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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا

Chapter Twenty Eight

On Mentioning the Second Battle of Dan Ghidda

Soon after the ruler of **Ghummi** sent a letter to us calling for reconciliation between the **Shehu** and the ruler of **Gobir**, for which the **Shehu** promptly answered. Then the ruler of **Ghummi** sent a letter to the ruler of **Gobir** requesting in it: “You should dispatch one of your ministers with a letter to the **Shehu**. Let him lay out terms of agreement with the **Shehu** and give him what he desires from you, because in reality we have no way to overcome his affair.” Thus, the ruler of **Gobir** dispatched his Chief Minister, the **Ghaladima**. Secretly, this particular minister was in complete agreement with the aims of the **Shehu**. He was a man of brilliant intelligence and he was very fond of the **Shehu**, but missed the opportunity to join with him.

Prior to this our military forces completely frustrated the **Gobir** forces. As a result they had to reverse their stance and eventually send their Chief Minister to us. When our forces settled in **Sokoto**, we were determined to send an army against **Dan Ghidda**. This was the day that their **Ghaladima** reached us. He informed the **Shehu** that the ruler of **Gobir** regretted having to make truce with us and accepting any of our conditions. As a result we gathered together and took mutual council regarding what to do concerning them. Our opinions were in agreement that the ruler of **Gobir** should make every effort and journey himself to the **Shehu** to get from us everything he desired. We were not tied down in anyway with their Chief Minister’s knowledge of our awareness of the treachery and tricks of his ruler. In fact, their Chief Minister assisted us in that. Thus, the **Shehu** made a minor pledge of armistice in the lands with the exception of **Dan Ghidda**, which the Chief Minsiter of **Gobir** accepted. We then prepared and dispatched an army against **Dan Ghidda** on the afternoon of Thursday. On the morning of Friday, with little effort Allah gave us victory over their fortress, wherein we successfully fought, captured prisoners of war and seized spoils and wealth unlike any other time.

After this victory, we held back our forces from attacking the remainder of their lands based upon the truce made between us and them and the pledges agreed to. Their Chief Minister returned to the ruler of **Gobir** and informed him of the conditions of the armistice as well as what happened in **Dan Ghidda**. The ruler of **Gobir** was on the verge of accepting the truce, when his deputy council met and came to the agreement that the ruler should not make the journey himself but send a messenger. They as a result dispatch the learned scholar **as-Shareef Baba**, who along with his people were detained under the ruler of **Gobir**. **As-Shareef Baba** accepted this assignment.

At this time the **Shehu** had settled at a place called **Tabri**. When he was informed of the refusal of the ruler of **Gobir** to journey himself to accept the conditions of the truce and his desire for us to accept his prerequisites, we refused

being aware of their treachery and duplicity. Allah ta`ala says: “*And when you fear some treachery from a people then reject any truce with them openly.*”¹ Thus, we openly renounced our truce with them. The learned scholar **as-Shareef Baba** returned to them and managed to beguile them and eventually escaped with his people and joined with the *Jama`at*.

Then the **Shehu** dispatched a military detachment against the town of **Keema** in order to drive away the enemies that had returned to reconquer that region. He also dispatched another detachment to the town of **Ghunghurmi** because the enemy forces had also regrouped in that region and built a military garrison in vicinity. However, Allah gave victory to us over it and we obtained as a result more spoils and wealth than we had previously won at **Dan Ghidda**, and we returned with our forces to **Tabri**. Also our forces that were sent against **Keema**, whose *amir* was **Mahmud Ghurdam** returned victorious with much spoils of war. Our detachment sent against **Ghunghurmi** and the detachment led by **Mahmud** returned at the same time.

We then relocated from **Tabri** to a place called **Makadaa**, and then from there to **Karaari**, where we settled. At this encampment we were joined by the *Jama`at* led by the learned jurist **Aghaal** and those with him, as well as many groups from among the people of **Katsina**. What occurred in **Katsina** was this. The ruler of **Katsina**, when he heard what happened to the ruler of Gobir after our breaking of the truce with him; he took council with his civil servants and they resolved to make war in their region against all those connected in anyway with the **Shehu**. As a result the government of **Katsina** began to slaughter and seize as slaves those Muslims connected with us. Thus, small groupings from among these beleaguered Muslims began to collect one with another until they became a *Jama`at* and began to defend themselves. Some of them made the *hijra* to a place called **Mastamaakaa** where they built a military fortress. While some made the *hijra* to a place called **Madaba**, and from there they headed in our direction until they reached and entered the lands of **Zamfara**. From there they departed until they met up with us in **Karaari**. The distance they covered was a months journey and during that perilous flight they encountered the enemy in many engagements. Eventually, we joined and gathered together to take mutual council regarding our affairs. We all agreed on dispatching military detachments to the surrounding regions of the fortress of **Alkalawa** in order that our forces can eventually conquer it.



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¹ *Quran* – Anfaal: 59.