

HISTORICIZING THE EXTANT REMOTE CAUSES OF THE USMAN DAN FODIO'S 1804 JIHAD: A LESSON FOR THE NIGERIAN CONTEMPORARY LEADERS

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Abstract

This paper focuses on the history and remote causes of the 1804 Usman dan Fodio's jihad as an event that took place in the ancient Hausa land, spread beyond it and has become topical and inspirational to many people. It observes that leadership played a pivotal role in the success of the jihad. It outlines some principles of effective leadership, roles of leadership to the existence or otherwise of any society and valuable lessons Nigerian leaders can sieve from the 1804 Usman dan Fodio's jihad so as to avoid the repeated quests and launching of jihads in Nigeria. The study submits that if Nigerian leaders want to avert the incessant destruction of lives and property spurred by the jihadists, they must learn from all the shortfalls, weaknesses and mistakes of the kings of pre jihadist Hausa land and adopt superior ideologies that will ensure mutual respects, relationships, justice, equity and fairness to all and sundry.

Introduction

In 1804, a young Islamic scholar, Usman dan Fodio successfully over ran the entire ancient Hausa land and overthrew dreadful authorities with the launch of Islamic jihad. Many factors have been adduced for the causes and successes of the jihad. One of the factors that led to success of the war was the leadership qualities. Amidst the foregoing, a revered scholar, Achebe (1983) asserts that the trouble with Nigeria is simply and squarely a failure of leadership. He argues that there is nothing basically wrong with the Nigerian character, Nigerian land, Nigerian climate, Nigerian water, Nigerian air or anything else concerning Nigerian except leadership (p.1). Iweh (1987) in agreement with Achebe harps on the fact that leadership is to a society what an eye is to the human (p.20). Nigeria is hugely and abundantly blessed with both human and material resources but her citizens because of bad leadership have continued to suffer and squalor in the midst of abundance thus fertilizing the ground for the incessant rise of other jihads. These jihadists and other ethno-religious militants such as the blood thirsty herdsmen, Boko Haram and Maitatisine have continued to wreak havocs

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against the people and existence of the Nigerian state. The resultant effect has been a country that is drifting on the edge of precipice. This study is enthused by the premise that no nation can grow above the quality of its leadership.

Clarification of Terms

Historicizing, Extant, Remote, Causes, Jihad, Lesson, Nigerian, Contemporary and Leaders

The Webster's Dictionary defines *historicizing* as the use of historical material in interpreting something. It means a product of historical development. *Extant* stands for something very old but still in existence. *Remote* is an electronic device that operates at a distance and controls something indirectly from a distance. *Cause* means the reason for an action, a person or a thing that gives rise to an action. *Lesson* means a piece of instruction learned by study or experience. *Contemporary* implies a person or thing living or existing at the same time as another. *Nigeria* according to Meek (1925), is a name given by Flora Shaw, who later became the wife of Lord Lugard, the first Nigerian Colonial Governor-General (p.59). Nigeria can be briefly defined as the conglomerates of nations that were amalgamated into one country in 1914 but on 1st October, 1960, it gained political independence from Britain. *Leader* has been given many definitions by many scholars. For instance, Rowe (2007) views leadership as a process through which an individual influences a group of other individuals to achieve a common goal. Leader can be summed up as a person who plans, leads, directs, manages or influences a person or groups in an organization or country to achieve common goal. *Jihad*: Etymologically, Ayatullah (1984) defines jihad as an Arabic word meaning different things but basically imply to strive, to struggle and the use of force in the defence of Islam and its propagation as applied in the Quran (p.39). Ali (1986) posits that jihad is a tool of fighting for survival hence that among the Arabs, raiding was a means of freeing oneself from want (p.63). Nzomiwu (1989) classifies jihad into various categories, types and kinds but they agree with this basic or popular four kinds of jihad and they are "Jihad by the heart; Jihad by the tongue; Jihad by the hand and Jihad by the sword. The Usman dan Fodio's 1804 jihad in the view of Kukah (1993) is a war launched with the aim of establishing Islamic state based on sharia (p.115).

Contextually, *Historicizing the Extant Remote Causes of the Usman Dan Fodio's 1804 Jihad: a Lesson for the Nigerian Contemporary Leaders* implies the historical explanations of the isolated but still existing issues that indirectly fertilized the

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ground for the launching of the 1804 Usman dan Fodio's jihad. It analyses the social implications of the war and highlights how those salient issues should serve as a warning for Nigerian leaders so that where possible, the incessant repeats of the war will be managed or avoided. Nigerian leaders do not mean only political rulers rather both religious and every other kind of leadership.

Theoretical Frameworks

The study employs the Human Relations Theory developed in reaction against the formal tradition of classical models by Mary Parker Follet (1968-1933) who believes that the fundamental problem in all organizations is in developing and maintaining dynamic and harmonious relationships. Koontz and Weihrich (1980) assert that this theory argues that conflict is "not necessarily a wasteful outbreak of incompatibilities but a normal process by which socially valuable differences register themselves for enrichment of all concerned". From the same theory, Fayol develops some useful principles that characterized successful administration and general management which can be applied to any organization including government and these principles are: Planning, Organizing, Directing, Co-ordinating and Controlling (p.46).

Similarly, the Relationship/Transformational Theory was used. Lamb (2013) notes that it is a theory that focuses on the connections formed between leaders and followers. In these theories, leadership is the process by which a person engages with others and is able to "create a connection" that will result in increased motivation and morality on both followers and leaders. It demands that leaders should possess certain qualities such as confidence, extroversion and clearly stated values so as to be able to motivate followers. The theory is used in this study because just like Charry (2012) observes, it helps leaders motivate and inspire people by making them see the importance and higher good of the task, focusing on the performance of the people and seeing each person fulfill his or her potential. Leaders in this category often have high ethical and moral standards (p.19).

Brief History Of Usman Dan Fodio

In view of Hunwick (1966), there are mixtures of migrated Fulanis and the inhabitants Hausas that produced a high degree of cultural mix among them. The Hausa people were largely pagans while the Fulani people were

predominantly Muslims (p.293). Adeleye (1971a) observes that through the obvious ensuing admixture between the Islamic culture and the indigenous Hausa pagan culture, a gradual polarization of society along the lines of two conflicting religio-political ideologies occurred (p.558). It was in the peak of these conflicting ideologies that Usman dan Fodio was born.

According to Crowder and Abdullahi (1979), Milsome (1979) and Fage (1988), Usman dan Fodio was born in 1754 in Marata, Gobir, to the Toronkawa tribe of Fulani origin. Sulaiman (1986) notes that shortly after his birth, his parents and the rest of his family moved to Degel, where he grew up. According to Timbuktu's ancient tradition, parents were regarded as the first teachers of any child. Thus, Usman dan Fodio received most of his education from his parents and other relatives. He traces Usman dan Fodio's descent to one Mura Jakolo who had migrated to Gobir from Futa-Toro at around the 15th century. He maintains that Usman dan Fodio's ancestors were also believed to have settled originally in Konni before they eventually migrated to Degel (pp.109-ff). The Toronkawa tribe according to Hunwick (1966), is a "missionary tribe" which had an ancient tradition of Islamic learning and piety (p.293). Olupona (1991) asserts that the Toronkawa claimed descent from Prophet Mohammad and they were the first occupants of Gobir land (p.39).

In view of these, it is not surprising therefore that Usman dan Fodio grew to be an erudite scholar who had undertaken a deep study of Islamic law, theology and mysticism. Milsome (1979) stresses that even though he received his first tutelage under his father, his uncles, he was later educated at Agades, north of Marata, at the feet of Jebril (p.19). Cook (2011) argues that Usman dan Fodio's life can be divided into two sections which are: the teaching phase of life and the active phase of life. In the first phase, Usman dan Fodio was closely linked with the Hausa rulers especially in a preaching and hortatory capacity, calling for the suppression of innovation (pp.5-6). Adeleye (1971a) states that Usman dan Fodio employed the use of poems and pamphlets written in Arabic, Fulfude and Hausa languages. He was able to spread his teachings to the most parts of Northern Nigeria and as a reward for his zeal, he won a great number of admirers and followers across the entire Hausa land. The outcome was to play a decisive role in the success of the Jihad some years later. The leadership ability soon earned him wider credibility and recognition (p.560).

The 1804 Usman Dan Fodio's Jihad

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Everything about the 1804 jihad in Hausaland revolves around the life and teachings of Usman dan Fodio. According to Khalid (2012), King Nafata's made series of attempts at enforcing dehumanizing policies against Usman dan Fodio and his group. In his desperateness to take Usman dan Fodio's family hostage and coerce him to discontinue his activities, the king died in 1802. His son, Yumfa took over the throne. His accession coincided with when Usman dan Fodio wrote on the theme of Hijra and Jihad in "Al-Masa'il al-Mu-himma". Like his father, Yumfa made failed attempts at Usman dan Fodio's life. By 1803, the situation was so explosive that when Yumfa attacked Gimbana in Kebbie, Muslim property was robbed and Muslims were taken captive with many dead and villages destroyed. When the captives passed Degel, they were freed by other Muslims without Usman dan Fodio's permission but this made Yumfa to order him to leave his *jamaa* (people or followers) and go into exile. Usman dan Fodio refused to leave his *Jamaa* and instead left Gobir for Gudu (pp.18-21). Yumfa sensing mass exodus of the slaves ordered Usman dan Fodio to stay back but the decision was made and the whole process was organized by his brother Abdullah, Aliyu Jedo, Abdusalam and Muhammad Bello his son. It was at this time that the famous pamphlet, *Wathiqat ahl al-Sudanwa-ila man Sha'Allah min al-Ikhwana fi al-buldan* was written as the manifesto of jihad. The write up was widely circulated as a declaration of the Jihad. It made it clear that the status of a state is in the ruler and if Muslims have to fight the unbelievers so be it. Thus, Usman dan Fodio and his party of *Jamaa* moved from Degel to Gudu marking it as the Hijrah in 1804.

According to Sulaiman (1986), the armies of Usman dan Fodio met at Gurdam-a lake known as Tabkin Kwatto, on Thursday, 21st June, 1804 (12 *Rabi al-Awwal* 1219) and drew up their swords against the king of Gobir, Yumfa and his armies. It was a war undertaken with the intension to free themselves from the oppressors and ensure the people's liberty. The war made the late nineteenth century Hausa land witness a remarkable event that has come to be a point of reference for many generations after. However, Onwubiko (1985) argues that at the initial stages of the jihad, Usman dan Fodio was prompted by religious motives to revive the true Islamic practices and to establish an ideal Islamic society in Hausa land. But later, the jihad which began as a religious movement turned out a political and economic agenda (p.29).

The Extant Remote Causes Of 1804 Usman Dan Fodio's Jihad

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Wrong perception of others: Sulaiman (1986) notes that by 1789, Usman dan Fodio had raised so many followers that Bawa Jan Garzo, King of Gobir, viewed him as a political threat. The king was also afraid that the *Jamaa*-being the Muslim community was becoming highly organized which could render the influence and power of his own leadership useless and powerless (p.187). Initially, the king perceived Usman dan Fodio and his people wrongly and he treated them so. Many leaders of Nigeria have perceived people outside their ethnic nationalities wrongly. Most times these leaders portray their wrong perceptions through the treatments and general attitudes to the people. For instance, Ibeh (2015) states that an Abuja-based lawyer, Dim-Udebuani Marcel, has sued President Muhammadu Buhari over appointments he made. Buhari has been roundly accused of favouring a section of the country against especially those of Igbo extraction. He also sought to determine whether there were no qualified or corrupt free persons from the Igbo land to be appointed into responsible offices in Nigeria (pp.6-7). Many Igbo groups believe that the president perceived them as enemies because of the civil war and their failure to vote for him in 2015 general elections. Indeed, this kind of ill treatment and perceptions on both sides is capable of making some group of people to join forces against central authorities and when it is done, it brings about weak or questioned authority and strong ethnic base.

Ethnicity: Ethnicity can be seen as relationship, concern, favour or regard shown to a person or people because of common language, culture and origin. If the accounts of Abubakar (2003) are objectively considered, it is evident that divisions based on ethnic lines played significant role in the mismanagement of the crises. The division noted especially between the Fulbe people who were mostly nomadic herdsmen and the ruling agrarian Hausa people persisted almost unabated. These groups did not only have different dominant occupations but also their societies were differently structured (p.11). More so, Bako (1997) avers that tribalism was the problem of Nigeria in the first Republic (p.284). The sense of ethnicity is fundamentally one of the major indications of a failed leadership. This is because general security being the cardinal duty of the government is biased, clueless and largely non existence. Everybody basically needs the sense of general security and where this is not achieved, people surrender their loyalty and defend wherever it is provided. For example, the formations of ethnic associations in Nigeria where contributions are made towards ethnic-inclined common good have rendered the government almost

useless. For example, when a man is arrested by the Nigerian police, his kinsmen contribute to secure his bail. When he is sick, his people assist to offset the huge bills. When flood and other natural disaster affect him and his property, his kinsmen are often the first and sometimes the last to show up. Incidentally, trek-able road, borehole and erratic power supply can only reach to his village if his kinsman becomes the governor or president. In that case, it does not matter if the governor or president is a thief, incompetent or rules from the grave. Ethnicity kills objectivity and enthrones subjectivity. It kills cohesion and mutual relationships in a multi religious and cultural society. The success of Usman dan Fodio's jihad was that it has ethnic colouration making those that do not know the reason for the war took up arms.

Hence, the coup and counter coup in Nigeria together with the Nigerian civil war were all carried out from the lenses of ethnicity. Regrettably, it has remained the problem of Nigeria today. Many of our leaders have turned into ethnic warlords. Amanambu (2013) identifies ethnicity as a problem of Nigeria which has changed from sore to ulcer and currently assuming cancerous dimension. He said that the leaders have been polarizing ethnicity in Nigeria through their policies (p.57). Social insecurity, marginalization and ill treatments of people because of their race, sex and religion give rise to ethnic consciousness.

Increased population and competition for limited space: Abubakar (2003) notes that the rapid increase of the population of the people was making it increasingly difficult for the Fulbe to move their herds. The lack of adequate land increased tensions over the limited ones and the migratory ability of the Fulbe group threatened their neighbours similar to the deadly Fulani herdsmen attacks today (p.12). It is natural to have this kind of situation in a multi religious and cultural setting but what matters is the aptness of leaders in managing it. This is because if it is well managed, it can be harnessed into strength in diversity.

Thirst for religious purification and triumphalism: Perhaps the most important remote factor that led to the launching of the 1804 Jihad was the need to purify Islam among the Habe states of Northern Nigeria. Many scholars agree that Usman dan Fodio desired to revive Islam in Hausa land towards the orthodox line. Milsome (1979) notes:

It troubled him (Fodio) greatly that only lip service was paid to the Muslim faith in Gobir. Everywhere he went with Abdullahi, they saw how lax people were towards their religion. The Sarkin Gobir was deliberately

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discouraging people from observing their religion carefully. So angry was Usman dan Fodio at what he saw that he made up his mind to organize an uprising against Yunfa. (p.12)

Lenshie and Ayokhai (2013) confirm that the way these leaders followed un-Islamic practices such as veneration of rocks and trees, consultations with magicians and soothsayers, the imposition of taxes, the banning of wearing of veil for women among others. Usman dan Fodio took the advantage of the political misnomer and began to preach Islam, mobilizing the people against the state (p.4). Adeleye (1971) concludes that, it was circumstances such as these to which Muslims were radically opposed to that brought about the tension which precipitated the Jihad (p.599). Ironically, Khalid (2012) notes that other oppositions Usman dan Fodio faced came from some *ulamas* (religious leaders) who wished to maintain the state of affairs to retain power. According to him, there were other charlatans who posed as sufi saints but were very ignorant and depended on mystical experience of transcendental knowledge. Usman dan Fodio had criticized these *ulama* for justifying political corruption, immorality, promotion of evil through local customs and culture and especially promoting slavery among Muslims (p.6).

On religious triumphalism Abiola (1984) asserts that the thirst for territorial, economic, political, ethnic expansions led to the war but the desire of “dipping the Koran into the Atlantic Ocean in Lagos” took preeminence (pp.109-111). The culture of projecting one particular as superior to others has been one of the salient challenges of the country. Contrastingly, many Nigerian religious leaders have continued with the same merchandise that caught the ire of Usman dan Fodio and his men in Gobir land. A former Nigerian president, Olusegun Obasanjo in Ezeamalu (2017) said that the activities of religious leaders through the celebration and veneration of members with corrupt wealth are contributing to the rampant cases of corruption across the country (p.12). The levels of impunity, destructive politicking and injustice that are constantly and structurally carried out in the religious organizations in Nigeria can only be summarized as unprintable. In this type of atmosphere, jihad, radicalism, militancy and fundamentalism will always thrive like wild fire.

The culture of impunity and corruption: Usman dan Fodio observed that corruption was widespread in the Hausa government with strategic appointments being made based on bribes rather than merit. Adeleye (1971) said

that politically, the Fulanis had remained aliens in Hausa land despite the fact that they had lived there for centuries. Without any regard to the substantial number of learned men among the Fulanis, they suffered the disabilities of second-class citizens (p.578). Nwankwo (1972) points out that, it was one of the main reasons why the Biafra lost the Nigerian Civil War. According to him, hardship caused by corruption affected the army, fraud became common in the Directorates, officials sold fuel meant for military use, food meant for men in the trenches was diverted to homes, market stalls, a contractor could inflate price of food worth a hundred pounds to a thousand pounds, the release of scarce Biafran currency was grossly exploited by the bank officials and regrettably the Soldiers took to looting of homes, shops in combat areas were robbed and the booty sold at give-way price. Crops of villagers at that perilous time were heavily harvested by Soldiers in the end most of the hungry Biafrans joined the Federal troops hence the freedom was lost (pp.32-37). Conclusively, Amanambu (2013) argues that Nigerian roads are death traps primarily due to corruption which allows craters to develop even on the so-called expressways. Yet, every year, billions of naira is voted for road rehabilitation. The hospitals are beautified morgues relatively arranged for those who refused to die in their houses. But politicians and their families fly abroad for medications. The educational system is dying on daily basis because of corruption and this has brought about the problem of offensive poverty, insecurity of lives and property, violent conflicts, armed robbery, kidnapping, poor quality of infrastructure. Through all sorts of corrupt practices including contract inflation, kick-backs, treasury looting and pillage of public resources, nothing or little is left for development (pp.135-137). In relation to the other factors discussed above, it takes only the culture of impunity to promote corruption and have leaders act the way they like. In the Nigerian situation, corruption has brought Nigeria to her knees.

Repressive rulership: Khalid (2012) said that Usman dan Fodio faced much opposition from all directions because of hatred against him even though he had wished to maintain the status quo while being committed to the change (pp.16-18). The rulers accused him of hypocrisy, sedition and misleading the people and it gradually grew into unwarranted attacks and even persecution. Lenshie and Ayokhai (2013) affirm also that the repressive nature of Hausa people particularly Gobir rulers was systematic and glaring. The Gobir people and their actions portrayed them as not being Muslims. The land was considered as the land of Islam but the rulers' unbelief contradicted religion. These treatments

became the remote causes of the Usman dan Fodio's 1804 Jihad (p.4). There is an extent to which people can endure repression. After that time, they wait for any trigger and when trigger arrives, their resistance or rebellion can unseat any government.

Thirst for the Consolidation of Unpopular Power: Khalid (2012) maintains that by 1795, the power was eroding the Gobir rulers and they tried to consolidate. This move increased their persecution of Usman dan Fodio and his *Jamaa*. It was around this period that Usman dan Fodio wrote a poem in praise of Sheikh Abdul Kadir Jilani. In the poem, he urged his *jamaa* to acquire arms to establish Islamic rule in Hausa land. Unfortunately, many leaders do not know when to leave the stage. Many are so engrossed by the paraphernalia of office that they can do anything to stay in power. When a leader has meritoriously delivered, he/she does not fidget or manipulate means of consolidating his/her position because his/her works speak louder than manipulation.

Promulgation of Unimplementable Laws: one wonders the need for some of the laws some leaders promulgate. In reality, there are laws that can better be avoided in promulgating especially in a multi-religious and cultural society. Khalid (2012) states that when the king of Gobir wanted to quell his sense of insecurity, he promulgated some laws which include: that no one was allowed to preach except Usman dan Fodio, conversions were not allowed and those who were not born Muslims should revert back to their old religion, no man was allowed to wear the turban and no woman could wear a veil. This attempt to control the masses failed and provoked Muslims to become militant and thereafter amass and take up arms. Similarly, Ajayi (2017) quotes the emir of Kano, Sanusi Lamido Sanusi as arguing, "We have had it in Nigeria; people came and said they were implementing sharia. Zamfara state started sharia in Nigeria, yet it has the highest rate of poverty in the country today. They see religion as a tool of getting power" (p.2). Just like in the pre-jihadist Hausa land, Nigeria promulgates some unimplementable laws from Federal Road Safety Corps' speed limit device to Customs' fresh duty on already imported cars in Nigeria.

The State Of Nigerian Leadership

In addition to Achebe's argument noted earlier, Lukmanjun (2013) adds that divide and rule is the dominant strategy in Nigerian contemporary leaders. Their

strategy thrives on zoning and rotation of political offices with aspiring candidates for leadership at all levels of government. These rulers cheaply brandish their religious and ethnic credentials over any other objective qualification. Pointing out some of the indications of the states of Nigerian leadership, Kukah in Aworinde (2015) avers that Nigerian system has failed because of bad leadership (p.12). It has been largely accepted that leadership is one of the biggest challenges of Nigeria. This is because many public office holders mistake leadership for position alone while majority of the followers also cannot fathom the ideal perspective of what leadership is and who is a leader. Unarguably, the carnages of Nigerian Civil war, Maitatisine, Boko Haram, Fulani herdsmen and corruption considered the greatest challenges to the Nigerian existence are products of bad leadership. All these have brought the country to a negative standstill.

Major Principles of Leadership Needed In Nigeria

Nigeria is in dire need of leaders who see leadership as fundamentally a product and function of influence. Jenkins (2013) argues that a good leadership is made up of strong character and selfless devotion to an organization. It implies that leadership is not ultimately to occupy position, power and pleasure. It is a matter that positively affects the people and their events. It sends out idea to the people and expects results from the people. Hence, a good leader should strive to be effective and successful because the effectiveness with its impacts of leadership is expected to flow down to others. Good leadership in the human society is not something to be obtained through conquest or by the use of instruments of coercion. Purposeful leadership is something one should occupy by merit and earn, something that carries with it certain basic qualities accruing from latent and discernible abilities. Taken that misunderstanding and conflicts are parts of human existence but what matters is how the conflict is handled and resolved. In the time of crisis, a good leader is an agent of reconciliation, one who shows unreserved commitment to reconciling dissent voices and views. A good leader does not basically demand loyalty but through his/her charisma, candour and moral standing, he/she earns all of them. A good leader does not imbue his reputation on propaganda nor does he patronize the sycophants.

Nigeria needs leaders who understand that leadership deals with followership. It is not a monopolistic activities because there can be no leader without followers. What defines a leader is the followers and that is why the success or otherwise of

a leader can be tested by the state of the people. Nigeria craves for leaders who believe that leadership defines and determines the results. Naylor (1999) posits that effective leadership is a product of the heart. An effective leader must be visionary, passionate, creative, flexible, inspiring, innovative, courageous, imaginative, experimental and change initiator (p.12). Abbasialiya (2010) adds that leadership is composed of everything a leader does that affects the achievement of objectives and the well-being of people and the society (p.56). Ololube et al. (2013) asserts that leadership involves a type of responsibility aimed at achieving desired ends. The achievement of these ends is prompted by harnessing and utilizing the available human and material resources. This will ensure a cohesive and coherent organization in the process (p.34). The extent to which a society achieves its vision and mission is greatly dependent on the quality of its leadership. Nigeria deserves strong, purposeful and qualitative leadership aptly harnesses the potentials, opposition and uses the energies of the people to achieve desirable and common good.

The Lessons Of Usman Dan Fodio's Jihad For Nigerian Leaders

One of the lessons Nigerian leaders should garner from the remote causes of the Usman dan Fodio's jihad is that people love and will wholeheartedly follow leaders who genuinely and practically prioritized their welfare. Leaders should be wary of wittingly or unwittingly discriminating against any group of people especially in a multi- religious and cultural Nigerian society. This is because discrimination gives them the opportunity to solidly organize themselves against the state. Nigerian leadership should realize that offices of leadership are for those who are emotionally, intellectually and socially strong, valiant, daring and courageous. Nigerian leaders should learn to manage dissent voices and views. They should be wary of triggers which dissent voices can exploit to wreak havoc. Leaders should learn to provide conducive atmosphere for justice, fairness, transparency, peace and equity because all these virtues will lessen the avoidable pressure and instability in the country. Nigeria leaders should be aware that parochial, wicked and mischievous disposition in leadership produces despots and tyrants which will be roundly resisted by the people. Nigerian leaders above all should be aware that leaders are responsible for anything happening in the society.

Conclusion

In recent time, no Islamic principle has invoked debates more often than jihad especially in Nigeria where Maitasine, Boko Haram and Fulani herdsmen killings are associated with jihad. It is often understood as the very heart of contemporary radical Islamist ideology. The main thrust of the foregoing has to do with an unforgettable event that took place across the then Hausa land in the year 1804. Usman dan Fodio with his Islamic followers overran almost all the northern parts and some parts of the southwestern day Nigeria. The jihad sought to enthrone justice, fairness, equity, stability and social peace. The jihad arose because the failure of leadership on the side of the kings of Gobir made Usman dan Fodio's jihadist activities the desired option. Similar to the 1804 Usman dan Fodio's jihad, there are worse factors which served as the remote causes of the jihad that are blazingly enthroned in the socio-political, economical and religious life Nigeria and leaders seem to be bereft of history. Most times these remote but extant causes of jihad are considered insignificant, hidden and irrelevant until they explode. As long as inept and clueless leadership majors in the country, jihadists more deadly than 1804 Usman dan Fodio's jihad will always arise.

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