The Role of Pre-Colonial Political Warriors in State Buiding: *An assessment of some political Warriors in Hausa Land*

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Abstract
A lot of literatures have been written on the Role of political leaders especially the warrior class in Precolonial Africa. But substantial number of works do not directly assessed/link the military role or contributions of such warriors in their effort to state building, especially the history related to Africa South of the Sahara. (Bilad Al-Sudan). This paper intends to look at the role of some political warriors in Central Sudan with specific emphasis on some actors in Hausa Land. Actors like Queen Amina of Zazzau, King Yunfa of Gobir, Sarki Yaji Ali of Kano and Muhammad Kanta Kotal of Kebbi and Othman Dan Fodio of Sokoto. These political warriors during their time had displayed an exceptional military and war qualities that made them excelled during their reigns. It is against this background, work like this one, is carried out for proper documentation on their expeditions, militarism, defense formation and warrior ship. The paper covered precolonial period where most of the conflicts then, was based on state formation, political and economic control, as well as fame and power taste of royal lineages. It is fundamental to note as buttressed in the paper, that almost all the precolonial political leaders of Hausa land, just like other political empires in Africa had been engaged in one war after the other, considering the volatile nature of the period under discussion. The research also discusses some major factors that spearheaded most of the internal and external conflicts that beclouded the Hausa states before the coming of Europeans. The study also revealed the relevance and importance of precolonial political warriors in Hausa land and the need for further research on this historical aspect. ***Keywords:*** *Warriors, Hausa land, Precolonial, War, Conflict.*

Introduction

Hausa land was known to have been one of the oldest precolonial states in the history of Africa South of the Sahara. Geographically, historians have categorized it as part of the central Sudanese states. Bilad Al-Sudan, (Africa South of the sahara) have been divided into central and western Sudanese states. Hausa land falls within the central Sudan together with Kanem Borno, while Ghana, Songhai, Mali etc falls within the western Sudanese states.

Unlike other political empires in Africa, The Hausa Kingdoms were independent political entities, even though with similar political system, but having different political authority. According to greater part of its historical source, The Hausa people or tribe is an ethnic group that lives in Nigeria and Niger. It is believed that the Hausa are indigenous to the Saharan Desert. Between 500-700 C.E., the Hausa migrated from what used to be Nubia (northern Sudan) to Niger, even though wider historical assertion always attributed the foundation of these seven states to one legendary hero called

Bayajida. However, this historical assertion has been contested by many historians as just a mere Hamitic hypothesis. But majority of Kanuri people agreed with this historical tradition probably to project the values of later period.
(A. Smith: 1982)
In other words, the Hausa states came into being as southern terminals of the TransSaharan caravan trade. (Heinrich, Barth: 1850) Like other western Sudanese states, Hausa states began as centers of a long distance trade that included leather, gold, cloth, salt, kola nuts, and animal hides. Hausa merchants in each of these cities collected trade items from the rain forest region to the south, processed (and taxed) them and then sent them north to cities along the Mediterranean such as Egypt, Morocco and Tunis. The trade probably influenced political development as ideas (and people) from the Middle East and North Africa made their way south to the cities. This is a trade that linked Bilad al-Sudan and North Africa for almost a century. One of the most significant impact of this trade on Hausa states apart from economic benefits was the introduction of Islamic religion.
Historically, Hausa city-state was formed in a capacity of a small walled village known as ―Birni‖, with majority of the people speaking Hausa Language. Commercial activities brought traders from various angles of Africa whom were later incorporated into these growing urban societies. Both indigenous people and immigrants formed the areas around the cities, providing food for the urban population in exchange for military protection from nomads and rival political states. (Jimi and Ayo 2021)
It was on the verge of this economic and commercial activities and competition among the various states, emerged political warriors whose influence was to impose their authority on one another. Just like other political empires most of the conflict centred on economic fortunes, political power influence and superiority of the domain. Most of the wars were fought with the help of the introduction of Calvary by Arab Berbers who received other items in exchange. The work has selected few warriors from different city-states and buttresses their military bravery and warrior ship in their attempt to established political authority over their counterparts.

Significance of the research

This research work is important and relevant based on the selection of the topic. Most of the contemporary historical writings have neglected the role played by past warriors which subsequently led to the formation of nation-state with the advent of colonialism. In the words, such research will expose the sacrifices those heroes made in their attempt to build an empire or state, which today shall serve as a lesson to the current leaders that there were no strong political institutions without sacrifice. The work is a thought provoking literature that shall pave way for further research on the indigenous African warriors particularly on their war and conquest, expeditions and even resistance to colonial domination. When such kind of research goes further it shall reveal more African political values in terms of militarism even before coming into contact with the Europeans.

Methodology

Because of the paucity in oral tradition and its lack of accuracy in the information obtained because of the long history involved, the methodology applied in this research was to a greater extent primary and secondary sources, these involved both oral interviews and published/unpublished materials particularly archival materials. Most of the written source could be found in the writings of Arab scholars who had spent sometimes in the states such as Wahb ibn Munabbih, Muhammad ibn Musa alKwarizimi, Ibn al-Nadim, Al-Magili as well as the travels and discoveries of Heinrich Barth. Most of the written materials of such scholar have been documented at the palaces of the emirs and are kept with utmost care for fear of being alter by the contemporary researchers or western misinterpretations.

(Ibn Fartua) Other methodological sources materials include posters and photographs portraying the exceptional bravery of some of these warriors.

Emergence of Warriors in pre-colonial African Society

African societies have evolved and developed state formation mostly under war and conquest. (Heinrich, Barth: 1850) There was no single society that had no standing army to protect, preserve and build an empire, kingdom or state. The traditional political system was to carry out an expedition and bring the smaller one under political control in order to have additional tributary state. The more expanded empire, the more resources to control. Thus, war and conquest had become inevitable. As such, the warrior classes had played a vital role in the formation and consolidation of political and socio-economic status of their communities. In most precolonial African communities, the warriors organized raids, which culminated in amassing substantial wealth from the defeated communities. This was mostly in the form of cattle, slaves, and other materials beneficial to the society. (L J. Tahir and M Mamman: 2023)

Pre-colonial Africa war, was fought due to many factors which include: territorial expansion, self-preservation, defense, protection against external aggressors, etc.

War has been profoundly important in shaping Africa's past; it has been both the outcome and driver of broader political, social, and economic change. (G. N.
Uzoigwe: 1975)

It should be noted that, the rise, fall and expansion of most pre-colonial Africa kingdoms were credited to the role of warriors and warfare. To preserve their communities, societies tried and developed warlords, unique military techniques and tactics like the Zulus, in South Africa particularly during the inter-war periods. In fact, such Africa bravery had lasted up to the period of colonial conquest where most of them had given serious resistance to the Europeans for a very long period of time. It was only advance technology that succeeded over them. The blacksmith was the fulcrum of pre-colonial war armory and strategy. The knowledge of iron metallurgy was the exclusive domain of the blacksmith. The knowledge of metallurgy made the blacksmith indispensable in actual execution of wars, hence he fashioned the weapon, went with the army to the battlefield to ensure adequate supply of weapons and repair of worn-out weapons for the reinforcement of the armies in the battleground.

However, a little example of such warlords or warriors in precolonial Africa include:

Shaka of Zululand in southern Africa, Queen Amina of Zaria and Kanta Kotal, _Yan Bindiga in Hausa land of Central Sudan , Jaja of Opobo in Southern Nigeria, Othman Ibn Dan Fodio in Hausaland, Umar Muktar in North Africa, Samoro ibn lafiya Touri in Mandika empire, Idris Alooma in Borno, The Omukama of Bunyoro and the Kabaka of Buganda in East Africa, etc all had demonstrated strong military power and bravery during their times of political power. (William S. and Christopher. S: 2023)

One important historic value of warrior role in pre-colonial Africa regarding political appointment was usually a reward for military performance. The African warriors were, therefore, from the examples we have seen, are indivisible element of the central government. But since they were also military leaders as well as administrators, they played crucial roles in territorial administration.

Hausa States and the role of military warriors in state formation

The warriors in Hausa States, were politically attached to power and therefore difficult to isolate them. They had serious belief in the domination of one another especially with the rapid expansion of cities due to influx of people. And this was as a result of the development of trade and industries attached to the international trade with North African Berbers known as Trans-Saharan Trade. Their perception of

power is to liberate their people from external enemy and to make names among the political leaders that interact with the outside world. In fact, according to W. Ngurno, they ―agitate to project the values of later period‖. That is why in the history of that empire, there were series of political crises in respect of acquiring power ever since the formation of various states in Hausa Land.

Hausa Sates reached its zenith around 11th century during the prosperous era of political leaders like Sarkin Ali Yaji of Kano, who took the reign in 1343, Bawa Jan Gwarzo of Gobir. (1777 to 1795). In the history of Katsina, one has to mention Muhammadu Korau C. 1348 and Ibrahim Maje (1549 and 1566). Others include Muhmmadu Jan Hazo, Agwaragi, Gwozo etc. (*African historians presently use several conflicting chronologies for the history of Bilad Al-Sudan. Most of the dates provided by Barth, Palmer and Urvoy has varied according to their scholarly work.*). Equally in Rano, there were warrior political leaders like Sarkuki (1074-1165), Kasko (1345-1448), Ali Hayaki (1551-1703) Jatau (1703-1819). Also in Kebbi last but not the least, was Muhammad Kanta Kotal, (1517 – 1561) who featured among the best Warriors of Hausa Land. All these, were politically brave leaders, before the Fulani Jihad changes the political Map and authority of Hausa Land in the 19th century. (B. Abubakar: 2017) It is fascinating to note that, among the warriors in the region include a Queen political leader called Amina of Zazzau. (1576 to 1610). Even though the period of their reigns varied according to different interpretations or information provided by the scholars, the central issue of discussion is their military role which had contributed to the longevity and strength of the empire. (Levtzion, N: 1978). One factor which made the Hausa states just like the Sayfawa dynasty of Borno to produce Military head of Political Empire was the constant attack from external and internal enemies that kept the political organization always on alert.

An Analysis of Some Selected Political Warriors of Hausa Land

Muhammad Kanta (1517 – 1561) Born by a parent known as Mukata (father) and Tamatu (mother), he was also known as **Kanta Kotal.** He was one of the most notable Warrior and Military General in the history of Kebbi one of the Hausa states. According to oral tradition of by Al-Magili:

―*Kanta was the chief of Province of Lekka (now known as Kebbi), then under the Songhai Empire. A General in the Songhai Army, he was suspected to have been a pivotal figure in the alleged conquest that saw the Empire conquer five of the most powerful Hausa States (Kano, Gobir, Katsina, Zazzau and Zamfara) and more definitively Agadez.* (Shaw, F: 2010)

Kanta was said to have proclaimed Kebbi as an independent kingdom after a serious dispute over war booty with his master Askia Muhammad the great of Songhai Empire. He then renovated the city and fortified its defenses and was able to deftly hold off multiple reprisal attacks by the Songhai Empire and to defeat them in multiple battles.

However, it was reported that Muhammad Kanta Kotal had conquered some important tributaries that formerly belonged to his former boss Askia, as asserted inter alia:

―*In 1545, Kebbi defeated the Mai of Bornu's Army. Bornu under Mai Muhammad ibn Idrissi came to the aid of Agadez after signing peace treaties but was forced to flee to Unguru where they lost seven battles against. An astute leader and a fearless warrior, for a time Kebbi emerged as the most powerful Hausa State and one of the most powerful Kingdoms in the Sahel during the first half of the 16th century. At its height, Kebbi wrestled successfully with some of the most powerful states in the continent. Kanta Kotal is one of the most prominent figures among a wave of great leaders that emerged in the Sahel between the 14th and 16th Centuries*.‖ (Wikipedia) Kanta continued and conquered state like Nupe Zabarma and some further southern states which was a clear demonstration of his warrior ship. It was during his time the Moroccans tried to overcome the states in kasar Hausa through the western frontiers but were defeated by Kebbi under Kanta.

Muhammad Kanta Kotal died from a poisoned arrow after he was attacked by some guerrillas in Dugul, Katsina, on his way back from the expedition in Bornu. He died in Jirwa, Katsina but was taken home and buried in Surame. He was succeeded by his son, Muhammadu, during whose rule the kingdom experienced a fast decline.

Queen Amina of Zazzau

Queen Amina was a warrior and ruler of Zaria, one of the Seven States in the precolonial history of Hausa land. She was said to have rule Zaria for thirty-four years from 1576 until her death in 1610. (A Smith: 1970) Queen Amina was born Aminatu around 1533, a member of the royal family. Her grandfather was King Sarkin of Nohir and her grandmother‘s name was Marka. Her father was King Nikatau of Zazzau, and her mother Queen Bakwa Turunku. Amina was the eldest of three children. She had a brother named Karama and a sister named Zaria. (Wikipedia)

She was crowned as Queen of Zaria after the death of her brother in 1576. The beginning of her expedition was not unconnected with desire to provide safe passage for Hausa and non-Hausa commercial traders for the interest of her kingdom.

According to oral tradition, Queen Amina began to expand the kingdom‘s borders through several strategic battles all within three months of her taking the throne which almost all turned very successful. Among the military innovations introduced by Amina included introducing protective amour to the Zazzau Army. Queen Amina personally led her army of 20,000 soldiers, conquering towns to the north and south in the Nupe and Jukun kingdoms, and through Kasashen Bauchi, a region located in what is now known as the middle belt of Nigeria. It was reported that during her reign, Zaria was in control of trade routes that connected the Hausa land with western Sudan, Egypt to the northeast and Mali to the north.

In other words, Queen Amina‘s military talents were proven by mobilizing a powerful cavalry force which enabled her to lead her soldiers of over 20,000 infantries and 1000 cavalry on various successful military campaigns. It was said that, Kano and Katsina were forced to become levy paying states to Zazzau under Queen Amina. Her army conquered surrounding towns like Bauchi and advanced to Kwararafa and Borgu. (Y. Dr: 2014)

It is interesting to note that, in the history of this great Woman warrior, she forcefully through her lieutenants collected tributes from conquered principalities or cities and regions which include items like male slaves, warfare and kola nuts. Although she did not begin the practice, Amina built walls around conquered cities and her military camps in conquered regions. Many of those walls still stand in contemporary northern Nigeria. They are known locally as the _Ganuwar of Amina‘, which in the Hausa language means Amina‘s walls. (J. S. Emuakpor: 2019)

Queen Amina reigned for thirty years. She died in battle in Altagara, near Bida, in 1610 at the age of seventy-seven (77). In contemporary Nigeria, she is known as *_Amina, rana de Yar Bakwa ta San*‘, meaning: *—Amina, daughter of Nikatau, woman as capable as a man*.‖ It is apparent to cap it all in this historical critique, as far as the warrior ship of Queen Amina of Zazzau is concern, with words of Mohammed Bello, the second Sultan of Sokoto Caliphate. In his book *'Infaku'l Maisuri' (The Wages of the Fortunate*), he mentioned:

“Amina was the first to introduce administration as we know it to Hausa societies, and she also had a unique gift of leadership. (Amina: Warrior queen of Zazzau Pinado Abdu-Waba.”

King Yunfa (1801–1808) was one of the precolonial kings of Gobir, one of the seven city-states of Hausa land. A son of Sultan of Gobir Nafata, he was among the warrior King of his time especially when viewed from his encounter with Othman Dan Fodio, a revolutionary Islamic revivalist of 19th century Hausa land.

Ever since the presence of Othman Dan Fodio was noticed at the palace of Gobir King, especially his call for the abolition of exploitative nature of the Hausa feudal lords and the exorbitant charges of taxation system, Yunfa perceived the preaching of Othman as a mere foreign intervention of their hundreds of years' tradition. When Yunfa took over the mantle of political leadership, a line was drawn between the two different political and religious leaders. In the late 1803, an incidence further aggravated the tension between King Yunfa and Othman Dan Fodio, when Yunfa seized some Muslim captives at Gimbana, but when the captives passed Dan Fodio's hometown of Degel, the religious leader somehow managed to have them released. (Encyclopedia Britannica). It was that incidence that led King Yunfa to attack Othman and his followers in Degel in February 1804, when his demands to have the captives returned were ignored.

Since then, each of them was after the demise of one another especially when Othman started mobilizing large followers at Degel. Several attacks and counter attacks followed when Othman who fled to Gudu village after Yunfa' major attack declared a Jihad (holy war) against all Hausa Land. In December of that year, Yunfa won a major victory in the Battle of Tsuntsuwa, in which Dan Fodio's forces were said to have lost 2,000 men, 200 of whom knew the Koran by heart. (Waldman, Marilyn Robinson: 1965). Yunfa gave Dan Fodio and his followers the option of giving up, but it was reported Usman refused to abandon his followers, instead leading a large-scale migration where he mobilized large number of community known as Jama'a. So many people went with Dan Fodio throughout the states of Hausa land especially Gobir, the heart of the crisis. They joined the forces of Othman as an alternative to hundreds of years of Habe rulers' political and economic exploitations. However, on February 21, 1804, Yunfa declared war on Dan Fodio and threatened punishment to anyone joining him.

In October 1808, the jihadists seized the Gobir capital of Alkalawa and killed Yunfa. Followers of Dan Fodio declared him to be the Amir al-Mu'minin, (commander of the faithful) and renounced their allegiance to Gobir.

Sarki Yaji Ali

Ali Yaji Dan Tsamiya known as Yaji I (1359-1385 C.E), was a king and later the first an indigenous Hausa Sultan of Kano, one of the seven Hausa states of precolonial Nigeria. He is a member of the Bagauda Dynasty who were said to be direct descendant of Hausa through Bawo, "Yaji" which is a Hausa word, meaning: *spice mix*. A prominent figure in Hausa lands history, using religious revolution, Yaji was finally able to solidify his family's grasp on Kano and its sub-kingdoms after centuries of strife. (http/www.kanoemirate.org)

Yaji became the 11th king of Kano in 1343, succeeding his uncle, Usman Zamnagawa who deposed and murdered his father. Yaji having took the authority embarked in different wars and conquests, he brought Zamna, Gaba, Rano and Bunu under his absolute control before taking Bunu where he settled for two years and then moved to Kur and established his base there.

It was reported ever since the emergence of the first king of Kano, Bagauda in 999, there had been tension between founded aristocratic leadership and the majority of the Hausa people over the maintenance of their traditional religion. Several attempts were made by the previous political rulers to have a solidified and consolidated political authority but met hard resistance traditionally and culturally. Thus, his emergence had led to the establishment of strong Sultanate in the history of Kano. According to Palmer:

—*In 1350, Yaji aided by Soninke Wangara/Wangarawa scholars from Mali, relinquished the Hausa Animist Cult of Tsumbubura, and proclaimed Kano a Sultanate. He crushed a subsequent rebellion by the traditionalist at the Battle of Santolo, waging in the processes the first Islamic Jihad in Sudanic Africa. He Subdued the Kwararafa and a few of the Hausa city states around Kano laying the seeds*

for Kano dominance in the Bilad As-Sudan. He died in 1385 having laid the seeds for an eventual Kanoan Empire.‖ (HR Palmer: 1908)

Though there were elements of the Islamic religion in Kano, It was during Yaji's reign that Islam became the prominent faith in the kingdom. According to the Kano Chronicles, about forty Soninke Wangara scholars from Mali, led by Abdulrahman Zaite fully converted the King to the Islamic faith after which Yaji proclaimed himself a Sultan. The chronicles listed names of some of the other scholars as Yakubu, Famori Mandawali, Kanaji, Bilkasirn, Kebe Dukere, Sheshe, Murtuku, Liman Jibjin Yallabu, the father of Sarkin Pawa, Liman Madata.

Yaji made Zaite Alkali (Qadi), Laual Muezzin, and Gurdamus his Liman (Imam). Auta was also charged with ensuring all animals were slaughtered according to Dhabihah. Yaji then commanded his subjects in all the towns of Kano to observe the five daily Salah to which they obliged. Yaji also built a mosque facing the Kaaba underneath the Kano Sacred Tree.

—*See Kano Chronicle, a historical document that contains the ancient history of Kano during precolonial period. Most of the writings were compiled by the Muslim scholars that visited Kano after Sarkin Yaji Ali had consolidated the religion of Islam as state religion. This does not mean all the Hausa were Muslim at that time. Pockets of them were still loyal to their traditional religion worshipping their tsumburbura. (Deity)"*

However, prominent among the battles of King Yaji was the battle of Santolo, his confrontation with Kwararafa and several others. It was popularly sung: *"Yaji, conqueror of the rocky heights, scattered of hosts, lord of the town."*

Othman Dan Fodio

Usman Dan Fodio (1754-1817) was a Fulani Islamic cleric and warrior who assembled an Islamic army to lead a jihad against Hausa Kingdoms of north Nigeria. The forces of Usman Dan Fodio slowly took over more and more of the Hausa kingdoms, capturing Gobir in 1808, Kebbi in 1807, and Kano in 1804 under Muhammad Alwali II. Also in 1807, Katsina, under the ruler, Magajin Halidu was captured where he committed suicide following his defeat. Zaria was also captured in 1804 under Sarki Muhammdu Makau. (http//en.wikipedia.org) The wars resulted in the creation of the Sokoto Caliphate, headed by Usman Dan Fodio himself, which became one of the largest states in Africa in the 19th century. Othman as a warrior had succeeded in organizing a revolutionary force that facilitated the jihad to succeed. One of the war strategic he applied was giving flag to various clerics who were his disciples to conquer different town that later were consolidated into one single political entity called the caliphate. Among the flag bearers include: Muhammad Mojiyo (Kebbi), Abu Hamid (Zamfara),Umaru Dallaji (Katsina), Malam Musa (Zazzau) Malam Isiyaka (Daura), Malam Suleiman (Kano), Buba Yero (Gombe), Malam Alimi (Ilorin), Malam Dan do (Nupe), Malam Yakubu (Bauchi), Modibbo Adama (Adamawa), Malam Zaki (Katagum), Malam Sambo Hadejia, Malam Dan Kunku (Kazaure), Muhammad Manga (Misau), Muhammad Wabi
(Jama'are), Muhammadu Namoda (Kauran na Moda) and Sambo Dan Ashafa (_Yandoro) respectfully. (Wikipedia). It was as a result such conquest the Fulani jihadists under Othman Dan Fodio established what was known the Caliphate that continued to rule greater parts of what is presently northern Nigeria, until the beginning of the 20th century when British conquered the Nigerian area including the Islamic caliphate.

From the above few examples, it is pertinent to note that warrior ship was attached to African leaders before the coming of Europeans. The various resistance met by the British in northern Nigeria, especially their clashes with Emirs was a clear indication that only advance technology made the

conquest of northern Nigeria successful. Most of the resistance British met was in demonstration of political warrior ship inherited in the context of African history of political power.

Political and Economic challenges of State in Kasar Hausa

One of the serious challenges of most societies and their warriors in precolonial Africa was the constants pressure from both internal and external factors. Among them include:

a. ***Desire to dominate one another politically***

One of the serious problems of Hausa city states in precolonial period before the Islamic revolution of Othman Dan Fodio in the 19th century, was inter-states war. The political disparity between of the various political states was one of the major factor that led Fulani Jihadists to had upper hand on them.

b. ***Lack of successful successor ship within the Royal family.***

Another serious issue that had destabilized most of the precolonial ruling family of Hausa city states was the internal antagonism among the members of the royal family. Differences of Household usually split them where at end internal war or confusion followed most of the succession period. For instance, K. Sabo reported that the emergence of _Yan bindiga in Kano was as a result of protection of Royal family who were mostly in conflict with one another. (K. Sabo: 2023)

c. *Conflicts due external trade and influence*.

Most of the precolonial societies had a tradition of carrying expedition against one another with view to assert their influence either culturally or militarily. In other words, expedition was carried out severally in order to demonstrate military and political power. (L.J Tahir 2023) For instance, in 1670, Kwararafa invaded Katsina and Zaria thus ended in launching an invasion of Borno Empire but was repelled by Mai Ali bin Umar. Both sources from Leo Africanus and Katsina Chronicler Dan Marina records that, Mai Ali succeeded in wounding and capturing of many Kwararafa soldiers where he sent back three of the captives back to their leaders, with their ears severed and hug around their necks. (H. J Fisher: 1975)

d. ***Islam and Traditional belief/religion.***

Similarly, another episode which was peculiar with precolonial Hausa society, was constant civil unrest which had to do with revolt against the existing authority. This was due to exorbitant exploitation of Habe rulers especially forced labour, taxation, and serfdom oriented system. The appearance of Islam due to trans Sahara traders' presence in the region had led to serious implication, this is because majority of the ruling class as well as the local bourgeois class were all practicing traditional religion. Clear illustration of this assertion was the conflict between Othman Dan Fodio and King Yunfa in the 19th century when the former attempted to convert the former into Islamic religion. (A. J. Olaosebikun: 2011)

Findings of the Research

This research shows almost all the precolonial colonial societies of Africa or even the world as such had produced some exceptional warriors that had sacrifice so much to build their political empires. This shows no political institutions can be established developed without some heroes that led to its prosperity. The work also revealed that before the coming of Europeans, African societies had through their political institutions built military organization with various war techniques and weapons for centuries, which shows stages of development of societies as evolved. Another very relevant outcome of this research is the lesson we learnt that, most of the strong political empires that emerged in the past had achieved glory because of the commitments of certain political and military leaders. Therefore, the current global world societies especially African countries that are having problem of leadership crisis, must also produce committed leader, selfless, brave and patriotic like the previous one cited in the above work, in order to achieve a stable and prosperous nations. It equally important

to note that this research shows how societies in the past gave much emphasis to economic fortunes after consolidating their power and states. Thus present political leaders must also bear in mind that without strong economic development, no political institution can last. And finally it is also of great significance to learn that selfless leadership was the basis for the success of all the political warriors this research reflected on their history.

Conclusion

To cap it all however, the history of warrior ship in precolonial Africa with special emphasis on the actors in Hausa land had a lot of lesson to learn. This is in view of the fact that African political leaders except with coming of the Europeans, would have been distinctively independent of each other, having an established political authority, probably with different independent contemporary world nations. Almost all the successors to the city-states of Hausa land, had demonstrated good qualities of warrior ship. For instance, all the heroes mentioned were clear illustration of strong political warriors of their time. Queen Amina of Zazzau was also one woman that history revealed her political power which clearly showed even woman can lead provided the machineries of leadership are put in place.

Thus, almost all the Kingdoms and empires, state and smaller chiefdoms in Africa south of the Sahara or even the larger continent was nothing than the making of war heroes and warriors like Othman Dan Fodio King Yunfa and Sarki Yaji Ali as elaborated in the work.

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