

SOKOTO CALIPHATE'S EXPERIENCED OF THE REPEATED BREAKING OF PEACE ACCORDS (*AMANAH*) BY STATES AND GROUPS AND CONSEQUENT ESCALATION OF CRISES (WARS)

Tambari Abbas Bashar

*Department of Islamic Studies, Faculty of Arabic and Islamic Studies, Usmanu Danfodiyo University,
Sokoto, Nigeria*

Abstract: *It is important to divulge correct views on how Muslims and Islamic states demonstrate peace in their cordial relationships with non-Muslims in their domains. Muslims tend to live in peace with others provided the other party complied, and they also try to engage in defense whenever the other party try to attack them. Acts of killing and unprovoked attacks on non-Muslims are not welcomed in true Islam. In this vein, the objective of this paper was to explore some betrayal of trust (*Amanah*) experienced by Sokoto Caliphate in its early course as perpetrated by its hosts. Sokoto Caliphate was an Islamic state in West Africa (Northern Nigeria, Niger, Cameroon, and Chad) that was formed based on revivalism methods of social change by Usmanu Danfodiyo and his students and followers. In the course of that social intervention, the members of the Sokoto Caliphate were resisted, and fought; many among them were killed through battles and rampage wars. They rose for self-defense and made some treaties (trust) with several groups or states in West Africa. However, many of the states or groups betrayed the trust (treaties) or *Amanah*. Thus, this paper explored some major peace deals or treaties and the repeated breaking of peace accords by the second party. Some of the key instances are: Sarkin Gummi's false peace deal and subsequent attack on Muslims at Kirare, Azbinawa's betrayal, Gobir, and Kebbi's collusion and attacks on Muslims, Usman Masa's broken promise and alliance with enemies. This paper found that the basis of Islamic revivalism is educating the public, and anyone can join Islam or live within *Amanah* (peace deal or treaty). Whosoever broke the peace deal by attacking Muslims or colluding with enemies, the trust (*Amanah*) is set-aside.*

Keywords: *Battle, Gobir, Sarkin Gummi, Sokoto Caliphate, trust (*Amanah*) or peace deal, Usmanu Danfodiyo, wars*

1. INTRODUCTION

Kameche et al. (2025) elucidated that "Africa has witnessed several great reformers and outstanding revivalists throughout history, such as: Abdelkarim Al-Maghili, Ibrahim Musa, Ibrahim Sori, Sulaiman Bal and others in Western Sudan

and 'Uthman Dan Fodio and others in Central Sudan. Those famous figures did all their utmost in awakening their people from their long deep sleep and teaching and preaching as well as fighting illiteracy, ignorance as well as the darkness which reigned for years among their communities.

Through their movements, they managed to carry out reformation, revivalism, and enlightenment, as well as succeeded in founding caliphates, sultanates or emirates.” Among the major reformers was a man known as Shehu Usmanu Danfodiyo.

Shehu had lived in the Hausa state of Gobir with an aim that was implemented to teach Muslims and the public about the *wajib* (compulsory injunctions) of Islam. Shehu spread the knowledge of Islam and education to the scholars (Amanambu & Umuobia, 2017; Oladipupo et al., 2025). He made it a habit of going out every Friday's night to deliver preaching lectures. In-line with this, people attend to his sessions in uncountable numbers. Shehu also goes out after Asr prayer to deliver lectures to teachers and students. He authored some literatures that he utilized for teaching purposes. To convey Islamic messages, Shehu had to go out of Dagele to villages, states (nations) such as Kebbi, and Zamfara, severally and return to Dagele (his hometown). This culminated to the spread of true scholarship, and knowledge, and attracted the public sympathy. Therefore, the majority of the scholars and kings (and administrators) of Sudan (West Africa) are envying Shehu for his successes. They have to envy him because; their administration and practices are in total conflict with the ideologies of true Islam (Abdussalam, 2016; Oladipupo et al., 2025). Despite the plainly overt envy they expressed against Shehu, he had never confronted them; rather he respects them, and treaded softly about them (Chafe,

1999). However, they cannot condone social and religious revivalism anymore as it is an unpardonable threat to their rule or power or influence. The kings and teachers made some resolutions to overthrow the Muslims and Shehu, so that their norm of corrupt practices, heavy taxation, wrongdoings, and polytheism would persists (Sayudi & Boyd, 1974; Rufai, 2019; Adam, 2023; Jada et al., 2025; Musa & Sule, 2025). Then Sarkin Gobir Nafata made the following announcements:

- Banning anyone from preaching except Shehu
- Banning anyone from entering Islam, except those who inherited it.
- People who don't inherited Islam from parents or forefathers shall revert to traditional religion of forefathers
- Banning anyone from using turban and Hijab (by women or girls) (Abdussalam, 2016; Shuni & Dagimun, 2022).

However, *Amanah* means trust literally. Allah SWT disclosed that: Verily! Allah commands that you should render back the trusts to those whom they are due! Qur'an:4,58.

Islamically, Muslims are expected to be identified by the trust (*Amanah*) according to the options given by Qur'an and Sunnah (Shuhari et al., 2019). Moreover, the word *Amanah* was literally brought from al-Amin, meaning “secure” or preserved against violation or violence or harm. It is duty of man to exhibit *Amanah* in dealing

with God, man, and environment as well (Shuhari et al., 2019). Allah SWT says:

Indeed, We offered the trust to the heavens and earth and the mountains, and they declined to bear it; but Man bears it. Qur'an:33,72.

Strikingly, the term *Amanah* is relevant to *Thimmah*, which also means a certain covenant or promise, whereby Islamic state gives care and protection to non-Muslims, if they abide by the signed compact (Adegoke, 2020). Sokoto Caliphate is an Islamic state in the 19th century black land (West Africa, Hausaland) that treats Shariah as supreme, and therefore, accord human care, dignity, and protection to its citizens and the non-Muslims under Shariah (Adegoke, 2020). Therefore, any non-Muslims have the following options:

- Join Islam peacefully after been educated on Islamic mission
- Join Islam after been subdued and it is optional. Conquering any state or person does not mean he must join Islam, but he can remain in his religion and simultaneously take -off his hands from harming Muslims.
- Remain in the non-Islamic belief, but most operate within *Amanah* pack. Breaking *Amanah* results to war.

In this vein, the main objective of this paper was to explore some betrayal of trust (*Amanah*) faced by Sokoto Caliphate in its early course as perpetrated by its hosts.

Objectives of the study

The specific objectives of this study are as follows:

- To identify some major breaches of *Amanah* perpetrated by non-Muslims upon the Muslims of Sokoto Caliphate during the era Shehu's revivalism
- To indicate that breach of *Amanah* done by non-Muslims (or their states) lead to escalation in military conflict (crises or wars)
- To signify that non-Muslims live unharmed and un-attacked by the Muslims provided there is *Amanah*
- To indicate that Muslims took measures for self-defense after the breach of *Amanah* by the non-Muslims

2. LITERATURE REVIEW

Under this section of literature review some terms are to be clarified to avoid misconceptions. The terms are appreciated as follows:

2.1. Sokoto

Presently, Sokoto is the capital of Sokoto state. Historically, Sokoto was the capital of Sokoto Caliphate that was led by Shehu Usmanu Danfodiyo. The Sokoto city began like small dwellings of settlements (before the establishment of Sokoto Caliphate) and alter after the reformation (jihad) led by Shehu, Sokoto was converted as the capital; in 1809 after the defeat of Hausa kings (kingdoms such as Gobir), It was Caliph Bello that settled

at Sokoto in 1809, and later Shehu (in 1815) joined him (Kaura, 2009).

2.2. Caliphate

Caliphate is an English term that was derived from Arabic word, referring to succession or office of the caliph or Caliphate or viceroyship. Islamically, the word caliphate refers to a system of governance chaired by a caliph (after the passing of Apostle SAW). The system of caliphate is run under the guidance of Islamic law. After the passing of Muhammad (SAW), the successive leaders are caliphs (such as Abubakar, Umar, Uthman, Aliyu, and Al-Hassan) and this has been copied to many Islamic governments formed by Muslim revivalisms (reformists) around the globe (Kaura, 2009). Here, after defeating the government of Hausaland (comprising of kingdoms such as Gobir, Zamfara, Katsina, etc) an Islamic system of governance was installed by Shehu. Shehu or his students (in 18-19th centuries) refused to call it “Sokoto Caliphate” rather the term was coined by scholars of this century (21st century) in order to describe an Islamic state led by Shehu’s reformation of Islam in Hausaland and beyond.

2.3. The beginning of Shehu’s revivalism in Hausaland

Shehu emerged when the Hausaland (kingdoms such as Gobir, Kebbi, Zamfara, Kano, Katsina, Adar, etc) are plunged in the pool of ignorance by the inhabitants (Azembah, 2024; Bala & Mukhtar, 2025). Most of the inhabitants at that time were ignorant about their faith and acts of worship,

especially the kings and policy makers (power brokers). Only few inhabitants of the land are aware and practicing true form of Islam. Therefore, this inspires Shehu to embrace learning, teaching, and preaching, and revivalism (Johnston, 1967; Sheriff & Altine, 2018). At younger ages, Shehu learn the required sciences necessary for preaching and revivalism and started his work. He taught during the day in his home Dagele (located in the Gobir nation or state), travel to nearby towns and villages for preaching and teaching sessions, until he travelled to other states (nations) such as Zamfara, Kebbi, etc (Kameche et al., 2005). He utilized multiple languages (Arabic, Hausa, Fulfulde, etc), simple teaching ideas, to disperse his message. He confronted polytheism, bad cultures, extremism, illiteracy, corruption, and wrongdoings through writing, teaching, preaching, and advocacy (Kameche et al., 2025). Along the course people trooped to him and the government decided to curb him by propelling some decrees that prevent people from joining Islam or practicing true Islam. They also launched an attack in the day of Ramadan against Shehu’s people (at their migratory post in Gimbana near Kebbi) killed many scholars and destroyed books and slates. For the sake of avoiding military conflict, saving self and religion, Shehu and his Muslim followers decided to migrate to a place dented as Gudu (which was not part of Gobir or Kebbi) (Gokaru & Hamid, 2019; Gurori, & Garba, 2026). However, Sarkin Gobir (the leader of Gobir

kingdom) decided to halt Shehu's mission by gathering his allies and armies (from Hausa king) and meet with Muslims to battle at Tafkin Kwato near Gudu. At the end Muslims won the battle and Sarkin Gobir fled with some of his armies (Farid, 2005; Chafe, 1999; Sheriff, 2016).

3. RESULTS AND DISCUSSION

3.1. Attack on Gimbana

Gimbana is a town made through migration of Abdussalam. Gimbana is outside the nation of Gobir, and it is situated near the nation of Kebbi. The reason for the formation of Gimbana was a migratory move conceived by Abdussalam (a Hausa by tribe, and student of Shehu) who was wealthy, but decided to run away from maltreatment meted on him by Sarkin Gobir Nafata. Because of the kindness of Abdussalam a lot of Gobir people decided to join him, and in turn the rise of Gimbana. When Yunfa ascended the throne as Sarkin Gobir, he decided to use the wealth of Abdussalam (to empower his administration) therefore asked him to return to Gobir. Abdussalam sought Shehu's permission on what to implement, but Shehu said "I will not order you to return to Gobir or stay back, because I have no power to insulate you against any consequences". Therefore, Abdussalam decided not to return to Gobir, and he was ambushed in the day of Ramadan. The Gobir army despised the Islamic books by walking on them. However, Abdussalam and his households managed to run and evade in a village belonging to some Fulani. In this vein, Sarkin Gobir asked them to

surrender them, but they said "We will not concede. They are our Muslim brothers and we would never surrender them to you (Sayudi & Boyd, 1974).

Uninformed, the Sarkin Gobir rampaged the Muslims town known as Gimbana. They attacked the city during Ramadan, in the daylight, and killed a lot of people (scholars, and *Huffaz*) and destroyed Islamic books and instruction (learning) slates (*Alluna*). Then, they passed through Dagele and proclaimed that, the next attack would be on Dagele. This triggered, some Muslims to snatch the captives from Gobir army and freed them, an action that angered the Gobir more (Sayudi Boyd, 1974; Shuni & Dagimun, 2022). Later, Shehu asked them to rescind from that, but Sarkin Gobir had already informed that he will attack Dagele.

3.2. Shehu's Migration to Gudu

The reasons for the migration of Shehu and other Muslim faithfuls (followers) were conveyed by Shehu (Sheikh) Abdullahi (Shehu's brother) in his book *Tazyin aL-warakat* in as follows:

After we had come to the terms that, the kings and their supporters are frightened by the development (increase in Shehu's followership and religious awareness) and an increase in literacy there is manifest of hostility displayed against Shehu and the Muslims by the kings. They started threatening the Shehu and his followers (*Jamaah*) that they would conquer and uproot them, and disallowing wearing of Hijab and Turban for Muslims. Some

Jamaah; particularly the Abdussalm and his group felt threatened and left for a migratory point known as Gimbana. Then Sarkin Gobir (the king or Sultan of Gobir) sent for them to retreat, but they decline. Also, the king sent for Shehu and intended to set him (and his entourage) ablaze, but Allah SWT disallowed. Then, the king sat and echoed that, he does not have any foe as worse as them (Shehu and his followers). Shehu asked the entourage (Malam Abdullahi, and Ummaru Alkammu) to conceal this happening and they did. After this, the king sent troops and attacked Gimbana. Muslims were killed, some were taken as captives, some were dispersed, and wealth was carted away. Thus, the Sarkin Gobir threatens the Shehu and his followers. He asked Shehu to depart Dagele only with his family, but Shehu insisted that he will leave with the Muslims. This triggered the plans for migration, but Sarkin Gobir sent for the second time that Shehu shall desist from leaving. Shehu was not sure of their safety if they stay, therefore, migrated to Gudu (a place that is not in the Gobir or Kebbi territory). As a result, the king asked his followers (governors for instance) to kill, maim or capture anyone migrating. Additionally, Sarkin Gobir Yunfa gathered his armies (including, Turaeg, Fulani, and Nubba) heading to Gudu to uproot the Muslims. At Gudu, the amalgamation armies were defeated by the Muslims (in the name of Allah SWT).

In a nutshell, after the ambush led by Sarkin Gobir and the destruction perpetrated by his army on Gimbana (a Muslim city), he

writes to Shehu asking him to leave Dagele because he had planned to attack it. However, Shehu insisted that, he will leave but along with the Muslims populations loyal to him. Therefore, Sarkin Gobir secondly writes to Shehu regretting his actions and asking him to stay. Therewith, Shehu sought for his permission and leave for Gudu (an area that is not within his jurisdictions). The migration of Shehu to Gudu was perpetrated on 21st February 1804 (equivalent to 1213, 10th *Zulkida*) through the augmentation of Malam Agali Ba'azbine and his comrades (from the Azbinawa clan). Equally, Agali helped a lot of people to migrate to Gudu, because Gobirawa had been killing, maiming and imprisoning all Muslims (on sight) (Sayudi & Boyd, 1974).

3.3. Serial Reneging of Amanah against the Muslims

To every practicing and devoting Muslim keeping to promises and accord is a paramount duty, irrespective of whether the parties involved are Muslims or not, Muslims most abide by the regulations, until when other party renege their promises or treaties (Farid, 2005). At this juncture, some of the promises (*Amanah*) or peace accords broke by the enemies of Islam will be broached as follows:

3.3.1. Sarkin Gummi broke the Amanah

After the battle of Kwato that led to the defeat of Sarkin Gobir (and his allies, such as Sarkin Gummi) and consequently some of the survivors including Sarkin Gobir and Sarkin Gummi fled and made a stay-over

at Chimmola (from Gudu). Thereafter, Muslims traced them, that is why Sarkin Gobir fled to Alkalawa. Sarkin Gummi (after being informed that the Muslims are on their way to Chimmola) also decided to move, but he was traced and founded by the Muslims. The meeting of the Muslims and Sarkin Gummi led to a battle at place known as Kirare (near Goronyo Town). After series of battles, and rotated victory (between Muslims and the foes), the foes (Sarkin Gummi and his army, along with the enforcement sent by Sarkin Gobir) sought for “peace” *Amanah* and they were granted. However, immediately after the departure of Muslims, the enemy (foes) decided and killed some Muslims that delayed their departure. This is probably the pioneer act of renege to promises and dissolution of peace accord exhibited by the non-Muslims (Sayudi & Boyd, 1974).

3.3.2. Breaking the Amanah at Zazzau

From Gudu, Shehu decided to move to Magabchi (Yabo). It was at Magabchi that, letters were written and dispatched to the kings (*Sarakuna*) of Hausa nations, by Shehu seeking their support, and explaining to them the actual intension of Shehu against the blackmail dissipated by his foes. Among the kings, it was only Sarkin Zazzau that accepted the call of Shehu, but his people refused to follow. Sarkin Zazzau had to fight his people, and after his death, they returned to their footsteps, and raged a lot of maltreatment upon the Muslims. This is the virtually, another form of setting aside to the “peace

deal or *Amanah*” by the Zazzau people by subjecting Muslims to torture (Sayudi & Boyd, 1974).

3.3.3. The Major move by Sarkin Gummi to make peace between Shehu and the Sarkin Gobir and its fall

Shehu and his people decided to return to near Alkalawa (from Magabchi, Yabo) in order to have access to defeating the city, so he dwelled at Sifawa, and then Sokoto. Thereafter, troops were dispatched to make prior cleanup before approaching the real target (Alkalawa). It was at this juncture that Sarkin Gummi (who was then still dwelling at Chimmola) sent to Shehu asking for “peace” and expressing his intentions to reconcile Shehu and Sarkin Gobir. Sarkin Gummi disclosed that the power of Shehu is above them. Therefore, Sarkin Gummi influenced Sarkin Gobir to send his Waziri for that cause to Shehu, and he did. Galadima was the ambassador (emissary) sent by Sarkin Gobir to Shehu (at Sokoto), and expressed the regrets about whatsoever had occurred, and promised that, Sarkin Gobir is ready to abide by all requests of Shehu Usmanu Danfodiyo. When Galadima return Shehu’s message (reply) that, Shehu is ready to receive Sarkin Gobir in-person for the finalization of the peace deal or *Amanah* at Sokoto, the ministers of Sarkin Gobir prevented him from going and that was the halt (dissolution) of the “peace deal” and causing further fights and crises (Sayudi & Boyd, 1974).

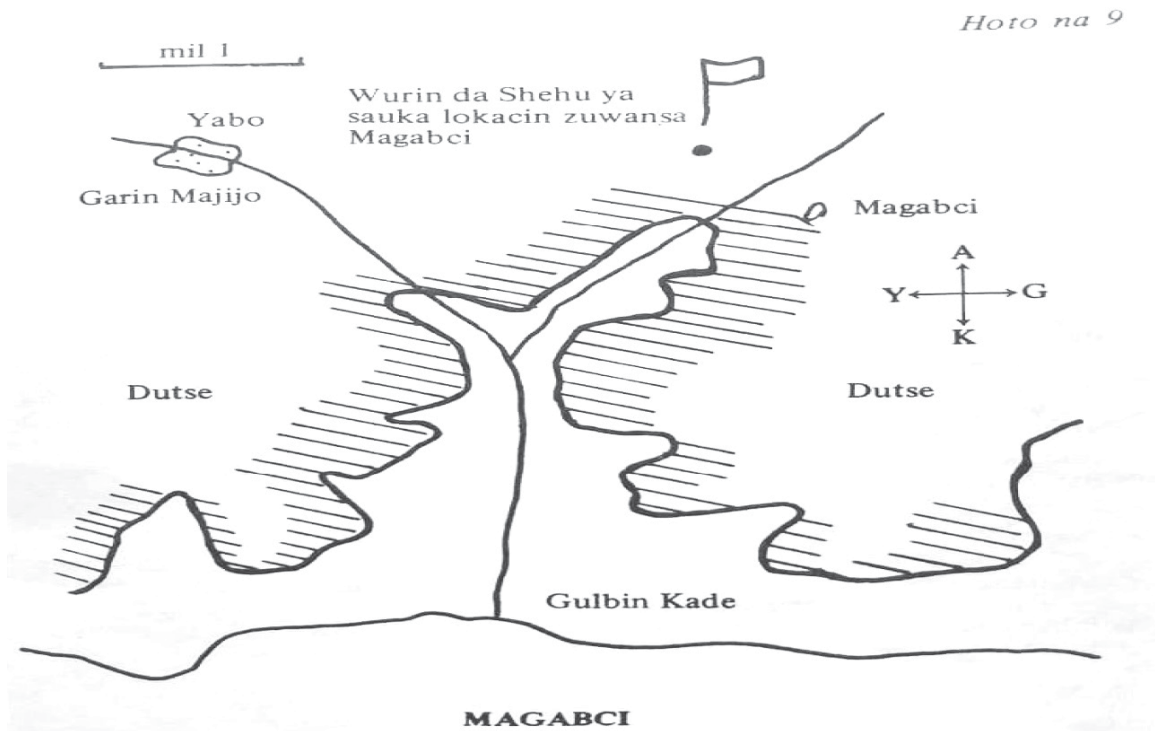


Figure 1. Migratory site at Magabchi (Yabo); Source: (Sayudi & Boyd, 1974)

3.3.4. Azbinawa reneged their peace "Amanah"

Some certain groups of Azbinawa decided to meet with the Muslims (after the return of Shehu and his people near Alkalawa) and pledged their loyalty. Therefore, they accompanied the Muslims to Alkalawa and decided to be part of the troops that attempted to open (defeat) Alkalawa. However, after that attempt which failed, the Azbinawa groups returned to their homes, and launched several attacks upon the Muslims households (children and wives of the *Jamaah* Muslims). This forced Waziri Abdullahi to make a return to Kirare (where the households of the Muslims are *dwelling*) in order to protect them against the invaders (Azbinawa and the likes). After the return of Abdullahi, Shehu, and others decided to travel to near Alkalawa again in another bid

aimed at opening it. At this moment, the Azbinawa decided to additionally send a letter informing the Muslims that they will support them; while on the other hand they had already joined hands with the Gobirawa trying to pool resources with a bid to fight the Muslims. The plan of Azbinawa to beguile the Muslims using a false request of *Amanah* and loyalty became open later. After the Azbinawa and Gobirawa pooled certain resources and accomplished their preparations, they resurfaced at Tsuntsuwa and a fierce battle was recorded. The battle of Tsuntsuwa led to the martyr (*Shahadah*) of about two thousand Muslims, out of which two hundred were memorizers of Qur'an and Sunnah; therewith, chief Imam Muhammad Sambo, Saadu Maituta, were among the Muslims that passed away. After

the battle of Tsuntsuwa, the Muslim moved to Barayar Zaki, a place that is about 4 miles away from Alkalawa and settled. Indeed, it is a strategy to move near the Alkalawa to take the battle to the home of Gobir, despite the casualties suffered at Tsuntsuwa (Sayudi & Boyd, 1974).

3.3.5. *Reneging Amanah at Zamfara*

Upon series of unsuccessful attempts by Muslims (Shehu and followers) to open Alkalawa, coupled with casualties (suffered by both sides), food insecurity, alliance between Gobir, Azbin, and Gummi (with the objective of uprooting the Muslims) (Azembeh, 2024); the Muslims decided to migrate to Zamfara. This was possible because Zamfara is the enemy of Gobir (as of then), this help the Muslim to get permission to inhabit at Zamfara. Albeit, the Muslims in Zamfara live symbiotically with the host (Zamfara people), there are some certain benefits or advantages to the revival movements, as enumerated here:

- Having an opportunity to live peacefully with Zamfara and the distance make it difficult for the enemies to reach them
- Having an opportunity to battle with Sarkin Gummi and his domains
- Having an opportunity to amend food insecurity through farming (a fertile Zamfara land), and obtain foods through

battling (with Gummi for example) and Kebbi (for the Muslims obtained the largest war spoils after defeating Sarkin Kebbi Hodi, who fled)

- Having a room to dispatch troops to other places, more especially, Katsina.

Furthermore, the unfortunate event that led to the break with Zamfara is as follows:

However, some poor people from the followers of Shehu decided to unlawfully attack some villages within the domain of Zamfara. This is the unfortunate thing that happened unknown to Shehu, and angered Sarkin Zamfara. After being informed, Shehu asked the perpetrators to return all what they had collected from Zamfara villages and Shehu specifically apologized to Sarkin Zamfara. It is well-known that no life was lost. However, it came to the knowledge of Muslims that, Sarkin Zamfara had move-on and made an alliance with Gobirawa and Azbinawa (the enemies of the Muslims). Muhammad Bello decided to meet and discuss with the king (Sarkin Zamfara) but he refused to grant Bello audience. Thus, the Muslims had no other option than to lawfully attack the domains of Zamfara onward. Sarkin Zamfara was defeated, and Kanoma was battled, as consequences of this recent breakage between Zamfara and Sokoto Caliphate (Muslims) (Sayudi & Boyd, 1974).

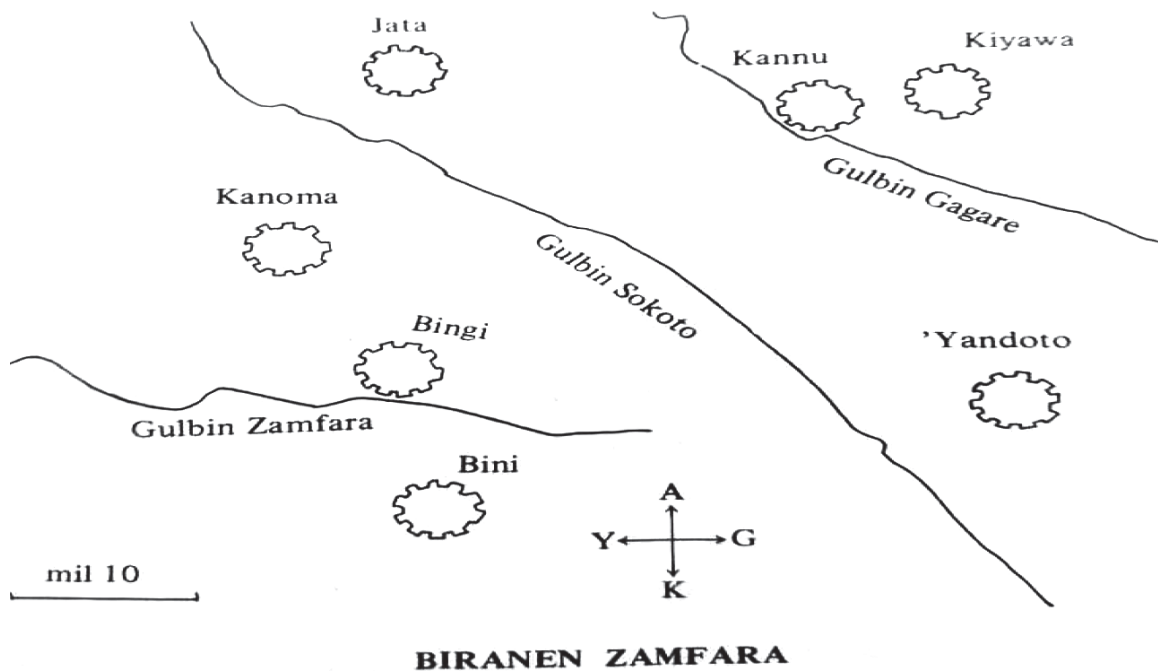


Figure 2. Some cities in Zamfara; Source: (Sayudi & Boyd, 1974)

3.3.6. The renegeing of Amanah by Usman Masa

Usman Masa is a brother to Sarkin Kebbi Hodi, he followed the Muslims from Zamfara to the attacks at Alkalawa, aiming to open (conquer) it. After unsuccessful attempts to open Alkalawa, Usman Masa was installed as Sarkin Kebbi after defeating the Kebbi army, and the fled of Sarkin Kebbi Hodi. Later, Usman Masa joined hands with Gobir, Azbin, and Kabawa (his subjects, and relevant lands such as Yawuri, and Dandi) to launch a battle at the Muslims doorstep at Gwandu. This is the successful breakage of any alliance or *Amanah* with the Muslims. A fierce battle between the Muslims (at Gwandu) and the foes (Azbin, Gobir, and Kebbi) was ensured, leading to the fleeing of the foes. The Muslims followed them

to a place known as Gumbai (an abode of Usman Masa). It is important to state that, Usman Masa joined the enemies (Azbin and Gobir) to fight the Muslims at the battlefield at Alwasa. However, he was cut and killed by the Muslims at a place known as Sawwa (Sayudi Boyd, 1974).

3.3.7. Amanah with Argungu

There was a signed peace deal between Argungu and Muslims, but the Argungu decided to boycott it. Resultantly, Shehu instructed that “their *Amanah*” would be set aside, therefore, several battles were ensured, and at the end another *Amanah* was given to them (Sayudi Boyd, 1974).

3.3.8. Latest Amanah

After the fall (defeat) of Alkalawa, the categories of people living in the domains

of Sokoto Caliphate fall within these lines: a. The Muslims who are happy, and it is the responsibility of the state (government) and citizens to protect their lives, wealth, and health. b. The completely (absolutely) non-Muslims who are unhappy (disappointed) about the development (because the Gobir and Hausa kings had fall, and an Islamic state has taken over), and repented, and are protected by the Islamic law to live like that first category (pure Muslims) stated above. c. The completely (absolutely) non-Muslims who refused to repent (convert) to Islam, but are under *Amanah*. This group will never fight Muslims, and Muslims in turn will bilaterally not fight them. The wealth and lives of these groups are protected under the Islamic law. However, they pay the due revenue (*Jizyah*) and relations to the Muslims state (Sayudi Boyd, 1974; Dan Fuduye, 1998; Farid, 2005; Kuara, 2009; Abba et al., 2017).

4. CONCLUSION

The repeated breaking of peace accords (*Amanah*) by parties against Sokoto Caliphate was a major thing that escalated the conflicts between Sokoto Caliphate and its foes. The first line of aim of Sokoto

Caliphate was educating the public, so that social change is taken-up. In the course of this social intervention, the Caliphate actors faced a lot of opposition including wars and battles; in an attempt to protect their religion, souls, and properties, and have peace they signed trust (*Amanah*) packs, but their opponents serially broke their trust. This has led to war. Therefore, for any crises to lessen there must be adherence to trust (*Amanah*) peace accords. *Amanah* is a crucial concept in Islam, emphasizing trust, security, and protection. In the context of the Sokoto Caliphate, *Amanah* referred to the peace deal or covenant between Muslims and non-Muslims, ensuring mutual respect, protection, and coexistence. Key aspects of *Amanah* in the Sokoto Caliphate is delineated as protection of life, wealth, and health for Muslims and non-Muslim; therein, non-Muslims' have the options to join Islam, remain non-Muslim with *Amanah*, or face consequences. Non-Muslims under *Amanah* have to pay *Jizyah*, maintain peaceful relations, and avoid harming Muslims; and breaking *Amanah* results in war. The Sokoto Caliphate's approach to *Amanah* demonstrates its commitment to justice, tolerance, and peaceful coexistence.

Author Information:

By Tambari Abbas Bashar, Department of Islamic Studies, Faculty of Arabic and Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria

Email: jatauinitiative@gmail.com

Article Information:

Received: February 20, 2026

Revised: June 4, 2026

Accepted: June 7, 2026

Note

The author declares no competing interests regarding this article.

REFERENCES

- Abba, A., Jumare, I.B., & Aliyu, S.S. (2017). *Sultans of Sokoto: A biographical history since 1804*. Kaduna: Arewa House, Centre for historical and Research, Ahmadu Bello University, Zaria, Kaduna.
- Abdussalam, I.K. (2016). War and diplomacy in 19th century West Africa: Analyzing the Sokoto jihad from the perspective of diplomacy. *International Journal of Humanities and Social Science*, 6(6), 41-48.
- Adam, A.I. (2023). The intellectual legacy of the Sokoto Caliphate and its contemporary significance. *International Journal of Advances in Engineering and Management*, 5(3), 1332-1337.
- Adegoke, K.A. (2020). Dhimmah contract. in Sokoto Caliphate of Nigeria and contemporary challenges. *Islamic University Multidisciplinary Journal*, 7(2), 150-158.
- Amanambu, U.E. & Umuobiala, I. (2017). Historicizing the extant remote causes of the Usman Danfodios 1804 jihad: A lesson for the Nigerian contemporary leaders. *Igwebuike: An African Journal of Arts and Humanities*, 3(3), 1-16.
- Azembeh, I.J. (2024). A comparative study of Shehu Usman Danfodio of Sokoto and Shehu Al-Amin El-Kanemi of Borni. *Jos Journal of Religion and Philosophy*, 5(1), 191-206.
- Bala, A.M. & Mukhtar, A. (2025). An Appraisal of Religious, Political and Socio-Economic Situation of Sokoto before 1804 Jihad. In *Global Journal of Research in Humanities & Cultural Studies* (Vol. 5, Number 3, pp. 28–34). <https://doi.org/10.5281/zenodo.1544622>
- Chafe, K.S. (1999). *The state and economy in Sokoto Caliphate: Policies and practices in the Metropolitan districts (180-1903 AD)*. A PhD Thesis submitted at Ahmadu Bello University Zaria, Nigeria.

- Dan Fuduye, S.U. (1998). The revival of the Sunna and destruction of innovation by Shehu Uthman dan Fuduye. Translated by Abu Alfa Umar Muhammad bin farid. www.siiasi.sankore.org.
- Farid, S.F. (2005). Zaman 'n-Nasaara 'The Hour of the Christians 'African Muslim Resistance to European Colonialism. Sankore Institute of Islamic - African Studies International. www.sankore.org/www.siiasi.org.
- Gokaru, S.U. & Hamid, A.F. (2019). The movement of uThman bin Foduye in the Sokoto Caliphate in Nigeria: An examination of the Malacca Sultanate in spreading Islam in the Malay World. *Tawarikh Journal of Historical Studies*, 11(1),15-28.
- Gurori, N.A. & Garba, N. (2026). An appraisal of historical background of the Sokoto jihad leaders and women's position in the Caliphate. *Global Journal of Research in Education and Literature*, 6(1), 22-28.
- Jada, U.A., Shehu, M., Bello, Z., Abdullahi, B. & Buhari, (2025). Derangement in Islamic systems in the legacy of Sokoto Caliphate: The effects of colonialism on education and leadership. *Kashf Journal of Multidisciplinary Research*, 2(1),1-16.
- Johnston, H.A.S.(1967). The Fulani empire of Sokoto. London. Ibadan. Nairobi Oxford University Press, 312p.
- Kameche, M., Chorfi, F., & Ahmad, M.B. (2025). Some aspect of Islamic revivalism made by Sheikh Uthman Dan Fodio (1754-1817). *International Journal of Research and Innovation in Social Science*, IX(X),6857-6867.
- Kaura, J.M. (2009). Sokoto Caliphate literature in the context of the 19th century jihad in Hausaland: A reflection on the contemporary relevance and challenges. Being the text of the 9th Inaugural Lecture of Usmanu Danfodiyo University Sokoto.
- Luwa, A.B. & Musa, M. (2013). Decorating pages with some of my poems by Sheikh Abdullahi Bn Fodiyo (Translated). Iqra Publishing House, Gusau, Nigeria.
- Musa, S.A. & Sule, M. (2018). Historical significance of the last five chapters of Bayan Wujub Al- Hijra of Shaykh Usman Bn Fodio. *International Journal of Humanities and Social Science Research*,4 (6),25-29.
- Oladipupo, A.A., Lateef, R.A. & Adebimpe, A.R. (2025). Impact of Islam on precolonial diplomatic relations between Sokoto Caliphate and neighboring states. *NIU Journal of Humanities*, 10(4), 229-240.
- Rufa'i, M.A. (2019). The role of Muhtasib in the Sokoto Metropolis. *International Journal of Humanities and Social Science Research*, 5(3),134-138.
- Sayudi, S. & Boyd, J. (1974). *Infakul Maisuri Na Sarkin Musulmi Muhammadu Bello. Fassara atakaice*. Zaria, Nigeria: Northern Nigerian Publishing Company Limited.
- Sheriff, V.F. & Altine, Z. (2018). The struggle of Shaykh Uthman Bn Foduye in reformation of faith and social vices among the people of Gobir Kingdom: a critical analysis.

Saudi Journal of Humanities and Social Sciences, 886-891.

Sheriff, V.F. (2016). Transformation of Sokoto Caliphate by Sheikh Usman Danfodiyo: A social thought perspectives. *International Journal of Humanities and Social science Innovation*, 5(8), 41-47.

Shuhari, M.H., Hamar, M.F., Basri, H.N.H., et al.(2019). Concept of al-Amanah (trustworthiness) and al-Masuliyah (responsibility) for humans character from ethical Islamic perspective. *Journal of Legal, Ethical and Regulatory Issues*, 22(s1), 1-5.

Shuni, M.D. & Dagimun, M.U. (2022). A Religious and Political Significance of the five fundamental Demands of Shaykh Uthman Bn Foduye from Bawa Jan-Gwarzo. *Al-Risalah*, 13 (2), 431-443.