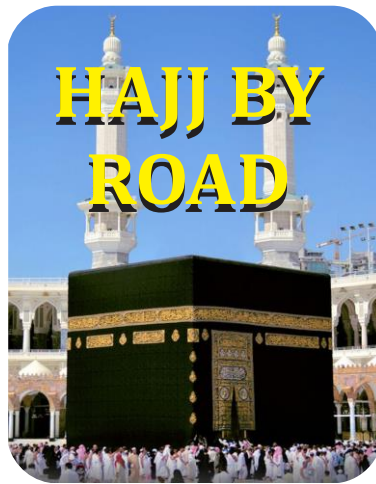


**AN ABRIDGED  
VERSION FROM THE  
LARGE MAIN BOOK ON**



**DETAILS OF THE FIRST TRAVEL BY  
MOTOR VEHICLE IN WEST AFRICA  
FOR THE HAJJ IN 1929 BY THE  
FIRST WAZIRI OF KATSINA**

**Prof. Sani Abubakar Lugga, MFR, FNIM  
The 5th Waziri of Katsina**

**This Book gives an account of the journey by the first West African who travelled for the Hajj by his motor vehicle in 1929, the first Waziri of Katsina Sheikh Alhaji Haruna. The 1929 journey by the Waziri of Katsina opened the vehicular route for Nigerian and West African Pilgrims and Merchants to travel by road to the Sudanese Suakin Red Sea Port from 1931 to 1951 when Hajj Airlift started from Kano Airport. For example, Pilgrims from Ghana would join those from Niger Republic at Niamey. They will then travel and join those in Kano, to travel to Maiduguri, to Fort Lamy, to El-Obeid to Khartoum; and finally to the Red Sea Port of Suakin, where they will cross by Ship to Jeddah. HRH the Emir of Katsina Alhaji Muhammadu Dikko made the Hajj by road in 1933 and HRH the Emir of Kano Alhaji Abdullahi Bayero made the Hajj by road in 1937. Emir of Kanem-Bakashe Sarki Wage (a cousin of Waziri Haruna) in Niger Republic made it in 1934 and Alkaidi Toure of Niamey in Niger Republic in 1938.**

## **THE HOLY KA'ABAH - ISLAM'S HOLIEST MASJID**



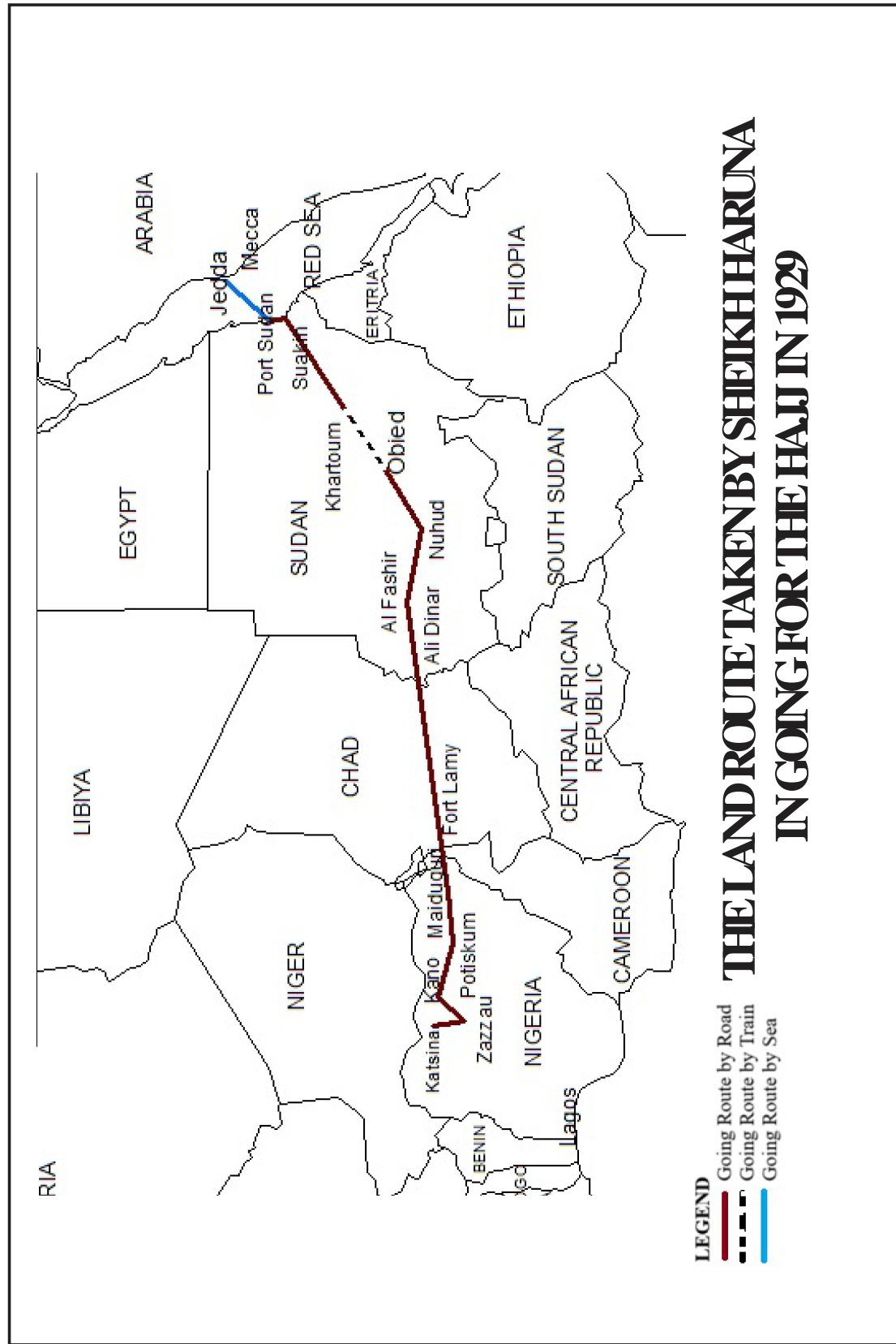
**The Holy Ka'abah is a building at the centre of Islam's most Holy Masjid, the "al-Masjid al-Haram" (the Sacred Masjid) in Mecca, Saudi Arabia. The Ka'abah and the sanctuary around it is the holiest Muslim site in the World. The Holy Ka'abah was a place of worship for Angels before the creation of man. Later, a House of Allah was built on the location by Prophet Adam (AS) which was lost during the flood in the time of Prophet (Noah) Nuh (AS). It was rebuilt by Prophet Ibrahim (AS) and his son Prophet Ismail (AS). After the construction was completed, Allah enjoined the descendants of Ismail (AS) to pray and to perform an annual pilgrimage (the Hajj) at the Ka'abah. According to Islamic tradition, over the years after Ismail's (AS) death, his progeny, the local tribes who settled around the Ka'abah and within its Oasis of Zam-Zam Water; and traders and visitors gradually turned to polytheism and idolatry. About 360 idols were placed within the Ka'abah premises representing deities of different aspects in nature and for different tribes and clans. Islam, under Prophet Muhammad (SAW), eradicated all that and returned the Ka'aba to its Holy Glory. That was after the conquest of Mecca by Muslims in the month of Ramadan, 8 Hijrah (December 629 AD). To date, the Hajj tradition has been maintained. (Above image: [www.walpapercave.com](http://www.walpapercave.com))**

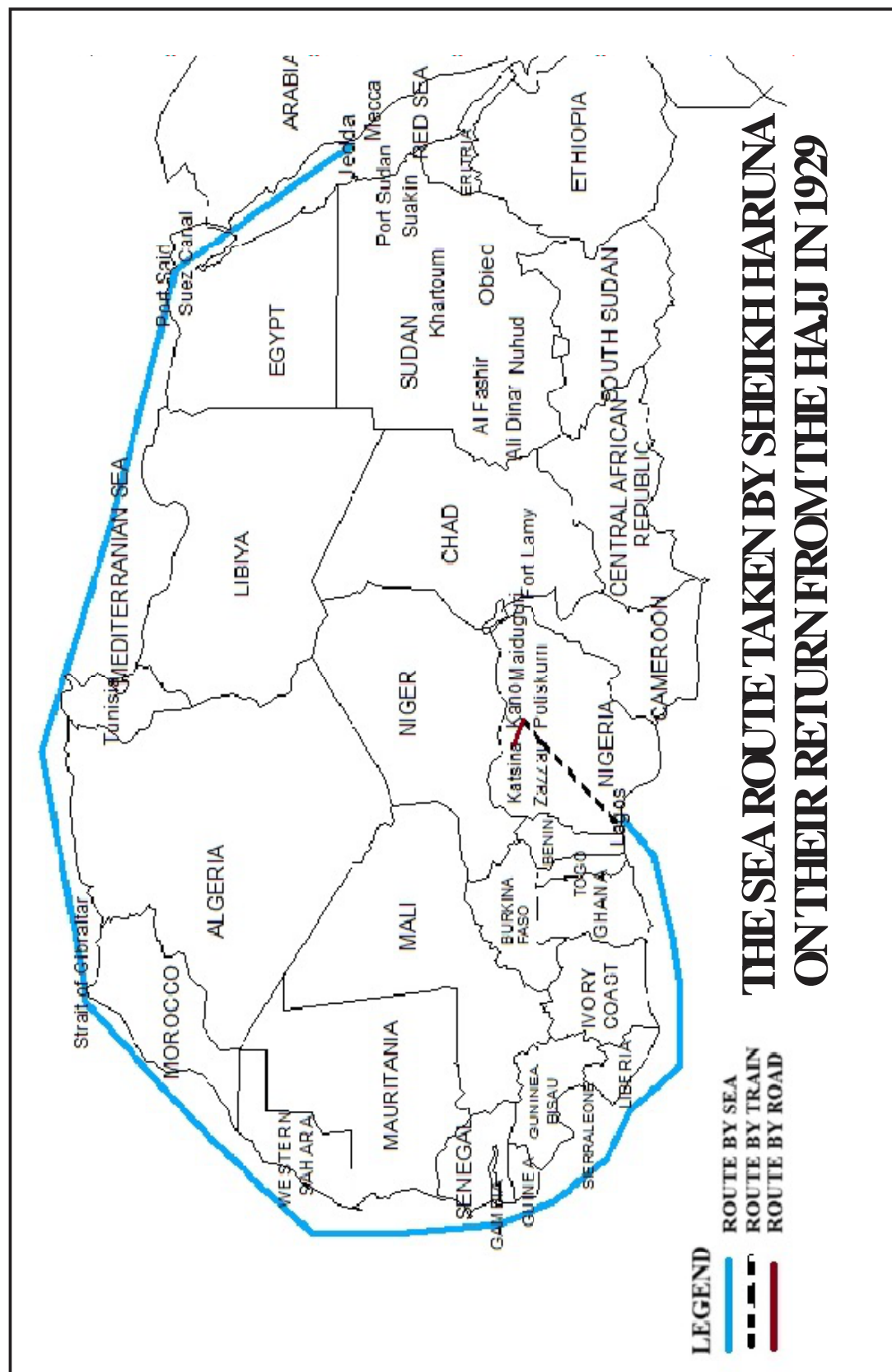


## **THE MASJID AND TOMB OF PROPHET MUHAMMAD (SAW) AT MEDINA, SAUDI ARABIA**



**The Prophet's Masjid (Al-Masjid an-Nabawi) was built by Prophet Muhammad (SAW) next to his Residence in the city of Medina and it is the second holiest site in Islam, after the Masjid al-Haram (Ka'abah) in Mecca. The Masjid was built by Muhammad (SAW) in the first Year of the Hijrah (622 AD) after his arrival and those who migrated with him from Mecca to Medina. On arrival, the land belonged to two young orphans, Sahl and Suhayl, and they offered the land as a gift to the Prophet (SAW) but he insisted on paying a price for it because they were orphans. The price agreed upon was paid by Abu Ayyub al-Ansari and it took seven months to complete the construction of the Masjid in stones and clay with the roof made of palm trunks and leaves. It measured 30.5 m × 35.62 m (100.1 ft × 116.9 ft) and had a height of 3.60 m (11.8 ft). Today, the Masjid is a marvel to behold, covering the whole of the Medina City during Prophet Muhammad (SAW). The Grave of the Prophet (SAW) is directly below the Green Dome in the picture of the Masjid of Prophet Muhammad (SAW) shown above.**





## **THE WEST AFRICAN RECORD OF THE FIRST HAJJ BY MOTOR VEHICLE BY THE FIRST WAZIRI OF KATSINA, SHEIKH ALHAJI HARUNA, IN 1929**

The Year 1929 was historic to Nigeria as Waziri Sheikh Haruna set up a West African Record of travelling for the Hajj in Saudi Arabia by motor vehicle. HRH the Emir of Katsina Muhammadu Dikko made his first Hajj by Sea in 1921 and his second Hajj by motor vehicle in 1933. The Waziri Travel opened the road for some Kano merchants who commercialised it. Waziri Haruna left Katsina in the Muslim Month of Shawwal 1347 AH (1929) by his Ford mini-truck. He was accompanied by his very strong son Mamman Kisagare and his driver Malam Zabori. He passed through Kano, Potiskum, Maiduguri, Port Lamy, Abace, Genina, El-Obaid, Abyad to Khartoum. They crossed the Red Sea by ship to Jeddah and then by road to Mecca and Medina. By Allah's grace, Waziri Haruna, his son and his driver performed the Hajj in 1347 AH (1929 AD). Waziri Haruna spent 200 Pounds (400 Naira) for the journey and the Hajj from his salary of 800 Pounds per annum, which was the second highest salary in Katsina at that time; only after that of the Emir.

### **THE 1927-1932 FORD MODEL AA STAKEBED TRUCK THAT WAS USED BY WAZIRI HARUNA FOR THE HAJJ TRIP**



**By:**  
**Professor Sani Abubakar Lugga, MFR**  
**The 5th Waziri of Katsina**  
**Professor of Management Studies**  
**Doctor of Philosophy in Conflict Management**  
**Fellow of the Nigerian Institute of Management**  
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**Visiting Professor at St. Clements Private Swiss University, Switzerland**  
**Committee Member, Nigeria Supreme Council for Islamic Affairs**  
**Committee Chairman, Jama'atu Nasril Islam, Kaduna, Nigeria**  
**Member of Sultan Foundation for Peace and Development**  
**Executive Member, Interfaith Initiative for Peace, Nigeria**  
**Ambassador of Universal Peace Federation, New York**  
**Member of Professors World Peace Academy, Korea**

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I would like to thank all those who contributed to the success of this and several of my other publications; who are too numerous to be individually mentioned here. I also appreciate all those who assisted me with materials, whose contributions I duly credited; when and where it is appropriate in this Book.

However, I wish to appreciate my late father Sarkin Dawa Alhaji Abubakar Lugga, his brother Waziri Alhaji Isa Kaita, his brother Sarkin Malamai Alhaji Garba Kaita, his brother Alhaji Mamman Kisagare, my brother Alhaji Iro Garba Kaita and the driver of Waziri Haruna Alhaji Zabori; all of whose records and discussions made this Publication possible.

Special mention must be made of members of the family of my grandfather, the first Waziri of Katsina, Sheikh Alhaji Haruna, who have been giving me all the cooperation, support and understanding since my noble appointment as the 5<sup>th</sup> Waziri of Katsina by His Royal Highness the Emir of Katsina, Alhaji Muhammadu Kabir Usman, CFR, on Saturday 26th October 2002. I am very grateful.

Lastly, and by all means not the least, I extend my love and profound gratitude to my wives, Hajiya Binta, Hajiya Hadiya and Hajiya Azhar; to my children, to my grandchildren, to other members of my family and to my personal staff for their

continued obedience and respect; patience and encouragement.  
May Allah bless all of them, *ameen*.

I pray to Allah the Most Gracious, the Most Merciful, to have mercy and to bless the souls of our late parents, Alhaji Abubakar Lugga and Hajiya A'isha and the souls of my late wife Hajiya Umma Kulthum and my late daughter Fatimah. We pray to Allah to make us join them in the highest level of Paradise, the Al-Jannat Firdausi, *ameen*.

**Prof. Sani Abubakar Lugga, MFR**  
**The 5<sup>th</sup> Waziri of Katsina**

## CHAPTER ONE

### THE ORIGIN AND THE SIGNIFICANCE OF HAJJ (PILGRIMAGE)

Islam is built on “**Five Principal Pillars**”, each of which has thousands of “mini-pillars” that make up the coverage of a Muslim’s life from “the cradle to the grave”. In addition to several statements in the Glorious Qur’an, these Pillars were related in the following Hadith:-

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ.

*From Abu AbdurRahman Abdullah Ibn Umar Ibn Al-Khattab (RLA) who said, “I heard the Messenger of Allah (SAW) saying:- Islam has been built on five (pillars) i.e.: (1) Testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah; (2) Establishing the Salah (Regular Prayer); (3) Paying the Zakaah (obligatory charity); (4) Performing the Hajj (pilgrimage) to the House (of Kaaba); and (5) Fasting in the Month of Ramadan”. (Reported by Al-Bukhari and Muslim)*

Hajj, the pilgrimage to Mecca, during the 12<sup>th</sup> Month of the Islamic Calendar (*Zhul Hajj*), is an obligation once in a lifetime for those who are physically and financially able to perform it. The end of the *Hajj* is marked by a festival called the *Eid Al-Adha*. It is important to state here that, Hajj is compulsory only on Muslim Male and Female Adults, who are to go on Hajj at least once in their lifetime. They must be of sound mind and physically and financially capable of undertaking the journey for the whole period of the Hajj Exercise. Allah (SWT) has made many statements

regarding the Hajj in various Chapters and Verses of the Glorious Qur'an. Equally, there are hundreds of Hadith and thousands of Scholarly Works on the Hajj. In a Special Chapter of the Qur'an, called "Al-Hajj" (The Hajj), Allah (SWT) says:

*26. Behold! We gave the site, to Ibrahim, of the (Sacred) house, (Saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein In prayer). 27. "And proclaim the Pilgrimage among men: They will come to Thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways; 28. "That They may witness the benefits (provided) for them, and celebrate the name of Allah, through the days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones In want. 29. "Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House." 30. Such (Is the Pilgrimage): Whoever honours the sacred rites of Allah, for Him it is good In the sight of His Lord. Lawful to you (for food In Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false,- 31. Being true in Faith to Allah, and never assigning partners to him: if anyone assigns partners to Allah, is As if He had fallen from heaven and been snatched up by birds, or the wind had swooped (Like a bird on its prey) and thrown Him into a far- distant place. 32. Such (Is His state): and whoever holds in honour the Symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart. 33. In them ye have benefits for a term appointed: In the end their place of sacrifice is near the Ancient House. (Qur'an; Al-Hajj 22:26-33)*



## The Early Era of the Ka'abah

The Glorious Qur'an contains several Verses regarding the origin of the Ka'abah, in which it states that the Ka'abah was the first House for the Worship of One God - Allah (SWT), and that it was re-built by Prophet Ibrahim (AS) and his son Prophet Ismail (AS) on the directives of Allah (SWT). Allah states that:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

*Verily, the first House (of worship) appointed for mankind was that at Bakkah (Mecca), full of blessing, and guidance for mankind.* (Qur'an, Ali Imran 3:96)

Sheikh Ibn Kathir, the famous commentator on the Quran, mentions that the Ka'abah was a place of worship for Angels (who circumambulate it, in an anti-clockwise manner) before the creation of man. Later, a House of Allah was built on the location by Prophet Adam (AS) which was lost during the flood in the time of Prophet (Noah) Nuh (AS). It was finally rebuilt by Prophet Ibrahim (AS) and his son Ismail (AS) on Allah's instructions as mentioned in the Glorious Quran. When Ibrahim (AS) was rebuilding the Ka'aba, an Angel brought to him the Black Stone (*Hajar al-Aswad*) from Heaven, which he placed in the eastern corner of the structure. Another stone currently in the vicinity of the Ka'abah is the *Maqam-Ibrahim* (literally meaning "the Station or the Stand of Ibrahim") where Ibrahim (AS) stood for elevation while building the structure. The Black Stone and the Maqam-Ibrahim are believed to be the only remnants of the original structure made by Ibrahim (AS) as, naturally; the remaining structure had to be rebuilt/renovated several times over centuries (or even millennia) for maintenance purposes. After the

construction was completed, Allah enjoined the descendants of Ismail (AS) to pray and to perform an annual pilgrimage (the Hajj) at the Ka'abah. The vicinity of the Ka'abah was made purely as a ground for the worship of Allah (SWT) a peace sanctuary.

According to Islamic tradition, over the millennia after Ismail's (AS) death, his progeny and the local tribes who settled around the Ka'abah and within its Oasis of Zam-Zam gradually turned to polytheism and idolatry. About 360 idols were placed within the Ka'abah representing deities of different natures and for different tribes and clans; and perhaps for the about 360 days of the year!

### **The Era of Prophet Muhammad (SAW)**

Ibn Ishaq narrates that some years before Muhammad (SAW) was ordained as a Prophet by Allah, a serious flood occurred in Mecca, which destroyed the Ka'abah and necessitated its rebuilding.

The responsibility for the rebuilding was shared among the progenies of Prophet Ismail (AS) who made up the Quraish Tribe's four Clans. Muhammad (SAW) belongs to this noble tribe therefore he helped with the reconstruction. This reconstruction did not cover the entire foundation of the Ka'abah as built by Prophet Ibrahim (AS). Therefore, that marked the first time the Ka'abah acquired the cubical shape it has today, unlike the rectangular shape with one end curved, which it had earlier.

The curved portion of the Ka'abah that was left out is called the "Hateem" and it is currently marked out with a dwarf wall by the side of the Ka'abah.

In the month of Ramadan 8 Hijrah (December 629 AD), Muslims conquered Mecca and the first action of Prophet Muhammad (SAW) was to remove idols and images of pettish gods from the

Ka'abah. Al-Bukhari reported that, Abdullah (RLA) said that, when the Prophet (SAW) entered Mecca on the day of the Conquest, there were 360 idols in and around the Ka'abah.

The Prophet started striking them with a stick he had in his hand and was saying that "Truth (Islam) has come and Falsehood (idolatry) has vanished; Surely, Falsehood is ever bound to vanish". This is from the Words of Allah who states this as follows:

*80. Say: (O Muhammad) "O my Lord! Let my entry be by the gate of truth and honour, and likewise my exit by the gate of truth and honour; and grant me from Your presence an authority to aid (me)." 81. And say: "Truth has (now) arrived, and falsehood perished: for falsehood is (by its nature) bound to perish." (Qur'an 17:80-81)*

That conquest of Mecca reinstated the sanctity and holiness of Mecca and that of the Ka'abah and its sanctuary, the "al-Masjid al-Haram". The Hajj was reinstituted as it was millennia ago during the times of Prophets Ibrahim (AS) and Ismail (AS).

Prophet Muhammad (SAW) performed Umrah in 629 AD, followed by the Hajj in 632 AD; which was his last Hajj and was called the "Farewell Pilgrimage" as he prophesied his impending death at that Hajj and he died the following year, in 633 AD.

The Ka'abah has been repaired and reconstructed many times after Muhammad's (SAW) days. After the heavy rains and flooding in 1629 AD, the walls of the Ka'abah collapsed. The same year, during the reign of the Ottoman Sultan (Emperor) Murad IV, the Ka'abah was rebuilt with granite stones and the whole sanctuary area was renovated. The appearance of the Ka'abah has not changed since then.

## CHAPTER TWO

### **A BRIEF ON SHEIKH HARUNA: THE PIONEER OF HAJJ BY MOTOR VEHICLE FROM WEST AFRICA**

Pages 177 and 178 of the Book, “**The Emirates of Northern Nigeria**” by Mr S. J. Hogben and Mr A. H. M. Kirl-Green, published in 1966 by Oxford University Press; which carried a 1964 Forward by the Prime Minister of Nigeria, Alhaji Sir Abubakar Tafawa Balewa; reports the famous Hajj by the first Waziri of Katsina, who was later made Sarkin Kaita, Sheikh Alhaji Haruna as follows:

*It was in that year (1929) too, that the former Waziri, Sarkin Kaita Haruna, performed a well-remembered pilgrimage... He set out from the Provincial Headquarters Zaria in his Ford lorry in the month of March and reached El Obeid after only three weeks driving. There he sold his lorry, taking the train to Khartoum and thence to Jeddah. Sarkin Kaita is held to have been the first Northern Nigerian to have made the overland journey by car”.*

That famous Hajj Travel by Motor Vehicle for the Hajj from West Africa by Sheikh Haruna was indeed a West African Record, as that was the first time such a journey was undertaken using a motor vehicle through the rocks and the deserts in Northern Nigeria, South-Eastern Chad Republic and Western Sudan; to the shores of the Red Sea and on to Jeddah by ship. From Jeddah, Sheikh Haruna and his entourage proceeded to Mecca for the Hajj.

#### **The Waziri Haruna Dynasty**

The first Waziri of Katsina, Sheikh Alhaji Haruna, was born in Kanem Bakashe around the year 1274 Hijrah (equivalent to around 1857 of the Gregorian calendar). Sheikh Alhaji Haruna (lived



1857-1937) was the son of Prince Shu'aibu who was the son of Sarkin Kanem Bakashe Malam Haido (reigned 1899-1919); who was the son of Sarki Son Allah (reigned 1854-1882); who was the son of Sarki Iro (reigned 1824-1830); who was the son of Sarki Allou (reigned 1819-1822); who was the grandson of Sarki Ali (reigned 1802-1807); who was the grandson of Sarki E-E (reigned 1758-1779), who was the great grandson of Sarki Namouli (reigned 1706-1718), who was the grandson of Sarki Salifou (reigned 1661-1679), who was the son of Sarki Damissa (reigned 1634-1661), who was the son of Sarki Tanni (reigned 1579-1605) who set up the Kanuri Ruling House at Kanem Bakashe, an Emirate in today's Niger Republic of West Africa.

This chronology was referenced from (1) A chronology of Kanem Bakashe Kings in the book titled, "*Monographie sur le Department de Maradi*", written by Professor Boube Ego, University of Niamey, Niger Republic, published in 1981. (2) Official Kings List obtained from the Palace of Sarkin Kanem Bakashe. (3) Extensive research in the two listed references above and on available documents coupled with oral evidences of Kanem Bakashe elders as contained in the Book titled, Sheikh Haruna, Wazirin Katsina, published in the year 2000.

The great-grandparents of the first Waziri of Katsina, Sheikh Haruna, descended from Gulumba City, which is in present day Bama Emirate of Borno State of Nigeria. From the Kanuri City of Gulumba, being among the Commanders of the Army of the famous Kanem-Borno Sultan Idris Alooma, they were assigned to Rule the Land of Kanem Bakashe by the Sultan after the conquest of the Area. They founded the Kanuri Ruling House there in 1579 AD under Muhammadu Tanni, their progenitor. Kanem Bakashe is

today the name of both the City and the Emirate in present day Maradi State of Niger Republic.

The Rulership of Muhammadu Tanni at Kanem Bakashe resulted from one of the strategies adopted by Sultan Idris Alooma of Kanem-Borno Caliphate, where he encouraged his Commanders to Rule over the Lands they led in conquering. The great website: [www.newworldencyclopedia.org](http://www.newworldencyclopedia.org), which belongs to the New World Encyclopaedia, states that, Sultan Idris Alooma is remembered for his great military skills, administrative reforms, and the example he provided of Islamic piety. His main adversaries were the Hausa to the west, the Tuareg and the Toubou to the north; the Bulala to the east and the Sao who were strongly implanted in the Kanem-Bornu Region. He all either conquered them and brought them under his direct rule; or subdued them and brought them under the direct influence of the Kanem-Bornu Caliphate.

That was when States like Damagaram (Zinder), Tasawa, Kanem Bakashe, Maradi, Diffa, Dosso, Nguigmi, Agades, Bilma, etc, which are now in Eastern Niger Republic were under the Rule of Kanem-Borno. Indeed, Hausa States like Kano, Zazzau, Katsina, Daura and several other Hausaland States in present day Northern Nigeria were once directly under Kanem-Bornu or under its influence as a Protectorate, with them paying annual Tribute.

The ancient City of Kanem Bakashe became under Kanuri Rule with the conquest of the Area by Sultan Idris Alooma of the Kanem-Bornu Caliphate. Kanem Bakashe City was one of the old confluence settlements of the Trans-Saharan Trade and Hajj Route that served as an excellent resting place for the Arab and Tuareg merchants who traversed between the North and the East African States of Libya, Morocco, Algeria, Egypt and Sudan and the West

African States of Hausaland (Katsina, Kano, Daura, Zazzau, Zamfara, Kebbi, etc.). Merchants who travelled to and from Gao, Timbuktu and other Malian and Senegalese cities also rested at Kanem Bakashe while in transit.

“Bakashe” was said to be the name of the leader of the first settlers in the Kanem Bakashe area and “Kanem” is the Kanuri word for “the City” or “the Land” derived from the ancient “Kanem” of Kanem-Borno Caliphate. Kanem Bakashe therefore means “the City of Bakashe” or “the Land of Bakashe” in the Kanuri language. The first settlers under the leadership of Bakashe were believed to be hunters and of the Hausa and the Zabarmawa; and other smaller tribes. Kanuri Rule in Kanem Bakashe began with the conquest of the area by the famous Kanem-Bornu Emperor, Mai Idris Alooma who installed Sarki Muhammad Tanni as the first Kanem Bakashe Kanuri Ruler in 1579 AD.

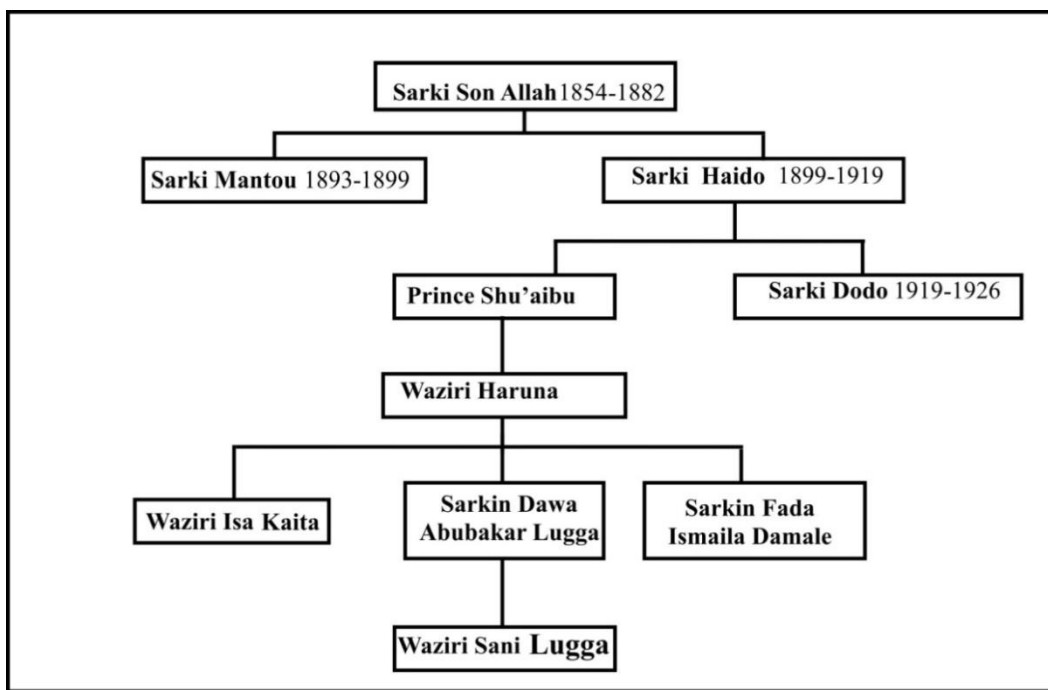
According to Mr Hogben and Mr Kirk Green, in their Book, “The Emirates of Northern Nigeria” published in 1967, Mai Idris Alooma was the most famous of the Rulers of Kanem-Bornu Empire who ruled between 1571 AD and 1603 AD. The book mentions the fame, power and strong Islamic religiosity of Mai Idris Alooma.

Many history books aver that Mai Idris Alooma extended the Kanem-Borno Caliphate up to the Hausa States of Katsina, Daura, Zamfara, Zazzau and Kano and up to some parts of present day Niger Republic, which included Kanem Bakashe, Tasawa, Age, Maradi, Gazawa, Korgom and Damagaram (Zinder). The descendants of the Kanuri Rulers installed during Mai Idris Alooma’s conquest still rule in Kanem Bakashe for exactly 445 years today (2014).

**Map of Kanem Bakashe Emirate (*Canton de Kanem Bakaché*)**  
 (Source: Page 62 of the book, “Institutions et Evolution Politiques de Kasar Maradi–Katsina Nord–au XIXe Siècle” by Dr Mahamane Addo, 2003)



**Immediate Genealogy of Sheik Alhaji Haruna with Some of his Katsina Family Members** (Source: Official Kings' List obtained from the Palace of Sarkin Kanem Bakashe, Maradi State of Niger Republic.





Leaders of the family of Sheikh Haruna were not only known as Rulers, but were renowned Islamic Scholars who ruled Kanem Bakashe under Islamic tenets. It was gathered on the good authority of Alhaji Ilyasu Kanem Bakashe (son of Sarki Wage, who died recently at the age of about 118 years and who once lived in Waziri Haruna's residence in Katsina in 1927) that the great-grandfather of Sheik Haruna, Sarki Son-Allah (meaning, the lover of Allah) who reigned between 1854 and 1882, was so named because he personally killed Sarkin Katsinan Maradi Dan Boura during a battle in 1853. Sarki Son Allah did so while assisting the Sheikh Usman Danfodio led Jihadists near the Katsina-Maradi-Kanem Bakashe borders. That gallantry assisted him to become the Sarkin Kanem Bakashe the following year, 1854.

### **Haruna's Early Life And Education**

It has been the family tradition to ensure that children were enrolled in Islamic schools at very tender ages. Therefore, the young Haruna was a pupil under his father, Malam Shu'aibu, who was both a Prince (being the son of Sarki Haido) and a learned scholar who operated a *Makarantar allo* (school where wooden slates were used) at his *Zaure* (house entrance hall). It was reported that the young Haruna happily finished the study of the complete sixty Chapters of the Glorious Qur'an (which is the normal starting point for all Muslim children) at the tender age of about ten years. On graduation from his father's school, he proceeded to that of the town's Chief Imam, Malam Jazuli. It was at that school that he started to learn the reading, translation and commentary of the basic Arabic and Islamic religious books like the *Risala*, *Iziyya*, *Lawwali*, *Thani*, etc. Later on, the young Haruna, enrolled at the school of the most respected scholar in the town, Malam Ada, for

advanced studies in the translation and commentary of the Glorious Qur'an, the translation and commentary of the major books of the Hadith (sayings of Prophet Muhammad SAW) and other major Islamic religious books and literature.

The now young adult, Haruna, moved to the town of Dosso in present day Dosso State of Niger Republic in order to further his General Islamic Studies. He lodged at the residence of the famous Kanuri scholar, Sheikh Muhammad Kamil where he was tutored by great scholars of that time in the areas of *Annahwy*, *Al-hisab*, *Al-mantiq*, *Al-jahrwal muq'abalah*, *Al-fiqh* and *Al-Tafsir*. Having been certified as a brilliant Malam and a good *Mutafanniny* (scholar of many branches of knowledge); he moved back home where he set up a school in the entrance hall of his small house carved out of his father's expansive royal compound. Malam Haruna's school became the equivalent of a nursery and primary school while that of his father (located next door), served senior students. From time to time he would deputise at his father's school; and sometimes deputise for his father as the Imam of the Mosque attached to the father's residence and located at a stone's throw from the Emir's Palace. Malam Haruna's family house is still located where it was and the Mosque is now reconstructed and serving as one of the town's Central Mosques. Malam Haruna later travelled to various Islamic Centres and learnt from great scholars in present day Mali and Senegal areas and the nearby towns of Agadez, Dosso, Damagaram and Kanche. He later returned home and set up his own school near his family residence.

### **Malam Haruna's Arrival Into Katsina**

Katsina was then the most famous Islamic Centre in Hausaland and a necessary part of the itinerary for scholars; therefore Malam

Haruna decided to travel to Katsina in search of further knowledge. He was specifically influenced by some of his students who were Katsina People who travelled to Kanem Bakashe to learn from him. He set out for Katsina in the year 1315 Hijrah (1897 AD) together with his wife, Ummu Kaltume. He took along his brother Malam Danjari, the father of the famous trader in Funtua of Katsina State, Alhaji Maikaka Funtua. He also had with him his other brother, Malam Gado who was among the first Northerners to learn at Makarantar Danhausa in Kano and the teacher of great Nigerians like Alhaji Sir Abubakar Tafawa Balewa, Alhaji Sir Ahmadu Bello the Sarkuna of Sokoto and Alhaji Sir Usman Nagogo the Emir of Katsina. In addition, he brought with him his trusted student Malam Jibrin the father of Alhaji (Dr) Lema Jibrilu. Malam Haruna also came along with his two of his students Malam Ayyuba and Malam Zakari.

Malam Haruna passed through Tsawa, Age and Gazawa in present day Niger Republic to Dankama and Kaita in today's Katsina State of Nigeria. After some few days in Kaita, they proceeded through Yandaki to Tsagero where they rested. The people of Tsagero realised the high level Haruna's Islamic scholarship and begged him to stay. The people built him a house and made him the Chief Imam of the Town's Masjid. The house is currently the Palace of the Sarkuna of Katsina who is also the District Head of Tsagero in Katsina Emirate of Nigeria.

The Town of Tsagero was at that time famous for its Muslim Scholars and the Katsina Princes of the Dallazawa Dynasty were regularly sent there for Islamic education. The then Durbi of Katsina Muhammadu Dikko was assigned to go to Tsagero and check the educational progress of the Katsina Princes by the Emir

of Katsina Malam Abubakar of the Dallazawa Dynasty in 1897. Durbi Dikko met Malam (now Chief Imam) Haruna there. When Durbi Dikko returned and narrated the presence of Imam Haruna to Emir Abubakar, the Emir said that such a Prince and a Scholar should not be allowed to stay in a small District Town; he should be brought to Katsina City. Durbi Muhammadu Dikko went back to Tsagero from where he brought Imam Haruna to Katsina and lodged him at Kofar Samri Quarters where the Durbi also resided. There were three Major Masjid (Mosques) in Katsina at that time, one at the Emir's Palace vicinity under the Katsina Chief Imam, one other at Kofar Kaura where Malam Barmo was the Imam and another at Kofar Samri where Malam Haruna was made the Imam.

When Imam Haruna left his hometown Kanem Bakashe, Sarki Mantaou was on the Throne. He was the brother to Imam Haruna's grandfather. In 1899, Sarki Mantaou died and Sarki Bawa was appointed but he served for only three months and Sarki Haido was appointed in his stead. The new Emir, Saki Haido was Imam Haruna's grandfather, therefore the Emir of Katsina Malam Abubakar and the Durbi of Katsina Muhammadu Dikko bade goodbye to Imam Haruna who had to go home to pay his homage and allegiance to the new Emir of Kanem Bakashe. He arrived at Kanem Bakashe to the delight of his father who was now a Crown Prince as the new Emir was his father and he was the eldest of the Emir's sons. After paying homage to the new Emir, Malam Haruna told them the roles he was playing in the educational development in Katsina as both an Imam and a Teacher of Islamic Religious Knowledge at his local Katsina School. He also told them that he left his family and his close associates in Katsina. Therefore his father Prince Shu'aibu and his grandfather Sarki Haido reluctantly allowed Malam Haruna to return to Katsina immediately after.

## **The Emergence Of The British In Katsina**

Early in 1900 and several months into 1901, stories kept of filtering into Katsina of some “white people” who have been taking over Lands from the sea shores into the hinterland by peace or by force! They later came to known as the “British”. Colonialism was setting in.

As these British people conquered Sokoto they headed for Katsina and they arrived on 28<sup>th</sup> March 1903. The Emir of Katsina Malam Abubakar and his Council and Town Muslim Scholars and Elders chose not to militarily fight the British Soldiers. Therefore on their arrival they were received and lodged at the Emir’s Guest Residence called “Sansani” in Katsina City. The British Soldiers were led by Brigadier Lugard (later Nigeria’s Governor General Lord Lugard). Later, the British chose an area at Kofar Samri, very close to the Residences of Durbi Dikko and Liman Haruna, so as to set-up their Military Camp.

The Durbi of Katsina, Muhammadu Dikko and Liman Haruna were so close to the Emir of Katsina Abubakar that when the British Colonial Soldiers arrived and settled in Katsina, Emir Abubakar appointed Durbi Dikko to be in charge of their affairs while Liman Haruna was appointed as the Chief Imam of the Muslim Colonial Soldiers. It should be noted that except for the two British officers (Brigadier Lugard and Captain Kemball), all the other British soldiers who arrived in Katsina were Muslim Nigerians commissioned into the Colonial Armed Forces when the Colonial Headquarters was located at Lokoja and later at Zungeru in present day Kogi and Niger States respectively. The Colonial Katsina Military Camp was used to cater for the Upper Northern Nigerian Areas of Katsina, Daura, Zamfara and Sokoto.

## **A New Emir And A First Waziri Of Katsina**

As things seemed to be going on smoothly between the British and the Emir of Katsina Malam Abubakar, some disagreements emerged at the end of 1904. In January 1905, the disagreement climaxed with the removal of Emir Abubakar from Office and his banishment to Kano and later to Lokoja. The British then announced the appointment of his uncle, Malam Yero as the new Emir. The new Emir Malam Yero was very elderly at almost 80 years of age, but was a great Islamic Scholar who once predicted his riding the saddle of the Katsina Throne. However, things did not work out well between the British and Emir Malam Yero. In 1906, Captain Kemball came to Katsina with a view to sending Durbi Dikko to go to Adar Market in Niger Republic to purchase about 200 camels for the use of the British Soldiers in the Bornu Area. After the departure of Durbi Dikko, the problems between the British and Emir Yero reached their gloomy moments. The Emir of Katsina Malam Yero was also banished to Lokoja at the end of 1906; just about the time Durbi Dikko arrived back in Katsina. The British summoned Liman Malam Haruna and asked him to write a letter to recall Durbi Dikko from his travel, as he was appointed as the New Emir of Katsina. A Book written by the Wali of Katsina Malam Muhammadu Bello as a verbatim narration from Muhammadu Dikko on his Life and Times and titled, "MUHAMMADU DIKKO" gives a clear picture like this:

*Liman Malam Haruna wrote a letter and sent his trusted servant Malam Gidado to pursue Durbi Dikko and hand it over to him with the gladdening news that he has been appointed as the New Emir of Katsina. Malam Gidado (Mai Sha'ani) left immediately and met Durbi Dikko on his way back to Katsina with the 200 camels he*

*was sent to buy. The letter from Liman Haruna was handed over to him and on his arrival in Katsina; he was received by Liman Haruna who had organised a reception party. Thereby, Durbi Dikko had now become Emir Dikko*

When Durbi Muhammadu Dikko became the Emir of Katsina in 1906, the first person he appointed and turbaned was his most trusted friend and associate, Liman Haruna, as the first Waziri of Katsina. That marked the beginning of the Sarki Dikko and the Waziri Haruna Dynasties in Katsina.

The strong bond of trust and friendship between Sarki Dikko and Waziri Haruna was beautifully summarised in only two sentences on page 136 of a Doctoral Thesis on Katsina Emirate, titled, “*The Development of Administration in Katsina Emirate, 1887 to 1944*” by the American Scholar, Dr. R. W. Hull (published in 1968) as follows:-

*“It would appear that Dikko’s closest adviser and family teacher, Haruna (later Waziri), was largely responsible for encouraging him to be cooperative with the British and to make a bid for power (Emir-ship). Haruna was undoubtedly Dikko’s leading strategist”.*

To demonstrate their bond of trust and friendship, when Durbin Katsina Muhammadu Dikko was appointed as the Emir of Katsina in 1906, he not only appointed Malam Haruna as the first Waziri of Katsina but invited him to stay at the Palace Compound. Waziri Haruna’s first senior children, like Hajiya Fatima Chima (the Chief Wife of the Emir of Katsina Alhaji Sir Usman Nagogo and the mother of General Hassan Usman Katsina); and other senior children were born at the Palace Compound in Katsina City. After about five years stay in the Palace, Waziri Haruna moved to his new house at Unguwar Yari in Katsina City, which was only

second to the Emir's Palace in size in Katsina. It was said to have had over 40 rooms. That house, located near the Katsina Federal Prison, is currently serving as the Official Quarters for Prison Warders. The Waziri later built another Residence near the Katsina Main Market and it was called "*Babban Gida*" (big house) because of its unrivalled size in Katsina.

Waziri Haruna was the Emir's Chief Adviser and the Chief Councillor and Head of Administration & Taxation of Katsina Native Authority from 1906 to 1928. At that time, the Native Authority was the "government" of the day as it controlled staff and funds and executed programmes and projects. His Royal Highness the Emir of Katsina Alhaji Muhammadu Dikko and Mai Girma the Waziri of Katsina Sheikh Alhaji Haruna worked diligently and made Katsina the Greatest Emirate of that Time in Northern Nigeria. Details can be obtained from the Books (1) SULLUBAWA DYNASTY OF KATSINA and (2) KANURI IN HAUSALAND both authored by this Author, Professor Sani Abubakar Lugga, MFR, The 5<sup>th</sup> Waziri of Katsina.

### **The 1928 Native Authority Reforms**

In 1928, Native Authority Reforms were introduced by the Government. That was the result of the Northern Nigerian Government's policy that all administrative and other works of government should now be performed by the graduates of Katsina College. That policy abolished the use of Arabic and *Ajami* (Hausa using Arabic letters) writings in government correspondences. That policy, as it affected Katsina, was detailed in the Book, *The Development of Administration in Katsina Emirate* (1968) by Mr R.W. Hull, a Colonial Resident of Katsina. A "*Confidential Memorandum*" dated 19<sup>th</sup> June, 1928 written by the Resident of



Katsina to the Secretary of Northern Provinces (National Archives Kaduna, File No. KATSINA-1595) stated some of the changes made in Katsina Native Authority in accordance with the 1928 Reforms. Below is an unedited extract from that “Confidential Memorandum”:-

1. Waziri Haruna to become the Sarkin Kaita and retain his Waziri salary of £800 per annum
2. Magajin Gari Zayyana to become the Waziri on a salary of £600 per annum
3. Kaura and Galadima to receive a salary of £720 per annum
4. Yandaka and Durbi to receive a salary of £660 per annum
5. Other District Heads to receive salaries from £180 to £660
6. Former Mutawalli Sayyadi to be a Councillor on salary of £264
7. New Mutawalli Balarabe to receive a salary of £240

A point to note here was that, Waziri Haruna was the Emir’s Chief Adviser and the Chief Councillor and Head of Administration of Katsina Native Authority from 1906 to 1928. All the District Heads and every other Officer of Katsina Native Authority, was under the Waziri of Katsina Haruna who was only under the Emir of Katsina Muhammadu Dikko! The Confidential Memorandum mentioned above has clearly shown that it was only the Emir of Katsina who was earning more than the Waziri of Katsina, while all others were earning less than the Waziri in terms of salaries.

### **Appointment Of Waziri Haruna As Sarkin Kaita**

As a result of the 1928 Native Authority Reforms, and as a sign of appreciation and gratitude by the Emir of Katsina and the British Colonial Government, Waziri Haruna was made the Sarkin Kaita

and was made to retain his salary that was above that of all others in Katsina Native Authority, except that of the Emir! In addition, the new Sarkin Kaita Haruna was the only one to be so appointed to head Kaita District with the title of “Sarkin Kaita”. Throughout history, all those who headed Kaita were with the title of either “Magajin Kaita” or that of “Sarkin Sullubawa” (Head of the Clan of Sullubawa); a title that is still in use. Sarkin Kaita Haruna was and is the only person to ever bear the “Sarkin Kaita” title! Another first in his history! That was a plus for the Prince of Kanem Bakashe to attain the Office of Sarki (King) of Kaita.

Kaita District of that time was the northern most District that bordered Niger Republic and perhaps the largest District in Katsina Emirate. It included Kaita to Dankama, Daddara to Jibia, Bugaje, Kusa, Barawa, Bakiyawa, Yandaki and Areas surrounding Katsina Metropolis like the Katsina Race Course, the Katsina Army Barracks and some Higher Institutions of Learning in present day Katsina. That Kaita Land now encompasses four Local Governments in Katsina State. They are full Kaita Local Government, full Jibia Local Government, part Batagarawa Local Government and part Katsina Local Government.

The now Sarkin Kaita Haruna moved to Kaita Town and enlarged the Palace there due to his large family and servants. Before finally settling down, the Sarkin Kaita decided to travel for the Hajj in Saudi Arabia. He therefore immediately embarked on the Pilgrimage to Mecca (the Hajj) in early 1929 thereby setting up an International Record. **He became the first West African to travel for the Hajj in Saudi Arabia by a motor vehicle.**

## **CHAPTER THREE**

### **THE FIRST HAJJ BY MOTOR VEHICLE FROM WEST AFRICA BY SHEIKH HARUNA THE FIRST WAZIRI OF KATSINA AND THE FIRST AND ONLY SARKIN KAITA**

As stated in Chapter Twelve of this Book, as a result of the 1928 Native Authority Reforms, and as a sign of appreciation and gratitude by the Emir of Katsina and the British Colonial Government, Waziri Haruna was made the Sarkin Kaita and was made to retain his salary that was above that of all others in Katsina Native Authority, except that of the Emir! In addition, the new Sarkin Kaita Haruna was the only one to be so appointed to head Kaita District with the title of “Sarkin Kaita”. Throughout history, all those who headed Kaita were with the title of either “Magajin Kaita” or that of “Sarkin Sullubawa” (Head of the Clan of Sullubawa); a title that is still in use. Sarkin Kaita Haruna was and is the only person to ever bear the “Sarkin Kaita” title! Another first in his history! That was a plus for the Prince of Kanem Bakashe to attain the Office of Sarki (King) of Kaita. Sheikh Alhaji Haruna has set up three major records in his lifetime, they are:

1. The First Waziri of Katsina in 1906
2. The First Sarkin Kaita in 1928
3. The First to Travel for the Hajj by Motor Vehicle from West Africa in 1929

### **BRIEF ON THE MOTOR VEHICLE THAT WAS USED FOR THAT HISTORIC JOURNEY**

It is imperative to give a brief on the motor vehicle that was used by Sheikh Haruna and his entourage for this historic journey for the Hajj by Road. This is important so as to appreciate why it took

them about 35 days to travel about 2,450 kilometres. That was from Katsina in Nigeria to El-Obeid in the Sudan, from where they joined the Train to Khartoum and later to Suakin Sea Port where they joined the Ship to Jeddah after crossing the Red Sea.

Sheik Haruna's Truck was one of the only two motor vehicles in Katsina as at 1926 (the other one belonged to HRH the Emir of Katsina Muhammadu Dikko). Below are the Specifications of that Truck as accessed on 10<sup>th</sup> March 2024 from the Ford Motor Company website ([thehenryford.org/collections-and-research](https://thehenryford.org/collections-and-research)):

### **1924 To 1928 Ford Model TT Stake Truck**

The Ford Model TT is a truck made by Ford Company of the United States of America. It was based on the Ford Model T, but with a longer wheelbase, and a heavier frame and rear axle, giving it a rating of 1 short ton (0.91 t). When the first three units were produced in 1917, the Model TT was sold as a chassis with the buyer supplying a body. The price was \$600. Starting in 1924, the Truck had a factory-produced body. By 1926 the price had dropped to \$325. In 1925, a hand-operated windshield wiper was added.

**Date Made:** 1924-1928

**Creators:** Body by Field Manufacturing Co., Owosso, Michigan; Chassis by Ford Motor Company, Dearborn, Michigan; both of United States of America. **Materials:** Metal; Steel (Alloy) and Wood (plant material). **Height:** 86 inches. **Width:** 66 inches. **Length:** 187 inches. **Weight:** 2570 lbs

**Horsepower:** 22.5 hp (16.78 kW). **Speed:** With standard gearing, a speed of not more than 24 km/h was recommended, and with special gearing, a speed of not more than 35 km/h was

recommended. **Tonnage:** The Ford Model TT has a tonnage rating of 1 Ton (one ton).

### **PROJECTED ITINERARY OF SHEIKH HARUNA'S JOURNEY TO MECCA FOR THE 1347 AH (1929 AD) HAJJ**

**NOTE: This itinerary is based on the following:**

1. Almost all the dates used in this itinerary are based on “PROJECTIONS ON NUMBER OF DAYS SPENT”. For example, if they have spent five days from one point to the other, the dates could be projected from, let us say, the 10<sup>th</sup> to the 15<sup>th</sup> of the particular Month. The son of Waziri Haruna Alhaji Mamman Kisagare and the driver Alhaji Zabori both lived up to the 1970s and they were very proud to be narrating their Hajj experience to their brothers, sisters and colleagues. Alhaji Mamman Kisagare and some of his brothers like Waziri Isa Kaita, Sarkin Dawa Abubakar Lugga and Sarkin Malamai Garba Kaita jotted down some of that information. They also narrated it to their children, including the Author of this Book who grew up in the same Katsina Ward with the driver Alhaji Zabori. Therefore there was a lot of oral and jotted down information to make a picture of that historic Hajj. Based on oral and some jotted down dating, the dates were calculated (including nights spent on the way) as follows:

- (1) Katsina to Zaria – 5 days
- (2) Zaria to Yerwa (Maiduguri) – 8 days
- (3) Yerwa to Fort Lamy (Ndjamena) – 3 days
- (4) Fort Lamy to Abeche – 4 days
- (5) Abeche to Al-Junaynah (Genina) – 2 days
- (6) Al-Junaynah to Al-Fashir – 4 days

- (7) Al-Fashir to El-Obeid – 4 days
- (8) El-Obeid to Khartoum -2 days (by Train)
- (9) Khartoum to Suakin – 1 day (Sea Port)
- (10) Suakin to Jeddah – 2 days (by Ship)

**Totals: 30 days by Truck, 3 days by train, 2 days by Sea:**

A = Katsina to Maiduguri – 13 days by Truck

B = Maiduguri to El-Obeid (Sudan) – 17 days by Truck

C = El-Obeid to Khartoum to Suakin – 3 days by Train

D = Suakin to Jeddah – 2 days by Sea

2. However some are actual dates, as they are based on some jotted records by Alhaji Mamman Kisagare (Waziri Haruna's son) and some information obtained from Alhaji Zabori (Waziri's Driver); both of who accompanied the Waziri for the Hajj.

3. A lot of information on this famous First Hajj by Motor Vehicle in West Africa was obtained by the Author of this Book from his Grandmother, Malama Aisha Gwamma, who was one of the wives of Sheikh Haruna and who lived for 97 years and died in 1983. She made the stories on the life of Sheikh Haruna, especially on that Hajj, as night-tales for her grandchildren, this Author being one of them. When she died, this Author was an Administrative Manager in a multinational company; therefore he jotted down a lot of information of the life of Sheikh Haruna from that vantage position of long stay with his Grandmother!

4. In addition, this Author obtained both documented and oral information from his father, Alhaji Abubakar Lugga the Sarkin Dawa of Katsina and one of the senior sons of Waziri Haruna. Alhaji Abubakar Lugga kept a Memoir (Diary) sometimes written in Arabic and other-times in Hausa and in English, on the life of

his father Sheikh Haruna. That Memoir also had the lives of Alhaji Abubakar Lugga himself and those of his family members including on his wives, children and grand children. It was in that Memoir that the year of birth of Sheikh Haruna and the exact time, day and year of his death were established. Alhaji Abubakar Lugga also recorded the dates of births of all his children (including this Author) and the dates of births and deaths of his family members who died before him. Alhaji Abubakar Lugga could record all that as he was versed both in Arabic and in English; and he was 18 years old and already married and working with the Katsina Native Authority when his father Sheikh Haruna went for the Hajj in 1929! He was also the first child of Sheikh Haruna to be appointed a Councillor of Katsina Native Authority in 1939 when Sheikh Haruna was still alive.

**5.** Some important notes were taken by Sarkin Malamai Alhaji Abubakar Garba (Waziri Haruna's son) and this Author obtained them through his son Alhaji Iro Garba Kaita. This Author also benefited a lot from the information on this Hajj Trip from the Waziri of Katsina Alhaji Isa Kaita (a senior son of Waziri Haruna). That was when this Author was writing the biography of Waziri Isa Kaita in 1991. Waziri Isa Kaita was the Minister for Education in the Northern Nigerian Regional Government and a very elder statesman. He was born in 1912 and died in 1994.

**6.** The dates covering the movements for the Hajj Rituals from Mecca to Mina and to Arafat are based on the Islamic Dates connected to the Hajj. These dates are static annually from the 8<sup>th</sup> Day of the Month of Dhul Hijja to its 12<sup>th</sup> Day.

**7.** The dates for movements from Mecca to Medina and back to Jeddah for the return journey were from the information given by

Alhaji Mamman Kisagare and Alhaji Zabori the driver, as stated in 1 and 2 above.

8. The dates on the return journey from Jeddah to Lagos by Sea, from Lagos to Kano by Train and from Kano to Katsina and onwards to Kaita by road are dates as stated in 1 and 2 above.

Mr S. J. Hogben and Mr A. H. M. Kirl-Green were British Colonial Officers in Nigeria, who served in Katsina and several other parts of Northern Nigeria. They wrote a Book titled: “**The Emirates of Northern Nigeria**”, which was published in 1966 by Oxford University Press; and which carried a 1964 Forward by the Prime Minister of Nigeria, Alhaji Sir Abubakar Tafawa Balewa. Pages 177 and 178 of that Book reports the famous Hajj by motor vehicle by the first Waziri of Katsina, who was later made Sarkin Kaita, Sheikh Alhaji Haruna as follows:

*It was in that year (1929) too, that the former Waziri, Sarkin Kaita Haruna, performed a well-remembered pilgrimage... He set out from the Provincial Headquarters Zaria in his Ford Lorry in the month of March and reached El Obeid after only three weeks driving. There he sold his lorry, taking the train to Khartoum and thence to Jeddah. Sarkin Kaita is held to have been the first Northern Nigerian to have made the overland journey by car”.*

That famous Land Travel by Motor Vehicle for the Hajj by Sheikh Haruna was indeed not only a Northern Nigerian Record, but a West African Record, as that was the first time such a journey was undertaken using a motor vehicle through the rocks and the deserts in Northern Nigeria, in South-Eastern Chad Republic and in the Western Sudan; to the shores of the Red Sea and on to Jeddah by Ship. From Jeddah, Sheikh Haruna and his entourage proceeded to Mecca for the Hajj. After having Allah’s blessings for the 1929



Hajj, they visited Prophet Muhammad (SAW) in Medina, They then moved back to Jeddah where they took a Ship and returned by Sea to Lagos, Nigeria, and finally home to Katsina; and on to Kaita where he died in 1937.

### **MONDAY 1<sup>ST</sup> RAMADAN 1347 HIJRAH**

**(11<sup>TH</sup> FEBRUARY 1929)**

Monday, the 1<sup>st</sup> Day of the Muslim Month of Ramadan, 1347 Hijrah, which was equivalent to Monday 12<sup>th</sup> March 1929, was the first Day for the Muslim Fasting of the blessed Month of Ramadan as the new Moon was cited in the early night of the previous Day. In the night of that blessed Day of Ramadan, Sheikh Haruna had an *Ilham* (religious inspiration) to embark on a journey for the Hajj that year. He embarked on intense prayers for this great Muslim inspiration to materialise, especially that it was now the Blessed Month of Ramadan, a period where prayers are answered and blessed by Allah (SWT).

### **SATURDAY 27<sup>TH</sup> RAMADAN 1347 HIJRAH**

**(9<sup>TH</sup> MARCH 1929)**

On Saturday, the 27<sup>th</sup> Day of Ramadan, Sheikh Haruna came to Katsina from Kaita in preparation for the Sallah Celebrations (*Eid el Fitr*). That was also one of the Days the Greatest Night in Islam was expected (*Lailatul Qadr*). Sheikh Haruna therefore summoned his elder sons on that day to his Residence in Katsina. They included Shu'aibu Gajeren Malam (later Wakilin Kaita Shu'aibu), Mamman Kisagare (later first Chairman Northern Chamber of Commerce), Isa Dandaula (later Waziri Isa Kaita), Abubakar Lugga (later Sarkin Dawa Lugga, Isa Dandada (later Sarkin Takarda Dandada), Yusuf Babba (later Magajin Kusa), Ali Bukadi

(later Magajin Bugaje), Sule Gajere (later World War Veteran) and a host of others. Sarkin Kaita Haruna showered prayers and parental blessings on them and on his entire family generations to the end of the World. He informed them that he intended, insha Allah, to embark on the journey for the Hajj immediately after the Ramadan Fasting. He was to use his Ford Mini Truck for the journey with his Driver Malam Zabori and his very big and very strong young son Mamman Kisagare. Sheikh Haruna also told his wives, servants and other family members of this noble intention. In the night of that Day, he went to the Emir's Palace in Katsina and after the usual pleasantries with his long time friend and confidant, His Royal Highness Alhaji Muhammadu Dikko, the Emir of Katsina, he informed him of this noble desire to embark on the Hajj immediately after Sallah. The Emir was very pleased and promised some gallons of fuel and personal monetary gifts for the journey.

### **WEDNESDAY 1<sup>ST</sup> SHAWWAL, 1347 HIJRAH**

**(13<sup>TH</sup> MARCH 1929)**

This Day marked the Eid-El-Fitr (Sallah Day Ceremony) for Muslims throughout the World. Sarkin Kaita, Sheikh Haruna, celebrated the Day with His Royal Highness the Emir of Katsina, Alhaji Muhammadu Dikko and Emirate Councillors, District Heads, Village Heads and the People of Katsina. By the Katsina Sallah Durbar tradition, the Emir, the District Heads, the Village Heads and the Emir's and other Members' Ceremonial Entourage shall all join the Sallah procession on horses, camels, donkeys, etc. In addition, the Councillors and other special title holders shall equally join. However, Waziri Haruna only joined the procession once, as he was detailed to later take charge of all Royal Visitors,

especially British Colonial Officers who always visited Katsina to witness the great Durbar during the Eid-el-Fitr and the Eid-el-Kabir ceremonies. This tradition has been sustained since 1907, where the Waziri of Katsina will leave the Eid Ground after the Eid Prayers and will move to the Emir's Palace to received important guests and shall serve as a guide for them to witness the Sallah Durbar at the end of which they shall move into the inner Chambers of the Palace for refreshments. Thereafter, they will pay homage to the Emir who would have by now dismounted from his horse after the Durbar. The Sallah ceremony usually lasts two to three days in Katsina. The ceremony therefore would now be over and everyone will return to his home for resting on the 3<sup>rd</sup> of Shawwal 1347 Hijrah (15<sup>th</sup> March 1929).

#### **SATURDAY 4<sup>TH</sup> SHAWWAL, 1347 HIJRAH**

**(16<sup>TH</sup> MARCH 1929)**

For the next seven days, Sarkin Kaita Sheikh Haruna, received his sons, daughters, family members, friends and other well wishers who paid him visits to bade him farewell and to pray for him for the journey he intended to undertake to the Holy Land of Mecca for the Hajj. In particular, the Ulama (Muslim Scholars) in Katsina and those who have come from all parts of the Emirate for the Sallah Ceremony trooped to the Katsina Private Residence of Waziri Haruna to pray for his safe and successful Hajj. The wonders of that journey made many other persons to visit the Waziri to bid him farewell and to see a person who was determined to travel by motor vehicle for the Hajj at the old age of aver 70 years! That journey was significant because it was the first time in West African History that a Muslim was to travel by motor vehicle for the Hajj at the blessed Holy Mecca! In the evening of Friday

10<sup>th</sup> Shawwal (22<sup>nd</sup> March) the Waziri, Sarkin Kaita Sheikh Haruna, went to the Emir's Palace to bid final farewell to the Emir Alhaji Muhammadu Dikko. The Emir gave him some cans of fuel and an unspecified amount of cash. The Emir also informed him that he had approved his journey, but he had to take a letter to the Provincial Resident in Zaria for final approval. Katsina, Daura and Zaria were then under the Zazzau Province with Headquarters in the City of Zaria.

**SATURDAY 11<sup>TH</sup> SHAWWAL, 1347 HIJRAH**  
**(23<sup>RD</sup> MARCH 1929)**

The Day had come; and Sheikh Haruna's Ford Truck was loaded with several cans of fuel. He also carried a lot of clean water and food items. Sheikh Haruna was said to have carried a lot of dried meat (local Kilishi), dried date fruits, millet and guinea corn flour locally processed to make quick porridge and similar food stuff. His son who was accompanying him was vigorously tutored by the female members of the Waziri family to make Kunu (Porridge) and other foods that they would need for the long and difficult journey. Having left immediately after the Subh Prayers, they travelled for the whole day with their vehicle's speed of about 15 miles (24 Km) per hour. The Waziri and his entourage managed to reach Musawa by nightfall, where they spent the night.

**SUNDAY 12<sup>TH</sup> SHAWWAL, 1347 HIJRAH**  
**(24<sup>TH</sup> MARCH 1929)**

Sheikh Haruna was warmly received by the District Head of Musawa Malam Abdullahi Mai Saje the previous night. He bade farewell to the Waziri today's morning after a sumptuous breakfast. They once again travelled for the whole day reaching

Funtua in the night. Once again, another newly turbaned Sarkin Maska Sambo, District Head of Funtua, received them with all pleasure and gave them a very warm welcome. Incidentally, the son of Sarkin Maska Sambo, Sarkin Maska Idris, married the granddaughter of Waziri Haruna who gave birth to the present Sarkin Maska! They spent two days in Funtua where Sheikh Haruna has a House that was built near the Residence of the Emir of Katsina at Nasarawa Quarters of Funtua, for their use anytime they were on tour. The two residences of the Emir and the Waziri were built as a result of their camping in Futua in 1921. That was during the war-like campaign to rid the Funtua-Yandoto Forest of robbers.

**TUESDAY 14<sup>TH</sup> SHAWWAL, 1347 HIJRAH**

**(26<sup>TH</sup> MARCH 1929)**

Waziri Haruna left Funtua early in the morning of Tuesday and arrived at Zaria in the afternoon after about six hours drive. They were received at a location outside Zaria City by the Waziri of Zazzau Malam Yusuf who led them to the Emir's Palace. They met the Emir of Zazzau Malam Ibrahim ibn Muhammad Lawal Kwasau who instructed that they should be lodged as the Colonial Provincial Resident, who was expecting them, shall see them the next morning at the Colonial Office in the Government Reservation Area. In the meantime, they were lodged by the Waziri of Zazzau Malam Yusuf on the instruction of the Emir. They were given very highly rated Royal treatment, considering that, by tradition, the Waziri of Katsina is the immediate senior to the Waziri of Zazzau under the Sokoto Caliphate.

**WEDNESDAY 15<sup>TH</sup> SHAWWAL, 1347 HIJRAH**

**(27<sup>TH</sup> MARCH 1929)**

Sheikh Haruna, the first Waziri of Katsina and now the Sarkin Kaita, was, in the morning of Wednesday, ushered into the Office of Sir Denison Ross the Resident of Zazzau Province under which Katsina Emirate was then under. The Resident once worked in the Sudan; therefore he was fluent in Arabic, the language they conversed with Sheikh Haruna. The Resident was both happy and surprised that an over 70 years' old man was going to undertake this difficult journey for the purpose of performing an important Pillar of Islam. The Office of the Resident prepared a Release Letter permitting Sheikh Haruna to travel out of Nigeria. The Colonial Office also issued three Certificates to enable Sheikh Haruna, his son and his driver to transit through Chad Republic and the Republic of Sudan. These Certificates served as Passports to enable them to get Transit Visas in the Chad and the Sudan and to enable them get entry permission into the Holy Land of Mecca. A Medical Health Certificate was also issued to them after examination by the Zaria Colonial Medical Officer.

**THURSDAY 16<sup>TH</sup> SHAWWAL, 1347 HIJRAH**

**(28<sup>TH</sup> MARCH 1929)**

Thereafter, Sheikh Haruna and his entourage spent the next one day resting in Zaria. They bade farewell to the Emir of Zazzau in the evening of Wednesday and left Zaria in the very early hours of Thursday. They spent one night on their way to Kano in a place that had not been identified. They arrived in Kano in the evening hours of Saturday 18<sup>th</sup> Shawwal. Sheikh Haruna was already well known to the Emir of Kano Sarki Abdullahi Bayero who was appointed in 1926 and Waziri Haruna was among those who went to Kano with the Emir of Katsina Alhaji Muhammadu Dikko to congratulate Sarki Abdullahi Bayero. The Emir of Kano not only

hosted Sheikh Haruna but gave him some cans of fuel to assist in the journey. Indeed, Sarki Abdullahi Bayero was also a great Scholar of Islam; therefore he was very pleased with Sheikh Haruna's desire to make the Hajj despite his old age and the risks involved in such a trip that was never undertaken before by anyone. Sarki Bayero also disclosed his desire to travel for the Hajj either by road or by Sea. Allah fulfilled his desire as he performed the Hajj in 1937 by the road route taken by Sheikh Haruna. Sheikh Haruna spent one day in Kano and then headed for Yerwa (Maiduguri) via Potiskum in the early hours of 20<sup>th</sup> Shawwal.

**MONDAY 20<sup>TH</sup> SHAWWAL, 1347 HIJRAH**

**(1<sup>ST</sup> APRIL 1929)**

Sheikh Haruna set out for Potiskum on Monday 20<sup>th</sup> Shawwal and arrived in Potiskum, the Capital of Fika Emirate on the third day on the road (22<sup>nd</sup> Shawwal). There are no details as to where they stopped or slept on the road. However, Dutse and Azare were mentioned as possible Cities where they spent the nights. The Emir of Fika, Malam Muhammadu Gana ibn Idris, was an acclaimed longest ruling Emir of his time, who ruled from 1922 to his death in 1976 (54 years). He received Sheikh Haruna with open royal Hands and accommodated him for one day in Potiskum. The magnanimity of the Bole (or Bolawa) people was shown to Sheikh Haruna in food and welfare. Sheikh Haruna left Potiskum after only one day's stay and probably spent the night at Damaturu on the way. From there they proceeded to Yerwa (Maiduguri) and arrived there on Friday 24<sup>th</sup> Shawwal.

**FRIDAY 24<sup>TH</sup> SHAWWAL, 1347 HIJRAH**

**(5<sup>TH</sup> APRIL 1929)**

They arrived in Yerwa (Maiduguri) on this day. Before Sheikh Haruna left Zaria, the Provincial Office sent a telegraph of his journey to Kano and Yerwa. Sheikh Haruna met a welcome party in a Village about eight miles from Yerwa. The welcome party spent the night there in order to welcome Sheikh Haruna who was fluent in the Kanuri language as it was said that it was in Katsina that he perfected his Hausa language. Therefore it was easy for him to communicate with his host the Shehu of Borno Umar Sanda Kura. In addition, the Shehu and Sheikh Haruna had earlier met at Kano during the Grand Durbar of Kano that welcomed Prince Edward (later King) of England in 1925. The Emir of Katsina Muhammdu Dikko led Waziri Haruna and others to that important Durbar, an opportunity that Waziri Haruna used to meet his fellow Kanuri Rulers. The Shehu of Borno gave Sheikh Haruna a befitting welcome and urged him to stay and rest for some days in order to face the difficult but worthwhile journey that was ahead. That pioneer journey therefore needed a lot of energy. In addition, the Shehu of Borno was arranging with the Provincial Colonial Office in Yerwa to give special letters to Sheikh Haruna and his entourage to assist in getting easy passage into Chad Republic. Some Palace Officers were detailed to go on their horses as advance party to deliver messages to the Shehu of Dikwa in Nigeria and the Sultan of Fort Lamy (Ndamena) in Chad Republic.

**SUNDAY 26<sup>TH</sup> SHAWWAL, 1347 HIJRAH**

**(7<sup>TH</sup> APRIL 1929)**

Sheikh Haruna and his entourage had the tradition of starting their travels immediately after Subh Prayers. They set out for their journey to Fort Lamy (Ndamena) in the Chad Republic on this day of Sunday 26<sup>th</sup> Shawwal. They spent the night at Bama where they



were hosted by the then Shehu of Dikwa Shehu Sanda Kyarimi, who later became the Shehu of Borno and relocated to Maiduguri. Sheikh Haruna's ancestors were from Gulumba Town of present day Bama Emirate. It was home coming for Sheikh Haruna after over 350 years of his ancestors' Jihad migration to Kanem-Bakashe Emirate of Niger Republic. Sheikh Haruna left Bama the following day for Fort Lamy (Ndamena) Chad Republic.

**WEDNESDAY 29<sup>TH</sup> SHAWWAL, 1347 HIJRAH**

**(10<sup>TH</sup> APRIL 1929)**

In the early hours of Wednesday, 29<sup>th</sup> Shawwal (which was the last day of that Lunar Month), they arrived at the Border Post between Nigeria and Chad Republic; after briefly crossing a small strip that was claimed by both Cameroon and Chad. The Certificates of the British Colonial Officer in Zaria (Passports) and the Letter of the Shehu of Borno assisted them greatly in getting the Chad Colonial Officer at the Border to grant them entry into Chad Republic. The Sultan of Ndamena also sent emissaries to assist them at the Boarder on the strength of the Letter of the Shehu of Borno who was once the Ruler of Kanem-Borno, which Ndamena was part of. Despite the pleas by the Sultan of Ndamena to stay for some few days, Sheikh Haruna pleaded to be allowed to continue with their important and pioneering journey by motor vehicle for the Hajj.

**FRIDAY 2<sup>ND</sup> DHUL-QAIDA, 1347 HIJRAH**

**(12<sup>TH</sup> APRIL 1929)**

They rested for only one day in Ndamena and they headed into the most difficult terrain of their journey, the Desert Areas of Chad and the Sudan. In addition to the poor terrain, was the long distance between the two Cities of Ndamena and Abeche. They

left Ndjamena on 3<sup>rd</sup> Dhul Qidah and travelled for about five days to cover the almost 750 Km distance to Abeche. They spent the nights on the way, but there are no details as to where and for how long. However, they must have stopped at several Towns on the way like Ngoura, Kouka, Atti, Assinet Oum Hadjer, etc. They arrived at Abeche on Tuesday 6<sup>th</sup> Dhul Qidah. They left the following day to Al-Junaynah, which was not very far. They spent only one day on the way before arriving at the Chad/Sudan Border Post. They had immigration duties done at Chad by the French and at Sudan by the British.

**SATURDAY 10<sup>TH</sup> DHUL-QAIDA, 1347 HIJRAH**

**(20<sup>TH</sup> APRIL 1929)**

They arrived at Al-Junaynah (El-Jenina) on Saturday 10<sup>th</sup> of Dhul Qidah, which was the first major City in the Sudan. They rested for only one day and left on 11<sup>th</sup> Dhul Qida for Al-Fashir, another major City in the Sudan.

**THURSDAY 15<sup>TH</sup> DHUL-QIDAH, 1347 HIJRAH**

**(25<sup>TH</sup> APRIL 1929)**

They were in for another long journey to Al-Fashir, about 600 Km away. They arrived at Al-Fashir after about five days' journey on Thursday 15<sup>th</sup> Dhul Qidah. They spent the nights in several Towns, most prominent being Ali-Dinar Town, which had a King of Kanem-Borno descent and who was very pleased to host people he considered as blood relations. They spent one day at Al-Fashir as they had another 600 Km journey ahead of them. They left for El Obeid on Saturday 17<sup>th</sup> Dhul Qidah.

**WEDNESDAY 21<sup>ST</sup> DHUL-QIDAH, 1347 HIJRAH**

**(1<sup>ST</sup> MAY 1929)**

They arrived on Wednesday 21<sup>st</sup> Dhul-Qidah, which marked the end of their motor vehicle journey by their Ford Mini Truck. They have set a West African Record of going for the Hajj by a Motor Vehicle. Hitherto, camels, horses, donkeys and the human legs were the means of transport from West Africa. It is also on record that some persons from Nigeria and Ghana have used the Sea Route via the Atlantic, the Mediterranean and the Red Seas to make it to the Holy Land of Mecca. However, the use of Motor Vehicle on Land was pioneered by Sheikh Haruna, the Waziri of Katsina, Nigeria. The Waziri of Katsina, Sheikh Haruna sold his Ford Truck in El Obeid and joined the Train from there to Khartoum, the historic Capital City of the Sudan.

**FRIDAY 23<sup>RD</sup> DHUL-QIDAH, 1347 HIJRAH**

**(3<sup>RD</sup> MAY 1929)**

Sheikh Haruna, his son Mamman and his driver Zabori took the train from El Obeid to Khartoum on Friday 23<sup>rd</sup> Dhul-Qidah and arrived in Khartoum on Sunday 25<sup>th</sup> Dhul-Qidah. They left Khartoum on Monday 26<sup>th</sup> Dhul-Qidah for Suakin Red Sea Port.

**WEDNESDAY 28<sup>TH</sup> DHUL-QIDAH, 1347 HIJRAH**

**(8<sup>TH</sup> MAY 1929)**

They arrived at Suakin Sea Port on this day and were immediately ushered in for medical examination. They were certified as healthy and therefore were taken for immigration duties from where they purchased three tickets for the Sea journey to Jeddah. Later in the night they boarded the Ship, which took-off in the early morning of Thursday 29<sup>th</sup> Dhul-Qidah.

**FRIDAY 30<sup>TH</sup> DHUL-QIDAH, 1347 HIJRAH**

**(10<sup>TH</sup> MAY 1929)**

After about two days on the Red Sea, Sheikh Haruna and his entourage arrived at Jeddah Sea Port during the late evening of Friday 30<sup>th</sup> Dhul-Qidah, which was the last day of that Lunar Month. They were taken into the Arrival Area where they slept at a make-shift area. In the morning of 1<sup>st</sup> Dhul-Hijjah, they were first medically examined and some vaccinations administered on them. They then performed immigration duties and were allowed to proceed to the Holy City of Mecca.

### **SUNDAY 2<sup>ND</sup> DHUL-HIJJAH, 1347 HIJRAH**

**(12<sup>TH</sup> MAY 1929)**

They went to the area at the Sea Port reserved for Pilgrims where they bought the official Hajj Dresses the *Ihram*. After taking the ritual bath, they dressed up for the Umrah. Since they left Jeddah fairly late in the evening, they slept along the road to Mecca. They arrived in the Holy City of Mecca in the Morning of Sunday, 2<sup>nd</sup> Dhul-Hijjah. They checked into an accommodation looking more like a private residence, but acting as a Hotel for Pilgrims.

They then proceeded immediately and performed the Umrah at the Holy Ka'abah with utmost gratitude to Allah (SWT). They returned to their accommodation after buying all the needed items and materials in readiness for the Hajj of 1347 Hijrah (1929 AD). The Hajj rituals were billed to start on Saturday 5<sup>th</sup> Dhul-Hijja, exactly six days away. For those days, Sheikh Haruna, his son and his driver were almost physically sleeping at the Holy Ka'abah premises intensifying prayers to Allah for themselves, their families, Katsina and their Country Nigeria. They used their accommodation merely for taking bath and changing clothes and other basic uses.

## **CHAPTER FOUR**

### **SHEIKH HARUNA, HIS SON AND HIS DRIVER PERFORMED THE HAJJ OF 1347 HIJRAH (1929 AD)**

Sheikh Haruna, his son Mamman Kisagare and his driver Malam Zabori joined about 60,000 Foreign Muslims to perform the Hajj in 1347 AH (1929 AD). Compare this to the 1,611,310 Foreign and 221,854 Local Muslims who performed the Hajj this year, 1445 AH (2024 AD); totalling 1,833,164 Pilgrims

Figures from [en.wikipedia.org/wiki/Hajj](https://en.wikipedia.org/wiki/Hajj) could be used to show that there has been a substantial increase in the number of Pilgrims during the last about 100 years.

During that period, the number of Foreign Pilgrims flowing into the Hijaz (Saudi Arabia) has increased by approximately 2,750%, from 58,584 in 1920 to 1,611,310 in 2024.

Because of development and expansion work at Masjid Al-Haram (Ka'abah), the Saudi Arabian Authority restricted the number of Pilgrims in 2013.

Between 1940 and 1945, Foreign Pilgrims were restricted from going to Saudi Arabia because of World War II.

Pilgrimage in 2020 and 2021 was severely restricted while Saudi Arabia was dealing with the COVID-19 pandemic. That was a universal catastrophe, whereby travels and even local human to human contacts were restricted.

In the most recent 1445 AH (2024 AD) Hajj, there were 1,611,310 Foreign Pilgrims and 184,000 Saudis totalling 1,833,164 Pilgrims.

**Below is a Table Showing the Number of Pilgrims in the 1920s  
and the Number of Pilgrims in the 2020s**

<b>Gregorian Year</b>	<b>Hijrah Year</b>	<b>Local Pilgrims</b>	<b>Foreign Pilgrims</b>	<b>Total</b>
1920	1338	N.A.	58,584	N.A.
1921	1339	N.A.	57,255	N.A.
1922	1340	N.A.	56,319	N.A.
1929	1347	N.A.	60,000 (approx.)	N.A.
1950	1369	N.A.	100,000 (approx.)	N.A.
<b>Gregorian Year</b>	<b>Hijrah Year</b>	<b>Local Pilgrims</b>	<b>Foreign Pilgrims</b>	<b>Total</b>
2020	1441	N.A.	Nil	1,000
2021	1442	58,745	Nil	58,745
2022	1443	119,434	779,919	899,353
2023	1444	184,000	1,661,045	1,845,045
2024	1445	221,854	1,611,310	1,833,164

**Adapted From:** [en.wikipedia.org/wiki/Hajj](https://en.wikipedia.org/wiki/Hajj)

## **STAGES OF PERFORMING THE HAJJ**

Sheikh Haruna, his son Mamman Kisagare and his driver Malam Zabori joined the Muslims who performed the Hajj in 1347 AH (1929 AD). The following STAGES applied to Sheikh Haruna and all the other Hujjaj (Pilgrims):

### **Preparations for the Hajj**

In the modern pilgrimage, the Hajj Pilgrims begin arriving by air, sea and land during the days and weeks prior to the pilgrimage period. They usually arrive into Jeddah, Saudi Arabia, the major port city closest to Mecca (about 75 Km away). From there they travel with their Hajj Group to Mecca; many if not most travellers come with an official package group. As they approach Mecca,

they stop at one of the designated areas to shower and change clothing, entering into a state of devotion and purity (Ihram) for the pilgrimage. Men must wear two lengths of white cloth without seams (one wrapped around their shoulders and a second one around their waists). Women can wear regular clothing as long as it is clean and modest, with veils covering their heads but not their faces. For the next few days, Pilgrims must not smoke, swear, shave, cut their nails, or have sex. Fighting and arguments are banned, and participants are prohibited from hunting or killing anything. All must avoid highly scented cologne, perfume, makeup, and soaps.

They then begin reciting an invocation:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ  
وَالْمُلْكُ لَا شَرِيكَ لَكَ

*Here I am, Oh Allah, at Your command! Here I am at Your command! You are without associate! Here I am at Your command! To You are all praise, grace and dominion! You are without associate!*

The chanting of this invocation in Arabic echoes over the land as the pilgrims begin arriving in Mecca by the thousands for the sacred rites of Hajj.

### **Day 1 of the Pilgrimage (8<sup>th</sup> of Dhul-Hijjah)**

On the first official day of the pilgrimage, the millions of pilgrims perform the first rituals associated with the Hajj in the Masjid al-Haram (Sacred Mosque) complex. First is a "Tawaaf," in which pilgrims circumambulate the Ka'abah ("the Cube"), said to have been rebuilt by Prophet Ibrahim (AS) and his son Prophet Ismail (AS) over 4,000 years ago.

For the Tawaaf, pilgrims walk anticlockwise seven times around the Ka'abah. If a pilgrim is near enough to the Ka'abah, he or she can touch the Black Stone, and if not, they raise their hands in a salute palm first facing the stone. Official sources estimate that over 10,000 people walked around the Ka'abah every hour during the Hajj in 2018.

Next, the pilgrims perform the Sa'ayi, walking seven times between the two Hills of Safa and Marwah, commemorating the search for water by the wife of Prophet Ibrahim (AS), Hajarah, for her son Prophet Ismail (AS). Today the two Hills are contained within the Masjid al-Haram complex, and the ritual takes place along a long, beautiful air-conditioned gallery with marble floors; a wheelchair walkway is provided for the disabled.

Pilgrims then travel by foot or take a shuttle bus to Mina, a Town east of the city of Mecca. There they spend the day and night in one of the thousands of Tents supplied by the Saudi Government to accommodate pilgrims. People pray, read the Quran, hear lectures, and rest for the next day.

### **Day 2 of the Pilgrimage (9<sup>th</sup> of Dhul-Hijjah)**

On the second day of the pilgrimage, the pilgrims leave Mina just after dawn to travel to the Plain of Arafat for the culminating experience of the Hajj. Whoever does not perform this Rite has no Hajj for that Year! On what is known as the "Day of Arafat," the pilgrims perform the *Wuquf*, a rite in which they spend the entire day standing (or sitting) near Mount Arafat (the "Mount of Mercy"), praying to Allah for forgiveness and making supplications for all their lawful needs and indeed for Paradise in the Hereafter. The Plain of Arafat is where Prophet Muhammad (SAW) gave his Farewell Sermon on 9<sup>th</sup> Dhul Hijja the 10<sup>th</sup> Year



After Hijrah (6<sup>th</sup> March 632 AD), and the *Wuquf* honours that occurrence. Muslims around the World who are not at the pilgrimage join those on Hajj in spirit by Fasting on that day. Just before sunset on the Day of Arafat, the pilgrims leave and travel to a nearby open plain of Muzdalifah, roughly halfway between Arafat and Mina. There they spend the night sleeping on the ground under the stars, praying and collecting small stone pebbles to be used the following day.

### **Day 3 of the Pilgrimage (10<sup>th</sup> of Dhul-Hijjah)**

On the third day, the pilgrims move before sunrise, this time back to Mina. Here they perform the *Ramy* ceremony, during which they throw the stone pebbles they collected on the previous day at three pillars that represent the temptations of Satan. The three pillars are *Jamrat al-‘Aqaba* (at the narrow pass of al-‘Aqaba, and the largest), *Jamrat al-Wusta* (the middle one), and *Jamrat al-Sughra* (the small one). The pillars are set separately in large depressions, and participants walk down a corridor to throw the pebbles at those pillar signifying Satan.

When throwing the stones, the pilgrims recall the story of Satan’s attempt to dissuade Prophet Ibrahim (AS) from following Allah’s command to sacrifice his son. The stones represent the rejection and stoning by Prophet Ibrahim (AS) of Satan and the firmness of his Faith. This is by far the most dangerous of the rituals during Hajj, tense and emotional, with thousands of peoples throwing pebbles and not uncommon stampedes taking place, so sick or elderly people do not typically attend, but rather wait until evening or send another to throw pebbles on their behalf.

After casting the pebbles, most pilgrims slaughter an animal (often a ram or a goat) and give away the meat to the poor. Alternatively,

pilgrims can purchase a sacrifice voucher from a qualified person who will sacrifice the ram for each pilgrim. This is a symbolic act known as the *Eid al-Adha* (Festival of Sacrifice) that shows their willingness to part with something precious to them, as a remembrance of Prophet Ibrahim (AS) who was prepared to sacrifice his son at Allah's command. After the sacrifice, people are released from their prohibitions and most cut their hair or shave for the next day's events. Throughout the World, Muslims celebrate *Eid al-Adha* on this day. This is the second of the two most major holidays in Islam each year.

### **The Closing Days of the Pilgrimage**

Over the next two to three days, the pilgrims return to Mecca and perform the Tawaaf and the Sa'ayi, and drink from the ancient and great spiritual spring known as Zamzam, said to have been created by the baby Ismail (AS) over 4,000 years ago, which continues to flow up to today. This water is a major gift that all pilgrims treasure and take back to their homes, due to its spiritual and healing powers. There are no other requirements for the Hajj Ritual performance, except that a final act before leaving Saudi Arabia is to perform a final Tawaaf at the Holy Ka'abah.

### **VISITING THE MASJID AND TOMB OF PROPHET MUHAMMAD (SAW) IN MEDINA**

The most excellent of deeds on completion of the Hajj or Umrah is to go to Medina in order to visit the Tomb of the Master of Prophets, the Mercy on Mankind, Prophet Muhammad (SAW). Although visiting the Prophet (SAW) is classified as a Sunnah, and is not part of the rites of Hajj, it is highly recommended to do so. Muslims have consistently, from the time of the early righteous Muslim generations, visited him and expended much effort to

travel to him because it is from amongst the most important and beneficial acts accepted by Allah. It is an excellent way of attaining spiritual elevation and increasing one's love for the Prophet (SAW). The Prophet (SAW) himself implored his *Ummah* (Muslim Community) to visit him; such was his great love for his community. Hatib (RLA) reported that the Messenger of Allah (SAW) said: *Whoever visits me after my death is like he who had visited me during my life. And whoever passes away in either of the two Harams, will be resurrected from among the ones given safety on the Day of Resurrection* (Reported by Dar Qutni)

Abdullah ibn Umar (RLA) reported that the Messenger of Allah (SAW) said: *The person who performs Hajj then visits my grave after my death, is like he who visited me during my lifetime.* (Reported by Al-Bayhaqi)

Ibn Abbas (RLA) reported that the Prophet (SAW) said: *Whoever performs his Hajj in Mecca, then he comes to Medina with the sole aim of visiting me in my Masjid, for him shall be written (the rewards of) two accepted Hajj.* (Reported by Ad-Daylami)

### **PROJECTED ITINERARY OF SHEIKH HARUNA, HIS SON AND HIS DRIVER WHEN THEY VISITED THE MASJID OF PROPHET MUHAMMAD (SAW)**

As stated earlier, the most excellent of deeds on completion of the Hajj or Umrah is to go to Medina in order to visit the Tomb of the Master of Prophets, the Mercy on Mankind, Prophet Muhammad (SAW). Although visiting the Prophet (SAW) is classified as a Sunnah, and is not part of the rites of Hajj, it is highly recommended to do so. Sheikh Alhaji Haruna, his son Alhaji Mamman Kisagare and his driver Alhaji Zabori, embarked on this noble visit from Mecca to Medina after performing the Hajj.

## **SATURDAY 15<sup>TH</sup> DHUL-HIJJAH, 1347 HIJRAH**

**(25<sup>TH</sup> MAY 1929)**

They set out from Mecca immediately after the Subh Prayer at the Ka'abah on Saturday 15<sup>th</sup> Dhul-Hijjah. They arrived in Medina after about four days on 18<sup>th</sup> Dhul-Hijja in the evening. There are no details on this journey, but they mentioned having spent four days and having stopped on the way. They also mentioned their visit to the Tomb of Aminah bint Wahab (RLA), the Mother of Prophet Muhammad (SAW), which is about 40 Km to Medina from Mecca. Aminah (RLA) died at Abwaa Town where she was buried while on their way back to Mecca from Medina with the infant Muhammad (SAW) who was 6 months old at that time. Her Tomb was at Abwaa Town up to 1998 when it was demolished by the Saudi Authorities along with several other Tombs in Saudi Arabia.

## **TUESDAY 18<sup>TH</sup> DHUL-HIJJAH, 1347 HIJRAH**

**(28<sup>TH</sup> MAY 1929)**

Alhaji Haruna, his son and his driver arrived in Medina on 18<sup>th</sup> Dhul-Hijja in the evening and went straight to the Masjid and Tomb of Prophet Muhammad (SAW) where they Prayed Magrib and Isha. They then visited the Tomb and prayed to Allah for His blessings in addition to the prayer usually said of “*Salamu Alaikum ya RasululLah*” at the blessed Tomb of the Prophet (SAW).

This is what Abdullah ibn Umar (RLA) reported the Messenger of Allah (SAW) had said about visiting his Tomb in Medina after Hajj or Umrah in Mecca: *The Person, who performs Hajj then visits my grave after my death, is like he who visited me during my lifetime.* (Reported by Al-Bayhaqi)

After the visit, they went and found accommodation. They stayed in Medina for four days where they Prayed at the Masjid of Prophet Muhammad (SAW) and visited his Tomb daily. They also visited historical sites in Medina including the following:

### **Quba Masjid (Mosque)**

The Quba Masjid is considered to be the first permanent built Masjid in Islam and is located at a distance of 3 Km from the Prophet's Masjid. The Quba Masjid was built in Medina in 622 AD at the time of the migration of the Prophet (SAW) from Mecca to Medina. However, some Muslim Scholars aver that the Masjid built in Habasha (Ethiopia) by the migrant Muslims before the Hijrah to Medina was the first permanent built Masjid in Islam.

### **The Qiblatain Masjid**

The Qiblatain Masjid is a historical Masjid in Medina and is located in the north-west Region of the City. It was built in 623 AD and is considered to be the only Masjid where Prayers were performed in two Qiblatain (two directions). Initially, Muslims were facing the Masjid Al-Aqsa at Jerusalem for Daily Prayers when Allah (SWT) instructed that the direction should be changed to be facing Mecca. This instruction was given at the Qiblatain Masjid. There are two Minarets in this Masjid to show its historical two directions of Prayers.

### **Cemetery of Uhud Martyrs**

This Cemetery houses the Graves of more than 70 of the Companions of Prophet Muhammad (SAW) who were killed during the Battle near the Hill of Uhud. They included the uncle of the Prophet (SAW), Hamzah Ibn Abd al-Muttalib (RLA) and Musab Ibn Umair (RLA).

## **Al-Baqi Cemetery**

It is the main Cemetery for the people of Medina since the time of the Prophet (SAW). It is located south-east of, and very close to, the Prophet's Masjid. Othman bin Affan (RLA) and the Mothers of the Believers, the Wives of the Prophet (SAW) (except for Khadija (RLA) and Maimoona (RLA)); and all Muslims who died during the time of Prophet Muhammad (SAW) and after were all buried there. Several other important Muslims were buried there including Imam Malik bin Anas. Visitors to Masjid Al-Nabawi in Medina had the pleasure of visiting those Graves and Tombs up to 1988 when the modern Saudi Authorities demolished all Tombs and Graves in Saudi Arabia. That 1988 action was condemned by Muslims around the World.

## **Al-Ghars Well**

The Ghars Well (also known as Bir Ghars) is a very important well in Islamic history which is connected to the Seerah, the Life of Prophet Muhammad (SAW). It is located in the Blessed City of Medina, close to Masjid Quba and the Garden of Salman Al Farisi (RLA). The Ghars Well was one of the wells preferred by the Prophet (SAW) due to its freshness and was said to have drank water and performed ablution from the Well. It is reported by Ali ibn Abu Talib (RLA) that the Prophet (SAW) said: *“When I die, wash me with seven water-skins from Al-Ghars Well”* (Reported by Ibn Majah).

## **Uthman Bin Affan (RLA) Well**

Uthman Bin Affan (RLA) Well, also known as the Well of Rummat, was bought by Uthman Bin Affan (RLA) from a Jew called Rummat Al-Giffari. The man would charge the people of Medina for water, which caused a huge inconvenience. When

Prophet Muhammad (SAW) heard about this, he announced that whoever would buy this Well and offer people water for free would receive a great reward from Allah.

When Uthman bin Affan (RLA) offered the Jew money to buy the Well, he refused. Uthman (RLA) approached the Jew again and said he would buy half the Well and use it on alternate days. That way, he can still sell water. The Jew thought he had made a lucrative offer but realized his mistake when people only fetched water when it was Uthman's turn to operate the Well. He then asked Uthman (RLA) to purchase the rest of the Well from him.

### **Al-Hejaz Railway Station**

This railway station in Medina was opened in 1901 AD by Sultan Abdul Hamid II of Ottoman Turkey who funded the railway project that linked Damascus in Syria to Medina, passing through Jordan, the Desert, the Mountains of Tabuk and the Hijaz Mountains. Today, that Station is open to the public as a museum displaying the history of the station and the history of railway in Medina.

## **CHAPTER FIVE**

### **SHEIKH ALHAJI HARUNA, HIS SON AND HIS DRIVER RETURNED HOME BY SEA**

Sheikh Alhaji Haruna, his son Alhaji Mamman Kisagare and his driver Alhaji Zabori enjoyed their four days religious visit to Medina. They went to the Masjid of Prophet Muhammad (SAW) for the Friday Prayers on 21<sup>st</sup> Dhul Hijjah 1347 After Hijrah. After the Prayers, they visited the Tomb of the Prophet (SAW) where they greeted him again and bade farewell to him.

### **PROJECTED ITINERARY OF SHEIKH HARUNA'S JOURNEY BACK HOME TO NIGERIA**

It should be noted here that very little is known about their journey on Ship from Jeddah to Lagos. However, they mentioned their experiences on the Ships, including its turbulence that made them to vomit sometimes until they got used to it. They also mentioned its long distance travel, its stops at some Sea Ports but without them disembarking and moving around the Port's City, the food, Prayer Directions, and other issues associated to Sea Travel. Most importantly it has been recorded from them that they spent 9 days from Jeddah to Faranshi (Marseilles Sea Port in France). That meant they travelled on the Red Sea from Jeddah, passing the Suez Cannel onto the Mediterranean Sea to the Marseilles Port of France. They spent two days in Marseilles; and coincidentally, they also said they spent another 9 days on a different Ship from "Faransi to Ikko" (from Marseilles, France to Lagos, Nigeria). That meant they joined another Ship and travelled on the Mediterranean Sea, passing through the Strait of Gibraltar onto the Atlantic Ocean. From what Alhaji Mammna Kisagare and Alhaji Zabori narrated and the several discussions held on this important travel



for the Hajj by road and the return by Sea, the following information was deduced:

1. They mentioned having travelled on Ship on the Bahar Maliya (Al-Bahr A-Ahmar - Red Sea), on Bahar Rum (Al-Bahr Al-Rum - Mediterranean Sea), “Tekun Atilantika” (Al-Muhit Al-Atlasiu - Atlantic Ocean)
2. They mentioned having joined a Ship at Jeddah Sea Port that was to travel on Bahr Maliya (Red Sea) that was bound for Faranshi (Marseille in France) that was located on Bahar Rum (Mediterranean Sea). They were told they would change Ship that would be bound for Ikko (Lagos) from Faranshi (Marseille in France)
3. They also mentioned joining another Ship from Faranshi (Marseille in France) to Lagos that would travel on Tekun Atilantika (Atlantic Ocean)
4. They mentioned stopping or passing places like where Fir’aunan Annabi Musa (AS) (the Pharaoh of Egypt) was drowned in the Red Sea.
5. They also mentioned that a very big Mountain was pointed out to them very far on the land where they were told it was the Duru Sinina (Sinai Mountain) of Prophet Musa (AS).
6. They were also told when passing through the Suez Canal that it was man-made and it was located at Tashar Sa’idu in Masar (Port Said in Egypt)
7. They mentioned having spent the night at Faranshi (Marseilles) at a small place that had food and toilet facilities, which was provided by the Ship Line. And that they boarded a different Ship from the one they came with, for the trip to Lagos.

8. They mentioned passing through a narrow path of two huge mountains, one on their right and the other on their left (the Strait of Gibraltar) where they were told that, the one on their right is located in Turai (Europe) and the one on their left is located in Magrib (North Africa).
9. They mentioned Sea Ports they passed; and even stopped at some of them and spent the night. But they were not allowed to disembark at any of them. Those Ports must have been those that were the historical stops for Ships to secure more coal for fuel and/or to drop passengers or merchandise. Coal was the main fuel for Ships of that time of Sheikh Alhaji Haruna's Hajj travel; therefore Ships must stop to refuel at Ports. At that time, the following Sea Ports were the main stopping Ports from Marseilles, France to Lagos, Nigeria:
  - (1) The Port of Algiers, which is located in the Capital of Algeria. It is one of the most important seaports in North Africa, and it is an important economic, financial and commercial centre for Algeria.
  - (2) Tangier Med Port is located on the Gibraltar Strait, near Tangier, Morocco. It is the largest port in the North African Region,
  - (3) The Port of Santa Cruz de Tenerife is located on the Atlantic Ocean and is the most important of the Canary Islands Sea Ports.
  - (4) The Port of Dakar is located in the capital city of Senegal and it has been a major Sea Port for centuries.
  - (5) Conakry Port located in Guinea is also a major Sea Port that serves Guinea and many neighbouring Countries.

- (6) The Port of Freetown is located in Sierra Leone and it is the principal commercial port. The port is a major logistics hub for Sierra Leone's imports and exports.
- (7) Abidjan is the critical Sea Port of Cote d'Ivoire and one of the most prominent African Ports. This Port is also serving as a transshipment hub for Mali and Burkina Faso
- (8) The Tema Port is very close to Accra, Ghana. The harbour is located in the south-eastern part of Ghana, along the Gulf of Guinea. There is also Port of Accra that is very close to Port of Tema.
- (9) The Port of Lomé is the only Port on the West African coast from which several cities can be reached by road within one day. Goods can be moved within reasonable time at competitive costs.
- (10) The Lagos Port is the most prominent Nigerian facility. It is the earliest port settlement of the country, lying in Lagos State, Nigeria's commercial and trade hub. Situated in the Bight of Benin, it includes the ports of Apapa and Tin Can Island.

Based on the above information, the dates for their departure from Jeddah in Saudi Arabia to their arrival in Marseilles in France; and their departure from Marseilles in France to Lagos in Nigeria were projected as follows:

**SATURDAY 22<sup>ND</sup> DHUL HIJJAH 1347 AH**

**(1<sup>ST</sup> JUNE 1929)**

Sheikh Alhaji Haruna, his son Alhaji Mamman Kisagare and his driver Alhaji Zabori went to the Masjid of Prophet Muhammad (SAW) for the Friday Prayers on 21<sup>st</sup> Dhul Hijjah 1347 After

Hijrah. After the Prayers, they visited the Tomb of the Prophet (SAW) where they greeted him again and bade farewell to him. They left Medina for Jeddah after the Subh Prayers of Saturday 22<sup>nd</sup> Dhul Hijjah. They arrived at Jeddah after three days journey on Tuesday 25<sup>th</sup> Dhul Hijjah.

**THURSDAY 27<sup>TH</sup> DHUL HIJJA 1347 AH**

**(6<sup>TH</sup> JUNE 1929)**

They spent two days in Jeddah where they were told to either book for a Ship to Liverpool in England or book for a Ship to Marseilles in France. From any of the two Cities they would be transferred to another Ship for Lagos, as there was no direct Ship that would travel to Lagos from Jeddah. The trip via Marseilles was nearer and cheaper, so they took that option. They bought tickets for Lagos via Marseilles and made immigration duties. They boarded the Ship to Marseilles and left Jeddah on Thursday 27<sup>th</sup> Dhul Hijjah for Marseilles in France. They arrived in Marseilles after 9 days on the two Seas of the Red Sea and the Mediterranean Sea. They mentioned stopping or passing places like where Fir'aunan Annabi Musa (the Pharaoh of Egypt) was drowned in the Red Sea. They passed through the Suez Canal that was man-made; and was located at Misra (Port Said, a famous City in Egypt)

**SATURDAY 7<sup>TH</sup> MUHARRAM 1348 AH**

**(15<sup>TH</sup> JUNE 1929)**

They arrived at Marseilles on Saturday 7<sup>th</sup> Muharram and spent the night with their luggage at a small room that had food and toilet facilities, which was provided by the Ship Line. They boarded a different Ship from the one they came with, for the trip to Lagos on Monday 9<sup>th</sup> Muharram.

## **MONDAY 9<sup>TH</sup> MUHARRAM 1348 AH**

**(17<sup>TH</sup> JUNE 1929)**

After spending another night on the new Ship, on Monday 9<sup>th</sup> Muharram, they left for Lagos, Nigeria, via several other Countries on the route where the Ship would stop. They mentioned passing through a narrow path of two huge mountains, one on their right and the other on their left (the Strait of Gibraltar) where they were told that, the one on their right is located in Turai (Europe) and the one on their left is located in Magrib (North Africa). They also mentioned Sea Ports they passed; and even stopped at some of them and spent the night. But they were not allowed to disembark at any of them. Those were the Ports where Ships stop to secure more coal for fuel and/or to drop passengers or merchandise. Coal was the main fuel for Ships of that time of Sheikh Alhaji Haruna's Hajj travel; therefore Ships must stop to refuel at Ports.

Sheikh Alhaji Haruna, Alhaji mamman Kisagare and Alhaji Zabori sailed out of the Marseilles Sea Port of France for the Lagos Sea Port in Nigeria on Monday 9<sup>th</sup> Muharram. Records have shown that, the total distance by the Mediterranean Sea and the Atlantic Ocean from the Port of Marseilles in France to the Port of Apapa in Lagos, Nigeria, is 4,199 nautical miles. The trip by Sea of Sheikh Alhaji Haruna, from Marseilles to Lagos took them 9 days. In these regards, they must have passed or stopped at important Sea Ports on the Magrib (North Africa) Coast and on the West African Coast; even though they said they did not disembark at any of the Ports, thereby spending all the 9 days on the Ship. The following Ports must have been the ones they passed by or stopped at:

1. The Port of Algiers, which is located in the Capital City of Algeria, is one of the most important seaports in North Africa,

and it is an important economic, financial, and commercial centre for Algeria.

2. Tanger Med Port is located on the Gibraltar Strait, near Tangier City in Morocco. It is the largest Sea Port in North Africa
3. The Port of Dakar is located in the Capital City of Senegal and it is one of the most important Sea Ports in that Region.
4. The Port of Conakry in Guinea is another Sea Port that entertains thousands of Ships per annum.
5. The Port of Freetown is located in Sierra Leon and it is the principal commercial port of that Country.
6. Abidjan Port is the critical Sea Port of Cote d'Ivoire and one of the most prominent African Ports, also serving as a transshipment hub for Mali and Burkina Faso
7. The Tema Harbour Port is very close to Accra, Ghana; and it is the most ancient and important Port of that Country. There is also the Port of Accra that is very close to Tema Port.
8. The Port of Lomé in Togo is the only Port on the West African Coast from which several Capital Cities can be reached easily.
9. The Lagos Port is the most prominent Nigerian Port facility. It is the earliest Port settlement of the Country, lying in Lagos State, Nigeria's commercial centre. Lagos Port includes the Port of Apapa and the Tin Can Island Port.

**WEDNESDAY 18<sup>TH</sup> MUHARRAM 1348 AH**

**(26<sup>TH</sup> JUNE 1929)**

The Vessel conveying Sheikh Alhaji Haruna, Alhaji Mamman Kisagare and Alhaji Zabori arrived in Lagos Port after 9 days sailing from Marseilles, France, on Wednesday 18<sup>th</sup> Muharram

1348 AH (26<sup>th</sup> June 1929). By the Grace of Allah (SWT), they have performed the Islamic Hajj Pillar as prescribed by Allah (SWT). They disembarked and after immigration duties, they checked into a Hotel near the Lagos Terminal of the Nigerian Railway Corporation.

They bought tickets for the Lagos to Kano trip by the Nigerian Railway Train. They were checked into the Train on Friday 20<sup>th</sup> Muharram for the 1126 Km Lagos-Agege-Ifaw-Ibadan-Ilorin-Minna-Kaduna-Zaria-Kano trip. That trip took them 4 days to accomplish, as they arrived in Kano on Tuesday 24<sup>th</sup> Muharram 1348 AH (2<sup>nd</sup> July 1929).

**TUESDAY 24<sup>TH</sup> MUHARRAM 1348 AH**  
**(2<sup>ND</sup> JULY 1929).**

Sheikh Alhaji Haruna and his entourage arrive in Kano on this day. But earlier, when they arrived at Lagos, Sheikh Alhaji Haruna contacted the Lagos Post Office where he sent a telegram to Katsina informing of their arrival and on their joining the Train to Kano the following day.

A Group that was made up of those sent by HRH the Emir of Katsina, Alhaji Muhammadu Dikko under the Wakilin Doka of Katsina Alhaji Usman Nagogo (who was also a son in-law of Sheikh Haruna); and the Family Members of Sheikh Haruna led by the Wakili of Kaita, Malam Shu'aibu Gajeren Malam, the most senior son of Sheikh Haruna, were at the Kano Railway Station to receive Sheikh Alhaji Haruna, Alhaji Mamman Kisagare and Alhaji Zabori. The Katsina Group was joined by the one of Kano sent by HRH the Emir of Kano Malam Abdullahi Bayero under the leadership of Ciroma of Kano Sanusi (who later became the Emir of Kano Sanusi I). They were received with fanfare by the two

reception Groups; and they were taken to the Emir's Lodge at Nasarawa in Kano. The Emir of Kano requested that they should spend the night there and visit him the next day to brief him on that record setting journey for the Hajj. Despite the usual eagerness of a traveller to return home, they had to oblige the Emir of Kano. After they briefed the Emir, he prayed to Allah to also give him the opportunity to perform the Hajj by Road. Allah answered the Emir of Kano's prayers, as he performed the Hajj by Road in 1937 from Kano to El Obeid by road, from El Obeid to Khartoum by rail and subsequently from Suakin Port crossing the Red Sea to Jeddah.

**THURSDAY 26<sup>TH</sup> MUHARRAM 1348 AH**  
**(4<sup>TH</sup> JULY 1929).**

On Thursday 26<sup>th</sup> Muharram, Sheikh Alhaji Haruna hired three Trucks that were to convey him and his entourage to Katsina. They spent the night at Bichi in Kano Emirate and proceeded to Kankia in Katsina Emirate the following day where they performed the Jumu'at Prayers, as it was on Friday. They slept in Kankia and left immediately after the Subh Prayers on Saturday. People were rushing to the dusty roads made of gravels/laterite (as there was no coal-tar on the roads at that time) with a view to watching a convoy of three Trucks, which was a sight to behold at that time.

**SATURDAY 28<sup>TH</sup> MUHARRAM 1348 AH**  
**(6<sup>TH</sup> JULY 1929).**

By the Grace and Blessings of Allah (SWT), Sheikh Alhaji Haruna, his son Alhaji Mamman Kisagare and his driver Alhaji Zabori returned to Katsina on Saturday 28<sup>th</sup> Muharram (6<sup>th</sup> July 1929). They left Katsina on 11<sup>th</sup> Shawwal 1347 AH (23<sup>rd</sup> March 1929) and returned on Saturday 28<sup>th</sup> Muharram 1348 AH (6<sup>th</sup> July



1929). That was a cumulative journey by Motor Vehicle, Train, Sea and Ocean of 105 Days, about 3½ Months!

### **THE CELEBRATIONS THAT FOLLOWED**

Certainly, such a journey for such a very important fulfilment of a very important Pillar of Islam, the Hajj, by such a record means that was never undertaken by any Muslim in West Africa before, calls for a lot of jubilation and celebration. Sheikh Alhaji Haruna, the first Waziri of Katsina, the first Sarkin Kaita and now the first West African to travel for the Hajj by Motor Vehicle, kept on receiving well wishers for almost a month! It was a tradition in those days, up to the 1970s, for people to troop to the residences of Hujjaj for special blessings, as they are now very clean Muslims whose blessings and prayers are immediately accepted by Allah (SWT). That practice was followed because of the great importance of Hajj in Islam. Sheikh Alhaji Haruna was receiving visitors and guests not only from Katsina and its surroundings, but also from far away Cities and Emirates. For example, the cousin of Sheikh Alhaji Haruna, the Emir (Sarki) of Kanem-Bakashe in the colonial Niger Republic, Sarki Wage son of Sarki Bawa, sent a high powered delegation to come to Katsina to congratulate Sheikh Haruna on that historic Hajj journey. This story was relayed to the Author of this Book by Alhaji Ilyasu, son of Sarki Wage, who was a young man and in the delegation that came to Katsina in Nigeria from Kanem-Bakashe in Niger Republic in 1929. Alhaji Ilyasu lived for over 100 years as he died in 2017.

## **CHAPTER SIX**

### **IMPORTANT NOTES ON THAT 1929 HAJJ IN COMPARISON TO TODAY'S HAJJ**

#### **NOTE: 1.**

**SHEIKH HARUNA TOOK ONLY £200 FROM HIS ANNUAL SALARY OF £800 FOR HIS TRIP AND THAT OF HIS SON AND HIS DRIVER, WHICH LASTED FOR 3½ MONTHS TO AND FROM THE HAJJ IN 1929; AVERAGING £67 (\$326) PER PERSON, AS PER THE 1929 CURRENCY EXCHANGE RATE**

Nigeria was at that time a British Colony, which was using the British Pound as its currency. Sheikh Haruna therefore carried with him £200 out of his savings from his annual salary of £800 for the 3½ Months journey. Let it be noted that, Sheikh Haruna as the Waziri of Katsina was on an annual Salary of £800, which continued when he was made Sarkin Kaita. That was the highest Salary in Katsina Emirate and was only behind that of His Royal Highness the Emir. No King Maker or any District Head or Councillor in Katsina Emirate was earning a higher salary than that of Sheikh Haruna. The details on this are explained later in this Section. Sheikh Haruna later sold his Truck in El-Obeid, the Sudan, for £30, which he took back home to Katsina after the Hajj.

Therefore £200 was the amount the three of them used for that 3½ Months journey to and from the Hajj covering transport, accommodation, feeding and other expenses. That included fuel for the Ford Truck, tickets for the Train in the Sudan, tickets for the Ship crossing the Red Sea to Jeddah, tickets for the Ship conveying them to Lagos from Jeddah via Marseille in France. As stated earlier, Sheikh Haruna was on an annual Salary of £800, therefore the £200 he took along was only 25% of his one year's Salary!

Having been on that annual Salary of £800 from 1906 to that Year of 1929 (23 Years), he was certainly in a position to **LEGITIMATELY** save only £200 for that important Hajj Trip for the three of them!

**NOTE: 2.**

**WHO CAN TODAY FINANCE HAJJ TRAVEL IN NIGERIA FROM NOT ONLY 25% OF HIS ANNUAL SALARY LIKE SHEIKH HARUNA DID WITH TWO OTHERS; BUT EVEN FROM ALL OF HIS OR HER ANNUAL SALARY?**

“Dollar-Pound Exchange Rate From 1791 to 2012” on site: [www.measuringworth.com/exchangepond/](http://www.measuringworth.com/exchangepond/) states that £1.00 exchanged for \$4.86 in 1929. As Nigeria at that time was using the British Pound as its currency, it meant that Sheikh Haruna, his Son and his Driver used \$972 for their Hajj journey, from Nigeria to the Hijaz (later Saudi Arabia) and back to Nigeria, covering transport, feeding, accommodation etc, for 3½ Months.

At the exchange rate used during the 2024 Hajj Fare calculation of N1,474 to one Dollar, Sheikh Haruna used **N1,432,728 for the Three of them**, translating to **N477,576 per Person**, at TODAY’S RATE (2024) and not at the rate in 1929!.

For the 2024 Hajj from Nigeria, the National Hajj Commission of Nigeria (NAHCON) stated that, new registrants intending to go for the Hajj from the Northern States were to pay N8.2 million each, while those from the Southern States were to pay N8.4 million per person, averaging **N8.3 million per person**. The 2024 Hajj Fare was therefore **N24.9 million for Three Persons!**

**From the above Figures, a Table could be drawn to Compare and Explain the 1929 and the 2024 Hajj Cost Disparities using Today’s Exchange Rate (2024) as follows:**

<b>YEAR</b>	<b>1929</b>	<b>2024</b>
<b>PILGRIMS</b>	SHEIKH HARUNA AND TWO OTHERS	THREE NIGERIANS
<b>AMOUNT PER PERSON</b>	N477,576 (8.3% OF SHEIKH HARUNA'S ANNUAL SALARY)	N8.30 MILLION (151% OF ANNUAL FEDERAL DIRECTOR'S SALARY)
<b>AMOUNT FOR THREE PERSONS</b>	N1.43 MILLION (25% OF ANNUAL SHEIKH HARUNA'S SALARY)	N24.90 MILLION (453% OF ANNUAL FEDERAL DIRECTOR'S SALARY)
<b>TIME SPENT</b>	3½ MONTHS	40 DAYS

**A COMPARISON OF THE VALUE OF THE ANNUAL SALARIES OF THE 1929 SENIOR STAFF AND THAT OF THE 2024 SENIOR STAFF IN NIGERIA**

The Salaries of the Senior Councillors and District Heads of Katsina Emirate in 1928 are taken to represent the most Senior Staff of Katsina Emirate. While the highest Step on the Salaries Structure of the Directors of the Federal Government of Nigeria in 2024 are taken to represent the most Senior Staff of the Federal Government in the Federal Republic of Nigeria who are not on the consolidated salaries of political appointees. A “*Confidential Memorandum*” dated 19<sup>th</sup> June, 1928 written by the Resident of Katsina, which is available in the National Archives Kaduna, File No. KATSINA-1595; stated some of the changes made in Katsina Native Authority in the 1928 Reforms as follows:

1. Waziri Haruna to become the Sarkin Kaita and to retain his Waziri salary of £800 per annum
2. Magajin Gari Zayyana to become the new Waziri on a salary of £600 per annum
3. Kauran Katsina and Galadiman Katsina to receive a salary of £720 per annum

4. Yandakan Katsina and Durbin Katsina to receive a salary of £660 per annum
5. Other District Heads to receive salaries from £180 to £660 per annum
6. Former Mutawalli Sayyadi to become a Councillor on a salary of £264
7. New Mutawalli Balarabe to receive a salary of £240

As at January 2024, the Position of a Director at the Federal Civil Service of Nigeria, is the most paid Position under the Civil Service, which is not under that of political appointees' category that is under the consolidated Salary Structure of the Federal Government. On Grade Level 17, Step 9, a Director in the Federal Civil Service will get a monthly salary of N454,344. It amounts to an annual salary of N5,452,136.

**Now the Question is: "Can a Salary Earner in Nigeria Pay for the Hajj from his Legitimate Salary?"**

**In 1929:** Sheikh Haruna took only £200 from his £800 per annum salary and financed the Hajj Travel for himself, his son and his driver. Meaning that, from only 25% of his annual salary, he financed the Hajj for three people. Therefore he only needed 8.3% of his annual salary to finance the Hajj for only himself!

**2024:** A Director in the Federal Civil Service of Nigeria needs N8.3 million to finance the Hajj, but he earns only N5.5 million per annum. Therefore he needs the whole of his one year's salary plus N2.8 million from elsewhere to pay for the Hajj! That would be 151% of his salary to finance the Hajj for himself! And he needs N24.9 million (453%) to finance the Hajj for three people!

**WHAT AN IRONY FOR NIGERIAN MUSLIMS!**

### **NOTE: 3.**

**BESIDES PAYMENT FOR TRANSPORT, FEEDING AND ACCOMMODATION, SHEIKH HARUNA PAID FOR OTHER EXPENSES FOR THE THREE OF THEM FROM THE £200 (\$972)**

In order to appreciate the value of the Nigerian Currency as at 1929, which was the Nigeria/British Pound as at that time, the following should be noted:

1. That, £200 was equal to \$972
2. That, the price of Sheikh Haruna's Ford Model TT Stake Truck they used for the Hajj Travel was \$325 as at 1926. That was equal to only £66.87 of the Nigerian Currency
3. That, about 25 years later, the father of this Author, Alhaji Abubakar Lugga, travelled for the Hajj by Air in 1953. His Nigerian Passport No: Kano 990 of 22<sup>nd</sup> July 1953 had an endorsement of having paid £100 via a Bank Draft issued by the Bank of British West Africa Ltd., Kano, on 28<sup>th</sup> July 1953
4. That, as at the 1960 Independence, the Nigeria Pound was exchanging for \$2.81
5. That, the Nigerian Naira was introduced on 1<sup>st</sup> January 1973, replacing the Nigerian Pound at a rate of £1 equalling N2 (Naira); meaning that N1 was at that time equal to \$1.40

**SHEIKH HARUNA PAID FOR THE FOLLOWING EXPENSES FOR THE THREE OF THEM FROM £200 (\$972); N1,432,728 AT TODAY'S (2024) EXCHANGE RATE:**

- (1) Fuel for the Ford Truck and other related expenses from Katsina in Nigeria to El-Obeid in the Sudan.
- (2) Train tickets from El-Obeid to Khartoum and transport expenses to the Sudan Suakin Port.

- (3) Ship tickets from Suakin Port to Jeddah Sea Port in the Hijaz (later Saudi Arabia)
- (4) Immigration and Customs expenses on the Chad, Sudan and Hijaz Boarders; and at the Lagos Port
- (5) Hajj Royalties and other fees paid to Saudi Authorities
- (6) Special Hajj dresses (Ihram) during the Hajj exercise and all related expenses including the Rams' Sacrifices.
- (7) Purchased several copies of the Qur'an and deposited them at Mecca and at Medina on their behalf and on behalf of their families at home. And engaged in some charitable activities.
- (8) Ship tickets from Jeddah Sea Port to Marseilles Port in France and to Lagos Port in Nigeria.
- (9) Train tickets from Lagos to Kano and Trucks fees from Kano to Katsina
- (10) Feeding and accommodation throughout the 3½ Months.
- (11) Other expenses not explained here.

**NOTE: 4.**

**THE GREAT ASTRONOMICAL RISE IN THE NUMBER OF HUJJAJ (PILGRIMS AT THE HAJJ)**

As stated earlier, there has been a substantial increase in the number of Pilgrims during the last 100 years. During that period, the number of Foreign Pilgrims flowing into the Hijaz (now Saudi Arabia) has increased by approximately by 2,750%, from 58,584 in 1920 to 1,611,310 in 2024.

Because of development and expansion work at Masjid Al-Haram (Ka'abah), the Saudi Arabian Authority restricted the number of Pilgrims in 2013.

Between 1940 and 1945, Foreign Pilgrims were restricted from going to Saudi Arabia because of World War II.

The pilgrimages in 2020 and 2021 were restricted while Saudi Arabia was dealing with the COVID-19 pandemic.

In the most recent 1445 AH (2024 AD) Hajj, there were 1,611,310 Foreign Pilgrims and 184,000 Saudis totalling 1,833,164 Pilgrims.

**Below is a Table Showing the Number of Pilgrims in the 1920s and the Number of Pilgrims in the 2020s**

<b>Gregorian Year</b>	<b>Hijrah Year</b>	<b>Local Pilgrims</b>	<b>Foreign Pilgrims</b>	<b>Total</b>
1920	1338	N.A.	58,584	N.A.
1921	1339	N.A.	57,255	N.A.
1922	1340	N.A.	56,319	N.A.
1929	1347	N.A.	60,000 (approx.)	N.A.
1950	1369	N.A.	100,000 (approx.)	N.A.
<b>Gregorian Year</b>	<b>Hijrah Year</b>	<b>Local Pilgrims</b>	<b>Foreign Pilgrims</b>	<b>Total</b>
2020	1441	N.A.	Nil	1,000
2021	1442	58,745	Nil	58,745
2022	1443	119,434	779,919	899,353
2023	1444	184,000	1,661,045	1,845,045
2024	1445	221,854	1,611,310	1,833,164

**Adapted from: [en.wikipedia.org/wiki/Hajj](https://en.wikipedia.org/wiki/Hajj)**



## **CHAPTER SEVEN**

### **THE POSITIVE EFFECT OF THE FIRST HAJJ BY MOTOR VEHICLE IN WEST AFRICA FROM THE KANO, NIGERIA ANGLE**

By the Grace and Blessings of Allah (SWT), Sheikh Alhaji Haruna, his son Alhaji Mamman Kisagare and his driver Alhaji Zabori returned to Katsina on Saturday 28<sup>th</sup> Muharram (6<sup>th</sup> July 1929). They left Katsina on 11<sup>th</sup> Shawwal 1347 AH (23<sup>rd</sup> March 1929) and returned on Saturday 28<sup>th</sup> Muharram 1348 AH (6<sup>th</sup> July 1929). That was a cumulative journey by Motor Vehicle, Train, Sea and Ocean of 105 Days, about 3½ Months!

Sheikh Alhaji Haruna was receiving visitors and guests not only from Katsina and its surroundings, but also from far away Cities and Emirates. For example, the cousin of Sheikh Alhaji Haruna, the Chef de Canton (Emir of) Kanem-Bakashe in the colonial Niger Republic, Sarki Wage son of Sarki Bawa, sent a high powered delegation to come to Katsina to congratulate Sheikh Haruna on that historic Hajj journey.

When Sheikh Alhaji Haruna, his son Alhaji Mamman Kisagare and his driver Alhaji Zabori returned home from that historic Trip for the Hajj by motor vehicle, they stopped over in Kano when they arrived by Train from the Lagos Sea Port.

It was relayed that, Sheikh Alhaji Haruna and his entourage were received at the Palace of the Emir of Kano, HRH Malam Abdullahi Bayero on Tuesday 24<sup>th</sup> Muharram 1348 AH (2<sup>nd</sup> July 1929). They were received in the presence of the Waziri of Kano Sheikh Muhammadu Gidado Dan Malam Mustapha and a host of several

Kano Councillors and Merchants. Sheikh Alhaji Haruna briefed the Emir and all those who were present.

**THAT BRIEFING IN KANO WAS A TURNING POINT IN HAJJ BY ROAD FROM WEST AFRICA, AS SHALL BE SEEN BELOW.**

As stated earlier, Sheikh Alhaji Haruna and his entourage were received by the Emir of Kano, HRH Malam Abdullahi Bayero, in the presence of the Waziri of Kano Sheikh Muhammadu Gidado and several Kano Councillors and Merchants, where Sheikh Alhaji Haruna briefed the Emir and all those who were present on their Hajj Trip. Typical of Kano Merchants, their entrepreneurship zeal was triggered by Sheikh Alhaji Haruna's briefing. It was related that, a renowned Kano merchant, Alhaji Ibrahim Ringim and some of his colleagues immediately bought Light Trucks and started to operate a Hajj by Road enterprise!

Alhaji Kabiru S. Hanga, the Director & Head Department of Operations, Planning, Research & Statistics of the Pilgrims Welfare Agency Kano, Nigeria, in a publication in February 1999; avers that the Waziri of Kano Sheikh Muhammadu Gidado Dan Malam Mustapha was among those who travelled for the Hajj by Road in 1931, along with some of his family. In addition, several other persons were reported to have travelled for the Hajj by Road.

In 1933, the Emir of Katsina, His Royal Highness Alhaji Muhammadu Dikko went for his second Hajj by motor vehicle following the Waziri Haruna route. The Emir had performed his first Hajj earlier by Sea from London.

In 1937, the Emir of Kano, His Royal Highness Malam Abdullahi Bayero travelled for the Hajj by Road in the company of his family members and about forty (40) other persons from his Palace.

Two Kano merchants, Alhaji Muhammadu Nagoda and Alhaji Haruna Kassim, travelled in 1944 for the Hajj in a Truck provided by Alhaji Nagoda.

The first fully organized Hajj journey by Road undertaken by a group from Kano via Yerwa (Maiduguri) occurred in 1948 when three merchants, led by Alhaji Muhammadu Nagoda provided Lorries for the long trip to El-Obeid in the Sudan (the terminus of the land route), charging each intending Pilgrim £20 (Nigerian Colonial Pounds), which was equal to \$81 (at that year's exchange rate of £1=\$4.03). The intending Pilgrims then crossed the Red Sea to Jeddah by Ship from the Suakin Sea Port in the Republic of Sudan. The total Hajj by Road journey usually lasted between four to six Months.

The year 1948 was indeed a turning point in Hajj by Road operations. That year, Alhaji Mahmud Dantata, jointly with Alhaji Haruna Kassim and Alhaji Ibrahim Musa Gashash, established the West African Pilgrims Association (WAPA). Their aim was to facilitate Hajj travel by Road and by Air from West Africa. Buses and Lorries were provided for the road journey that passed through Borno to Chad Republic and onto the Republic of Sudan. Later, from 1951, when Air Transport became readily available, WAPA established a new company, Hajj Air Limited, to handle Hajj travel by Air.

Throughout the Hajj by Road exercise, Yerwa (Maiduguri) was a pivotal point where intending Pilgrims camped and made preparations for crossing the Nigerian Border into Chad Republic. British Colonial Officers would make immigration formalities from the Nigerian Side, while at the Chadian Boarder; French Colonial Officers would take charge of immigration formalities.

The reverse would occur when intending Pilgrims reach the Chadian/Sudanese Boarder, as the French would handle the Chadian side while the British would handle the Sudanese side of the Border Post.

### **FROM THE NIGER REPUBLIC ANGLE**

As sated earlier, the cousin of Sheikh Alhaji Haruna, the Chef de Canton (Emir of) Kanem-Bakashe in the colonial Niger Republic, Sarki Wage son of Sarki Bawa, sent a high powered delegation to come to Katsina to congratulate Sheikh Haruna on that historic Hajj journey after about one week of their return (in the second week of July 1929). This information was relayed to the Author of this Book by Alhaji Ilyasu, son of Sarki Wage, who was a young man and in the delegation that came to Katsina in Nigeria from Kanem-Bakashe in Niger Republic in 1929. Alhaji Ilyasu lived for over 100 years as he died in 2017.

The Kanem-Bakashe delegation was received by Sarkin Kaita, Sheikh Alhaji Haruna, at his Kaita Town base. He briefed them on that wonderful and fulfilling Hajj Trip. On their return home to Niger Republic they briefed Sarki Wage who took immediate interest in going for the Hajj by Road through Nigeria.

THE COUSIN OF SHEIKH ALHAJI HARUNA, THE CANTON DE CHEF (EMIR OF) KANEM-BAKASHE IN THE COLONIAL NIGER REPUBLIC, SARKI WAGE (OUAGE) SON OF SARKI BAWA, MADE HISTORY AS THE FIRST TO TRAVEL FOR THE HAJJ BY MOTOR VEHICLE FROM NIGER REPUBLIC IN 1934.

The effect of the pioneering role of Sheikh Haruna's Hajj by Road in Niger Republic in particular and the West African Sub-Region in general, is best demonstrated by crediting an excellent exposition by a renowned Niger Republic Scholar on the subject. It

is an extract from a Letter written to the then President of Niger Republic, Malam Diori Hamani by Sheikh Malam Mai Jalaleni Tankary of Tahoua ancient City of Niger Republic, dated 8<sup>th</sup> March, 1961. The Translated Letter in English is posted on <https://brill.com/view/journals/afdi/5/2/article>.

An extract from that Letter, slightly edited by this Author in order to correct some minor grammatical and typing errors, is reproduced hereunder:

*From: Malam Maïjalaleni Tankary in Tahoua*

*To: Mister Diori Hamani, President of the Republic of Niger in Niamey*

*Tahoua, 8<sup>th</sup> March, 1961*

*Dear Diori,*

*...I have been informed that you have inquired about me. I thank you for this compliment and I wish you an incomparable reign. I sincerely regret having missed you and I pray to God that your majesty deigns to reflect, as in the past, upon our unshakeable loyalty. You may forgive me my impertinence to ask you for a free return journey to Mecca. Thank you. It is part of your grandeur to approve each “penurious” a free pilgrimage.*

*...The first pilgrimages from West Africa by motor vehicle and train date from the early 1930s. In 1934 for example, Sarki Ouage (Wage), the Chief of Kanam-Bakachy (Kanem- Bakashe) close to Maradi, rode his horse to Katsina, (to his cousin Sarkin Kaita Alhaji Haruna) where he took a lorry to Kano, from whence he went to Maiduguri in Nigeria and Fort Lamy (N’djamena) in Chad by truck. In Fort Lamy he boarded a voiture touristique bound for Abeché at the Chad-Sudan border. These voitures touristes were*

*essentially Lorries transformed into coaches by having benches installed in the loading bank. In Abéché he changed to a lorry bound for El Obeid. From there he continued by train to Suakin via Khartoum. The whole journey coming and going took him 150 days, where the journey afoot would probably have taken more than double or triple the time. Chief Ouage agreed so much with travelling by motor vehicle that on his way back he bought a second-hand voiture touristique himself in El Obeid. Unfortunately, the vehicle broke down repeatedly and he had to leave it behind in Kano for repairs...*

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