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THE INTELLECTUAL CONTRIBUTIONS OF SOKOTO JIHAD LEADERS TO THE DEVELOPMENT OF LIBRARIES

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Abstract

The paper centered on the intellectual works of Sokoto Jihad leaders and the role of libraries in managing them. The major highlight of the paper includes the rationale for Sokoto Jihad, the Jihad leader's role in intellectual activity and their contribution to toward the development of libraries. It also concentrates mainly on the trio of the Jihad leaders and the host of others. It further discusses in detailed the struggle made by the leaders in acquiring knowledge, teaching and dissemination of knowledge to the followers via different methods of services. The paper recommends, among others, workshops, seminars, conferences, to be done on the importance of sokoto jihad leaders, open centers of caliphate studies in the higher institutions and beyond, digitized their works for easy access online globally.

Keywords: Intellectual contribution, Sokoto Caliphate, Sokoto Jihad leaders, Library development

Introduction

The present Sokoto state was the Centre of the famous jihad movement led by the great Islamic scholar, Shehu Usman Danfodiyo. The movement started in the last quarter of the eighteen century in the Kingdom of Gobir, whose territories covered the Northern parts of this state and adjacent areas of the Republic of Niger. As his major concern was with bringing back the society along Islamic religious principles, which he perceived as being very weakly adhered to, by the rulers in particular (but all their subjects), he sought to achieve this by embarking on preaching tours around the area. He travelled to many towns and villages not only in Gobir but also to the neighboring States of Kebbi, Zamfara, Zauma and Illo (around River Niger). He preached to gatherings of people and also wrote books and pamphlets. These activities of Shehu and his followers eventually led him into conflict with local rulers of Gobir, who devised various ways of curbing his ever-growing influence but to no avail. Finally, in 1804, relationship between them (Shehu and Gobir Rulers) become ruptured and in February of that year, the Shehu and his followers had to flee from Degel.

In 1809, the city of Sokoto was built as a stronghold of the emergent caliphate, which has come to be known to us formally as the Sokoto Caliphate. The leader of the caliphate was initially Shehu himself and then his successors, known variously as Caliphs (Sarakunan Musulunci or Amirul Muminina). They had lieutenants known as Emirs, who ruled over the various sub-units of the Caliphate, the emirates such as Kano, Katsina, Adamawa, Misau, Dass, Bauchi, Hadeja, Daura, Zazzau, Ringim, Dutse, Jama'are, Gombe, and Ilorin. In order to sanitise the societies from crimes and criminal activities and ensure a promising crop

of citizens through a responsive younger generation, the Jihad leaders vehemently fought against all forms of social vices. These issues were addressed in various places in the writings of Shehu. As a responsible scholar, the Shehu further urges that in Kitab al-Farq (Mukhutar, 2021). The present study aims at the identification of the intellectual contributions of Sokoto Jihad eaders to the development of libraries.

Review of Related Literature

Sheik Usman Danfodiyo is reported to have written more than hundred works. The works were written over a period of forty years and they cover political, social and Economic issues. As far back as the nineteen centuries, efforts were being made to list the works of sheik Usman one of the early Attempt to list his works was made by his son Muhammad Bello in his famous historical work, Ifakul-maysur fi Tarik Bilad Al-takrur. Bello gives us a list of 28 of the Sheik's books; many of which relate to the formative period of his jihad, which was characterized by teaching, preaching and the subsequent formation of a Muslim community known as the jama'a. At the end of the list Bello inform us that sheik has written more than a hundred works. The intellectual reputation of the Jihad leaders also served to bind the emirates together. The works of the triumvirate, Da fodiyo, Abdullahi and Bello, formed the main courses for constitution and law throughout the Caliphate. Since the bedrock of the Caliphate system was Islam, those better learned in it deserved the respect and support of all. (Farukl, 2024).

Murray last (1964) stated in his book titled "the Sokoto Caliphate" last listed 94 works written by Usman Danfodiyo. (Balogun, 1975) attempted to give the most up to date list of all the known works of Usmanu Danfodiyo, his list was based upon the relevant ones among the previous attempts discussed above. He indicates in the list consisted of 115 titles of the Danfodiyo's works. Usmanu Danfodiyo also recommended his writings and the writings of his brother Abdullahi and his son Muhammadu Bello to his Students/followers. He says:

Keep reading the books of my brother Abdullahi because he is mostly concerned with Dhahir of the sharia (purification of sharia) and keep reading the works of my son Muhammadu Bello for he is mostly concerned with political affairs of the community. Also keep reading my own works for in most cases I am taking middle Course.

Sixty-five different works were quoted by the Shehu in his Ihya Alsunnah wa Ikhmad Al-bidia, while 56 were quoted in Bayan wujud Al-hijr. These extensive quotations are indicative of the Shehus scholarship. They also testified to the availability of numerous works of Islamic literature in the nineteenth century Hausa land. Sheik Usman, Sheik Abdullahi and Muhammadu Bello were scholars of the highest order not simply in a national, regional or racial sense, but universally.

Jihad Movement

Usman dan Fodio, an Islamic scholar and an urbanized Fulani, had been actively educating and preaching in the city of Gobir with the approval and support of the Hausa leadership of the city. However, when Yunfa, a former student of dan Fodio, became the sultan of Gobir, he restricted dan Fodio's activities, eventually forcing him into exile in Gudu. A large number of people left Gobir to join dan Fodio, who also began to gather new supporters from other regions. Feeling threatened by his former teacher, Yunfa declared war on dan Fodio on February 21, 1804. Usman dan Fodio was elected "Commander of the Faithful" (Amir al-Mu'minin) by his followers, marking the beginning of the Sokoto state. (Tambari, 2021).

Intellectual Contribution of Sokoto Jihad Leaders

The ultimate success in the establishment of the Caliphate was achieved through military means. It is quite impossible to consider this success, and the maintenance of the caliphate throughout the nineteenth

century, without considering the very important role played by the intellectual activities of the Jihad leaders. This was in evidence from the beginning of the movement. By the time he was 40 years in 1797, Shehu had read widely and deeply, proof of which is found in the quotations he brought into his own works. He was as familiar with the works of the Persian Al-Ghazali, who died in 1111 as he was with the works of the Arab historian, Ibn Khaldum, who died nearly three hundred years later. He was well read in the works of the great Muslim jurists. These books provided him and his followers with deep insight into Islamic beliefs and practices and gave them the knowledge they needed to change the environment of which they were critical. They developed their own thoughts about these and wrote many books and pamphlets to educate others on the issue. A particular significant thing about their own writings was that they wrote books in Arabic language (The official language of Islam) and also wrote books in local languages as Hausa (Ajami) and Fulfulde.

They set out to disseminate their ideas and information using Camels and Horses at that time as the Mobile Library to a much wider audience and in combination with the oral preaching they provided the places visited by them. Even when the Jihad was going on and then after, the jihad leaders did not relent in their efforts to write books for the guidance of their followers. These helped them to form their Private libraries within their abodes. Abdullahi fodiyo for example, wrote one of his famous books Diya-ul Hukkammi in 1806 at the request of the Jihad leaders in Kano, who wanted some guidance on how to organize their government, following the success of the Jihad there. Caliph Muhammadu Bello similarly wrote Usulul Siyasa at the request of Mallam Umaru Dallaji of Katsina. Throughout the Caliphates era, various Emirs and others sought clarification of various matters (Reference services) pertaining to Islam generally and political guidance in particular wrote letters or sent others messages to Sokoto for these. Such clarifications were usually given with reference to various works either written by Jihadist themselves or other Islamic scholars.

Waziri of Sokoto particularly, played a key role in preserving the works of the jihad leaders, which the family of this office holders till maintained and is one of the richest private library in Northern Nigeria, this in regards to the private libraries. The trio of Shehu Usman Danfodiyo, his Brother Abdullahi Danfodiyo and his son Muhammadu Bello wrote well over 300 books, Poems and other Pamphlets. Beside them many others wrote as well Nana Asma'u (the daughter of Shehu), Abdulkadir bin Mustapha, Muhammadu Tukur, Isah Maikware (the last born of Shehu), Waziri Gidado, his son Abdulkadir and several others. Their descendants also played a major role in spreading their intellectual contribution especially Sir Ahmadu Bello (The Sardauna of Sokoto) who sponsored the mass production/publication of these works at Egypt and later established the Northern Nigeria Publishing Company (NNPC) in order to ease the publication purpose. Presently the present Sultan of Sokoto Sultan Sa'ad Abubakar iii has done something similar where the Sultanate Council identified three hundred (300) Islamic books out of many written by his forefathers. One hundred and ninety of such books have been published and distributed within and outside the country free of charge. The Council is also collaborating with Sokoto State University in order to create Department/Centre of Caliphate Studies, where students will be taught the history and good works of the Sokoto Caliphate Jihad leaders.

Usmanu Bin Fodiyo

Sheik Usman Danfodiyo reported to have written more than hundred works. These works were written over a period of forty years and they cover political, social, and economic issues as far back as nineteenth century. Compared to other writings of the nineteen century, Danfodiyo's writing are noted for their clarity and simplicity. Sometimes, he compiles work of other Ulamas (Islamic Scholars) and collates or edit them. Garba (2017) indicated that Shehu Usman Ibn Fodio's greatest contribution is in the field of knowledge, not only for the astonishing total of more than a hundred works, but also and more fundamentally for the transformation of the intellectual atmosphere in the region and the generation of scholars that his

movement produced and the inspiration these gave to generations separated by time and space. Some important titles worth mentioning include:

1. Ihya Al-Sunnah Wa Ikhmad Al-Bid'ah: This is one of Shehu's most a popular book which is unique in two respects. It is a book of practical, social and moral education which focuses it is attention entirely on Hausa civil society with the sole object of rectifying its wrong deeds and guiding it right.
2. Hidayat Al-Tullab: The Shehu dealt with, in this book several issues related to Islamic law and Muslim society. The first of which was the very definition of law itself. Finally, he dealt on guidance with the issue of right and wrong in the society.
3. Al-Amrbil-Ma'aruf Walnahyi Anilmunkar: The Shehu dealt with three broad matters in this treatise. Firstly, he looked at the philosophical call as a historical, social necessity, particularly at a time of social decay; secondly, he proposed basic guidelines for discharging this duty, finally, he tackled the issue of armed confrontation as it relates to a movement in the initial phase of the revolutionary process.
4. Irshadil Ikhwan Ila Ahkam Kuruj Niswan: As the name suggests this book dealt with the issue of women education, at that period many men did not allow their spouse to go out for any reason. Then Shehu took his pen and wrote about twelve reasons that compelled a woman to go out of her matrimonial home.
5. Kitab Al-Farq: In this issue Shehu raised questions on leadership, he pointed out the oppressive policies instituted by rulers, illegal taxations levied on common people, arbitrary confiscation of property, corruption by judges, perversion of the legal process, alteration of the sacred law to suit the interest of rulers and wealthy men, large-scale corruption in government and many more have been discussed by Shehu in this book, and he offered solutions to all the problems.
6. Tariq Al-Janna: this dealt with moral issues, Wathiqat al-Ikhwan, call for intellectual excellence and social manifesto. Tanbih, in this book, Shehu defended his action in allowing women to attend his lectures, as justifiable, and indeed sanctioned by law.

Danfodiyo divides most of his works into chapters in a logical manner with a list of contents and precise chapter headings. he usually indicates this division at the beginning of such works. A good example of this is to be found in his book Najm al-ikhwan.

Abdullahi Fodiyo

Popularly known as Abdullahin Gwandu a Danfodiyo's younger brother who is regarded as the man that is seen as that seemed in importance in the jihad and other activities of Danfodiyo. Abdullahi studied under his father and later from Danfodiyo himself and the other scholars around the Africa. He is one of the earlier scholars that provided support to the preaching of Danfodiyo. For the purification of Islam, Abdullahi wrote about sixty books, notable among them is:

1. Diya-Ul Hukkami: The book was written by Abdullahi fodiyo on request of the jihad leaders in Kano for guidance on how to organize their Government. The book explains deeply on Government administration (Adam, 2014).
2. Kitab Massahu Insani: Generally, the book is on spiritual, social, economic and psychological wellbeing of mankind.
3. Kitab Dirul-Kayati Fillay Ja'i Ilmul-Llay' Ati: This book explained the way to protect the body health.
4. Kitab Al-Dibb: This book also explained the scientific relevance or irrelevance of modern scientific discovery

Abdullāh also had written quite extensively in the area of Tasawwuf. One of such areas is his exposition of what constitute Karāmah. He maintained that the befitting Karāmah of a Walī is strict adherence to the Qur"an and Sunnah of the Prophet (SAW) and the path of the forbearers of this Ummah (Shehu, 2018).

Muhammad Bello

Muhammadu Bello was regarded as the second Amirul Muminin of Sokoto Caliphate born in 1195 A.H. He was the first son of Usmanu Danfodiyo but the most learned. He was born into Preaching, Scholarship and Warfare and he grew up in all. Muhammadu Bello was gifted with Intelligence and an Excellent Memory (Yahaya, et al., 2013). Sultan Muhammadu Bello succeeded his father and was Sultan for over twenty years. He wrote over one hundred and twenty books (120) and such field as Administration, Law, and Warfare must importantly Politics. As health could be maintained through food and medical treatment. Likewise, Muhammad Bello in his Kitab al-Adwiyat lil-Uyun and Qaul al-Manthur fi Adwiyat Illat al-Bathur discussed the centrality of good diets in curing eye and pile diseases, respectively (Labbo, 2015).

Similarly, just like. Muhammadu Bello's contribution in the field of Medicine can not be measured. This was despite the fact that he was confronted with jihad, administration and Islamic instruction. He supported such wonderful job by writing books on the field. The scholarly work on Medicine is build (Kotarkwshi, et al. 2011). Furthermore, these scholar has authored hundreds of work in various languages particularly Arabic, Hausa and Fulfulde. Notably among his works include:

1. Kitab Alrahamati Fi Al-Tibb Wa Alhikma: This book explained various illness up to one hundred (100) with their Medicine.
2. Uyalatul Raib Fi Al-Tibb Al-Saib: This book explained the desirability of Muslim to study Medicine so as to be able to helps their fellow Muslim and the religion of Islam.
3. Kitab Al-Adwiyat Lil-Uyun: This book dwells also much on various form of eyes problems.
4. Kitab Al-Qaulul Senna: This book explains the tree called Senna (Flasco) in Hausa. According to him the tree got its root from the Arab countiries.
5. Kitab Al-Tibb Al-Nabawi: This book explains the medicine used by Prophet Muhammad and the ones he approves for usage.
6. Kitab Al-Musung Al-Lijaini Al-Musamma Bi Tib Al-Ain: This book focused on eye problems range from Rod Eye, night blindness, short sightedness to long sightedness (Kotarkwshi, et al. 2011).

In all these books Muhammadu Bello always said Mujarrabun Sahih (Arabic word meaning the medicine had been tested and found effective.). Shaykh Muhammad Bello has a lot of works that helped in the widespread of Islam in West Africa, notably among them includes "Infaq alMaysur fi Tarikh Bilad al-Tukrur", "Fathul Bab fi Dhikr Khasa'is Shaykh Abdulqadir al-Jilani Fard Al-ahbab", "al-Durar al-Zahiyyah fi Masa'il al-Qadiriyyah", "Katful Ikhwan fi atba'i Huduwatu al-Shaytan (Ibrahim, 2022).

Nana-Asmau

Nana-Asmau was born in Degel (in the former State of Gobir in the present Sokoto State). In 1794, Asmau was born during the time of the reform movement; she has to be different since she was brought up in a revolutionary and hard life as dictated by circumstances. Nana asmau was educated in the well-known Islamic system of education from her parent and her senior brother Muhammadu Bello and her senior sister Hadiza. Nana-Asmau wrote many books, poems and pamphlets during her life time. Among her notable works include books in Arabic titled:

1. Tabshiral Ikwan Bil Tawwaasuli Bi Suwar Al-Quran Ind Khaliqil Al-Mannan. This book deal with some of the deeper meaning of the quranic verses, a poem an wa"az (admonition) to instruct women in a very simple way and easy for pupil to learn and memories. In the poem she further instructed her students to adhere to the five pillars of Islam namely Shahada (belief in Allah and his messenger) Sallah (prayer), Azumi (fasting), Zakka (Alms), and Hajj (pilgrim to Mecca).
2. Tanbih Al-Gafilin Watadhkir Al-Agilin Ilaturuq Al-Sahihin (Admonishing the negligent on end reminding the intelligent of the ways of the pious). Others includes Fa'inna Ma'al Usrin Yusura, Hi Nasaraku, Tabbat Haqiqa, Wa'azi, Qasida fil-Munaja, Tabsir Al-ikhwan, Kiran Ahmada, and Gikku

Bello. Nana asmau wrote over 75 works, mostly Qasida (poems) and translation and taught women ways of learning peacefully regarding to their matrimonial home. She implored them to be truthful and faithful to their husbands and they should avoid telling lies, gossiping about slander, amenity, boating, envy, adultery and self-esteem (Bugaje, 2015). She also established a cadre of literate, itinerant women teachers (Jajis), who disseminated her instructive poetic works among the masses and secluded women in the privacy of their homes. Asma'u's main focus was to educate women (Nabila, 2020).

Conclusion

The Sokoto jihad leaders contributed immensely to the library development in Nigeria, Africa and the wider world, even in the difficult condition they experienced during the war time but still they devoted time in writing, preaching and enlightenment of their followers. They travelled through thick and dangerous fadama, forest and to secure books to make their own copies. It was indeed a very trying atmosphere for conducive intellectual activity.

Recommendations

For those who are interested for consulting widely about the contribution of Sokoto jihad leaders in different field of knowledge examples are Medicine, Political Science, Religion, Culture and Society, Economy, Government, Mathematics, Islamic Sharia and Jurisprudence. They should visit the Waziri Junaidu History and Culture Bureau, the Waziri of Sokoto Palace (Private Collections), A.A. Gwandu Centre for Islamic Studies Library, UDUS, Centre for Research and Documentation Arewa House, Kaduna, Centre for Research and Documentation Munbaya House, Kano, Universities of Jos, Ilorin, Ibadan, Bayero University, Kano and countries like Egypt, Sudan, Saudi Arabia, Niger Republic, the Central Library in London, United Kingdom, the Centre for Intellectual Services on Sokoto Caliphate and the most recent Centre of Caliphate Studies in Sokoto State University, to mention but a few.

Other Notable Works of the Jihad Leaders

i. Usulul Siyasa: The book was written by Muhammadu Bello on request by Umaru Dallaji of katsina as a guide to run their newly established emirate.
ii. Bayan Wujub Alhijra: The voluminous book was written by Usman bin Fodiyo.
iii. Infaq al-maisur by Muhammadu Bello, Raudat Al-fakar: The book was written by Abdulkadir bin. Mustapha, Raud al-Jinan, Kashf wal Bayan are particularly notable books on history.
iv. Kitab al-Adwiyyat Lil Uyun: The book dwells munch on various forms of eye problems. Sultan Bello advised us on the type of food one should take when one has an eye problem.
v. Risalat Al-amrad-al Lulyah Wa Ilajihah: This book was written by Sultan Muhammad Bello for the emir of Zazzau Yamusa when the latter wrote to him on his illness.
vi. Ujalatul Rakib Fi al-tibb Al-saib: In this book Sultan Bello explained the desirability for Muslims to study medicine so as to be able to assist their fellow Muslims and the religion of Islam, he maintained that doing so would enable Muslims to stand on their own.
vii. Nasihat Al-umma Al-muhammadiyya li Bayan Hukm al-firaq Al-shaytaniyya Allati Zaharat fi Biladina al-sudaniyya: In this book, Danfodiyo reputes certain misconceptions held by some scholars about the state of belief in Hausaland.
viii. Nur al-albab: The work discuses women's right and education and some bad customs in Hausaland.
ix. Tanbih Al-Ikhwan ala Ahwal ard al-Sudan: This work discusses the Jihad situation in Hausa land in general.

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