

THE CONTRIBUTIONS OF KARE-KARE SCHOLARS TO ISLAMIC SCHOLARSHIP

(A CASE STUDY OF SHEIK GONI SUNUSI DAGAUDA)

مساهمات علماء كاري-كاري في القرآن و الدراسات الإسلامية
(غني سنوس دغوده نموذجاً)

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Received: 12/03/2023

Accepted: 19/03/2023

Published: 30/03/2023

Abstract:

This This research aims at studying the contributions of Kare-kare scholars to the Islamic scholarship. The paper has been divided into two main chapters. The first one brought a general overview on Kare – Kare tribe, where the second chapter analyzed the life and contributions of Sheikh Goni Sunusi Dagauda to Islamic scholarship among his tribe. Findings have shown that; Sheikh Goni Yusuf was one of the great Islamic scholars that contributed immensely in the development of Knowledge and good characters among his tribe, as well as the great personality that thought more than 5000 students in his traditional school.

Keywords: Kare-kare; Islamic Scholarship; Goni Sunusi Dagauda;

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1. INTRODUCTION

The Kare-Kare people have originally divergent history. In the first instance, they are people who speak and belong to the Chadic group of languages that migrated from Yemen in the Middle East and came through Egypt to settle on Mega-Chad searching for pastures as well as agricultural and hunting lands. While the second version said that, the Kare-Kare shifted westward from Yemen in the Middle East with the Kanuri. (**Adamu, 2019**).

The word Kare-Kare was derived from Kanuri word “Karainum” which means yours goods or properties. This means Kare-Kare passed through Kanuri settlements from which their name originated, later on the name changed to Kare-kare. (**Musa, 2015**)

Kare-Kare people known to be speaking in the Kare-Kare language, which is an Afro-Asiatic language spoken, settlements like Kukar-Gadu, Dagare, Maje, Potiskum, Fika, Nangere, Dambam Dagauda Jalam, Yobe, Bauchi, and Gombe states Nigeria. Kare-kare dialects include Birkai, Jalalam, and Kwarta Mataci.

The Kare-Kare people are predominantly found in Yobe and Bauchi states. From these states, their number spread increasingly into Borno, Gombe, Jigawa and Kano States etc. According to the census figure of 1952, the Kare-Kare people numbered about 39,000 – 50,000, while the 1963 census of population. Annals of Borno IV (1987) revealed that the total population figure of the entire Fika, Potiskum and Nangere districts stood at 221 256 and the author of the book also added that:

The Kare-Kare forms the largest ethnic group in Fika Emirate. They are also the thirty-third largest ethnic group in Nigeria, with 128,802 according to the 1963 population census. (Adamu 2021)

The Kare-Kare people of Degubi, Janga and Fune Local Government also hailed from Ngazargamu, this is the reason for each group's claim to the right of chieftaincy has its historical background. (Adamu 2001)

1.1 ISLAMIC SCHOLARSHIP OF KARE-KARE:

Islam as a practical religion on earth has penetrated almost all corners of the world wherever it goes it makes some impact on the life of the new converts. This trend is not restricted to a particular geographic boundary but found anywhere, Islam is being introduced in any part of the world.(Adamu 2021)

Islam comes to southern part of Borno about 100 years ago through sheik Abdullahi Baffa being the first person to start calling the people of Karai-karai to Islam; He came from Maiduguri Borno state. Many Karai-karai converted to Islam, and Islam continues spreading to other parts of the region. Jigwal (2019)

1.2 SCOPE AND LIMITATION OF RESEARCH

The research is limited to survey the contributions of Kare-kare scholars to Islamic scholarship, and it is limited to Malam *Sunusi Dagauda* (1958-2021)

2. BIOGRAPHY AND CONTRIBUTIONS OF GONI MALAM SUNUSI DAGAUDA TO ISLAMIC SCHOLARSHIP

2.1 A BRIEF BIOGRAPHY OF GONI MALAM SUNUSI

Goni Malam Sunusi Imam bn Adamu bn Abubakar bn Abdulkareem is from Karai-karai origin, was born in Dagauda Dambam Local Government Bauchi state (June 27 1958) He started learning the holy Qur'an from his

father Alarammah Malam Adamu Abubakar, at the age of 8 years his father handed him over to his uncle, Alarammah Malam Sale bn Abubakar to take him to Maiduguri to continue learning the holy Qur'an. He memorized the holy Qur'an when he was 17 years old, and wrote the holy Qur'an when he was 20 years old, In addition he returned to Dagauda and do celebration for the completion of recitation and memorization of the holy Qur'an popularly known as (sauka). He later got married to his first wife. He rewrote the holy Qur'an for the second time. **Abdullahi (2021)**

2.2 FINANCIAL INCOME OF GONI MALAM SUNUSI DAGAUDA:

Financial status is part of human life, as usual, scholars are engaged in different occupation such as rearing, and farming to cater for their family, Malam Sunusi has his own way of income as follows:

Sewing of cap (Dinkin hula)

Farming: Malam cultivate about four farms and he got around 50-55 bags every year.

Rearing of animals (cows, goats, sheep etc) :

Civil servant as Arabic supervisor (**sale 2021**)

قال تعالى: "وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا" سورة الفرقان (20)

In addition, the messengers whom we sent before thee were all (man) who ate food and walking through the streets in the markets, we have made some of you as a trial for others: will ye have patience? For Allah is one who sees (all things)

وقال تعالى: "فَإِذَا فُضِّيتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ" (10)

In addition, when the prayer is finished, then may ye disperse through the land, and seek of the bounty of Allah, and celebrate the praises of Allah often (and without stint) that that ye may prosier.

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: لأن يحتطب أحدكم حزمة على ظهره خير من أن يسأل أحدا فيعطيه أو يمنعه متفق عليه .

2.3 HIS FAMILY:

Malam Sanusi has three wives, he married the first wife when he returned from Maiduguri, after memorizing the holy Qur'an, it is the tradition of Karai-karai to marry married more than one wife, as commanded by Allah (S.W.T) to marry one to four wives in suratul nisa`i.

قال تعالى: "فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَثَلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا" سورة النساء (3)

The wives of Goni Malam Sunusi Dagauda are:

- 1- Hafsa Zakariya
- 2- Maimuna Isa
- 3- Hafsat Muhammad

His children:

Malam Sanusi fathered 37 children 33 are alive while four were dead.

Below are the names of his children:

- 1- Muhammad Malam Sunusi
- 2- Adamu Malam Sunusi
- 3- Safiya Malam Sunusi
- 4- Mustapha Malam Sunusi
- 5- Faiza Malam Sunusi

- 6- Fatima Malam Sunusi
- 7- Ahmad Malam Sunusi
- 8- Safiya Malam Sunusi
- 9- Suleiman Malam Sunusi
- 10- Abdussamad Malam Sunusi
- 11- Shehu Malam Sunusi
- 12- Adamu Malam Sunusi
- 13- Amina Malam Sunusi
- 14- Habiba Malam Sunusi
- 15- Hafsat Malam Sunusi
- 16- Hassan Malam Sunusi
- 17- Hussaini Malam Sunusi
- 18- Ahmadu Malam Sunusi
- 19- Halima Malam Sunusi
- 20- Hauwa`u Malam Sunusi
- 21- Hauwa`u Malam Sunusi
- 22- Khadija Malam Sunusi
- 23- Isa Malam Sunusi
- 24- Abubakar Malam Sunusi
- 25- Fatima Malam Sunusi
- 26- Balkisu Malam Sunusi
- 27- Aisha Malam Sunusi
- 28- Maryam Malam Sunusi
- 29- Ramatu Malam Sunusi
- 30- Salamatu Malam Sunusi

31-Aisha Malam Sunusi

32-Fatima Malam Sunusi

33-Ahmad Malam Sunusi **sale (2021)**

2.4 HIS EDUCATIONAL BACKGROUND

1. HIS SCHOLARS: Goni Malam Sunusi Dagauda was tutored by Many scholars and he was influenced by their activities. His tutors\scholars are from Bauchi, Yobe, and Borno state. He learnt qur'anic recitation and teaching of Islamic tradition from the following notable clerics.

Malam Saluhu Abubakar: he is an uncle to Goni Sunusi, and his first teacher who inspired him to read and recite the holy Qur'an. His impact on Goni Sunusi early education is very tremendous.

Malam Hussaini Goni: taught Goni Sunusi Qur'an Kareem, and he made him what he is today.

Malam Goni Hussaini Konduga:

Goni Dahiru :

Alarammah Gajiram

Alhaji Idi Dagauda

Malam Yusuf Dan Dambam

Malam Usman Baba

Malam Bala Haruna Dagauda

Malam Ahmadu Gombe

Malam Modibbo Malam sani

Goni Usman Gonge Maiduguri

Goni fulata Maiduguri

Malam Aji Bukar Gonge Maiduguri

Malam Muhammad Gonge Maiduguri

2. HIS STUDENTS:

Many students studied under the control of Goni Malam Sunusi Dagauda many of them have written the holy Qur'an and some have memorized the holy Qur'an, I will mention some of the students.

The students are categorized into two parts:

1. QUR`ANIC STUDENTS:

Malam Usman Dagauda

Malam Muhammad Giyade Bauchi

Malam kanima Gashua

Malam Maina Gashua

Malam Abdurrahman

Malam Umar

Malam Yahaya musa

Malam sale

Malam Hassan

Malam Muhammad lawan

Malam sale m Adamu

Malam Ibrahim Usman Adamu

Malam Shehu Tafida

Malam Ibrahim Babayo

Malam Yusha`u

Malam Sani

Malam Sirajo

Malam Tukur

Malam Yunusa

Malam Yahaya

Malam Dahiru

Malam Khalid

Malam Abdulmumini

Alarammah Malam Badamasi

Alarammah Malam Abdurrazak

Alarammah Malam Adamu

Malam yusha`u

Alarammah Malam Ali jamari

Malam Suleiman Sunusi

Malam Mustapha Sunusi

Malam Nasuru Sunusi

Malam Adamu Sunusi

Malam lawan Niger

Malam Usman Dagauda

Malam Yusuf Dagauda

Alarammah Malam Isah

Malam Isa Ahmadu

Malam Muhammad Dagauda

Malam Habu Dagauda

Malam Hassan Dagauda

Malam Haruna Dagauda

Malam sule Garin Babaje

Malam Usman Dagauda

Malam Umaru Dagauda **sale (2021)**

2. ARABIC AND ISLAMIC STUDIES STUDENTS

Malam Adamu

Malam Dan ya`u

Malam Shehu Adamu

Malam sale m Adamu

Malam Ibrahim Babayo

Malam Saluhu Maraya

Malam Hassan luncubi

Malam Abdurrazak

Malam lawan Ariko

Malam Nasuru Sunusi

Malam Mustapha Sunusi

Malam Suleiman Sunusi

Malam Ahmadu Abdullahi

Malam Idriss Adamu

Malam Idriss Adamu

Malam Haruna

Malam Daiyyabu

Malam Ibrahim Rama

Malam Abdullahi Injiniya

Malam Jibrin Adam Potiskum

Malam sale Mewalda

Malam Isah Dagauda

Malam Garba Ganjuwa

Abdullahi Aliyu Dagauda

Malam Musa Muhammad Dagauda **Nasuru (2021)**

3. HIS CONTRIBUTIONS TO ISLAMIC SCHOLARSHIP

3.1 HIS WRITINGS:

Malam Sunusi Abubakar Dagauda wrote about six hand written of the holy Qur'an as follows:

He had hand written Qur'an at Maiduguri year(1980)

He had hand written Qur'an at Dagauda year (1987)

He had hand written Qur'an at Dagauda year(1989)

He had hand written Qur'an at Dagauda year(1995)

He had hand written Qur'an at Dagauda year (1997)

He had hand written Qur'an at Dagauda year (2010 is uncompleted)

3.2 THE ESTABLISHMENT OF HIS TSANGAYA (TSANGAYAN MALAM SANUSI DAGAUDA):

About one hundred years ago, the grandfather of Malam Sanusi Dagauda founded a tsangaya school in Dagauda town. after his demise his son the father of Goni Malam Sunusi inherited and continued with the programmer (teaching and learning) in the same tsangaya. After the death of his father, Malam Sunusi Dagauda took over the minting the affairs of the tsangaya school of which he tried his best possible to maintain and sustain the school about 40 years to the end of his life. many students have used to come this great tsangaya for forward Qur`anic education, Arabic and Islamic studies, students are coming from different states such as Bauchi, Yobe, Gombe, Adamawa, Borno, Jigawa, Kano, Zaria Kaduna and Katsina. Many of the students have memorized the holy Qur'an, and some have written the Qur'an. **Abdullahi (2021)**

3.3 MAJALIS ILMU:

Goni Malam Sunusi has two Majalis ilim as follows:

Majalis Tafseer of Qur`an (مجلس تفسير القرآن) in the month of Ramadan, three times throughout the month of Ramadan,

Morning Tafseer 8- 10 am

Evening 4-5 pm

Night 8-10pm

Majalis of knowledge (مجلس العلم) General studies, Arabic and Islamic studies. such as Arabic Hadith, fiqh, and seerah

Morning 8- 10 am

Evening 4-5 pm

Night 8-10pm

3.4 HIS SPECIALIZATIONS:

Goni Malam Sunusi Dagauda specialized in the following fields:

Qur`an with ten qiraaat and the Qur`anic sciences.

Islamic jurisprudence (fiqh) especially maliki school of jurisprudence, he memorizes from Qawa`id tauheed to Resalah.

Arabic language, memorized many Arabic books such as maqamatu hariiriya, Qadarunnada, Ajurimiya, Alfiyatu bn malik etc

3.5 HIS APPOINTMENTS:

Goni Malam Sunusi has been appointed into the following positions:

1. A.V.T Dambam Local Government Bauchi State
2. Chief Imam Dagauda central masjid, he has appointed as chief imam about 20 years to the end of his life.

3. Chief judge of Qur`anic competition for 17 years Bauchi State
4. Vice president tsangaya schools association Bauchi State
5. Chairman of tsangaya schools of Dambam local government Bauchi state

3.6 AWARDS OF EXCELLENCES AS FOLLOW:

- 1 Best students in the faculty of sharia, Islamic University of Niger Niamey(1991)
- 2 Best recitation of the holy Qur'an in Islamic university Niger Niamey (1993)
- 3 First position of qur`anic competition at Gombe State(1986)
- 4 Award of Goni by Bauchi State Government (2000)
- 5 Qur`anic competition association of Bauchi State (2007) **Sale(2021)**

3.7 Academic writing:

Goni Malam Sunusi Dagauda writes an academic research (project) for the graduation of degree faculty of sharia Islamic University Niger, the topic of the project is (أنواع المساواة بين الرجل والمرأة في الإسلام) under the supervisor of Dr Ishaq Al-ameen. YEAR (1417 -1996)

3.8 HIS BEHAVIOR:

Goni Malam Sunusi had faced many challenges, but he came out virtuous. He had Modesty, good characters and cordial relationship with the people around him. In fact, Goni Malam Sunusi gathered good Islamic characters as mention in the verses and prophetic traditions below:

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قال الله تعالى { يا أيها الذين آمنوا اصبروا وصابروا } آل عمران:200

وعن أبي يحيى صهيب بن سنان رضي الله عنه قال قال رسول الله صلى الله عليه وسلم عجباً لأمر المؤمن إن أمره كله له خير وليس ذلك لأحد إلا للمؤمن إن أصابته سراء شكر فكان خيراً له وإن أصابته ضراء صبر فكان خيراً له رواه مسلم:2999 صحيح مسلم .

Fulfillment of agreement: is among the good virtues of Malam Sunusi

Dagauda. He had never forever deceived anyone. Allah mentioned in the Holy Qur'an

قال الله تعالى { إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا } النساء:58

Assisting others: Assisting helping the needy and orphans in Islam is very important and beneficial to the human life. As Allah mentioned in the Holy Qur'an and prophet

ic traditions.

وقال تعالى { فأما اليتيم فلا تقهر وأما السائل فلا تنهر } الضحى:9

262 - وعن سهل بن سعد رضي الله عنه قال قال رسول الله صلى الله عليه وسلم أنا وكافل اليتيم

في الجنة هكذا وأشار بالسبابة والوسطى وفرج بينهما رواه مسلم كتاب الزهد والرفائق باب

الإحسان إلى الأرملة والمسكين واليتيم برقم 2983.

وكافل اليتيم القائم بأمره

Respect to others: Malam is respected and respectful among his teachers,

Students, friend , Neighbors and family members. As mentioned in Islamic traditions.

وقال تعالى: { وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ } سورة الحجر:88

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم المسلم أخو المسلم لا يخونه ولا يكذبه ولا يخذله كل المسلم على المسلم حرام عرضه وماله ودمه التقوى هاهنا بحسب امرئ من الشر أن يحقر أخاه المسلم رواه الترمذي، باب شفقة المسلم على المسلم، ح: 1927 وقال: حديث

حسن (2021) Sale

HIS DEATH:

Goni Malam Sanusi died in the night of July 18, 2021, without serious illness, many people including students attended the burial which took place at Dagauda, Dambam Local Government, Bauchi State. In the he abolished and take birth and were his kafan (الكفن) and sleep on his bath and dead in this very night.

4. Findings:

The researchers have found out many findings among which are:

- 1- Kare-kare scholars have played a vital role towards the development of Islamic Knowledge among their tribes and other societies as well.
- 2- Goni Yusuf had learned from different scholars, influenced by them and thought Many Students as well as produced excellent experts in the field of reciting and memorizing of the holly Qur'an.
- 5- Goni Yusuf was among the great scholars in Maiduguri Borno State. He taught more than 6000 students in his Tsangaya School.

Recommendation:

The researchers recommended the followings:

- ✓ Establishment of Research centers to preserve the History of oldest Scholars of Kanem Borno Empire and their contributions in the development of Islamic Scholarship.
- ✓ Government should encourage the Scholars to Contribute to the general public peace and harmony.

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