

# THE CONTRIBUTIONS OF KARE-KARE SCHOLARS TO ISLAMIC SCHOLARSHIP (A CASE STUDY OF GONI YUSUF MAIDUGURI)

مساهمات علماء كاري – كاري في الدراسات الإسلامية  
(غوني يوسف ميدغري نموذجاً)

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

**Keywords:** development ; Kare-Kare; Islamic scholarship; Sheikh Goni Yusuf.

**ملخص:** يهدف هذا البحث إلى دراسة مساهمات علماء كاري كاري في الدراسات الإسلامية؛ فتم تقسيم البحث إلى قسمين رئيسيين: القسم الأول هي لمحة عامة عن قبيلة كاري كاري، حيث أورد القسم الثاني حياة وإسهامات الشيخ غوني يوسف ميدغري في الدراسات الإسلامية. وقد توصل الباحثون إلى أن الشيخ غوني يوسف كان من كبار العلماء المسلمين الذين ساهموا بشكل إيجابي في رفع الكفاءة الإنسانية ثقافياً في قبيلته، كما وتخرج من مدرسته القرآنية أكثر من 5 ألف طلبة.

**كلمات مفتاحية:** غوني يوسف، التطور، كاري – كاري، الدراسات الإسلامية.

## **1. INTRODUCTION**

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

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

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

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

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

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

### **1.2 TRADITION AND CULTURE OF KARE-KARE**

1- Barakau is a Kare-Kare cultural activity that marks the end of the year harvest, it is a festival during which relatives, and friends are invited to share the merriment of the celebration. Barakau like many other Kare-Kare cultural activities was celebrated at the end of harvesting season. The celebration is merry making festival celebrated immediately after harvest. Contemporarily, Barakau tradition of Kare-Kare usually takes place at Degubi<sup>1</sup> town. It served as a forum for show casing the rich

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<sup>1</sup> Degubi is a town located in Nangere Local Government Area of Yobe State

Kare-Kare culture tradition affairs and custom. Traditional weapons and war equipments like Shields, bow sarrows, spears, Machetes, swords etc are also displayed. Highlight of the occasion includes cultural dances and songs, which consists among others Gurmi, Shira, Shafara Lela, Algeta, Doga Yaro, Kanjau, Ganga, Sharafa Lela, and many others.

- 2- Sawaku is another Kare-Kare tradition, which serves as starting point for eating newly harvested crops, which normally nobody is allowed to eat from his new crops until when the ward head eats. This festival usually takes place in November. The elder of the Ward Head (Bulama) will kill a he goat and eat at the outskirts in western part of the village; the goat is used in this sense because it is believed that a he goat is good in fetching off the devils. The reason why it is done at the outskirts is because they believe that there is evils spirits. In the evening, horsemen would go to any body's farm and pick crops to be used during the night free of charge. From that very time onward, everybody is allowed to eat the newly harvested crops.

Another cultural performance of Kare-Kare is called Sondi, which is a free working day. It is not performed every year; it is performed when there is excessive drought. When the crops were with eared in the blazing sun, the Ward Head (Bulama) would ask the men in the village to take women position in terms of cooking on that day. He would order them to bring cooking utensils and very thing is needed for cooking, they would cook the food outside their houses, eat the food and leave the cooking utensils there open. In the afternoon around 3:00pm the Ward Head (Bulama) will lead a group of cultural dancers called "Kushi Gamaru" to the sane the Bulama would pronounce the problems of his people over the withered crops to an invisible mediator called Gwarom who would take their request to God (Ndagai). After the Bulama had done that, Sondi cultural dance and song that is Jahodogo would follow and it is believed that rain storm will follow, then everybody would double up to his home.( **Adamu 2021**)

### **1.3 RELIGIOUS ACTIVITIES AND ISLAMIC SCHOLARSHIP OF KARE-KARE:**

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

Islam comes to southern part of Borno about 100 years ago through sheik Abdullahi Baffa being the first person to start calling the people of Kare-

kare to Islam; He came from Maiduguri Borno state. Many Kare-kare converted to Islam, and Islam continues spreading to other parts of the region. **Jigwal (2019)**

**Gambo I. Y (2003)** 97% are Muslim, and 2% are Christian and some are traditionalist. Kare-kare are doing religious activities such as

1- Prayer: Kare-kare people are pray the five daily prayers male and female in masjid as well as at home.

قال تعالى: "وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَبُوا مَعَ الرَّاكِعِينَ" البقرة (43)

2- Zakka: Kare-kare people cultivate their farms during the season; farming is the greatest occupation brings income to Kare-kare people. At the end farmers are giving zakka once in the year as Allah said in the holy

قال تعالى: "إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَافَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ" التوبة (60)

3- Pilgrimage: as other Muslims across the globe, Kare-kare people perform hajji activities as ordered by Allah in the holy Qur'an.

قال تعالى: "وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ (27) لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَاكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ اللَّهِ الْفَقِيرَ" الحج (28)

Many Kare-kare scholars have excellent contributions to Islam and an Islamic education, their contributions is a great achievement to Islamic Golden age and the history of Islamic Education in the region.

Contemporarily, Kare-Kare people instead of celebrating Ed Al-Fitr Ed Al-Khabir, they replaced with their traditions known as Kamti which is annual celebration which some of Kare-Kare are doing, while some of the Muslims now celebrate Ed Al-Fitr and Ed Al-Khabir according to teachings of Islam.

**Adamu (2021)**

- 4- Islamic scholarship is the key to success and development in the human life and society in general. Knowledge and scholars are two important components of development in any society. Islamic scholarship is the most important point of development in the society; Kare-kare scholars have given excellent contributions to Islamic scholarship. Allah mentions in the holy Qur'an, the importance of knowledge in the life of human being here and the hereafter.

(2) الرَّحْمَنُ (1) عَلَّمَ الْقُرْآنَ "الرحمن

Allah (S.W.T) is the one who teaches the holy Qur'an.

قال تعالى: "اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5) سورة العلق

The first revelation started with discussion about knowledge and methodology of seeking knowledge.

قال تعالى: "يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ" (13) الحجرات

Objectives of creating different languages in the life of human being, is to find a link of knowledge about themselves in the society.

وقول الله تعالى { يرفع الله الذين آمنوا منكم والذين أوتوا العلم درجات والله بما تعملون خبير } / المجادلة 11 / .

114 / وقوله عز وجل { وقل رب زدني علما } / طه

"O my lord! Advance me in knowledge.

عائشة رضي الله عنها قالت: " نعم النساء نساء الأنصار لم يمنعهن الحياء أن يتفقهن في الدين" البخاري، 50 - باب الحياء في العلم

Aisha said:" how good are the women of Ansar (helpers) that their shyness does not prevent them from learning religion" Sahihu Muslim book 4

Hadith 72.

محمد بن سيرين قال: " إن هذا العلم دين فانظروا عمن تأخذون دينكم" صحيح مسلم، باب بيان أن الإسناد من الدين

Muhammad bn Seeren said:

"The knowledge is religion you have to know who you will take knowledge from him"

لقول الله تعالى { فاعلم أنه لا إله إلا الله } / محمد 19 / .

(Know, therefore, that there is no god but Allah, and ask forgiveness for thy sin.

فبدأ بالعلم

The almighty started with knowledge

( وأن العلماء هم ورثة الأنبياء ورثوا العلم من أخذه بحظ وافر ومن سلك طريقا يطلب به علما سهل الله له طريقا إلى الجنة ) البخاري، باب العلم قبل القول والعمل. وقال جل ذكره { إنما يخشى الله من عباده العلماء } / فاطر 28 / .

Among his servants, who have knowledge?

وقال { وما يعقلها إلا العالمون } / العنكبوت 43 / .

Only those who understand the have knowledge

وقال { هل يستوي الذين يعلمون والذين لا يعلمون } / الزمر 9 /

Are those equal, those who know, and those who do not know?)

وقال النبي صلى الله عليه وسلم ( من يرد الله به خيرا يفقهه ) . [ ر 71 ] و ( إنما العلم بالتعلم ) البخاري، 37

## 2. THE LIFE AND CONTRIBUTIONS OF GONI YUSUF

### MAIDUGURI TO ISLAMIC SCHOLARSHIP

#### 2.1 A BRIEF BIOGRAPHY OF GONI YUSUF

Malam Goni Yusuf Maiduguri bn Abubakar bn Gambo bn Abdullahi was from Iamo clan of Kare-kare. He was born in 1893 in Tikau, Nangere Local Government Borno state at that time, and now under Yobe state, though he was born in Tikau but only lived for six years there. After that, his father took him to the Qur'anic scholar by name Goni Gaminu in Alagarno town Fune Local Government Yobe state; he lived FOR twenty-one year in Alagarno and memories the Holy Qur'an. Goni Yusuf lived a good life, filled with happiness; he did not have any miss understanding with his neighbors, scholars, students, and Friends.

He used to be a very simple, understandable, and easygoing scholar. As Allah, express the Behavior of Believers in the Holy Qur'an and Prophetic Traditions.

قال تعالى: "وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (8) وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ (9) أُولَئِكَ هُمُ الْوَارِثُونَ (10) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ" (المؤمن (11))

Those who faithfully observe their trusts and convents.

And who strictly guard their prayers.

These will be heirs, who will inherit paradise: they will dwell therein (for ever)

## **2.2 EDUCATIONAL BACKGROUND**

The Father of Goni Yusuf took him to the Tsangaya School in Alagarno. Under the tutelage of Goni Gaminu where he stayed for about twenty one years until he memories the Holy Qur'an, After which he moved to Maiduguri Borno State in the Tsangaya of Goni Yusuf Almugaddan where he stayed for about one year, and moved to Konduga and continued reading Holy Qur'an. After staying five years, he moved to Dikuwa Town Borno State Babban tsangaya Goni Modu for the period of five years. he later returned to Maiduguri, Hausari Zango 19. He continued with his learning process, visiting numerous scholars until he become what he was.

### **2.2.1 HIS SCHOLARS:**

Goni Yusuf had so many scholars who shopped his educational process. Qur'an and Islamic studies, and he studied under the supervision of many scholars on different occasion and purposes in Yobe and Borno states. This is the list of his scholars as follows:

1- **GONI GAMINU:** is the first alarammah to Goni Yusuf, he learned al-Qur'an, and he is founder of his academic activities, until he memorized the Qur'an

2- **GONI MODU:** is the second alarammah to Goni Yusuf learn from him al-Qur'an, is benefited from him for the development of academic activities, until he rememorized the holy Qur'an.

3- **GONI KYARI FEZZAN MAIDUGURI:** is the alarammah to Goni Yusuf. he also tutored him academically, and he learned al-Qur'an, until rememorized the Qur'an

4- **GONI KARIMI DAMATURU:** is the alarammah to Goni Yusuf learn from him al-Qur'an, is founder of his academic activities, and make him some correction of recitation

5- **GONI TUJJA DAMATURU:** is the alarammah to Goni Yusuf, he mentored him until he able to memorize and write of the holy Qur'an

### **3. HIS CONTRIBUTIONS**

#### **3.1 THE ESTABLISHMENT OF HIS TSANGAYA (TSANGAYAN GONI YUSUF HAUSARI)**

Goni Yusuf established new Tsangaya, which is called TSANGAYAR Goni Yusuf Hausari Zango 19, and continued teaching Qur'an, Arabic and Islamic studies.

Goni Yusuf divided the tsangaya into ten and appointed one teacher to take charge. They as follows:

- 1- Goni Yusuf Abubakar
- 2- Goni Aisami
- 3- Goni Muhammad
- 4- Malam Shatima
- 5- Malam Gaji
- 6- Malam Yahaya
- 7- Malam Rabi
- 8- Malam Ibrahim
- 9- Malam Haruna
- 10- Malam Ibrahim
- 11- Malam Adamu

#### **3.2 HIS STUDENTS:**

Goni Yusuf taught more than 5 thousand scholars from different tribes like Kare-kare, Ngizim Bolawa, Kanuri, Fulani Margi, Hausa, and others. More than 31 scholars who learnt from Goni Yusuf have become renowned scholars, in gait, they are also Goins

- 1- Goni Isah Chief Imam Potiskum Central Mosque ,
- 2- Goni Aisami,
- 3- Goni Muhammadu,
- 4- Goni Kajimi Shide

- 5- Goni Shatima
- 6- Goni Umar Goji
- 7- Goni Mustapha
- 8- Goni Umar
- 9- Goni Mala
- 10- Goni Isa
- 11- Goni Babulama
- 12- Goni Abubakar
- 13- Goni Mamman
- 14- Goni Zannah
- 15- Goni Muhammad
- 16- Goni Habu
- 17- Goni Baka
- 18- Goni Sambo
- 19- Goni Hussaini
- 20- Goni Usman
- 21- Goni Yusuf
- 22- Goni Muhammadu Modu
- 23- Goni Yusuf
- 24- Goni Saidu
- 25- Goni Alrammah Ibrahim
- 26- Goni Adamu
- 27- Malam leman Hassan
- 28- Malam Haruna hakim in Arikime potiskum



- 29- Malam Mustapha
- 30- Malam Isa hakimmin kasugula
- 31- Malam Amadu
- 32- Malam Haruna
- 33- Malam Yahaya limamin Alhaji Hassan Bogocho
- 34- Malam Ali
- 35- Malam Sule
- 36- Goni Dan Ngizimawa potiskum
- 37- Goni Abdulmumini

In addition, Goni Yusuf lived for one hundred and fifteen years (115) and he was mentioned in the History of Borno Scholars. In the period of Shehu Sanda kyari he permitted his people to look for the highest Holy Qur'an, and they gathered about one thousand Hands Writing Qur'an, The Goni Yusuf Hand wrote severally without having mistaken in that. **Goni Muhammad (2021)**

### **3.3 HIS DEATH:**

Goni Yusuf died, in 2008 and left behind his 20 children, 8 males and 12 females 260 Grandchild.

### **4. Findings:**

The researchers found out several findings while compiling their paper, some of which are:

- 1 The Kare – Kare people are predominantly found in Yobe, Bauchi, Jigawa and Kano states. And the tribe forms the largest ethnic group in Fika Emirate, as well as they have the 13 largest ethnic group in Nigeria.
- 2 Sheikh Goni Yusuf was among the great scholars in Maiduguri, Borno State Nigeria.
- 3 Sheikh Goni Yusuf was one of the great Islamic scholars that contributed immensely in the development of Knowledge and good characters among the Kare – Kare tribe.
- 4 Goni Yusuf taught more than 5 thousand scholars from different tribes like Kare-kare, Ngizim Bolawa, Kanuri, Fulani Margi, Hausa,

and others. More than 31 scholars who learnt from Goni Yusuf have become renowned scholars.

## 5. Recommendation:

The researchers recommended the establishment of Research centers which will serve the History of the oldest Scholars of Kanem Borno. In addition to putting more attention to the study of traditional scholars of Kanem Borno, and investigating the manuscripts left by them In order to identify them, and benefit from them in educational institutions and research centers.

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