

THE INTRODUCTION AND SPREAD OF ISLAM IN MANGU TOWN SINCE 1908

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Abstract

The paper examined the history of Islam in Mangu town since 1908. The history of Islam in Mangu town spanned over a century. It was introduced during the colonial period, but this was after a failed jihad by the first emir of Bauchi emirate in the 1840s. This later accelerated in the post-independence period as a result of the Sardauna conversion campaigns. There has been a total neglect of the theme of Islam in Mwaghavul people's history, in spite of the gamut of events that had occurred in pre-colonial, colonial and post-independence periods. Hence, Islam first came to Mangu through the Hausa and Kanuri tin miners from Northern Nigeria in 1908. The study investigated the origin and spread of Islam in Mangu town. It also examined development so far noticed and some factors that have influenced it in Mangu. The outcome of this study provides additional resources and additional information on the growth of Islam in Mangu town. As a historical research, the

study adopted historical method using archival materials, oral interviews and secondary data to analyse and describe the journey of Islam in Mangu town. Importantly, theories such as social change and continuity, migration and conversion theories were considered in the study. The study found that the peaceful introduction of Islam in Mangu and its success was as a result of the British conquest of the Mwaghavul people of Mangu in 1907. The Sardauna of Sokoto Sir Ahmadu Bello was instrumental in converting the traditional chiefs (Mishkagham) of Mangu and Bungla in 1963; the act was significant as their families, friends and followers converted along with them in the post-independence era.

Key words: spread, Islam, Mangu town, British conquest, Sardauna of Sokoto

Background to the Study

According to Edwards (2006):

All history begins with the necessary and inescapable observation of change around us. Writing the history of anything involves finding out the nature, extent and pace of that change and trying to explain it.¹

Islam brought a sudden change in the practice and worshipping pattern of the Arabs, Persians, Byzantine, and the Sassanians.² This was extended to other parts of the world, cutting across Asia, Africa, and Europe during the seventh and eighth centuries AD,³ which influenced tremendous changes across African societies, including Nigeria. Islam is a religion which originated in the Arabian Peninsula, particularly the City of Makkah, through Prophet Muhammad (SAW) between the year 610 and 632 AD.⁴ However, during the century that followed Muhammad's death, the Muslims expanded out of the peninsula and conquered world empires stretching

from Spain to present day Pakistan (Byzantine and Ottoman), including the great Cities of Damascus, Baghdad and the Maghreb (North Africa) in the 8th century. It was from North Africa that Islam spread into Sub-Saharan Africa in the 8th century and Nigeria in the 9th and 11th centuries respectively.⁵

Islam first reached North-East Nigeria; in particular, Kanem Borno Empire. This was as a result of the trading relations between Kanem and Northern African regions of Fezzan, Egypt and Cyrenaica in the eleventh century.⁶ In Hausa land, particularly Kano, Islam was noted to have penetrated the territory in the fourteenth century from West African traders who were converted by Tukolor Muslims from the Senegalese basin and Muslim traders from Mali Empire (Wangarawa).⁷ Muhammed Rumfa (1463-1499) was the first ruler to be converted to Islam in Hausa land. It later spread to the major cities of the northern part of the country by the 16th century. Later, it moved into the countryside and towards the Middle Belt uplands in the 19th and 20th centuries, during British colonialism.⁸

The trend of debates on the role of the British in expanding the scope of Islam in Nigeria through its indirect rule policy between 1900 and 1960 is one of the major attractions for this study on Mangu town. Some scholars believe that the conquest of Sokoto Caliphate between 1903 and 1907 by the British marked a major setback and a sharp decline in Islamic expansion. The

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proponents of this view believe that Islam in Nigeria did not receive any boost from the British colonial administrative authorities especially towards its expansion or propagation, but rather slowed down the speed of its expansion. Lateef Mobolaji Adetona,⁹ a proponent of this argument, maintains that Islam was the prevailing culture in Nigeria until the period of the advent of full colonial control.

Conversely, some scholars maintain that the colonial conquest and subjugation of Nigerian societies in the 20th century by the British created a fertile ground for the propagation of Islam in the areas that hitherto repelled Islam during and after Sheikh Usman Danfodio's Jihad of the 19th century. Muhammad Sani Abdulkadir argues that:

Colonial conquest and imposition, the imposition of Muslims as District and Village headmen, the establishment of Quranic and Islamiyah schools, intermarriages, and the effects of the world-wide economic depression of the 1930s and the Second World War were among the factors in the acceleration of the spread of Islam from 1900 to 1960. However, some of the paramount rulers in the areas did not convert to Islam until far into the 20th century.¹⁰

Furthermore, Joseph Schacht avers that Islam expanded slowly but steadily during the colonial rule, without any active propaganda. The expansion in Northern Nigeria was favoured by four main factors, which were: the improvement of communication, the establishment of order, improvement in security, and the effects of a modern administration (Indirect Rule of the British).¹¹ These factors facilitated the penetration of Islam into the superficially un-Islamized sections of the population, chiefly those of the bush. Schacht further states that the effect of administrative unification/reorganization, by which formerly independent "pagan" regions were attached to Muslim emirates for administrative convenience, resulted in the spread of Islam. Abdulkadir opines that the method of employment into the Native Administration by the British contributed in the advancement of Islam.¹² This was because most of the junior posts in the Native Administrations (N. A.) like tax scribes, N. A. Police, treasurers, interpreters and messengers were Muslims. The presence of the local-Muslim N. A. workers was certainly a contributory factor to the expansion of Islam since they influenced others in favour of the religion. The phenomenon described above is akin to the situation in Mangu, specifically Halle-the

tin city of Mangu. Nadjouia Hallouch supports the argument that the expansion of Islam was achieved by many factors which were provided by the colonial rule.¹³ For example, the base of Indirect Rule system persecuted the non-Muslim culture and aided the progress of Islam among non-Muslim societies of Jos-Plateau, Adamawa, Muri, Gwoza and Southern Zaria.

Islam as an agent of change and continuity in Mangu town is the motivation for this study. Societal changes are historically associated with transformations in various spheres of human life. All societies have undergone phenomenal and tremendous changes, the implications of which include economic, political, social, and cultural restructuring. Other consequences are changes in societal value systems, the spread of certain cultures, technology, and changes in educational systems or population composition.¹⁴ Durkheim considers true change as being slow and gradual, that "every society embodies conflicting factors, simply because it has gradually emerged from a past form and is tending toward a future one"¹⁵. This is a clear feature of Mangu town, which has experienced dynamic changes that transverse its pre-colonial, colonial and post-colonial periods. The advent of the British in 1905 introduced a new culture of Christianity and westernization in Mangu town. Thus, it altered the traditional Mwaghavul society that rebuffed Islam through war in the 1840s. Additionally, Islam is one of the major agents of change witnessed in Mangu town from the colonial period into post-independence, as it affected the people's pre-colonial ways of life. The study is hinged on the theory of change and continuity in the annals of Mwaghavul history.

It is important to note that the massive number of Muslim worshippers in Mangu town today has significantly revealed a geometric progression in the population of Muslims, with mosques numbering about sixty-four (64) as well as various Islamic groups/organizations in Mangu town, which is worth studying. This historical study considers the events and their occurrences, particularly the origin, spread and consolidation of Islam in Mangu town for posterity. The theme of the history of Islam in Mangu town has remained unattended to by scholars of history over the past 100 years; hence, the urgent need for this study. It is crucial to examine this aspect of history as it concerns the origin, growth, and consolidation of Islam in Mangu town. The study comprises four sections: first is the background of the study, second, the early encounter of the Mwaghavul people with Islam, third its origin and spread in Mangu, and lastly, its consolidation and conclusion.

The Early Encounter of the Mwaghavul with Islam

Hugh Kennedy posits that:

the idea through which Islam was spread by the sword has had wide currency at different times and the impression is still widespread among the less reflective sections of the media and the wider public that people converted to Islam because they were forced to do so. So much easier, then, to say that people were converted because they had no choice or rather that the choice was between conversion and death.¹⁶

Kennedy does not believe in this view. Fahd Mohammed Taleb Al-Olaqi and Naushad Umarsharif Shaikh on the other hand argue that Islam was spread by proof and evidence, in the case of those who listened to the message and responded to it.¹⁷ This indicates the place of Jihad, as witnessed in the earliest attempt at introducing Islam to the Mwaghavul people of Mangu in mid nineteenth century.

J. G. Nengel maintains that the existence of non-Muslim populations both within and outside the emergent emirates of the Sokoto caliphate produced two different kinds of relations between the Muslim and non-Muslim societies.¹⁸ The Emirs entered into friendly accord of mutual trust called *amana* with some of the local chiefs in the region, while others rejected it. This led to the emergence of *amana* and non-*amana* societies.¹⁹ *Amana* relations provided the basis for peaceful coexistence between Muslims and non-Muslims. Both Muslims and non-Muslims crossed each other's territories without fear of molestation and providing personal security and guarantee of property. *Amana* provided a kind of diplomatic immunity for persons and property found in each other's territory. These alternatives were put before the polities: Islam, tribute or war. Some of the societies accepted *amana* and maintained economic and political relations with the emirate powers. Many saw this as a danger to their local autonomy and independence and so rejected it. For Nengel, such polities that rejected the *amana* relations or deal were the major target of emirate's military attacks during the Jihad period. For example, the Mwaghavul, Ron, Kulere, Aten, Berom, Amo, Jere, Rukuba, Irigwe, Eggon, Mada, Montol and Doemak groups among several others fought the emirates of Zazzau and Bauchi and never became part of Sokoto Caliphate. However, they maintained economic contacts with the emirates through the *amana* polities. Nevertheless, the kind of relationship that existed between the Mwaghavul and the

Bauchi emirate was that of war.²⁰

British colonial records maintained that after Yakubu Dati subdued Lere, he proceeded to Pyem.²¹ Here, he was surrounded by mounted spearmen from Sura (Mwaghavul people) and Bukuru that he thought it better to retire without offering a fight.²² Meanwhile, historians recorded that the Mwaghavul otherwise called Sura fought the forces of Bauchi emirate and defeated them in the 19th century.²³ For example, Lohor maintains that Yakubu was routed by the forces of Pianiya (Panyam) during the reign of Cihirtu in 1917, compelling him to return unsuccessfully to Bauchi.²⁴ After the Pyem expedition, Yakubu turned his attention to the Mwaghavul. Despite his collaboration with Lere and the Pyem, he was overwhelmed and routed by the mounted troops of Pianiya (Panyam).²⁵ Thus, it was the Mwaghavul who on their small ponies, turned the tide of the jihad by resisting Yakubu's forces, who returned unsuccessfully to Bauchi, only to launch another attack on the Mwaghavul in his last years. Having failed to subdue the people, Yakubu then took an eastern course (route) to Wase and Kanam, leaving the vast expanse of territory that laid west to the interior (Mwaghavul, Takkas, Kwanka, Fier, Mupun, Chip, Tal, Ron, Kulere, etc.) of the Jos Plateau unconquered.²⁶

Again, Yakubu returned to Mwaghavul land in the closing years of his life. After a temporary retreat, Yakubu struck again in the night of the same day in 1840 but was dislodged by the alliance of forces from Kombun, Pianiya and Vodni.²⁷ According to Lohor, Yakubu did not give up on his quest to conquer Mwaghavul land as he made a second and more deadly attempt on the people in about 1840, during the reign of Tongfwom, the fifth ruler of Panyam. He was again led into the area by the Pyem, who had become his allies and were anxious to avenge their constant molestation by the Mwaghavul. According to a traditional account of the second encounter, the jihadist attacked through the direction of Bolgon (in Gindiri). Their full forces invaded Pianiya and Vodni (Pushit) and after the Mwaghavul forces found themselves inadequately prepared, retreated west to Ndai area (located around the present Kombun junction).²⁸ The account went on to state that the Fulani pursued the people but their leader Tongfwom who was a magician, shouted incantations and invoked the names of their ancestors. A lake then suddenly appeared between his warriors and the invaders.²⁹ After a temporary retreat, Yakubu decided to strike again in the night but to his alarm, he was surrounded by forces of Kombun-Pianiva-Vodni alliance.³⁰

The Mwaghavul tradition further recalled that the

people, through magical means, employed the use of some "spirits" and the help of raffia palm trees the leaves of which were made to rattle, producing sounds similar to that of an advancing horde of horsemen and warriors. This created panic in the army of the jihadists, making it possible for the Mwaghavul forces to break the enemy's defence. Yakubu fled with his army and while retreating, he suffered major casualties as he got stuck in the swamps of the present Panyam Fish Farm. With this defeat in about 1840, the Fulani never repeated such an adventure. The Fulani were later to refer to the Mwaghavul as "sura" which was due to their military warfare, which involved swapping on the enemy in quick succession, just as the hawk swaps on chicks.³¹

C. L. Temple, the then Resident of Bauchi, argues that the Sura were a remarkable race of people who had hitherto not only completely maintained their independence of the Fulani but had even successfully resisted all outside influence from interfering with their habits and customs. It was this group which stopped the tide of Fulani conquest and expansion and compelled the first Bauchi Emir Yakubu to return unsuccessful to his capital.³² A. B. Matthews wrote about the Mwaghavul thus: "the physique of the *Sura* is remarkably fine and they are excellent horsemen but they are also skillful in the use of the bow and arrow."³³ Hence, the *Sura* maintained a strong military prowess against Yakubu's forces and other groups.

Temple's position is similar to that of Lohor and Barnabas's on the Jihad war on the Mwaghavul people (*Sura*), arguing that:

It appears that sometime between 1839 and 1840 Yakubu penetrated as far as Pyem and thence advanced South to a point between *Sura* town and Komuya. At that time the Fulani army was not, as it afterwards became, for the most part a mounted force but consisted chiefly of bow men. At all events, Yakubu after camping one night in the *Sura* country decided to retire on the next day to Pyem, a move which was accomplished with difficulty and with severe loss to the invaders. Since that time the *Sura* has never been molested and seems to have done much as they liked towards outsiders.³⁴

This report is corroborated by A. B. Mathews who wrote that when Yakubu subsequently approached Gindiri from Lere, he conquered Pyem, which is now Gindiri, and then proceeded towards *Sura*, where he was driven off.³⁵

Following the discussion and analysis from the triangulation of sources from the archives, oral interviews and published works, the following question becomes pertinent: was the Jihad aimed at spreading Islam alone? Or was it meant to conquer the Mwaghavul and their political administrations? In line with Uthman dan Fodio's jihad, we may infer that the intent of Yakubu Bauchi or the emirate of Bauchi in 1817 and 1840 was to conquer the Mwaghavul people and convert them to Islam. This was the major assignment given to Yakubu when Uthman dan Fodio handed him the flag in 1804 to carry out the Jihad in *Kasashen* Bauchi.³⁶ Also, in line with Nengel's argument on *amana* relations, Yakubu might have been interested in waging war against the Mwaghavul to force them into signing *amana* relations with the emirate in order to ensure their loyalty to the emirate through tax payment (*jizya*), tributes and regular compliance and military protection under the *amana* deal. It could also be an attempt to force them to accept Islam. This was also to ensure the steady supply of slaves to the emirate headquarters in Bauchi as was the case with *amana* societies of the Jos-Plateau such as lowland Ngas and the Pyem. Hence, the outcome was indifferent to the Emirate forces.

Besides, as described by A. B. Matthews, C. L. Temple and scholars like S. A. Lohor and P. F. Datok in their published works, the Mwaghavul's military strength and resoluteness in wars led to their victories against their enemies in the pre-colonial period; hence, their military strategies and prowess against that of Yakubu Bauchi. Moreso, the victory of the Mwaghavul against the Jihad forces could be because of their autonomous and independent nature, which was visible in every Mwaghavul community or village, each with its Mishkaghams and no central authority or leadership. Hence, the Mwaghavul autonomous nature, made them to resist Yakubu Bauchi's forces, who for them was an external intruder with the intent of colonisation and dislodging them from their political independence and economy as was the case with their neighbours. Opinions exist that the Mwaghavul might not have considered the war as a means for the propagation of Islam or its spread, but a war to preserve her independence and autonomy against external power.

Two things must be considered here, that the defeat of Yakubu of Bauchi and his forces in Mwaghavul land meant that the Mwaghavul people resisted the jihadist forces from Bauchi emirate and possibly Islam as a religion in the 19th century. The victory by the Mwaghavul could mean the people were militarily stronger and tactically more intelligent than their neighbours and the forces of Yakubu as expressed by A. B.

Mathews, C. L. Temple, P. F. Datok and Lohor. Indeed, the middle of the 19th century saw Mwaghavul land being encircled by the emirate of Bauchi through *amana* relations with her neighbours, such as the lowland Ngas and the Pyem of Gindiri, and conquest. But they remained resolute and independent until the 20th century British invasion.

Colonialism and Development of Islam in Mangu

The conquest of Mwaghavul land was directed from Bauchi. This was accomplished after two devastating expeditions of 1905 and 1907. According to Ibrahim Gaya,³⁷ “the British approached Mwaghavul land through their Pyem neighbours in the north. The Pyem incidentally led and guided the British on this expedition.” The British patrol team first arrived Mwaghavul land from Bauchi via Gindiri to Pushit and Panyam in that order. The team was led by C. L Temple, the Resident of Bauchi Province in 1905.³⁸ It was a known fact among the Mwaghavul people that the British forces were guided by a Pyem man known as Waki. The Pyem people gave the British the description of Mwaghavul land (*sura*), their arms and nature of warfare.³⁹ Barry Katu argues that in 1905, Temple and his men engaged the Mwaghavul forces for three days from 1st to 3rd of March. Temple concentrated his campaigns around Panyam, Kufong, Komyal and Kerang.⁴⁰ Panyam warriors assembled with their bows and arrows, knives and shields on the plains facing North (*Jwakchan*) but were defeated. The second British patrol of the area was successfully carried out by Captain Foulkes on January 16th 1907, who later wrote a lot about the Mwaghavul people including their skill in warfare.⁴¹ By 1907, the conquest of Mwaghavul land was completed. This defeat therefore, ushered in a new page in the history of the people especially Mangu town where large-scale tin mining by the British prospectors and mining companies started in 1908, leading to a new wave of events subsequently.

The conquest of the Mwaghavul people and their land led to the imposition of indirect rule and its policies on the Mangu people. A major event that took place after the colonial conquest in Mangu was the establishment of tin mining industry, new settlements and the effect was visibly seen on the historical trajectories and changes that occurred in the 20th century Mangu. The British tin mining industry established on the Jos Plateau at the beginning of the twentieth century was the single largest employer of labour.⁴² Tin mining activities started in Mangu in 1908. This was when the British had completely subjugated Mwaghavul land and opened up the area for mining companies and immigrants.

Prospecting and mining immediately started in places such as Mangu Halle, Kantoma,⁴³ Mai-Tumbi (this settlement emerged as a result of colonial tin mining activity and was known by the Mwaghavul as Jwakcan because of the dome shape rock in the area. However, the Hausa miners/settlers called it Mai Tumbi) and lastly, Kombun.⁴⁴ According to retired Rev. Shelip, the conquest and consolidation of the Plateau area and Mangu town led to the establishment of mining centers in areas with tin deposits, and hence, an influx of a huge number of immigrants into the area between 1908 and 1914. Shelip states that Mangu Halle was one clear example of such areas where Hausa and Kanuri people arrived as labourers, businessmen and other colonial staff working in the area.⁴⁵ These Hausa and Kanuri immigrants who settled in Mangu Halle projected the name of the area as Mangu-Hausawa which made the place to attract publicity and prominence from Bauchi emirate and the Northern colonial administration, while they referred to the main Mangu settlement and its indigenous population as Mangu “Arna” (Pagan).⁴⁶

Abdul Dalo⁴⁷ argues that the major attraction of large settlements such as Mangu Halle then was the colonial mining industry and the commercial activities therein, with the backward linkages associated with the demand for labour on the tin mines especially the ATMN mining company in Mangu Halle, Gaude, Kantoma, and Kombun. The ATMN opened up mining camps in these areas starting from 1908 and the demand for labour force led to the conscription of labourers from major Hausa states of Kano, Katsina, Zaria, Bauchi and Kanuri or Beri-Beri from Borno.⁴⁸ C. C. Jacobs⁴⁹ stresses that a large chunk of migrant labour was obtained from places such as the Chad region, Niger and even Cameroon.

The tin mining companies' high demand for labour and conscription between 1914 and 1945 was as a result of the First and Second World Wars. The conscription policy was done through the tribal chiefs and emirs who were ordered to conscript their subjects to the Jos Plateau tin mines, including those of Mangu. Meanwhile, the quest for British currency to pay colonial tax encouraged the immigrants to seek for wage labour on the tin mines in Mangu. This were the major pull factors that attracted Muslims to Mangu Halle and Mangu mainland. This therefore, led to the migration and settlement of large Muslim population and basically Hausas who in turn named the town Mangu Hausawa and were able to construct a Central Mosque in Halle. These Muslims migrated to Halle because of the colonial mining industry and the business opportunities that attracted or pulled them.⁵⁰

Another interesting factor that attracted Muslim population and other immigrants into Mangu was trade. The population that congregated in Mangu Halle opened up large markets that needed different kinds of goods, especially industrial goods from Britain and hence, the Hausa traders were occupied with great business opportunities provided by the population.⁵¹ This opportunity attracted other groups like the Yoruba and later the Igbo into the town. The Hausa group formed the chunk of the migrant population in Halle and hence it was named Mangu Hausawa (Halle). The Yoruba people equally found their way in large number for the same purpose, of trade. Most of the Hausa and some Yoruba and Kanuri who migrated to Mangu during the colonial period were Muslims who practiced their religion sincerely. They were the first group of Muslims to introduce Islamic religion to Mangu Halle and mainland Mangu. They built the first Mosque in Mangu Halle around 1914.⁵² This mosque was used for Friday prayers as well as daily prayers in the town. Worshippers who contributed and built the mosque were the Muslim *Ummah* on the mines, Fulani in the villages and the few Muslims living in Mangu village (mainland Mangu). They mostly converged for Juma'at prayers on Fridays. Abdul Dalo avers that the mosque is over 100 years; though remodeled from a thatched roof mosque to a modern Arabic styled mosque. This oral account by Dalo is corroborated by Mallam Dano the Sarkin Hausawa Halle. The mosque was built by the immigrant Muslims in order to freely practice their religion and the need to proselytize Islam among the Mwaghavul people and labourers on the tin mines.⁵³

Similarly, Muhammadu Abdullahi's view is similar to that of Dalo, who claims that Mangu Halle came to limelight as a result of the Hausa immigrants,⁵⁴ and this was the reason it was called Mangu Hausawa. Hausa immigrants from northern Nigeria kept infiltrating into the area as a result of the mining activities in the town. These traders who came for business activities could not stay on the mining camps; hence, they all settled or camped at the current Halle town to establish their own separate settlement.⁵⁵ This does not mean the Hausa were the original owners of Halle as some informants would want us to believe. Consequently, Abdullahi opines that the colonial era brought significant changes in Mangu, most especially Mangu Halle. Firstly, the population of immigrants into the area was predominantly Hausa, with few Kanuri and Yoruba; they were the first group to converge in large number to form Mangu Halle as a cosmopolitan settlement which in turn attracted colonial infrastructural facilities such as the Native Authority

(NA) Police, which policed the entire area with great effectiveness. Also, the establishment of a Native Authority (NA) court was as a result of the tin mining activity and the huge Hausa population, where civil and criminal cases were tried. The NA court got its judges (*Alkalai*) from Bauchi because it was the headquarters of Bauchi Province. Mangu was part of Bauchi Province at the onset of colonialism. The indirect rule policy also played a role. The policy was adopted by Lord Lugard using northern emirs, as well as Hausa agents as Native police, tax officials and judges. Hence, Bauchi emirate was in charge of appointing judges in collaboration with the Provincial office at Bauchi. The three prominent judges were Alkali Shehu, Alkali Babaji and Alkali Malam Ibrahim whose secretaries were Malam Giwa, and Malam Likita, all of whom were posted from Bauchi.⁵⁶

From the above analysis, the colonial conquest of Mwaghavul land and the establishment of mining settlements in Mangu and colonial taxation were 20th century change agencies that had lasting impact on Mangu Halle and mainland Mangu. For example, the taxes enabled the British to provide some social amenities like markets and roads, thereby encouraging trade which was a major source of revenue to run their government. Nonetheless, the social amenities coincidentally facilitated economic growth in Mangu and accidentally improved the people's standard of living.⁵⁷ The social amenities also facilitated the easy exploitation of available mineral resources in the area for the development of their home country as argued by Walter Rodney in his work *How Europe Underdeveloped Africa*.⁵⁸ It served as a major factor that pulled in a large number of Muslims into Mangu, especially Hausa and Kanuri.⁵⁹ Also, the economic effects of taxation on Mangu led to the introduction of British currency for easy collection of tax, resulting in abolition of the pre-colonial trade by barter system.⁶⁰ This commercial advantage of colonialism drew huge populations into Mangu, hence the emergence of Islam in Mangu could be credited to the colonial era as J. S. Trimingham argued on Islam in West Africa. In fact, mining activities saw a considerable influx of people into the mines in search of work, and hence the population of Mangu expanded with this development. Some of the immigrants that settled permanently in Mangu Halle according to Ladan include: Bako Mai Dala, Abdul Dala, Shehu, Ibrahim Mai Dala, Mallam Bawa, Bature, Baba Yakubu Tanimu, Aminu Turaki, Theophilus Oladimeji, Abraham Adeyemo, Joseph Afolabi, Moses Ajayi, Moses Alabi, James Adeleke and many more. Most of these and others

were Muslims as they in turn formed the community of Muslims in Mangu town and equally gave the name Mangu “Hausawa” for Mangu Halle and Mangu “Arna” to the mainland Mangu. They indeed had a firm influence on the conversion of some Mwaghavul people to Islam.⁶³ The Muslims freely practiced their religion without obstruction or persecution and this gradually influenced the Mwaghavul people, as those interested got converted to Islam. For example, Garba Dabok, Ibrahim Tela Dakwak, Belo Duwop, Shuibu Maitaburma and many other Mwaghavul people converted and became Muslims.

The theory of migration and social change aptly applies in explaining and analyzing the major events that occurred in Mangu Halle and mainland Mangu. Change in any society occurs when a newly introduced element causes people to deviate from an established or existing social behaviour.⁶⁴ Islam was the new social element introduced in Mangu and it was responsible for the change in ideas, and hence deviation of the Mwaghavul people from their traditional religion (*kum*) to Islam. This becomes possible when two factors occur: innovation and social acceptance. Innovation, according to the theory, involves the transfer of one element from one socio-cultural context to another. This is the process of diffusion with some elements of an alien culture through contact which could be face-to-face or from “distance” trade, missionary, enterprises and political conquest which are the more common agents of this kind of cultural borrowing.⁶⁵ The 20th century witnessed in Halle and Mangu the diffusion of Islamic ideals to the Mwaghavul by Islamic scholars, traders and migrant labourers on the tin mines of Halle and mainland Mangu.

The Pull-Push theory of migration was formulated by L. Barrington, who affirms that the combination of forces or social circumstances put pressure on population which tends to push it out of a given place. These include bad climatic conditions and natural disasters or afflictions such as flood, drought and famine, bad government and population explosion. Pull forces are those factors that attract a population to a particular location which includes availability of fertile land, adequate market facilities, efficient transportation and communication network, and prospect for job opportunities.⁶⁶ So, the push-pull theory adequately explains the migratory trend of labourers to the Plateau tin fields and Mangu Halle. The tin mines offered job opportunities to labourers who were in need of British currency to pay colonial tax and to acquire European goods. Also, the pull factor during this period involved

the market and opportunities presented by the large mining population in Halle and mainland Mangu. The theories of social change and migration aptly described the 20th century changes that occurred in Mangu.

In addition, Trimingham posits that the conditions attending European rule such as ordered government, peaceful relationships between ethnic groups, free markets, freedom of movement and rapid development of means of communication, gave a great impulse to the diffusion of Islam.⁶⁷ This happened in two ways, according to Trimingham: on the one hand, young men were attracted to leave their villages to work in towns or groundnut cultivations where they came under the influence of Islam. Many immigrants' settlements such as Zongos in Ghanaian towns have a Muslim orientation. This is similar to Mangu Halle, whose major pull factor was tin mining; the new conditions according to Trimingham facilitated the movement of Islamic agents.⁶⁸ Jonathan Reynold's⁶⁹ argument corroborates Trimingham's ideas on the role of colonialism in spreading Islam. Reynolds believes that the period that followed the imposition of colonial rule saw a rapid increase in the number of African Muslims and also the expansion of the geographical area where Muslims were found. He argues that Islam expanded in different regions of Africa and benefitted from the increased freedom of mobility brought about by relative peace and improvement in transportation fostered by the imposition of colonialism. Railroad provided a means for Islam to spread with relative ease. This was basically what led to massive movement of the Hausa people from Hausa land into Jos-Plateau and Mangu Halle in particular.

Inter-Group Relations

Rev. Shelip Dabak (retired) states that Muslim and Christians in Mangu have had cordial relations in pre-colonial and post-independence periods; and this could be seen in the settlement pattern where houses built were not segregated as compared to other cities like Jos and Kaduna.⁷⁰ The Mwaghavul Muslims and their Christian counterparts are mostly related and lived in a communal setup during the colonial and post-colonial era. They partook in each other's religious celebrations. For example, Christmas and Sallah, wedding ceremonies, naming ceremonies, traditional festivals and funerals were attended by Muslims and Christians in Mangu town.⁷¹ Therefore, incessant conflicts in Plateau State from 2001 to 2018 did not affect Mangu town, as there was no cause for Christians and Muslims to wage war against each other. On this note Dabak sates, “A major

reason I may say here is that the Mwaghavul (both Christians and Muslims) are somehow educated towards each other's religion and faith, which makes them to tolerate each other's belief system; this was a cardinal factor for peace."⁷²

Another major reason that made Mangu a peaceful town during the tumultuous conflict years in Plateau State from 2001 to 2018 was the effort put forward by the political, traditional and religious leaders in Mangu town. They did well in restraining their youths from any act that could jeopardize the peace of the town. The lives of Mangu inhabitants and property of most of the business tycoons (both Christians and Muslims) was valuable to every member of the society and the major stakeholders. This consequently led to a calm, peaceful and violent free town.⁷³ The Mwaghavul Muslims and Christians who owned lands and property were quite mindful of their businesses and the fact that conflict would do more harm to the Mwaghavul people, their traditional lands and economy. They would be worse off in the event of conflict, and hence, Mwaghavul Muslims and Christians were the major mobilizers for peace in Mangu town when conflict broke out in Jos metropolis in 2001.⁷⁴ The Muslim immigrants in Mangu town were respectful to the traditions and culture of the Mwaghavul people. They were mindful of their businesses and the peaceful nature of their host.⁷⁰

Another reason gave by Alhaji Fwangsen for the peaceful coexistence of both Christians and Muslims in Mangu town is the historical significance of the name "Mwaghavul or "Mun-a vul" which means "we are two"; hence the Muslims and Christians are two different religions that preach love and peace in Mangu town. The two religions and their followers related well at the political, economic, social and cultural levels as brothers.⁷⁶ Hence, Mwaghavul families share these two religions and have no need for conflict.⁷⁷ Also, the root of the two religions is Abrahamic, which means brothers do not go to war against each other.⁷⁸

Research Findings

The Mwaghavul people came into close contact with Muslims during the colonial period, as some later accepted Islam. Although there was no basic record on the first Mwaghavul man who became a Muslim, oral interviews indicated that Ibrahim Hikima was the first Mwaghavul convert. This was followed by a lot of other Mwaghavul people who were converted by the leading Muslims that arrived from Kano, Katsina, Bauchi, Borno and Zaria.

Secondly, investigation reveals that Idi Yawat was the first Mwaghavul man from mainland Mangu to accept

Islam in the mid-1930s. Some of the Mwaghavul converts in Mangu Halle include: Yusufu Sisi, Sambo Makeri, Sahihu Yaran, Sarkin Powa Musa, Lekmang Muhammadu and Zelani.⁷⁹ This was how Islam found its way into Mangu Halle and spread among the indigenous ethnic groups, though in a slow pace. Its spread increased through several means, such as birth rate of the Muslims and growth in population, intermarriages and further immigration into Mangu.

Thirdly, the first Muslim community in Mwaghavul land according to Duwop was Mangu Halle; the first Mosque built by Muslim worshippers was also in Halle. Meanwhile, mainland Mangu was the second area to have Muslims and mosque in Mwaghavul land. Among the early Mwaghavul converts from traditional religion to Islam in mainland Mangu were: Bello Dawop, Muhammadu Rasheedu (Damak Hirse), Shuibu Maitaburma, Alhaji Muazu Longkam, Mijiyawa, Maisaje, and many more. These were some of the early Mwaghavul converts to Islam. They were never persecuted by any one; in fact, with their conversion to Islam, the number of Muslims especially in Mangu continued to grow in size as expected.⁸⁰ The conversion theory quite explains the reasons why the Mwaghavul people accepted Islam. According to Rambo's hypothesis of conversion, each person converts when it is to his or her perceived advantage: satisfaction, benefit, fulfillment, improvement, and/or compulsion."⁸¹ An examination of converts' narratives and patterns of conversions to Islam in Mangu from the late 1950s onwards shows that the pull of individually preconceived advantages was responsible for their conversion to Islam.

Conclusion

Islam as a religion is believed to have arrived Mangu town through the Hausa and Kanuri immigrants from Northern Nigeria, who came to the tin mining fields of Mangu Halle in 1908, a year after the final conquest of Mwaghavul land.⁸² The peaceful penetration of Islam into Mangu came on the heels of the 19th century disastrous defeat suffered by the first emir of Bauchi (Yakubu Dati) in Mwaghavul land. Therefore, colonial conquest and tin mining activity opened up Mangu for Islam. Some of the tin mining workers who came into the area were devout Muslims who travelled with their religious practices everywhere they went. Therefore, the pattern of life of these Muslims attracted numerous Mwaghavul traditional worshippers. Since 1910 to 2018, there are about fifty-seven (57) daily prayer mosques in Mangu town and seven (7) Juma'at mosques belonging to the *Jama'atu Izalat al Bid'a Wa Iqamat as Sunna*,⁸³ the Nurudeen Society and the Sufi brotherhoods: the

Tijjaniyya and Qadiriyya, and Fityanul Islam otherwise known as the Tariqa (*Turuq, Darika*). Suffice to state here that the role of the British in the spread of Islam in Mangu is eminently glare due to colonial administrative policies and economic activities. This is in tandem with Jonathan Reynolds' and J. S. Trimmingham's arguments on the role of colonialism in the spread of Islam in areas that had hitherto rejected it.

ENDNOTES

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 49. C.C. Jacobs, *Forced Labour in Colonial Nigeria*, *History of Labour in Nigeria*, ed by M. Y. Mangvwat, (Jos: Universiity Press, 1998), 44-56.
 50. Alhaji Muhammadu Dahwali, Male, Age 72+, Retired Civil Servant, Cha-Mangu, 28/08/2020
 51. Abdul Dalo age 73+, Farmer/Businessman, Halle, 10/12/2020
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 53. Abdul Dalo age 73+, Farmer/Businessman, Halle, 10/12/2020
 54. In an interview session with Muhammdu Abdullahi, he traced his origin to Katsina, in the present Katsina state. He said my father (Abdullahi Jibril) arrived Mangu through his father Jibril, they were basically businessmen who came to Mangu with goods to sell but found the area hospital and good for business. They decided to settle here permanently. When Jibril and other Hausa people arrived the present Mangu Halle, there were no people here but cactus and forest, the only existing settlement were the tin mining area called company and the Mangu town which had the indigenous people in their scanty numbers.
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 73. Rev. Shelip Dabak, Rtd, Male, Age 79+, Rtd. Clergy, Chichim-Mangu, 26/08/2020.
 74. Alhaji Ibrahim Fwangsen, Male, Age 98+, Rtd Colonial Worker/Businessman, Angwan Mata-Mangu, 28/08/2020
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 77. Alhaji Ibrahim Fwangsen, Male, Age 98+, Rtd Colonial Worker/Businessman, Angwan Mata-Mangu, 28/08/2020
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