1981) *The Transformation of Katsina 1400-1883* P.14

Prior to the advent of Islam, there is an indication that those early settlers of Katsina were at one time worshippers of sun 'god'. A proof of that was the popular children song of "rana' ranabudebude in yankamakaragonsarkikishajinikoshi" which says "the sun the sun please brightens up so that I slaughter the king's ram for you to drink its blood to your satisfaction."²⁷ The existence of sacrifice intended to the sun testifies that their worshipping deity at that time was the sun.

Some communities among Katsina people are worshippers to *Magiro* at Kwatarkwashi (now in Zamfara State) and other centers like Dutsenduru and Dutsingigin. There also the arnan (animist) kainafara around dutsinBirchi and custodians of the customs of the major religious shrine like the Kukarjargai and the tomb of Durbi ta kusheyi²⁸. Traditional rituals to natural objects were regarded as act of shirk (polytheism), the most heinous sin in Islam.

The Spread Of Islamic Civilisation In Katsina

Islam as a religion had easy penetration into Nigeria. The entry of Islam and its wide spread made the influence of Islamic civilization felt much in the geographical zone, hence Islamic civilization becomes a replacement of the traditional and cultural practices in most of the cities of Northern Nigeria. Katsina as part of Northern equally has certain indelible influence of Islamic civilization brought by the Agents of Islamisation.

Katsina has made name in Hausaland as far as Islamic civilization is concerned. It produced the highest number of scholars in the Hausaland before the Jihad of Sheikh Uthman b. Fodio. It has been reported that half of the scholars of Hausaland mentioned in *Infaqulmaisur* of Shaykh Muhammad Bello were from Katsina. Despite various setbacks in the past, Katsina is still regarded as one of the places where Arabic and Islamic civilisation can be found.

The impact of the widespread of Islam to Katsina is that literacy was enhanced among people as well as intellectual affairs. Islamic scholars came to Katsina from different parts of the world and they busied themselves spreading the message of universal belief system i.e. Islam.

Among the scholars who visited Katsina from the Magrib and Western Sudan was Sheikh Abu Abdullah Muhammad bnAbdulkarimbnMuhammd al Maghrib (d:1503) who came to Katsina in 1490.²⁹

In the same vein, an account which proves our insight al-Maghili was among the early propagators who aided the process of Islamisation in Katsina is what was quoted in *Tarikh Asli Katsina* by Uthman Y.B indicated the activities of Almaghili in the area.

Sheikh Maghili arrived from the east and called them to religion and they said "What is religion? He replied Prayer, fasting and mosque" We are oppressed "The Amir and his Sultans said "We do not agree.... This strong will cut our authority but after the *talakawa* (common people) had agreed, they said we like religion and the sheikh said to them your subjects have proceeded you in this, since my word is doubted by you it will be find that the people of your country will not obey you as they obey me they said we repent. Then he prayed to Allah for them that the Amir of Katsina should sometime hard and sometime gentle³⁰. The emergence of this celebrated scholar meant a lot to the entire people of Katsina and Hausaland in general, he was considered as legendary figure of Islamic literature in Hausaland. He acted as judge and taught both rulers and the ruled on matters affecting administration and worship.³¹

So far Almaghili was much concerned to set people aright and established justice among them. He implored measures to ensure the consolidation of Islamic order and established an institution of learning at Gabarau minaret.

Another prominent scholar that assumed as an agent of Islamisation in Katsina was Imam Jalaluddin al- Siyuti. (d.1505). He visited Katsina in the reign of Ibrahim Sura (1469-1497) and before he sent a letter to the ruler of Katsina warning him about his responsibility to Allah for the conduct of his subject.

Al-Suyuti's writing on Islamic jurisprudence; *Taswwuf, Tafsir, al -Tibb* (medicine) were still being consulted by Ulama in West Africa³². Thus, the literary works of those scholars remain as the foundation of Islamic knowledge in Katsina.

It was the result of the gradual Islamisation process that Katsina was able to produce native scholars around seventeenth century. Among the indigenous scholars at that time were Muhammad bn al-Sabbaqh popularly known as Danmarna (d. 1655) and Muhammad Ahmad bin Nuh popularly Known as DanMasani (d.1667 CE), development of Islamic civilization was among the contribution those scholars through teaching and preaching. They contributed in various field of human endeavors such as Astrology, Philosophy, Mathematics, Rhetoric and Morphology.

Some of the writings of Dan Masani include; *تزيين العصا بضرب هامة من عصى* 'The Beautification of the Stick for the punishing the Disobedient' فتح الغرام 'Success of the Achieved Goal' *عين الإخلاص في تلاوة سورة الإخلاص* 'The Real Piety in the Recitation of *Surah*

²⁷Lugga A.S(2006) Opcit P.17

²⁸Opcit P.70

²⁹ Ibid P.61

³⁰ Ibid P.62

³¹UsmanY.B(1981) Opcit P2.

³²TsigaAI,Adamu A.U (1997) Opcit P.27

of *al Ikhlas*’, an Exegeses on the *Sura of al Ikhlas* بوربا بلاد بقرآن في تحرير الفقهاء ‘An Account about the Islamic Jurists of Yoruba Land ,and *نبتة يسيرة على ما يقبل الصراف وعدمها* ‘Brief Account On Arabic Lexicography.³³

It was recently been discovered in the Manuscript of Umar Falke (d. 1962) a *Tijjaniyya* scholar from Kano who shown that Sheikh Muhammad Ibn al-Sabbaq̄h (Danmarna) has written a poem titled “Kha’iyya” in praise of Sarkin Katsina KaryaGiwa (d. 1660) for his implementation of *Hadd* of Shari’a on a person who claimed false Prophethood in the area of Katsina.³⁴

This is a clear indication that earliest scholars of Katsina helped strengthening Islam by encouraging their ruler in their time for the implementation at Islamic orders. And the learned men (*Ulamah*) and ruler connected together in solving religious issues or the scholars directly intervene for spiritual upliftment and co-existence of peace among the people.

By the late eighteenth century there was in Katsina a largely Islamized population of its norms values whose rulers were also Islamized. The influencing scholar within that time in Katsina was Malam Yahaya Buhari who moved in to Katsina with over 300 students from Yandoto. The ruler of Katsina Tsagarana (d. 1761) invited him in order to give *fatawa* on Islamic affairs in Katsina.³⁵

For Islam to be widely accepted in Katsina, it had to accommodate some traditional virtues which are equally cherished by Islam. The traditional teachings of brotherhood, generosity, sexual discipline, honesty, orderliness, kindness and mutual love, were all accommodated by Islam. The prevailing practice of polygamy in the traditional system was modified by restricting it only to four at a time and with the condition of maintaining justice among the wives. ‘*Idul-Fitr*, ‘*Idul- Kabir*, *Maulud Nabiyy and Hijrah* celebration came to replace traditional festivals.

The religious consciousness in Northern Nigeria influenced on the legal adjudication, it could be noted there is agitation and declaration of Shariah legal system in some Northern States between 1999 to 2002CE.³⁶

Educationally the people of ancient and modern Katsina had established hundreds of Qur’anic Schools, indigenous *Ilmi* schools,³⁷ modern *Isamiyyah* schools and colleges of Arabic and Islamic Studies scattered in the two emirates (Katsina and Daura).³⁸ Later on in December, 2004CE, an approval was granted to the Katsina Islamic Foundation by the National University Commission a Private University i.e Katsina (Islamic) University. The name was changed in 2011 to al-Qalam University. The university attached much emphasis on Islamic knowledge and science based disciplines. The Motto of the University is the first verse of Surah al-Alaq which reads “Read in the name of thy Lord”. The University logo carries a slate which represents a tool of indigenous Qur’anic studies.

In addition, Islamic civilization has very clearly impacted the traditions of the Katsina people, in terms of mode of dressing, and other social rites. Some customs were retained, some were modified and others were eradicated. Traditionally, in the marriage contracts a lot of expenses were attached to the ceremony such as dating gift (*kudinzance, toshi, kayan nagani*,). After marriage there are practices such as *budarkai, sayenbaki*. With regard to death rites for example traditionally in Katsina mourning involves such malpractices like tearing of dress, the use of vulgar language with the spread of Islamic civilisation the custom of mourning and the use bad language disappeared and were replaced with supplications (*Du`a*) to the deceased person.

Conclusion

The forgoing analysis portrays that long historic link between the people of Northern Nigeria and Islam gives the impression that some traditional practices have been given Islamic colour to the extent that it is difficult to divorce them from the religion. Every angle of human civilisation has been impacted by the religion. Islamic religion by its distinct nature has no boundary and it’s unbiased to all ethnic and national barriers. The clear transformations of the people of Katsina in terms of believe, thinking and invasion in line with the dictates of Islam signify the impact Islamic civilization to the cultural heritage of the people in the area of study. Thus, Islamic civilisation in the Nigerian context could be imbibe by Muslim countries in the areas of combining Islamic civilization with the western civilisation going by the development in Katsina that remain a pioneer in Nigeria in opening a University centred toward Islamic and science education.

³³Lawal S.(2007) Unpublished Phd Thesis Bayero University, kano P.46

³⁴ Ibid: P.28

³⁵Usman Y.B Opcit P.72

³⁶Between 1999 to 2002 there is yearn for Sharia implementation in most of the states of Northern Nigeria, eventually it was implemented under democratic setting in about twelve states of the region, such states are: Bauchi, Borno, Gombe, Jigawa, Kaduna, Kano, Katsina, Kebbi, Niger, Sokoto, Yobe and Zamfara. The system was formally launched first, in Zamfara State on 27th October 1999.

³⁷ Among the first indigenous schools in Katsina within the late eighteenth century were the school of Tsohuwar Kasuwar founded in 1823CE by Sheikh Muhammad popularly known as Ladan, the school of `Yanshuni founded by Mallam Miko, the school of Darma by Sheikh Bakogayi al-Kashnawiy and the Hambali school which was named after Sheikh Muhammad Hambali..

³⁸ Among the popular modern Islamic schools that contributed greatly towards Islamic civilization is the Arabic Teachers College Katsina started in 1963, the name was changed in 2000CE to Sir Usman Nagogo College of Arabic and Islamic Studies (SUNCAIS). Another one is the College of Legal Studies founded in 1998 under Katsina Polytechnic now the Collage of Legal and General Studies located at Daura, then the Uthman Fodio College Katsina started in 1993.

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