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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

ABSTRACT: *This research examines the role of Uthman bin Foduye's movement in spreading Islam in the Sokoto Caliphate in Nigeria; and the role of the Malacca Sultanate in spreading Islam in the Malay World. It employs a historical-comparative approach, qualitative study, historical method, and literature review. The findings reveal that Uthman bin Foduye's movement changed the Nigerian society first through peaceful and then through aggressive means. In the evolutionary stage, a heightened awareness of Islam in society was achieved through teaching, preaching, and writing. In the revolutionary stage, Uthman bin Foduye and his followers resorted to more extreme measures in response to the violence they experienced at the hands of the rulers of Hausaland (present Northern Nigeria), who were intent on assassinating them. Despite the fact that the Malay Sultanate of Malacca was established long before the time of Uthman bin Foduye; it is relevant in the historical context of the role military expansion and control played in establishing Islam as a state religion. Islam had been spread in the Malay World through the conquests of the Sultanate, which declared Islam as the official religion of every region under its control. The term "Malay Archipelago" or "Malay World" includes nations dominated by Malay Muslims, such as modern Indonesia, Malaysia, Brunei Darussalam, and the minority Malay-Muslim populations of Cambodia, Thailand, Singapore, and the Philippines.*

KEY WORDS: *Sokoto and Malacca Sultanates; Nigerian Society; Malay/Indonesian Society; Uthman bin Foduye; Historical Comparison.*

INTRODUCTION

History constitutes an integral part of any civilization. In this regard, Ibrahim Sulaiman (1986) and other scholars observed that history is a single chain of events, just as mankind is a chain of individuals and the

world itself a chain of happenings (Sulaiman, 1986:92; Zacks *et al.*, 2007; and Benjamin, 2017). This proves to be in accordance with Allah's words, in the *Al-Qur'an*, surah (chapter) of Lukman (31), verse 28, that: "The creation you all and the resurrection of you

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all are only as (the creation and resurrection of) a single person". It should, however, be noted that prior to the creation of human beings, Allah promised to send a man as His vicegerent on earth, as mentioned in the *Al-Qur'an*, chapter of Al-Baqarah (2), verse 30, that: "Verily, I am going to place (mankind) generations after generations on earth" (cited in al-Hilali & Khan, 2015).

This suggests that the social structures perpetuate in time in the form of group after group, society after society, kingdom after kingdom, and state after state, in which one succeeds the other. The idea of perpetual societal transformation has its roots first and foremost in this *Al-Qur'anic* verses. Along the same lines argues, Usman M. Bugaje (2007), who links the idea of renewal to the perpetual line of God-inspired prophets (Bugaje, 2007).

According to Usman M. Bugaje (2007), and other scholars, the Islamic worldview is premised on the principle that man – since Adam AS (*Allaihi Salam* or peace be upon him) had to leave Paradise and live on earth – has been promised guidance in form of Messengers to be sent, the last of who was Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him). The finality of Prophethood, which constitutes a cardinal aspect in the Islamic belief system, is precisely what made renewal (*tajdid*) necessary since human society will always be prone to stagnation and decline (Bugaje, 2007:11-12; Ramadan, 2007; and Haykal, 2008).

Moreover, in the Glorious *Al-Qur'an*, chapter of Al-Imran (3), verse 140, Allah SWT (*Subhanahu Wa-Ta'ala* or Almighty) revealed that: "And so are the days (good and not good), We give to men by turns" (cited in al-Hilali & Khan, 2015). Historically, Muslims have witnessed a number of powerful Muslim governments that have risen and fallen and replaced one another (Bello, 1957; Ezzati, 1979; and Lapidus, 2002).

As Asyqin Abdul Halim *et al.* (2012), and other scholars, asserted that after the period of the Prophet Muhammad SAW and followed the period of the four rightly-guided Caliphs; continued with the Umayyads Dynasty with their capital in Damascus, Syria; the Abbasid Empire ruled from Baghdad, Iraq; the Safavid

Empire in Persia, Iran; the Mughal Empire in New Delhi, India; and the Ottoman Empire with its capital of Istanbul at the Bosphorus, Turkey. However, when the last Muslim empire fell at the beginning of the 20th century, the Muslim world was bereft of its focal point of power and has remained ever since then split and divided into secular nation states (Rabi, 1967; Ezzati, 1979; Lapidus, 2002; and Halim *et al.*, 2012).

In response to Western colonization, a number of influential Muslim reform movements emerged in order to find solutions to the religious, social, political, moral, and economic problems of their times. These reform movements saw their origin in the reform movement undertaken by all Prophets in human history, the last being carried out by Prophet Muhammad SAW in 7th century in Arabia (Ezzati, 1979; Lapidus, 1997 and 2002; and Haykal, 2008).

Not only in the Middle East, but also in different parts of Africa, various reformist movements emerged. Although it is argued that most of the origins of these movements were associated with religion (Islam), it is undeniable that political reasons in the form of control by foreign powers played an essential role. In the 16th century, for example, which means roughly 300 years before the emergence of Uthman bin Foduye's movement in 19th century of West-Africa, Ethiopia witnessed the revolution led by the leader of Harar. His revolution helped the cultural development of the land (Smith, 1960; Atmore & Anthony, 1969; Ojelabi, 1970; Bologun, 1975; Fage, 1988; Doi, 1992:46; Hiskett, 1994; Quick, 1995; and Allawi, 2009).

Subsequently, with this revolutionary *jihad*, Imam bin Ibrahim al-Ghazi invaded Ethiopia between 1526 and 1543; and was called "the Conqueror" (*al-Fatih*) by the Muslims and "Gran" by the Europeans. The migratory movements of the Somali tribes, which formed the core of his armies, was followed by those of the Gallas during the last year of the reign of Lebna Dengel. The Catholic Portuguese allied themselves with the Christian Ethiopians in the region, which made them almost anti-Muslim in their character (Muffett, 1964; Foduye, 1985; Doi,

1992; Sulaiman, 2006; Brenner, 2010; Aremu, 2011; and Bello, 2014).

Prior to the colonial partition of the African continent by Western European powers, various Islamic governments had risen and fallen, the most powerful and successful of them in the 19th century being the one established by Uthman bin Foduye in West Africa (*Bilad al-Sudan*), the Sokoto Caliphate, in present day Northern-Nigeria. The transformation and reorganization of Nigerian society at that time was preceded by a drastic decline of the political power of the Muslims in the Middle East, partly due to Russian incursions into the Ottoman Empire as mentioned earlier (Bivar, 1961; Last, 1967; Atmore & Anthony, 1969; Ojelabi, 1970; Burns, 1972; Alkali, 1978; Musa, 1989; Doi, 1992:172; Chafe, 1994 and 2006; Quick, 1995; Smith, 1999; Ibrahim, 2000; Bunza, 2004; Jameel, 2004; Paden, 2006; and Sulaiman, 2006).

Given the continued chain of Islamic movements all across the Muslim world, it is arguable that throughout Muslim history, reform movements did not appear as a novel or unique phenomenon, but rather constituted a perpetual activity that was started early on (Alkali, 1978; Nguru, 1991; Lapidus, 2002; Jameel, 2004; and Allawi, 2009).

According to Kabiru S. Chafe (2007), and other scholars, Uthman bin Foduye succeeded in transforming Nigerian society on a scale unprecedented in its history. It is also stated that the revolutionary movement of Uthman bin Foduye had contributed in the establishment of the Sokoto Caliphate, a political community that was the largest and perhaps the most socio-politically sophisticated, in the history of pre-colonial Nigeria. Historians generally agree that the 19th century constitutes a highly significant step towards the emergence of modern Nigeria. The 19th century witnessed a complete socio-political transformation of the various communities out of which modern Nigeria emerged in the early 20th century (Last, 1967; Burns, 1972; Musa, 1989; Metz ed., 1991; Hiskett, 1994; Sa'ad, 1994; Quick, 1995; Ibrahim, 2000; Bunza, 2004; Jameel, 2004; Hakim, 2006; Paden, 2006; Chafe, 2006

and 2007:317; and Bello, 2014).

Although a large body of academic historical research has been produced on Uthman bin Foduye and his movement, the question that has remained for the most part unanswered is how and why his movement emerged; and how it exactly changed the Nigerian society. The aim of this study is to examine the movement's role in changing the pre-colonial Nigerian society in comparison to the Sultanate of Malacca and its contribution in spreading Islam in the Malay Archipelago and determine its historical relevance to the success of Uthman bin Foduye's movement.

Conversely, it has been stated that with the emergence of Malacca Sultanate, the spread of Islam in the Malay World accelerated considerably. The term "Malay Archipelago" or "Malay World" includes nations dominated by Malay Muslims, such as modern Indonesia, Malaysia, Brunei Darussalam, and the minority Malay-Muslim populations of Cambodia, Thailand, Singapore, and the Philippines (Ishak & Abdullah, 2012; Bakar, 2014; and Ishak, 2014).

The spread of Islam brought with it several changes (Ishak & Abdullah, 2012; Bakar, 2014; and Ishak, 2014). Pasai in Sumatera, Indonesia was the first kingdom to accept Islam as part of state identity. However, it was the Sultanate of Malacca that possessed the vigour and the motivation to build Muslim leadership, skills, and administration. In spite of the existence of other Muslim kingdoms in the Malay world, it was the Malacca Sultanate that succeeded in establishing its own Muslim civilization in the region (Riddell, 2001; Azra, 2004; Umam, 2013; Benazir, 2016; and Borschberg, 2019).

This study – using the qualitative approach, historical method, and literature review (Christy, 1975; Morehouse & Richard, 1994; Bowen, 2009; Creswell, 2003; Bellamy & Christine, 2012; and Buckley, 2016) – tries, one again, to examine the Uthman bin Foduye and his movement in Nigerian society in the 18th to 19th century in comparison to the Sultanate of Malacca and its contribution in spreading Islam in the Malay Archipelago in the 15th to 16th century; and also determine

its historical relevance to the success of Uthman bin Foduye's movement.

FINDINGS AND DISCUSSION

The Movement of Uthman bin Foduye in Nigeria. The Hausa governments were in decline and several failed attempts were made to reform the Nigerian society according to the dictates of the *Shari'ah* (Islamic law), the most noteworthy of them the attempt by Jibril Umar of Aghadez who, however, lacked a systematic approach to such reform. According to local legend, the 18th century reform movements failed to achieve societal change as it was the destiny of Uthman bin Foduye to succeed, where others before him had failed (Bologun, 1975; Musa, 1989; Metz ed., 1991; Hiskett, 1994; Arnbali, 1998; Jameel, 2004; Hamani, 2007:196; Loftkrantz, 2012:387; and Foduye, 2015).

Uthman bin Foduye's approach was systematic and executed step by step to introduce change in the Nigerian society over an extended period of time. He began his work by silently observing and studying the major problems that beset his society (Musa, 1989; Hiskett, 1994; Quick, 1995; Jameel, 2004; Junaid, 2004; Hakim, 2006; and Olamide, 2010).

Uthman bin Foduye's approach went along the lines of qualitative research, in which a society is studied in its natural setting, including the people's culture, behavior, and ideas (Bugaje, 1979; Musa, 1989; Hiskett, 1994; Morehouse & Richard, 1994; Quick, 1995; and Creswell, 2003:181). The original mission to change the Nigerian society manifested itself in Uthman bin Foduye's personal teaching, preaching, and writing. It is necessary to divide the movement into the initial evolutionary and the resulting revolutionary stage in response to the opposition the movement caused (Bugaje, 1979; Hiskett, 1994; Kirk-Greene & Hogben, 1966; Musa, 1989; Quick, 1995; and Jameel, 2004).

Evolutionary Movement of Change. "Evolution" is defined as a process of continuous change from a lower, simpler, or worse to a higher, more complex, or better state that is growth. It also means a process

of gradual and relatively peaceful social, political, and economic progress (Bardis, 1959; COP, 1989:402; Lauer, 1991; Buaali, 2005; and OUP, 2015).¹

These definitions imply a gradual step by step process of change through which Uthman bin Foduye organized his movement's activities to Islamize the pre-colonial Nigerian society in a non-aggressive and non-confrontational manner. In the initial stage, Uthman bin Foduye was intent on winning the minds of his people through education and peaceful persuasion focusing on the religious and social aspects of his message. His systematic, rational, and organized approaches convinced the majority of the people living in Hausaland to accept him as a religious teacher, authority, and leader. Uthman bin Foduye organized his movement through the effective interplay of his intellectual and moral qualities (*cf* Bologun, 1975; Musa, 1989; Lauer, 1991; Hiskett, 1994; Quick, 1995; Morton, 2000; Jameel, 2004; OUP, 2015; Ashafa, 2006; and Foduye, 2015).

Moral Qualities. The many existing studies on Uthman bin Foduye have ignored the influence of his moral qualities, which constituted the most decisive factor in his acceptance by the people of Hausaland. In order for any individual to be recognized as a leader, he must excel in good character which manifest themselves in his good deeds and utterances. If he possesses a good reputation, he is in the position to win the hearts and minds of people, who are inclined to follow his example and support him in his mission. Thus, one of the most important things that helped Uthman bin Foduye to gain the cooperation and support of his people was his spirituality and certain mystical phenomena, which seemed to be caused by his appearance (El-Masri, 1963; Musa, 1989; Hiskett, 1994; Quick, 1995; and Jameel, 2004).

Uthman bin Foduye practiced the Maliki school of jurisprudence (*madh'hab*) and was a member of the *Qadiri* Sufi order. He referred directly to the *Al-Qur'an* and the *Sunnah* of

¹See also "Evolutionary". Available online at: www.merriam-webster.com/dictionary/evolutionary [accessed in Kuala Lumpur, Malaysia: 4 January 2019].

the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) to substantiate his views and can, thus, be considered as a strictly orthodox theologian and jurist (Musa, 1989; Hiskett, 1994; Quick, 1995; and Jameel, 2004).

The other aspect of Uthman bin Foduye personality was most clearly shown in his *wird* (remember and say the names of Allah), in which he related how divine favour was conferred upon him by receiving inspired knowledge (*ma'rifah*) and experienced a mystical state (*haal*). According to his testimony, he was drawn into the presence of Prophet Muhammad SAW, the other Prophets (*Anbiya'*), and Saints (*Awliya'*); and was given the "Sword of Truth" to be drawn against the enemies of God. It was this spiritual and mystical aspect of his personality that greatly contributed to his immense popularity and the high respect, in which he held (*cf* Foduye, 1976:4-5; Musa, 1989; Hiskett, 1994; Quick, 1995; Baalbaki, 2004; and Jameel, 2004).

Intellectual Qualities. Uthman bin Foduye's mastered the various traditional Islamic sciences and was greatly familiar with the traditional ways and values of the Hausa people. In his teachings, he incorporated both aspects into his teachings in order to effectively transform the predominantly traditional society of the Hausa into an Islamic society (Prussin, 1976; Bologun, 1985; Musa, 1989; Hiskett, 1994; Quick, 1995; and Jameel, 2004).

In this respect, Ahmad Tahir (1989) and other scholars write that Uthman bin Foduye's writings were aimed at reforming his society. His preaching extended over a period of twenty years (1774-1793); and consisted of delivering sermons, teaching, and writing textbooks, treatises, and poems. The sermons and poems were written and read by him in the people's tribal language and dialect, mostly in Fulfulde, which was his mother tongue. He resorted to preaching and writing poems in the languages and dialects of the people in his audience, mostly born Muslims, who were grossly ignorant of the original teachings of Islam (Bugaje, 1979; Musa, 1989; Tahir, 1989:85; Hiskett, 1994; Quick, 1995; and Jameel, 2004).

Uthman bin Foduye understood himself as a resident and a visiting teacher, whose aims and that of his movement were solely to guide people away from their traditional superstitious traditions and beliefs to the original worship of and belief in the one God, Allah. His teachings were, thus, universal and applied to all African societies, not only Hausaland (Bugaje, 1979; Musa, 1989; Hiskett, 1994; Quick, 1995; and Jameel, 2004).

Similarly, Abdul Azim Islahi (2015) and other scholars illustrated that Uthman bin Foduye, when writing on the economic problems burdening Hausaland, specifically protested against the Hausa rulers imposing heavy taxes on the masses and other forms of misdistribution of wealth and exploitation (Musa, 1989; Hiskett, 1994; Quick, 1995; Gwandu, 2000; Jameel, 2004; and Islahi, 2015:1). Uthman bin Foduye began his activities in his early twenties in his village of Degel, where he preached, taught, and wrote in order to mobilize his people and to teach them the original religion of Islam, either from his home as a resident teacher or by visiting other places accompanied by his students as an itinerant scholar (Robinson & Smitt, 1979:131; Musa, 1989; Hiskett, 1994; Quick, 1995; and Jameel, 2004).

Within a short period of time, Uthman bin Foduye had made himself a name in all the important areas in Hausaland. Besides teaching at home a number of students at once, he also tutored individual students who came with their book for personal instruction. As a teacher, Uthman bin Foduye taught his people the fundamental principles of Islam. He explained in his *Ihya al-Sunnah wa Ikhmad al-Bid'a* (Reviving the Prophet Muhammad's Words and Deeds and Suppressing the Innovation) that every Muslim had to take his faith from the Glorious *Al-Qur'an* as it constituted the unaltered word of Allah and supported his argument with a *Al-Qur'anic* verse, as shown in *surah* (chapter) of *Al-Baqarah* (2), verse 177 (*cf* Bologun, 1967; Foduye, 1985; Musa, 1989; Hiskett, 1994; Quick, 1995; Jameel, 2004; and Junaid, 2004).

As part of his endeavours to Islamize the Nigerian society, Uthman bin Foduye gave much emphasis to the instruction

and education of Nigerian women; and admonished those men who were neglecting their family and condemned them to a life of ignorance (cf Musa, 1989; Hiskett, 1994; Quick, 1995; Jameel, 2004; and Foduye, 2013). However, Uthman bin Foduye's mission was not confined to the common people and included the local nobles and community leaders as well. In one instant, he visited the most powerful ruler of Hausaland, Bawa Jangwarzo, and explained to him on his mission for the sake of Islam (Prussin, 1976; Musa, 1989; Hiskett, 1994; Quick, 1995; Jameel, 2004; and Junaid, 2004).

The ruler was also said to have invited Uthman bin Foduye and other scholars known in Hausaland on which occasion they were presented with gifts. All the guests accepted the ruler's gifts except Uthman bin Foduye, who refused and instead made five requests, one of them being to allow him to continue inviting people to Islam and to release the prisoners (Bello, 1957; Musa, 1989; Hiskett, 1994; Quick, 1995; and Jameel, 2004).

In retrospect, Uthman bin Foduye's meeting with Bawa Jangwarzo won the hearts of many people, who decided to join his movement and do their part in reforming the Hausa community. Given his official recognition by the Sultan of Bawa Jangwarzo, it has to be acknowledged that not all people who joined his movement did so with honest intention and were simply afraid to reject his call (Hiskett, 1994; Quick, 1995; Jameel, 2004; and Foduye, 2006:5). Over time, Uthman bin Foduye was able to accomplish his goal to reform the Nigerian society and change it into a more Islamic society; and his movement became the strongest and most influential movement in the region (Bologun, 1985; Musa, 1989; Hiskett, 1994; Quick, 1995; and Jameel, 2004).

Revolutionary Movement of Change. At one point, the Islamic movement of Uthman bin Foduye evolved from the evolutionary stage into the revolutionary stage, and succeeded in overthrowing the government of Hausaland. According to modern Western sociologists, revolutionary movements are formed by activist groups that are extremely discontented with the existing social order

and promote change in accordance with their belief. Such movements can bring about sweeping social changes, as happened, for example, in countries such as Russia, China, Cuba, and Iran (Musa, 1989; Metz ed., 1991; Hiskett, 1994; Quick, 1995; Jameel, 2004; Buaali, 2005; and Vago, 2004:218).

In view of the above, it needs to be added that Uthman bin Foduye did only decide to rise up against the rulers of Hausaland, when they had ordered him to be assassinated (Musa, 1989; Hiskett, 1994; Quick, 1995; Gwandu, 2006; and Olamide, 2010). The various commentators on the movement of Uthman bin Foduye argue that Uthman bin Foduye and his organization (*jama'a*) never intended to launch *jihad* against the rulers of Hausaland. The *jihad* launched by Uthman bin Foduye and his followers was primarily directed against local pagan traditions in order to reinstate the original teachings of Islam in terms of religious practices, norms, and values (Musa, 1989; Hiskett, 1994; Quick, 1995; Maishanu & Maishanu, 1999; Sulaiman, 2006; Amri, 2010; Brenner, 2010; Gada, 2010; Aremu, 2011; and Bello, 2014).

The nature of the conflict between the Hausa kings and Uthman bin Foduye at the beginning of the 19th century was similar to the character of the conflict between Songhai and Morocco at the end of the 16th century. The Songhai and Hausa kings were protecting traditional African standards of government. On the other hand, Morocco and the *jihad* movement controlled by Uthman bin Foduye were defending Islamic standards of government, which stood in stark contrast to them (Rabi, 1967; Fage, 1988; Musa, 1989; Hiskett, 1994; Quick, 1995; Maishanu & Maishanu, 1999; Akiba, 2004:30; Jameel, 2004; Sulaiman, 2006; Brenner, 2010; Olamide, 2010; Aremu, 2011; and Bello, 2014).

As such, the Sokoto leaders did not intend to create an empire or assume political power by force. Rather, they wanted to create a caliphate, a federation of states held together by common aims and religious allegiance to the *Amir al-Mu'minin* or Leader of the Faithful (Muffett, 1964; Ibrahim, 2000; Junaid, 2004; Chafe, 2006; Paden, 2006; and Mudasiru, 2017:5-6). The second stage of the reform

movement had begun peacefully yet ended in aggression and confrontation for the purpose of self-defence and self-preservation in the face of an unrelenting enemy, for the sake of establishing Allah's religion all over the Hausaland (El-Masri, 1963; Nguru, 1991; Gwandu, 2000; and Amri, 2010).

Military Factor. Despite Uthman bin Foduye's initial success in gradually educating and transforming his native society into a Muslim society, many issues could not be resolved which finally led to the military conflict between Uthman bin Foduye's army and that of Hausa rulers. At this point, he was ready to launch *jihad* against the un-Islamic government of the Hausaland as it had had made it unmistakably clear that it was unwilling to relinquish its accustomed privileges and power (Musa, 1989; Hiskett, 1994; Maishanu & Maishanu, 1999; Brenner, 2010; and Olamide, 2010).

Uthman bin Foduye continued to impose written works in order to inform his people of the ongoing struggle and the necessity of overthrowing the existing reactionary government. He called for the establishment of an Islamic government to replace the current one, as outlined in his *Wathiqat Ahl al-Sudan* (Foduye, n.y.; Bivar, 1961; Foduye, 1961:240; Musa, 1989; Hiskett, 1994; Quick, 1995; Jameel, 2004; Sulaiman, 2006; Aremu, 2011; and Bello, 2014).

As the *jihad* continued, Uthman bin Foduye and some of his followers emigrated from Degel to Gudu, on 10th Dhul-Qada 1218 AH (*Anno Hijriah*) / 21st February 1804 AD (*Anno Domini*). Some of his followers remained behind, however, for fear of losing their wealth (Quick, 1995; Foduye, 2006:108; Sulaiman, 2006; Olamide, 2010; and Bello, 2014). After their migration (*hijrah*), the community decided to make a concerted effort against the Sultan of Gobir and his supporters. Therefore, they elected Uthman bin Foduye as their *Amir al-Muminin* (Commander of the Believers) and pledged their allegiance to him in accordance with the *Al-Qur'an* and the *Al-Sunnah* or Prophet Muhammad's words and deeds (Foduye, n.y.; Musa, 1989; Hiskett, 1994; Quick, 1995; Maishanu & Maishanu, 1999; Brenner, 2010;

and Olamide, 2010).

Thereupon, Uthman bin Foduye gave to each of his 14 trusted companions a flag, blessed them, and sent them out to fight in the name of Allah. The whole region of the Hausaland was consequently forced into armed conflict. By 1225 AH/1810 AD, Uthman bin Foduye and his lieutenants had gained control of practically all of Hausa. This year marked the establishment of an official Islamic government later known as the *Sokoto Caliphate* in the north of what is today the Federal Republic of Nigeria (Last, 1967; Musa, 1989; Hiskett, 1994; Sa'ad, 1994; Quick, 1995; Gwandu, 2000; Bunza, 2004; Chafe, 2006; Foduye, 2006; Paden, 2006; Sulaiman, 2006; Gada, 2010; and Bello, 2014).

The Comparison: Historical Background of the Sultanate of Malacca. The Malacca Sultanate was founded by Parameswara, 1344-1414. According to the historical chronicles, the Sultanate was called "Melaka" after its founder had sought rest under a Melaka tree. The Sultanate stretched from what is today southern Thailand in the north to Sumatra in the southwest (Adil, 1974; Yusoff & Tate, 1992; and Borschberg, 2019).²

The year 2011 marked the 500th anniversary of the fall of the Sultanate of Malacca under the reign of Sultan Muhammad Shah (Coedes, 1968; ATSA, 2016; and Borschberg, 2019). The Malay Archipelago was ruled by the Kingdoms of Srivijaya (Sumatera), Majapahit (Java), and Malacca (Malay Peninsula). Over two centuries, Islam spread rapidly throughout the region, that was from the 13th century to 1511, the year which marked the end of the Malacca Sultanate (Yusoff & Tate, 1992; Riddell, 2001; Azra, 2006; Ishak, 2014; and Borschberg, 2019).

It can be assumed that at the time local indigenous Islamic forms of architecture were constructed which reflected the splendour and the prosperity of the Sultanate; however, none of the earlier structures of this era have been preserved since they were made from wood. The oldest remaining mosque in

²See also, for example, "Malacca Sultanate" in *New World Encyclopedia*. Available online also at: http://www.newworldencyclopedia.org/entry/Malacca_Sultanate [accessed in Kuala Lumpur, Malaysia: 18 August 2018].

Malacca is the Masjid Kampong Hulu built in the late 18th century (*cf* Prussin, 1976; Ismail, 2008; ATSA, 2016; Ishak, 2014; and Borschberg, 2019).

The Malacca Sultanate's Role in Spreading Islam in the Malay World. The history of the Malacca Sultanate contains many important lessons that today's Muslim society needs to be reminded of in order to truly appreciate the role of the Sultanate in the spread of Islam in the Malay world. The first ruler of Malacca, to embrace Islam was reportedly Prameswara in 1414. Following his conversion, Islam became the official religion of the Malacca Sultanate, and most of his subjects accepted Islam in response. This event was the most influential factor in the development of Islamic religion and civilization in South East Asia (Adil, 1974; Andaya & Andaya eds., 1988; Yusoff & Tate, 1992; Kaemah, 2009; and Borschberg, 2019).

Islamic civilization reached its peak during the reign of Sultan Mansur Shah, 1457-1457. Therefore, the development of Malacca Sultanate has to be understood as intricately connected with the establishment of Islam in the region as the territories conquered by Malacca in turn accepted Islam as the official religion of the Sultanate. In addition, Islam gained a firm rooting in the social fabric of the Malays through the institution of marriage (Andaya & Andaya eds., 1988; Azra, 2006; and Borschberg, 2019).³

Moreover, a number of other kingdoms in the Malay world developed into strong Muslim kingdoms on the basis of the ties they entertained with the Muslim Sultanate of Malacca. The spread of Islam in Java (Indonesia) was closely linked to Malacca as most of the troops, who came from Java embraced Islam as their religion. Upon their return to Java, they actively contributed to introducing their kinsmen to Islam. Hence, from Malacca, Islam was able to spread to Java, West Kalimantan, Sulawesi, and other regions in Indonesia; Brunei Darussalam; and Sulu and Mindanao in the South Philippines (Andaya & Andaya eds., 1988; Feener & Gade,

1998; Ricklefs, 2008; and Majul, 2009).

The Sokoto Caliphate and the Malacca Sultanate: Points of Convergence. The movement of Uthman bin Foduye culminated in the creation of the Sokoto Caliphate. Despite the fact that the Sokoto Caliphate was established in the 19th century, roughly 500 years after the Malacca Sultanate, a number of similarities can be identified, first and foremost the fact that both societies underwent a radical transformation from paganism to monotheism (Last, 1967; Adil, 1974; Bugaje, 1980; Andaya & Andaya eds., 1988; Musa, 1989; Yusoff & Tate, 1992; Chafe, 1994 and 2006; Hiskett, 1994; Sa`ad, 1994; Ibrahim, 2000; Bunza, 2004 and 2011; Ashafa, 2006; Paden, 2006; Sulaiman, 2006; Kaemah, 2009; Bello, 2014; Alkali & Daud, 2015; and Borschberg, 2019).

The movement of Uthman bin Foduye was in its evolutionary stage of changing Nigerian society entirely based on teaching and preaching. This peaceful and non-confrontational approach played a significant role in changing the traditional superstitious practices and beliefs of the people of Hausaland (Northern Nigeria) into Islamic practices and beliefs. The Malacca Sultanate played a vital role in prompting the indigenous Malays to abandon their predominantly animistic, Hindu, and Buddhist traditions in exchange for the religion Islam, which from then on formed the basis of their cultural practices and norms (Adil, 1974; Bugaje, 1980; Hiskett, 1994; Kirk-Greene & Hogben, 1966; Musa, 1989; Yusoff & Tate, 1992; Jameel, 2004; Ashafa, 2006; Gada, 2010; Bunza, 2011; Alkali & Daud, 2015; and Borschberg, 2019).

Both Sultanates played a significant role in expanding their control through military expansion and establishing Islam as the official religion and law in the region. Uthman bin Foduye's armies defeated the Hausa armies and established control over all of Hausaland. From there, Islam became the official religion of the entire Nigerian society. In consequence, most of the Nigerian States in the north practice *Shari'ah* (Islamic law) legal systems in line with Maliki laws (Musa, 1989; Hiskett, 1994; Quick, 1995; Arnbali, 1998;

³See also "Malacca Sultanate". Available online at: <http://melayuonline.com/eng/history/dig/71/malacca-sultanate> [accessed in Kuala Lumpur, Malaysia: 18 August 2018].

Sulaiman, 2006; Gada, 2010; Olamide, 2010; and Bunza, 2011).

The Sultanate of Malacca, in comparison, played a pivotal role in spreading Islam in the entire region of the Malay world. The neighbouring territories it brought under its control accepted Islam as their official religion. The fact that the overwhelming majority of modern Malays are Muslims is to a large extent, due to the early spread of Islam in the days of the Malacca Sultanate (Adil, 1974; Andaya & Andaya eds., 1988; Yusoff & Tate, 1992; Ishak & Abdullah, 2012; Alkali & Daud, 2015; and Borschberg, 2019).

In this context, Erica Miller (2014) and other scholars stated in this respect that the Sultanate's Islamic legacy to Malaysia was long-lasting, and its espousal and promotion of Islam marks the start of the political entrenchment in Malaysian political life. Moreover, as a mechanism for increasing its allies and support, the Sultanate encouraged the rapid and peaceful conversion of its subjects and other Malays royal families to Islam (Andaya & Andaya eds., 1988; Riddell, 2001; Ishak & Abdullah, 2012; Miller, 2014; Alkali & Daud, 2015; and Borschberg, 2019).

CONCLUSION

The foregoing discussion focused on Uthman bin Foduye's movement, which contributed significantly to the transformation of the Nigerian society. The reform movement saw its humble beginnings in the small village of Degel, far removed from the capital of Hausaland. Uthman bin Foduye utilized his knowledge in calling the local people to abandon their traditional ways of superstition and to refrain from committing blameworthy acts. His organization invested nearly 30 years in educating the public in the knowledge of what was lawful and what was unlawful for practicing Muslims.

Later on, when many people responded to Uthman bin Foduye's mission of reforming the society, the rulers of Hausaland attempted to assassinate him, but failed. Uthman bin Foduye and his movement resorted to an armed rebellion and the escalation into a military conflict between his armies and that of the Hausa establishment. Upon the

latter's defeat, Uthman bin Foduye established his own Islamic government known as the Sokoto Caliphate and made the *Al-Qur'an* as the constitution of the new government. The religion of Islam became the dominant religion in Hausaland and has continued to be the dominant religion up until the present day.

There are striking similarities in the way Islam was spread by the Sokoto Caliphate in Nigeria and the Sultanate of Malacca in Malaysia. The Malacca Sultanate played a vital role in spreading Islam in the entire region of Southeast Asia with its predominantly Muslim Malay populations in Indonesia, Brunei Darussalam, and Malaysia.⁴

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⁴**Statement:** Herewith, we declare that our paper is an original and has never been submitted for another scholarly journals. This paper is purely our own ideas, formulas, and research, without helping of others. In this paper, there is no copyright works or opinion that has been written or published by others, except in writing clearly listed as a reference in the text with the name of the authors and listed in the References. Finally, we have made this statement in truth; and if there is any distortion and untruth in this statement, then, we are willing to accept the sanction based on the international journalism ethics.

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Sokoto and Malacca Sultanates in Nigeria and Malays World

(Sources: <https://www.britannica.com/place/Sokoto-Nigeria>
and <https://www.picbear.org/tag/sultanpalace>, 16/9/2018)

Although a large body of academic historical research has been produced on Uthman bin Foduye and his movement, the question that has remained for the most part unanswered is how and why his movement emerged; and how its exactly changed the Nigerian society. The aim of this study is to examine the movement's role in changing the pre-colonial Nigerian society in comparison to the Sultanate of Malacca and its contribution in spreading Islam in the Malay Archipelago and determine its historical relevance to the success of Uthman bin Foduye's movement.