SOKOTO CALIPHATE COLLECTION IN SOME NIGERIAN LIBRARIES AND ARCHIVAL INSTITUTIONS

BY

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A thesis submitted to the postgraduate school, Ahmadu Bello University, Zaria in partial Fulfillment of the Requirements for the Award of Masters Degree in Library Science (MLS).

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DECLARATION

I hereby declare that this thesis has been written by me and it is a record of my own research work. It has not been accepted in any previous application for a higher degree. Equally no part of this work may be reproduced or transmitted in any form without the expressed permission of the author. All sources of information used in this research are properly acknowledged by means of reference.

DEDICATION

This work is dedicated particularly to my beloved grand mother, Hajiya Asma'u Bint [illegible] and the entire Mallam Balarabe's family as a whole.

CERTIFICATION

This thesis entitled Sokoto Caliphate Collection in some Nigerian Libraries and Archival Institutions by Ahmed Abdu Balarabe meets the regulations governing the award of the degree of Master in Library Science (MLS) of Ahmadu Bello University, and is approved for its contribution to knowledge and Literary presentation.

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ABSTRACT

The work centres mainly on the Sokoto Caliphate Collection in Nigerian Libraries end Archival Institutions. The purpose of the study is to establish the existence and locations of this very valuable but hitherto not well known collection; and also to determine specificaLly how the following major technical operations affect, the collection: Acquisition, Organization (Cataloguing and Classification), Restoration and Preservation. The other areas also to be considered include circulation, utilization and cooperation.

In order to obtain relevant data on the above major operations, questionnaire and structured interview methods were employed. Six different Collecting agencies drawn from University, Public, Special and Private Libraries, Archives and Museum form cur representative samples. With the data gathered from these Centres, the study identifies generally the actual present condition of the Sokoto Caliphate Collection and the numerous impediments to its development and effective conservation. Also identified are the serious problems facing the collecting agencies themselves as well as the researcher and Scholars who mostly utilize the collection.

In the light of these accomplishments, several suggestions •re made in form of recommendations to the authorities concerned so as to ensure improvement,proper reservation and maximum utilization of the collection.

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DEFINITION OF TERMS

1. Archives: are those public, private or historical records which are adjudged worthy of permanent preservation for reference and research purposes, and which have been deposited or selected for deposit in an Archival Institution.

2. Archival Institution: Is any depository organization/ Institution where such records are deposited, processed, organized, preserved and produced for the purpose of Utilization by researchers and others.

3. Museum:- Is any established Institution/Organization where objects illustrating art, History, etcetera are collected, organized, preserved and displayed or produced to the public.

4. Arabic Manuscript: Is any unprinted item composed in Arabic, Hausa-Ajami, Fulfulde and other languages but with Arabic Script.

5. Sokoto Caliphate Collection: Is the totality of the literary outputs including the administrative, diplomatic and personal correspondences etcetera that originated from and the areas affected by the Sokoto Jihad (referred to as the Sokoto Caliphate).

ABBREVIATIONS

1. N.H.R.S. - Northern History Research Scheme
2. S.S.H.B. - Sokoto State History Bureau
3. N.A.K. - National Archives Kaduna
4. N.M.J. - National Museum Jos
5. R.D.C. - Research Data Centre.

CHAPTER ONE

INTRODUCTION

The early nineteenth Century witnessed an important religious event popularly known in the history of this Country as the Sokoto Jihad. One of the repercussions of the Jihad was the establishment of a State called the 'Sokoto Caliphate'. The Sokoto Jihad was also accompanied by a monumental outburst of literary works. This was due mainly to the unprecedented contributions of the Jihad leaders like Shaykh Usman bn Fodio, his brother, Abdullahi bn Fodio and his Son, Muhammadu Bello.

On the literary engagements of these great men, Abdulhamid (1971)[1] commented that "the Sokoto Jihad leaders were great Scholars. They were masters of both the Sword and the pen. They were leaders of the Community not only in political and religious affairs but also in the field of learning. They taught, preached and wrote books, Monographs and Pamphlets on various subjects such as 'Tafsir' (Quranic Commentaries), 'Hadith' (tradition of the prophet), jurisprudence, theology, mysticism, Language and Literature."

Also, refering to the important legacy bequeathed to the present generation by the above three eminent personalities, Ismail (1971)[2] stated that "Inspite of their difficulties, continuous occupation and involvement, first, and through out their careers in all matters pertaining to Islam, then the jama'a and subsequently the state, the triumvirate left a great legacy in writing."

Smith (1959)[3] gave some highlights on the quantity of historical source materials available in West Africa. He indicated that "the most voluminous writers were the 'Ulama who, at the begining of the 19th Century established what we call the Fulani Empire of Sokoto.... whose works have been preserved and are still read at the present day." He further emphasised that "this mass of West African writing, Surviving from the period 1750 - 1900 is enormous. No complete Survey of it has yet been made, but it is not impossible that the texts involved number several thousands. As to government records (as distinct from 'literature') which survive from the same period, it is impossible even to guess at the volume."

Similarly, comparing the Sokoto ulama's time with the present day, Hiskett (1984)[4] indicated that "today, we normally enjoy the facilities of highly organized libraries and even then it is often difficult enough to lay one's hands on what one needs." He also continued to say that he "never cease to Marvel at the extra-ordinary availability of books in the much more rigorous and demanding physical conditions of West and Central Sudan of Shaykh Abdullahi's time". Hiskett wondered "if, even in this age of photocopying, it is easier to lay one's hand on say, Tanbihal-ghafilin than if was in A.D. 1700."

It is worthwhile noting that it was not only the afore-mentioned religious figures who engaged in the production of literary works. Quite a good number of 'Ulama also produced a lot of works. These people were mostly

the flag bearers (emirs), Scholars and disciples spread all over Hausaland. Also Scholars who came from far a field to the Shehu at Sokoto Composed hundreds of works especially on judicial (law), politics, administrative and religious matters.

Further-more, some women were noted to have attained a high level of academic and intellectual excellence, especially those associated with the Palaces. Like their male counterparts, these women assumed teaching and preaching roles. They equally engaged actively in scholarly writings. A very good example of these women authors was the learned daughter of the Shaykh Usman bn Fodio, Nana Asma Bint. This woman is said to have put her boundless energy to use as an author and teacher. "That is why to many Scholars, especially in Islamic Sciences in Nigeria She is considered as one of the learned 'non Arab' who can successfully write in Arabic.... And up to this twentieth Century, Asma's literature is still relevant."[5]

The tremendous literary Contributions of the Sokoto Caliphate 'Ulama can never be doubted and "the literature left to us by the triumvirate, their contemporaries and successors, ... with its diversity, originality and Sheer quantity stands high in the order of the Arabic Islamic literature of its time.... The impact of this literary revolution, the influence of which covered the whole Sudanic belt of Africa from Coast to Coast is still with us."[6]

It suffices at this juncture to provide a vivid description of the Sokoto Caliphate works. "In the literature there is everything, the poetry, the prose, the fiction, the true story, the parable, the an-ec-dote, most of what we call the creative recreational art as well as the matters that pertain to faith, state, medicine, the applied Sciences and the Crafts."[7]

The description of the works by Mahmud (1964)[8] indicated that the writings "Contain a vast literature on a number of topics other than theology and politics and are virtual mines of information regarding the culture and intellectural activities of their age. Included are letters, diaries, poems, and other forms of belles-letters." Perhaps it is in realization of the diverse topics covered by the writings that he (Mahmud) went on further to stress that "these works, which constitute the classical literature of West Africa, should be collected, preserved and made more widely available."

Surely the Sokoto Caliphate literature has proved relevant and important not only to the situation obtaining in its time but also to our present day one. That is why it is strongly said that this literature deserves the attention of all Scholars "not simply as source material .... but for its own sake and for all its meanings and dimensions. Whether it is the question of an identity that cuts across tribe and region, the lingua franca, the indigenous culture or the values for the Universal and eternal, that literature can not be ignored."[9]

1.1 Justification of the Study:

The Sokoto Caliphate Collection Merits such a study. This is because the work is contemporaneously a response to our present day circumstances and necessities.

Ever since, the history of the Sokoto Caliphate has achieved such a great importance that it is being taught right from Secondary up to Post-Secondary Institutions in Nigeria. More over, Universities in this country have accorded due recognition to it. In these institutions, a study of the Sokoto Caliphate and its Literature is incorporated into curricular programs. More importantly also, provisions, in terms of research facilities have been made for an extensive research work in this field. It is indeed worth noting that this kind of recognition obtains not only in its (Sokoto Caliphate) home ground, Nigeria, but also in some other African Countries and elsewhere.

Further-more, some documentation Centres exist in Nigeria especially in the Universities. These Centres have, in their holdings, numerous materials originating from the Sokoto Caliphate. Examples of the places where such materials are largely found include the following Universities: Ahmadu Bello, Bayero, Ibadan and Ife.

A part from Universities, there are equally important Centres where the Caliphate's works are located. These include the Sokoto State History Bureau, National Archives, Kaduna, and National Museum, Jos. Similarly a large

proportion of the materials is available in the private collections of individual Scholars, religious and traditional leaders.

Taking into consideration the importance of the Sokoto Caliphate materials to Scholarly activities as well as their dispersion makes one to believe that there is the need to establish the existence of these unique information resources; collectively known as the Sokoto Caliphate Collection. This work will therefore be a means of letting the generality of the people especially scholars and researchers know about the existence and locations of this very valuable but hitherto not well known collection. It is indeed a high time now to publicise this collection and also furnish scholars with such a vital information so as to ensure maximum and effective utilization.

1.2 Purpose of the Study:

A lot of works dealing with the historical, religious, political, Socio-economic and educational aspects of the Sokoto Caliphate abound. However, a study of the Sokoto Caliphate literature, an aspect which relates more particularly to the field of librarianship, is yet to be given the adequate attention it deserves. The very few previous studies that can be said to have some relevance to librarianship have centred mainly on the literary or Scholarly contributions of the Sokoto Ulama. These studies, for instance, focuss on the works of say Shaykh bn Fodio, Abdullahi bn Fodio, Muhammadu Bello or Nana Asma Bint. There is little or no attempt made

to indicate the locations of such works studied, talk less of how they are recovered, organized, maintained, preserved and how scholars are served.

It is in view of these serious deficiences that this study is embarked upon. The study has the following specific objectives:

1. To bring into limelight the existence of the Sokoto Caliphate Works which are Collectively refered to as the Sokoto Caliphate Collection.
2. To indicate the various locations of the Collection.
3. To determine the relative usefulness of the Collection to the Libraries and archival institutions.
4. To study the technical operations (i.e acquisition, cataloguing and classification procedures) affecting the collection.
5. To find out how adequate is the provision made for preservation and maintenance of the collection.
6. To determine the administrative and financial involvements in acquisition of the materials and development of the entire collection.
7. To find out the kind of lending system that exists and the extent of use of the collection by Scholars and reserachers.
8. To serve as a guide and reference source to scholars and future reserachers interested in this special field of investigation.
9. To provide meaningful suggestions and recommendations with a view to improving the collection in its entirety.

1.3 Statement of the Problem:

This project intends to investigate the availability of the Sokoto Caliphate Collection in Nigerian Libraries and archival institutions. Specific areas which cause some problems toward the development and utilization of the collection will as well be investigated.

So, the question that this study seeks to answer are:

1. What is the general contribution of the Sokoto Caliphate Collection towards the advancement of Knowledge and information dissemination in Nigeria in particular and elsewhere?
2. What useful purpose does the Collection serve to the Nigerian libraries and archival institutions?
3. What problems are confronted in an attempt or effort to recover the Caliphates' materials?
4. To what extent is this special and unique collection organized, preserved and maintained?
5. To what extent is the collection made accessible to public both for reference and/or lending services?
6. Lastly, what are the administrative and financial hinderances to the development of the collection?

1.4 Significance of the Study:

Amongst the most important legacies bequeathed this generation by the Sokoto Jihadists are their numerious literary works. However, inspite of their quantity and value, the writings still remain known and utilized by very

few individuals. This is due to the fact that little effort has been done by scholars and researchers alike to expose the materials. This study is therefore in the right direction as it intends mainly to bring these unknown, but versatile resources into the limelight. This publicity will go a long way in creating a wider readership more than ever before.

Additionally, the work is significant in the following respects:

1. It will replenish the amount of literature available in this field of study.
2. It will ensure continuous recovery and collection of the materials that make up the Sokoto Caliphate Collection.
3. It will foster the improved organization, utilization, preservation, maintenance and management of the collection.
4. It will generate enough interest and enthusiasm and consequently an exhaustive investigation in this special field of study.
5. To the libraries and archives, it is hoped that the work will improve their effectiveness. It will as well give an encouragement to their staff in the discharge of their professional responsibility of information dissemination. To these staff also, the work will be a very valuable working document or tool for reference and guidance purposes.

6. To the scholar, this work offers itself as a means to an end; the bridge that connects him with the collection and the different centres housing it.
7. To the publishers, it gives them an insight into what contributions they should make with regards to the development of the collection by way of publication.
8. It is also hoped that the study will be of benefit to the Islamic organizations or bodies like the Islamic Trust of Nigeria, Jama'at Nasril Islam, Islamic Education Trust and so forth.

1.5 Assumptions:

This research study is guided by the following assumptions:

1. That the Sokoto Caliphate Collection has both national and international recognition because of its tremendous contributions to the advancement of knowledge both within and outside Nigeria.
2. That the collection exists in Nigerian Libraries and archival institutions.
3. That there is little effort in the areas of recovery and collection, restoration, preservation and maintenance of the works.
4. Although the collection is sizeable enough, there is lack of an acceptable classification and cataloguing schemes in use that will take care of the peculiarities of the documents.

5. That lack of standard classification and cataloguing schemes are important impediments to proper organization and adequate utilization of the collection.
6. That the collection, though sizeable enough, is not well known; but a publicity of it can create a wider readership than is presently the case.
7. That cooperation between libraries and archival institutions is virtually non existent as far as this collection is concerned.

1.6 Scope And Limitations:

As the title of this work suggests, the study is extremely specific to only the collection of the Sokoto Caliphate located in Nigerian Libraries and archival institutions. Out of all the libraries and archival institutions in the country, the followings are specifically affected by the study.

1. Bayero University Kano Library.
2. Northern History Research Scheme, Ahmadu Bello University, Zaria.
3. Sokoto State History Bureau, Sokoto.
4. Private Library of Wazirin Sokoto, Alhaji (Dr.) Junaidu.
5. National Archives, Kaduna
6. National Museum, Jos.

This study is not without some obvious limitations. Geographically, a number of libraries and archival institutions at various locations in Nigeria were, initially, to

successfully accomplished. It is finally the researcher's belief that the information gathered as a result of this investigation and which is contained in this text will be of vital use to scholars and researchers interested in the study of the Sokoto Caliphate and its literature.

1.7 Methodology:

The methods employed in the collection of data necessary for this project include the followings:

1. Literature Search: A number of books, theses, journal articles and papers presented at seminars, symposia, conferences, workshops etce-tera were consulted.
2. Questionnaire: Questionnaires were sent to the libraries and archival institutions covered by this study. The questionnaire was designed to furnish the following information: Acquisition, Budget and Finance, Physical Characteristics of the Collection, Organization (cataloguing and classification), Reader's Services, Cooperation, Restoration, Preservation, Maintenance and individual personal comments or opinions.
3. Visits: For verification of the data contained in the questionnaires, personal visits were conducted to the affected Libraries and archival institutions. Visits were also made to some selected private collectors.
4. Interview: Interviews were conducted with the staff in charge of the collection in all the participating Centres. The selected private collectors were similarly interviewed. These people shed more light on the importance and present state of their collections.

5. Documentary evidences: The Study is also based on the critical examination of many documents that are available in all the places visited. For instance a thorough search was made of the manuscript materials, relevant files and records, catalogues of the manuscripts etcetera.

1.8 Organization of the Study:

This study is organized into the following Seven Chapters:

Chapter One introduces and justifies the study. It states its problems, underlying assumptions, Scope, Limitations and methodology.

Chapter two reviews the literature found to be most relevant to the study.

Chapter three traces the historical background of the Arabic-Islamic Literature in Nigeria generally and the Sokoto Collection in particular.

In chapter four, the different locations of the Sokoto Caliphate materials are mentioned. It simultaneously discusses the various efforts made toward recovery and collection of the materials.

chapter five treats mainly the major technical operations affecting the Sokoto Caliphate Collection. These operations comprise acquisition, cataloguing and classification, restoration, preservation and maintenance. The chapter, as well, dwells on aspects of circulation and utilization.

Chapter Six Collectively brings all the findings of the study together. These are compared critically and analysed and problem areas exposed.

In the light of all the findings of the study, chapter Seven concludes by offering some useful suggestions and recommendations for the improvement, proper care and maximum utilization of the Sokoto Caliphate Collection.

At the end, there are appendices encompassing first; a detailed bibliographical information of all the works consulted; and lastly, a copy of the questionnaire administered for the purpose of collecting data in respect of this study.

FOOTNOTES

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2. Isma'il, O. S. A. Some reflections on the Literature of the Jihad and the Caliphate. In: Usman, Y. B. (Ed.) Studies in the History of the Sokoto Caliphate: The Sokoto Seminar Papers - Third Press International, Lagos, p. 181.

3. Smith, H. F. C. (1959). An address delivered at the Fifth Annual Conference of the West African Library Association, 13 - 16 March, 1959. WALA News, 3(3).

4. Hiskett, M. (1984). Reflections at Large on the Life and times of Shaikh Abdullahi b. Muhammad in the wider context of the intellectual and Military history of Islam in West Africa. Paper presented at the Seminar "On the works and life of Shaikh Abd Allah b. Fodio" held at the University of Sokoto, Sokoto, Nigeria, 8 - 11 March. p. 17.

5. Mukoshy, S. S. (1979). Contribution of Nana Asma Bint Al-shaykh Uthmar B. Fodio to West African Literature from 18th Century to 19th Century. Unpublished B.L.S. Thesis. Ahmadu Bello University, Zaria, Nigeria. pp.4 - 9.

6. Isma'il, O. S. A. Op.cit. PP. 173 and 176.

7. Ibid. p. 175.

8. Mahmud, K. (1964). The Arabic Collection of Ibadan University Library. Libri, 14: p. 100.

9. Isma'il, O. S. A. Op.cit. p. 176.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

The first thing that strikes any one attempting a serious study on the Sokoto Caliphate Collection is the inadequacy of existing literature. A survey of the previous works, including those produced for professional library qualifications like the B.L.S, M.L.S and Ph.D Library Science have revealed that a work dealing with this special field of investigation is non existent.

However, related literature abounds; and it is in the forms of books, theses, periodical articles and papers presented at either a Seminar, Symposium, Conference or Workshop. These works are considered relevant and important to our study because they provide a necessary background information on the subject of the study.

The first most important work is that of Kani (1978).[1] It centres on the literary activity in Hausaland in the late eighteenth and early nineteenth Centuries with special reference to Shaykh Uthman B. Fudi. The thesis discusses the impact of Islam in the Western and Central Sudan (Hausaland). One remarkable Islamic influence in the region was the emergence of scholars who actively engaged in various scholarly and literary activities. And the most spectacular figure of these scholars was Shaykh Uthman b. Fudi. Specific attention has been given to the writings of the Shaykh. Similarly systematic analysis of the

contents of the Shaykh's works has been undertaken. A discussion of their characteristics, quantity, the periods and subjects which they cover is also attempted.

A closely related work is that of Sutura Mukoshy (1979)[2]. She dwells on the contribution of Nana Asma Bint Al-Shaykh Uthman B. Fodio to West African literature from eighteenth Century to nineteenth century. The author discusses at length the historical background of Asma Bint. This covers her family background, childhood, adulthood, education, teaching and literary engagements. The thesis has also listed the works written or translated by Asma in chronological order.

Sutura finally emphasises that the writings of Asma are still extant and are being used not only in Hausaland but also in the whole West African Sudan.

Last (1979)[3] is generally biased towards the field of history, yet his book has some influence on the subject of our study. The book gives a special treatment to the writings of the Sokoto viziers. It shows the physical characteristics of these works. These are especially in forms of books, manuscripts and letters. Murry attributed the availability of books in the Sokoto Caliphate to the following factors: existence of some locally written works before the Jihad, wide range of book importation during and after the Jihad, book copying and the literary engagement of the viziers. While the existence of many extensive files was as result of the correspondence between the headquarters (Sokoto) and other emirates. Additionally, the book analyses the contents of these letters. The end portion of the book contains a list of the works of the

Sokoto Caliphate that are found in thirteen different locations.

Balarabe (1985)[4] clearly explains the nature of information Services in the Sokoto Caliphate. The various information resources available are as well outlined in his paper. The Palaces, Mosques and Quranic Schools that existed are shown to be the most effective information service agencies. While the information disseminators include the religious leaders, judges, emirs, Imams, teachers and so forth. Balarabe concluded by emphasising the impact of those information service agencies on the development and preservation of the Sokoto Caliphate materials for posterity.

Sodangi (1984)[5] deals with the Bibliographic control of manuscript in Nigeria with particular reference to Arabic, Hausa and Fulfulde Manuscripts. The thesis sheds some light on the availability of manuscript materials in Nigeria, particularly in the Northern areas. The literary activities characterising the then Hausaland are briefly discussed. Some prominent authors and their contributions are mentioned. The bibliographic problems posed by the Arabic, Hausa and Fulfulde manuscripts are thoroughly exposed. Also some solutions are provided for them.

Again, Kani (1980)[6] focusses on biliographic control in Nigeria with special reference to Arabic Script Literature. The paper enumerates the different institutions and organizations both within and outside the country that have

been involved in the recovery of the indigenous Arabic manuscripts. The various accomplishments so far made towards cataloguing, indexing and documenting these unique materials are highlighted. The paper also exposes some of the serious obstacles towards successful execution of the afore-mentioned technical operations. At the end, few suggestions aimed at eliminating the problems are offered.

Alegbeleye's (1979)[7] publication on bibliographical control of archival and manuscript materials in Nigeria outlines the importance of an effective bibliographical control of these materials. As such kind of bibliographical tool is relatively lacking in the country, the writer states ways and means of compiling a national bibliography of the materials in question.

A work on the Arabic Collection of Ibadan University Library by Mahmud (1964)[8] is also worth citing. The genesis of the collection is first given by the article The importance of the one hundred and Sixty Arabic manuscripts collected by W. E. N. Kensdale from Northern Nigeria is discussed. The article further enumerates some common problems associated with this special collection. These include among others, acquisition, cataloguing, classification and shortage of qualified staff. It then offers some suggestions with a view to solving the problems. The paper also calls for a systematic program of recovering the great volume of the manuscript materials that are still widely dispersed throughout Nigeria and other areas of West Africa.

Of particular interest to this study is that of Mohammed (1975)[9] entitled "A Hausa Scholar-trader and his Library Collection; the case of Umar Falke of Kano." The work Centres Primarily on the library collection of Umar Falke (1893 - 1962), a local trader, religious leader and learned men with dedication to the pursuit and dissemination of Islamic knowledge. The thesis is significant to our study because it throws some light on the richness of the Sokoto Caliphate in terms of books and other related materials. It as well proves that the library studied is one good example of the many private libraries that contains numerous works written by the Sokoto Jihadists'.

Na'iya's (1984)[10] work on advanced level Quranic Schools has, to certain extent, exerted its influence upon this project. The author studied some selected Quranic Schools in Kano, Katsina and Zaria. The development of these schools, their curricular programms or activities, the size and contents of their collections were thoroughly treated. The Sokoto Caliphate materials were indicated not only to have existed in these schools but have also constituted the bulk of their collections.

Last, but not the least, citation should be made of Vail (1957)[11] who discusses the importance of manuscripts and archival materials. He then advises librarians to consider the collection of manuscript materials as one of their primary professional responsibilities. The paper concludes by giving some guides to the librarians on how

these special kinds of materials should be taken good care of especially as regards to their organization, preservation and utilization.

All the above cited literature together with the number of related ones consulted have actually confirmed the following facts: That a work that deals specifically with the Sokoto Caliphate Collection has not been attempted. The previous studies have dealt with the extensive literary activities that characterised the Caliphate. Some have focussed on the works of some specific writers. Thus dealing with either the physical characteristics or contents of those writings. There are also other studies that have discussed the bibliographical aspects of the manuscript materials in Nigeria generally.

The previous studies have, however, failed to take into consideration the following fundemental questions: Where are the bulk of the materials located; how are they organized and taken good care of; who take care of them; what is their present condition-are they well preserved or just neglected; are they utilized; if so, who make use of them. These and many more important problems have been considered and treated in this study.

FOOTNOTES

1. Kani, A. M. (1978). Literary activity in Hausaland in the late eighteenth and early nineteenth centuries: With special reference to Shaykh Uthman B. Fudi, D. 1817. Unpublished M.L.S. Thesis. Ahmadu Bello University, Zaria, Nigeria.

2. Mukoshy, S. S. (1979). Contribution of Nana Asma Bint Al-Shaykh Uthman B. Fodio to West African Literature from 18th Century to 19th Century. Unpublished B.L.S. Thesis. Ahmadu Bello University, Zaria, Nigeria.

3. Last, M. D. (1979). The Sokoto Caliphate. Longmans, London.

4. Balarabe, A. A. (1985). Information Service in the Sokoto Caliphate. Paper presented at the L.S 644 (Reference and Information Service) Seminar, Department of Library Science, Ahmadu Bello University, Zaria, Nigeria, 8 May.

5. Sodangi, S. A. (1984). Bibliographic Control of Manuscript in Nigeria: The Case of Arabic, Hausa and Fulfulde Manuscripts. Unpublished B.L.S. Thesis. Ahmadu Bello University, Zaria, Nigeria.

6. Kani, A. M. (1980). Bibliographic Control in Nigeria: the case of Arabic Manuscript Literature. Paper presented at the Annual Congress of Historical Society of Nigeria, Maiduguri.

7. Alegbeleye, G. A. (1979). Bibliographical Control of Archival and Manuscript Materials in Nigeria. International Library Review, 11: P.159 - 161.

8. Mahmud, K. (1964). The Arabic Collection of Ibadan University Library. Libri, 14(2): 98 - 107.

9. Mohammed, A. (1975). A Hausa Scholar-trader and his Library Collection; the Case of Umar Falke of Kano; Nigeria. Unpublished Ph.D. Thesis. Northwestern University, Evanston (Illinois), U.S.A.

10. Na'iya, M. K. (1984). A study of advanced level Quranic Schools in Kano, Katsina and Zaria. Unpublished M.L.S. Thesis. Ahmadu Bello University, Zaria, Nigeria.

11. Vail, R. W. G. (1957). Notes on Manuscripts and Archival Materials. Library Trends, 5(3): 309 - 312.

CHAPTER THREE

THE GENESIS OF ARABIC-ISLAMIC MANUSCRIPT LITERATURE IN NIGERIA

3.1 Literature of the Pre-Jihad Period:

It is strongly believed that Pre-Islamic Hausaland was generally an illiterate Society. The people knew not about writing and reading. They had no books or any kind of written record. But this does not in any way mean that the Society was without any culture, civilization and local history collection. The collection of local history was committed to memory by the people and this was orally transmitted from one generation to another.

However with the advent of Islam, the religion of the book, Hausaland began to witness a wave of literary activity. Historically, "Islam may have penetrated into the area as early as the fourteenth Century. But it was not until the end of the fifteenth Century that an Islamic presence was firmly established. Traditionally, Islam is said to have been brought by a North African Cleric, Muhammad al-Maghili (d. 1504). In fact, it is likely that it was the result of a more complex pattern of events made up of influences from Islamic Bornu, and the impact of North African, and later Egyptian, Islamic Culture, brought in across the Sahara desert by the extending of the Medieval desert trade routes down into sub-saharan Africa."[1]

Long before the Sokoto Jihad therefore, the peoples of Hausaland had contacts with North Africa through trade. There were caravan routes connecting Kano and Bornu in Northern Nigeria with Agades and Timbuctu in North Africa. Among the

Commodities of this ancient trade were books transported from North Africa into Hausaland. Many such books, when they came to Hausaland, were copied by individuals; hence the begining of Arabic Manuscript Literature in this part of the world.

Regretably however, very few Scholars paid particular attention to the Manuscripts of the Pre-Jihad period. The manuscripts are yet to be adequately exposed to the public. This, therefore, lives people with the wrong impression that it was only in the nineteenth century during the Jihad movement that manuscripts began to be produced in the country. But the famous works of Hiskett (1955)[2] and that of Bivar and Hiskett (1962)[3] are among the few contributions made to Shed some light on the availability of manuscript literature before the Jihad.

The ealiar works found in the Pre-Jihad period were mostly those strictly used as textbooks for the teaching of Islam. Examples of such books include the holy Quran, the Sahih of al-Bukhari, Mukhtasar of Khalil b. Ishaq (the principal and much revered textbook on Law amongst the Malikis of the Sudan) and the Ishriniyat of Al-Fazazi (d. 627/1230). This last work attained a great popularity in the Sudan and it was used mainly in praise of the prophet Mohammed (S.A.W). These books were among the ones first transported into this Country from the Maghrib over the Caravan trade routes. Most of them have already been published.

There are, however, some of such books that still continue to be preserved in manuscript forms because some, of the local people find it rather difficult to read printed books. Secondly, majority of the people strongly believe that a hand-written book is more authentic than a printed one. Hence, they not only preserve the old manuscripts but also continue to produce more and more hand-written copies from the same in order to ensure their continuous existence. More over, art of copying offers a good means of livehhood to the copyists. All these factors certainly explain why handwritten copies of the earliar books continue to have a considerable degree of importance up till today.

Another important category of books found in Nigeria in the period before the commencement of the Sokoto Jihad are those which were composed by the foreign Muslim Missionaries during their proselytization Mission in the area. It is considered worthwhile mentioning these works and their authors.

As early as the 15th century, many scholarly activities were under taken in the Sankore University in Timbuktu. One of the illustrious erudite people of the time was the well known figure and famous histori an, Ahmed Baba of Timbuktu (born 758/1357 - 830/1427). This personage, said to have been a pupil of Ibn Marzuq, travelled to Cairo to study and later to teach. He was an outstanding personality who is credited as being the person to have introduced Arabic letters into Western Africa at large. He is also credited with the preparation of a digest of his teacher's commentary on the 'Jumal'. Because of his tremendous literary Contributions; Ahmed Baba is believed to have a personal library of nearly 2,000 items.

Coming down more specifically to the Nigerian territories, mention must first be made of Abu Abdullah Muhammad b. Abd al-Karim b. Muhammad al-Maghili al-Tilimsani (d. 909/1504). He was a very well-known figure in the history of the Western Sudan. He was very active in the spread of Islam and his teachings did greatly influence the thoughts of the Fulani Jihad leaders in West Africa.

Al-Maghili resided in Tuwat, then moved to Sudan, visiting Ahir, Takedda, Kashina (Katsina), Kanu (Kano) and a lot of present day African Countries. It is a fact that a considerable number of texts attributed to al-maghili have been preserved in Nigeria. The corpus of his works that are presently extant include the followings:

1. Tarif Fima Yajib 'ala'l-Muluk. This Arabic text was edited by Muhammad Zayyan b. Muhammad al-Mamun, Maziri of Katsina in 1931. It was also translated by T. H. Baldwin as 'The obligations of Princes' in 1932. Again extracts from the Ta'rif Fima Yajib 'ala'l Muluk are preserved in the Najm al-ikhwan of Shehu Usman, and in Diya-al-Sultaniya and Diya al-hukkam of the latter's brother, Abdullahi.
2. Mukhtasar Mimma Yajuz lil-hukkam fi raddal-nas 'an al-haram. This item is quoted at length in the Sixth Section of Shaykh Uthman's Tanbih al-ikhwan. The text was also translated by palmer (1914)[4] under the title "An Early Fulani Conception of Islam."
3. Ta'lif ajubahu fihi' an Masa'il. This is an epistle to al-Hajj Muhammadu Askia of Songhai (1493 - 1528)

replying to a questionnaire on the legal status of the supporters of his predecessors and opponent, Sonni Ali. Extracts from this treatise are quoted by Shehu Usman in the Siraj al-ikhwan, where the arguments, judgements, and precepts of al-Maghili are used by the Shehu in support of his own attack on the short-comings of the people of the Sudan. In addition to the above works, there are quite a good number of literary compositions that are attributed to al-Maghili though they are not included here.

The next clearly-attested author in the early nineteenth century was Muhammad b. Ahmed b. Ali Muhammad al-Tazakhti, popularly known as Aida Ahmad. He met al-Maghili at Takedda, and attended his classes of instruction. In about the year 915/1509 he went on pilgrimage. In Egypt and the Hijaz he is reported to have made the acquaintance of many noted scholars. On his return to the Sudan, Aida settled at Katsina, where the Sultan invested him with the title of Qadi, and he eventually died in about 936/1529 - at the age of Sixty years, having written commentaries on the Mukhtasar of Khalil and other texts.

Makhluf b. Ali b. Salih al-Bilbali was another important figure of the generation of Aida. He was a pupil of the great-Uncle of Ahmad Baba, Abdullah b. Umar b. Muhammad Aqit of Walatanna (Walata). In later life, Makhluf abandoned the Career of a trader for scholarship. He travelled to the Maghrib, where he studied under Ibn Ghazi and others, and gained a reputation for phenemenol powers of memory,

being alleged to have memorized the whole of the Sahih al-Bukhari. It was after this that he visited Kano, Katsina and other cities in Nigeria before his death in 940/1533. Though detail of the writings of Makhluf is not found, yet there are many evidences to prove that he wrote some works. For instance, the serious disputation on various topics that ensued between him and Aqib bn Abdullah (whose career and works will be described below) led to the production of a number of works in defence of each others stand.

Al-Aqib b. Abdullah al-Ansamuni al-Massufi was a close contemporary of Makhluf. He was another pupil of al-maghili and had also studied under al-suyunti during his Sojourn in Egypt whilst on the Pilgrimage. Some of the writings of Al-Aqib comprise:

1. Taliq ala qaul Khalil wa Khusisat niyyat al-halif- "An appendix on the saying of Khalil: the intention of the person making the Oath has been defined...."

2. Wujub al-jum'a bi-qaryat Ansamun. This work is on the requirement for Friday prayer in the village of Ansamun.

3. Al-jawab al-Majdud 'an asilat al-amir- This is basically a response to a questionnaire sent by the Sultan of Songhai al-Hajj Muhammad Askia.

Another personge with an immense literary contribution in the pre-Jihad period was Ahmad b. Fartua al-Bornawi, the Chief Imam of Bornu. He was almost of the same generation with the scholars of the Timbuctu Circle but of wholly independent tradition of scholarship. Being a contemporary of the Military campaigns of Mai Idris Aloma, bn. Fartua recorded

many events. His writings have been edited by Richmond Palmer. These have therefore become relatively well known, and are frequently utilized by scholars. Two important writings of bn. Fartua edited by Palmer are: (1) The first twelve years of Mai Idris Aloma and (2) The Kanem war of Mai Idris Aloma.

Also of significance to our discussion is Shams al-Din Al-Najib b. Muhammad al-Takiddawi al-Ansawuni. He was a comtemporary of Ahmed Baba. He authored two commentaries on the Mukhtasar of Khalil, the larger in four, and the smaller in two volumes, together with an appendix on the Mujizat of al-Bakri. This author was mentioned in Infaq al-Maysur.

Coming to the Seventeenth century, one of the distinguished scholars who featured prominently in the intellectual life of Hausaland was Muhammad al-Kashinawi, known as Ibn al-Sabbagh, and best known by his Hausa Sobriquet as Dan Marina. He lived and died in Katsina in about 1655. Muhammad Bello described him as a corridor of knowledge, a poet, a critic and a well known scholar. He is mentioned in the Infaq al-Maysur as having been the teacher of Dan Masanih (whose consideration comes next). Writings of Dan Marina are numerous but those so far reported to have survived are the followings:

1. Sharh 'ala 'Ishriniyat al-Fazazi, a commentary on the twentieth of the thirteenth century Moroccan poet al-Fazazi.

2. Mazjarat al-Fityan, meaning "Admonition to Young Men." This is a qasida containing Arabic versification directly addressed to Young scholars and urged them to seek knowledge as a favour from Allah.
3. 'Ode in praise of Amir ul muminin Ali, Sultan of Bornu, and in censure of the Kwararafa.

Abu Abdullah Muhammad b. Masanih b. Ghumahu b. Muhammad b. Nuh al-Barnawi al-Kashinawi, best known in Hausa as Wali Dan Masanih, is probably the most famous 17th century scholar in Hausaland. He was born in approximately 1003/1595 and died in Katsina on Sunday, 2 Rajab 1078/18 December, 1667 at the age of Seventy five years. Dan Masani was learned and famous in theology, Law, politics and poetry on which he wrote extensively. Below is the list of some of his Arabic compositions that are still extant.

1. Al-Nafhat al-'anbariya fi hall alfaz al-Ishriniyat. This is a detailed commentary on the Ishriniyat of al-fazazi and it runs to 219 folios. This appears to be the writers' most substancial work, and was completed in 1049/July - August, 1640.
2. Al-Buzugh al-Shamsiya 'ala Muqaddimat al-Ashmawiya - a commentary on the well-known work of the Maliki Jurist, Abd al-Bari al-Rifa'i al-Ashmawi al-Muqaddimat al-Ashmawiya fic ibadat. This is also one of the oldest work in Hausaland and presently in circulation.
3. Azhar al-Buba fi Akhbar Yoruba - a piece on the wonders of Yorubaland. The above three books have been listed by Muhammad Bello in his Infaq al-Maysur.

Dan Masanih's works achieved wide and Lasting fame. A part from being found in Hausaland, they have also been located in the libraries which the French Captured in Segu (Archives of Segu) in Mali.

Another personage of importance is Baba Kur b. al-Hajj Muhammad b. al-Hajj al-Amin Kanu. He was apparently an emigrant from Kano. Though not so much work was attributed to him, yet his history, Durar al-husan fi akhbar ba'd Muluk al-Sudan is considered as a valuable literary composition

Also to be considered is the contribution of Shaykh al-Shayukh al-Bakri whose dealth occured long after 1005/ 1597. He had been the pupil of Shams al-Din al-Majib who has been mentioned earliar on. He was also educated at Yandoto, a town whose location is close to the present town of Chafe. Al-Bakri took part in a famous religio-legal controversy on the status of the traditional ceremonies of the pagan Fulani. For this, he is believed to have written some works. This author is repeatedly described by Sultan Bello as a source of information on early writers.

We can not fail to mention Abdullah Thikah al-Fallati al-Baghawi of Kano. He was the pupil of al-Bakri, and his opponent in the controversy mentioned above. He too wrote a lot. One very important book written by him is titled "Al-Atiyalil Mu'ti (The Gift of the Giver). This is an Arabic versification in which he set out the basic rites of Islamic worship, the 'Ibadat, and dealt with a number of other important aspects of Islam, Such as Pilgrimage,

holy war, and public administration.... The problems of faith and reason, the need for asceticism and withdrawal from the world."[5]

Abu Bakr al-Barikun, Called Ibn Ajurum was another pupil of al-Bakri. To him Muhammad Bello attributed the authorship of the qasida entitled Shurb al-Zulal, one of the best known earliar Nigerian verse works in Arabic. It was completed in 1119/1707.

Muhammad b. Ahmed (Dan Takum))was also another distinguished scholar of the 17th century Hausaland. He travelled widely and left behind, as a legacy, a commentary of the most famous work on jurisprudence in the Hausaland, Mukhtasar of Khalil. It is worthwhile describing how the arrival of Mukhtasar Khalil in Hausaland and particularly in Kano was received with greatest excitement by the scholars. It is on record that "a man came from Egypt with his students and began to teach the people al-Khali, a book which people heard of but never seen before. The news spread among the people that a man from the East had come with a book called al-Khali which captivated the people by its branches and roots!"[6]

The 18th century Hausaland witnessed a number of scholars like Muhammad al-Barnawi (of Borno) and Muhammad al-Wali (of Baghirmi). These people had written books on Islamic Law and Tauhid (theology) respectively. The latters' most striking and interesting work on Tauhid was the one in which "he set out the proofs of the creation of the world... in which he seeks to refute the arguments of certain Medieval Philosophers, that creation is co-eternal with Allah."[7]

Muhammad b. Muhammad al-Kashinawi was also another important scholar that the pre-Jihad Hausaland witnessed. This celebrated scholar is said to have performed the Haji in 1142/1730. While in Mecca he wrote a book on Astrology at the request of a notable of Mecca, a copy of which is now found in Instanbul, Turkey. After his stay in Mecca, al-Kashinawi moved to Cairo where he died in 1154/1741 after having taken an active part in the scholarly life of that city. It is no suprise therefore that much of the works of al-Kashinawi have been preserved in Cairo. These works were, however also known in Nigeria to Sultan Bello; possibly through or given by the Egyptian historian, Abd al Rahman al-Jabarti, in whose household al-Kashinawi died. The titles of al-Kashinawi's works were listed by al-Jabarti but several, including at least one item in the autograph of the author titled Bahjat al-afaq wa-idah al-labs wa'l-ighlaq fi ilm al-huruf wa il-anfaq, are listed in the catalogue of the Khedival Library at Cairo. Presumably the works are still preserved. Most of the works of al-Kashinawi are concerned primarily with astrology, numerology, and related subjects. There are also few on sufism.

Another personage was Al-Tahir b. Ibrahim al-Fallati. Though there is an absence of a detailed history of this man, yet his writings are oftenly quoted in the Infaq al-Maysur. The works are as follows:

1. Nazm 'ala 'd-Bakri, together with a commentary.
2. Nazm 'ala 'l-hukm

3. Durar al-Iawami 'wa manar al-jami.

4. A Satire on inhospitable treatment by the Sultan of Bornu.

The Literary contribution of Ramadan b. Ahmad should also be noted. He was a Fezzani by origin. He had settled in Zamfara and studied under Harun al-Zakzaki al-Fallati. Beside being responsible for a number of qasidas, Ramadan was known for the following books: (1) Nazm 'ala ruwat al-Bukhari, also known as al-Furu 'an al-usul. (2) al-Jawhara fi dhamm 'ilm al-nujum.

Umar b. Muhammad b. Abi Bakr al-Turundi was also another author who resided in Kabbi (Kebbi). He was regarded as of the generation immediately preceeding that of Shehu Usman Dan Fodio's teachers. He had therefore been active around or just before 1750. Al-Turundi was credited with the following works: (1) Takhmis 'ala 'l-Kawakib al-darriya li 'l-busiri. (2) Takhmis 'ala Banat Su'ad. (3) Bayan Iima la yatamad 'alayhi min al-Kutub.

Al-Turundi's pupil, Ali Jubbu who is also suggested to be a relative or ancestor of Shaykh Uthman b. Fodio was equally noticed for the authorship of the following two works: (1) Sharh 'ala 'l-Bakri and (2) Sharh 'ala Lamiyat al-af'al.

Finally, Al-Hajj Jibril b. Umar, the well-known teacher of Shaykh Uthman b. Fodio deserves a special mention. He is stated on oral authority to have been of Hausa Origin. He is known to have visited Mecca twice, and is said to have spent twenty years there; though another version states that he was eighteen years in Egypt and two in Mecca.

Jibril died in 1795, barely nine years before the commencement of the Sokoto Jihad.

Jibril contributed substantially to the religious literature of the Hausaland and his doctrines as reflected in his works together with his teachings strongly influenced Shaykh b. Fodio in particular and the people of Habe towns in general. Apparently, Jibril's works were characteristically revolutionary in form. For instance his book entitled Shifa al-ghalil fima Ushkila Min Kalam Shaykh Shuyukhina. In addition, a lot of polemic compositions in verses andprose were written by him. An example of his prose work was his Kitabihi l-Manzum and that of verse was Kitabihi 'l-Manthur. Shaykh Uthman's 'Nasa'ih al-Ummat al-Muhammadiyya mentions Jibril's writings on several occassions, refering particularly to the above two works.

A part from all of the afore-mentioned authors and their works, Muhammad Bello's Infaq al-Maysur refers to a number of learned 'Ulama and the titles of their works. These are works in form of prose and poetry written by the 17th, to 19th century Hausa Ulama in areas like Zamfara, Zaria, Katsina, Kebbi, Gobir and so on and so forth.

It should be emphasised here that those works discussed above do not in themselves constitute the pre-Jihad collection. Other important items include letters of 'Fatawi or 'fatawa; singular. These are letters sent to certain Muslim leaders in search of an answer to a particular problem. For example, Muhammadu Rumfa who reigned in Kano in the year 1463 - 99 A.D. once wrote to al-Maghili asking him questions regarding the administration of an Islamic

State. Although this letter has not been recovered, the reply from al-maghili is known; and infact it has been translated from Arabic by T.H. Baldwin under the title of 'The obligations of princes.' Another treatise of this nature is the one said to have been sent by al-maghili to the emir of Katsina, Ibrahim Maji (1494 - 1530 A.D.) and also those sent by the same person to Askiya al-Hajj Muhammad, the ruler of the Songhai empire (1493 - 1528 A.D).

Besides, there are numerous other letters of safe conduct (Maharams) given by the rulers to the privileged few members of the state. Sir Richmond Palmer has fortunately given translations of a good number of these letters in his book entitled "The Bornu Sahara and Sudan."

In the light of the above discussion, it can be deduced that the Arabic-Islamic Literature produced in the Pre-Jihad period consists mainly of works written in, and brought into Nigeria from the Islamic World. Those written in the country were mostly written by Muslim Missionaries during their proselytization activities. Thus, prior to the rise of the Sokoto Ulama and the Jihad, there were very few indigenous Muslims making any creative literary compositions. This was because the Muslims at that time contented themselves with copying what was brought to them. Among the few known indigenous people credited to have made a substantial literary contributions during the Pre-Jihad period include Ahmad b. Fartuwa of Bornu, Abdullahi bn Ihikka and Jibril b. Umar. Some of the works composed by these personages have been mentioned earlier on. The existence of those works

written by the indigenous people before the commencement of the Jihad has been mentioned in the introduction of Sultan Muhammadu Bello's Infaq al-Maysur.

3.2 Literature of the Jihad and Post-Jihad Period:

The year 1804 saw the beginning of an Islamic revolutionary movement in a part of Hausaland which later came to be known as Northern Nigeria. The revolution was led by a scholar per excellence, Shehu Usman Dan Fodio (in Arabic texts 'Uthman b. Fudi, often Surnamed Nur al-Zaman and Mujaddid al-Islam (1754 - 1817). The movement led to the establishment of a Fulani Empire of Sokoto, popularly known as the Sokoto Caliphate with Sokoto as its capital. The Capital became a great centre of intellectual and literary activities that characterised the Jihad period and after.

The Islamic revolution gave a new stimulus to learning and literature to the extent that Hausa Culture was essentially transformed to a book Culture. The reason for this is not difficult to understand. Already, the Jihad leaders prominent among them, Shaykh, b. Fodio, his bother, Abdullah, and his Son, Muhammadu Bello were themselves learned men of excellent reputation. They not only encouraged learning but also made enormous contributions to it through their teachings and publications. They imposed Arabic, the language of Islam, as the official and literary language through out the empire.

Justifying the strong committment of the Sokoto Jihadists to the production of numerous works, Hodgkin (1975)[8] states that "they (Jihadists) and their Chief associates were

faced with new stimulus, demands, and problems which impelled them to write - the need to explain and justify their revolution, to reform government and morals, to educate their followers in the traditional Islamic Sciences, to record the past, especially their own revolutionary and Post-revolutionar history, to develop an adequate system of internal communications." All these help to explain why Hausaland witnessed an extra-ordinary outpouring of Arabic writings beginning from the period about 1804 onward. This period also marks the division between the early and the modern period in the Arabic-Islamic Literature of Nigeria.

Before going deep into discussion of the Jihad and post Jihad's literature, it should be noted, first and foremost, that the standard textbooks that were used in the pre-Jihad period together with the works written in that period continued to flourish in the succeeding period. Similarly, many people in the latter period took to copying the standard Islamic texts and other important works written by both their predecessors and contemporaries.

One of the most famous Muslim scholar who really excelled himself in the intellectual activity of the Sokoto Caliphate was its leader, Shaykh b. Fodio. Undoubtedly, without the immense literary contribution of this personage the great renaissance of scholarship that took place in the Caliphate would not have been possible. The Shaykh began to teach and write at the age of twenty - in about 1774,

and by the time of his death in 1817 he had written well over a hundred books and Pamphlets. It is often said that Shaykh b. Fodio had a collection that by far outstripped all the transport resources at the disposal of his disciples to convey to Gudu at the time of his famous Hijrah.'

There have been several attempts to determine the numeric strength of the Shaykh's works by means of listing but up till today the exact number remains unknown. For instance, Shaykh b. Fodio's Son, Muhammad Bello mentions twenty-Six in Infaq al-Maysur. Abdul-Qadir b. Gidado has twenty-two recorded in his al-Anisu'l-mufid. J.J. whitting also listed twenty two, G. Vajdah and Shaykh Adam Abdullah al-Ilori both recorded Seven and twenty two works respectively. while a total of eighty works were contained in the U.S.N. Kensdale's three articles that appeared in the Journal of the Royal Asiatic Society in 1955.

Similarly, the following studies have mentioned a number of the Shaykh's works: I.B.A. Balogun's Ph.D thesis entitled "A Critical Edition of Ihya'a Sunna wa Ikhmad al-Bid'a of Shaykh Uthman b. Fudi,". F.H. El-masri's critical examination of the Shaykh's Bayan Wujubal-Hijra, and A.M. Kani's "literary Activities in Hausaland.... with special reference to 'Uthman b. Fodio." Others include the critical edition of "Ulumu't Mu'amalah" and "Masail al-Muhimmah" by L.O. Jimoh and I.O. Oloyede respectively.

In addition, , S.U. Balogun has recently come out with a list of works that were composed by Shaykh bn Fodio. To our present state of knowledge the list, which contains 154 works, is the most comprehensive ever compiled. These works are listed below:

1. Adabu'l-Adat
2. Adabu'l-Akhirah
3. Adabu'd-Da i lla'd-Din
4. Al-Akbharu'I-Hadi
5. Akaqu'l-Mustafa
6. Al-Abyat ala Abdu'l-Qadir al-Jaylani
7. Al-Adab
8. Al-Ajwibatu'l-Muharrarah ani'l-As'ilati'l Muqarrah
9. Adamatu'l-Muttabi in li Sunnati Rasuli l-Lah
10. Al-Amr bi'l-Ma'ruf wa-Nahy 'anil-Munkar
11. Al-Amr bi Muwalati'l-Mu'minin wa'n-Nahy an Muwalati'l-Kafirin
12. Al-'Aqlu'l-Awwal
13. Ad-Daliyah li'sh-Shaykh 'Uthman.
14. Al-Fatawa li's-Sail
15. Al-Farq bayha'ilmi Usuli'd-Din wa 'ilmi'l-Kalam
16. Al-Farq bayna wilayat Ahli'l-Islam wa Ahli'l-Kufr
17. Al-Fusulu'l-Awwal
18. Al-Hamziyah
19. Aj-Jami
20. Jam'u Hisasin fihi dhikri Abyati'l-Muhassalat li 'bni Zakariyya
21. Al-Masailu'l-Muhimah
22. An-Niyyah
23. Anwa' ma li'l-Lah
24. Al-Qasidatu'd-Daliyyah fi Madhi'n-Nabiyyi
25. Al-Qawlu'l-Mukhtasar fi amri'l-Imami'l-Mahdi al-Muntazar
26. Al-Qawaidu'z-Zahiriyyah
27. Aqidatu'l-Awwam
28. As-Salasilu'dh-Dhahabiyyah li's-Salati's-Sufiyyah
29. As-Salasilu'l-Qadriyyah
30. Asanidu'd-Da'i fil-Mutashaffa bi'l-Mushaffi Ahmad ash-Sharif
31. Bayanu'l-Adl
32. Bayanu'l-Bid'ati'sh-Shaytaniyyah Allati Ahdathaha'n Nas
33. Bayan Abwabi Millati'l-Muhammadiyyah
34. Binau'l-Hadi ila 'Umuru'l-Mandi
35. Bustanu'd-Du'a'
36. Dalailu'sh-Shaykh
37. Da'watu'sh-Shaykh
38. Daliyatu'l-Madh
39. Fathu'l-Basair bi Tahqiq 'Ulumi'l-Bawatin wa'z-Zawair.
40. Haqiqatu'l-Iman

41. Hidayatu'l-Tullab
42. Hidayatu'l-Talibin
43. Hukmu Juhhali Biladi Hausa
44. Hisnu'l-Afham min juyushi'l-Awham
45. I'dadu'd-Da'i ila'd-Dini'l-Lah
46. Ifhamu'l-Munkirin
47. Iqtibasu'l-'ilm
48. Irshadu'l-Ibad ila Hadrati'l-Ma'bud
49. Irshadu Ahli't-Tafrit wa'l-ifrat
50. Irshadu'l-Ibad ila Masaili'l-Jihad
51. Irshadu'l-Ikhwan ila Ahkam Khuruj'in-Niswan
52. Irshadu'l-Saliki'r-Rabbani
53. Irshadu'l-Ummah
54. Itti'ba'us-Sunnah wa Tarku'l-Bid'ah
55. Kashfu'l-Ghummah
56. Kashfu'l-Yasirah
57. Kashfu ma 'alayhi'l-amal
58. Khamsat Kalimah
59. Kifayatu'l-Muhtadin
60. Kifayatu'l-Muslimin
61. Kitabu'l-Adab
62. Kitab Amri's-Sa'ah
63. Kitab Bayan Wujubi'l Hijrah
64. Kitab Da'wati'l-'Ibad ila kitabi'l-Bid'ah
65. Kitabu'l-Hijrah
66. Kitab Da'wati'l-'Ibad ila kitabi'l-Lah
67. Kitab Isnadi'd-Daif
68. Kitab Isnadi'l-Faqir
69. Kitabu'j-Jihad
70. Kitab Kaffi't-Talibin'an Takfir'Awamil'l-Muslimin
71. Kitab Mahdi al-Muntazar
72. Kitabu'l-Mahdhurat min'Alamat Khuruji'l-Mahdi
73. Kitab Miri'ati'd-Duniya
74. Kitabu'n-Nasihan
75. Kitab Ruju'i'sh-Shaykhi's 'ani't-Tashdid 'alal-Taqlid
76. Kitab Salasili'dh-Dhahab
77. Kitab Sawqi's-Sadiqin
78. Kitab Shifai'l-Ghalil min kulli ma Shakala min Kalami Shaykina Jibril
79. Kitabu'l-Tafriqah bayna Du'aati'l-Mamduhin wa Du'aati'l-Madhmumin
80. Kitabu'l-Talkhis
81. Kitab Tamyizi'l-Muslimin mina'l-Kafirin
82. Kitab Targhib 'lbadi'l-Lah fi Hifz 'Ulumidini'l-Leh
83. Kitabu't-Tasawwuf
84. Kitab 'Ulumi'l-Mu'amalah
85. Kitab 'Umdati'l-'Ibad
86. Kitab 'Umdati'l
87. Kitab 'Umdati'l
88. Kitab 'Usull'l-Latif Kitabi'l-'Allamati'l-Sabi
89. Kitab 'Usulil-Wilaya
90. Lamma Balagtu sittan wa thalathina Sanatan
91. Manhaju'l-'Abidin
92. Masailu'l-Muhammadiyyah
93. Mawadi'Awhami't-Talabah

94. Min ma yanbagi an yahfazuhu Kullu man qawwa'j-Jihad fi Sabili'l-Lah
95. Mi'raju'l-Awwam
96. Mi'raju'l-'Ulum
97. Misbahu'l-Muhtadin
98. Misbahun li Ahli Hadha'z-Zaman
99. Muwafaqatu Kalami Tufayli
100. Munajatu'sh-Shaykh
101. An-Nabau'l-Hadi
102. Najmu'l-Ikhawan.
103. Nasaihu'l-Ummah
104. Nuru'l-Awliya
105. Nuru'l-Albab
106. Qasidatu'sh-Shaykh 'Uthman ilas-Sayyidal-Mukhtar al-Kumti
107. Qat'ul-Ikhwan
108. Qawa'idu's-Salat
109. Qawa'iduhsli talabat Wusul ila'L-Lah
110. Riyadatu's-Salikin
111. Risalatu'sh-Shaykh ila'sh-Shaykh al-Amin al-Kanami
112. Sawqu'l-Ummah
113. Shamsu'l-Ikhawan
114. Shifau'n-Nufus
115. Siraju'l-Ikhwan
116. Tabashiru'l-Ikhwan
117. Tabashiru'l-Mubtadi fi Umuri'd-Din
118. Tabashiru'l-Ummah
119. Tabsiratu'l-Mubatadi fi Usulu'd-Din
120. Tafriqat Bayna'ilmi't-Tasawwuf-Iladhi lit-Takhallug wa'l-ladhi li't-Tahaqquq
121. Tahdhibu'l-Ikhwan
122. Tahdhibu'l-Insan
123. Tahdhiru Ahli'l-Iman
124. Tahdhiru'l-Ikhwan
125. Tahqiru'l-'Ismah
126. Ta'limu'l-Ikhwan
127. Talkhis Asrari Kalam Abi Hamid al-Ghazali
128. Talkhis Kitabi'l-Harith al-Muhasibi
129. Tamyiz Ahli's-Sunnah
130. Tanbihu'l-Fahim
131. Tanbihu'l-Ghafilin
132. Tanbihu'l-Talaba 'ala annal-Lah Ma'rufun bi'l-Fitrah
133. Tanbihu'l-Khusama
134. Tanbihu'l-Ikhwan 'ala jawaz ittikhadhi'l-Majlis li ajli't-Ta'lim
135. Tanbihu'l-Ikhwan 'ala ahwal 'ardis-Sudan
136. Tanbihu'l-Ummah
137. Tanzih Rabbina'l-Quddus
138. Tariqu'l-Jannah
139. Tarwihu'l-Ummah bi Bayan Tasiril-Millah
140. Tatayyub Qulubi'l-Ummah
141. Tawfiqu'l-Muslimin 'ala Hukmi Madhahibi'l-Mujtahidin
142. Tibyan
143. Tuhfatu'l-Habib
144. 'Ulumu'd-Duniya
145. 'Umdatu'l-Bayan
146. 'Uqad 'Aqidatu'l-Awam

147. Al-Usulu'l-Lati Tu'lin Kidhb Ahmad al-Zaruqi
148. Usulu'l-Adl
149. Usulu'd-Din
150. Usulu'd-Duniya
151. Wathiqatu'l-Ikhwan
152. Wathiqatu'l-Jawab
153. Wathiqat Ibn Foduye Amiri'l-Muminnin ila Jami i Ahlis'-Sudan
154. Wird."....."[9]

The next distinguished prolific scholar in the Sokoto Caliphate was Shaykh bn Fodio's brother, Abdullahi bn Fodio of Gwandu. He contributed immeasurably to the establishment of the Sokoto Caliphate as well as to the sustenance of its intellectual life.

With regards to his literary commitment, Abdullahi is described as a person who was "much occupied with composition, and whenever he composed any thing he used to issue it to the people, and read it to them, then become occupied with another composition.... If he was asked about a question he composed a composition on it, and if it reached him that so-and-so and so-and-so were disagreeing on a question he composed a composition on it."[10]

Also refering to his engagement with Shaykh Uthman bn Fodio, Abdullahi commented that "it was rarely that a book on the Science of the Unity reached our country I knew of it and did not copy down for him" (Shaykh Uthman).

Abdullahi's works cover various subjects such as Arabic Grammer, Etymology, the Principles of Islamic jurisprudence, prosody, Hadith, Tafsiru'l Quran, Psychology, Astronomy, Mathematics, History, Philosophy, Government etcetera. Quite a good number of these works have survived and they have been listed. For example

Dr. Junaidu, Wazirin Sokoto, has listed 46 works attributed to Abdullahi. C.E. Whitting has 32 on his list. D.M. Last's "Sokoto Caliphate" compiled a list of 78 works. Alhaji said, the Chief Imam of Gwandu Central Mosque is said to have compiled only 18 works. The Ph.D thesis of Abubakar A. Gwandu recorded up to 100 works. Other Ph.D theses that listed some of Abdullahi's writings are the Ayagere's "The life and works of Abdullah b. Fudi" which was produced in 1971.

M.S. Zahradeen's thesis completed in 1977.

After a careful scruting of all the previous lists, Mr. Balogun has come up with a total of 131 works written by Abdullahi bn Fodio. The titles of these works are as follows:

"1. A'ali'l-Mawa'iz
2. Adabu'l-Adat
3. Adabu'l-Ibadat wa'l-Adat
4. Adabu'l-Mu'asharah
5. Al-Adhkar wa'd-Da'wat
6. Akhlaqu'l-Mustafa
7. 'Alamatu'l-Muttaba'in
8. Alfiyatu'l-Usul
9. Amalu'l-Yawm
10. Al-'Aqidatu's-Sanusiyyah
11. Aslu'l-Fullatin
12. Al-Bahru'l-Muhit
13. Bayan Adabi'l-Ibadat
14. Bayanu'l-Arkan
15. Bayanu'n-Nasab
16. Bayanu'n-Nasihan
17. Daliyatu'sh-Shaykh 'Abdullah
18. Daliyatun fi Madhi'n-Nabiyyi
19. Daou'l-Musalli
20. Dar'ul-Kay'ah
21. Durar Hikami'r-Rasul
22. Dawau'l-Waswas
23. Diyau Ahli'l-Ihtisab
24. Diyau Ahli'r-Rashad
25. Diyau'l-Anam
26. Diyau'l-Imam fi Salahi'l-Anam
27. Diyau'l-Khulafa
28. Diyau'l-Mujahidin
29. Diyau'l-Munajjiyat
30. Diyau'l-Muqtadin
31. Diyau'l-Qawa'id
32. Diyau's-Sanad
33. Diyau's-Sultan

34. Diyau 'Uli'l-Amr
35. Diyau 'Ulumi'd-Din
36. Diyau'l-Umara
37. Diyau'l-Ummah
38. Diyau'l-Wilayah
39. Al-Faraidu'l-Jalilah
40. Fatihu'l-Basir
41. Fathu'l-Mannan
42. Fathu'l-Latif
43. Al-Hisnu'r-Rasin
44. Ida'un-Nuskh
45. Idahu'z-Zad
46. 'Ilmu'l-Awliya Ahli'dh-Dhawq
47. Islahu'l-A'mal
48. Isnadu'l-Bukhari
49. Jawdatu's-Sa'adah
50. Kashfu'l-Ghummah
51. Kashfu'l-Lu'm
52. Khulasat Usuli'l-Kawkabi's-Sati
53. Khulasatu'l-Usulfi 'ilm Usuli'l-Fiqh
54. Khutbatu'j-Jum'ah wa Kayfiyatu'z-Ziyarah
55. Kifayatu'l-'Awwam fi'l-Buyu
56. Kifayatud-Du'afa fi't-Tafsir
57. Kifayatu't-Tullab fi'n-Nikah
58. Kitabu'r-Rakh fi'l-Aradi
59. Kitabu'd-Diyat
60. Kitabu'n-Nasab
61. Kitab Nasihat Ahli'z-Zaman
62. Kitab Nasihatu'l-Tagrib
63. Kitabu'n-Niyyah
64. Kitabu't-Tarhib
65. La'ali'l-Mawa'iz wa'l-Hikam
66. Lam'u'l-Barq
67. Lubabu'l-Madkhal fi Adab Ahli'd-Din
68. Al-Lu'lu'l-Musun
69. Al-Mabadi'ud-Daruriyyah fi'd-Durusi'l-'Arudiyyah
70. Al-Masail
71. Masailu'j-Jihad
72. Masalihu'l-Insan
73. Matiyyatu'z-Zad
74. Al-Miftah li't-Tafsir
75. Miftahu'l-Usul
76. Miftahu't-Tahqiq
77. Minanu'l-Mannan
78. Minhaju't-Tahaqquq
79. Misbahu'r-Rawi
80. Mu'inu'l-Ikhwan
81. Muhammad Jibril
82. An-Nabat fi A'mali'd-Duniyawiyah wa'd-Diniyat
83. An-Nafahatu'l-Bishiriyyah
84. Naylu'l-Ma'mun
85. Naylu'l-Maram
86. Naylu's-Su'l fi Tafakiri'r-Rasul
87. An-Nasaih fi Ahami'l-Masail
88. An-Nasihah bi't-Targhib
89. Nazmu'j-Jami'u'j-Jawami
90. Nazm wa fi'l-Ittiqan wa'n-Niqayah

91. Nazmu'n-Nukhyah
92. Nazm ma fi'sh-Sharshawi
93. Nazmu'l-Wusta
94. An-Niyyah fi'l A'mal
95. Qawaidu's-Salat
96. Al-Qasidatu'd-Daliyyah
97. Qasidatu'l-Hamdu li-L-Lahi'l-A'zam
98. Qasidat Ma'wadhat bi'L-Lah
99. Qasidatu Kifa Nabki
100. Rawdu'l-'Ashiq
101. Risalatu'n-Nasaih
102. Saylu'l-'Ayn
103. Sabilu'n-Najat
104. Sabilu's-Salah li'l-Falah
105. Sabilu's-Salamah fi'l-Imamah
106. Sabilu's-Sunnati'l-Muwassilah ila'l-Jannah
107. As-Sabilul-Mu'in 'ala'l-Murshidi'l-Mu'in
108. Shifau'n-Nas
109. Sharhu Qasidati'l-Badmasiyyah
110. Shukru'l-Ihsan
111. Siraju'j-Jami'il-Bukhari
112. Sulalatu'l-Miftah
113. Tabsiratu'n-Nazzar
114. Ta'zimu'l-Lah linabiyyina 'Alayhi's-Salam
115. Tahdhibu'l-Insan min Khisali'sh-Shaytan
116. Takhmisu'l-Ashriyyat
117. Ta'limu'd-Daliyyah
118. Ta'limu'l-Anam
119. Ta'limu'l-Ashab
120. Ta'limu'r-Radi
121. Ta'ruv na 'Ajama'sh-Shaykh
122. Talkhisu'l-Hisn
123. Talkhisu'l-Muhammadiyyah
124. Tarikhu'l-Khulafa
125. At-Targhib wa't-Tarhib
126. Targhib Durari'd-Din
127. At-Targhib fi 'ilm Ahli'dh-Dhawq
128. At-Tariqu'j-Jaddah
129. Tariqu's-Salihin
130. Tazyinu'l-Waraqat
131. At-Tibyan li huquqi'l-Ikhwan."[12]

Sultan Muhammadu Bello, the son of Shaykh Uthman b. Fodio, was the third of the Sokoto Caliphate luminaries. He was born in A.D. 1781 and died in 1837. He was said to have studied approximately 20,000 books. Because of Bello's extensive reading, his immense literary contribution can never be doubted.

Just like the works of Shaykh Uthman and Abdullahi, Bello's writings have arousen the interest of some scholars; so much so that some serious research studies have been conducted on them. These studies have also listed quite a good number of Sultan Bello's works. The studies include Y.O. Quadr's M. Phil. thesis entitled "A critical Edition of Rafu'l-Istibah of Muhammadu Bello" (1978). Then Omar Bello's M.A. thesis titled "Sultan Muhammadu Bello and the Editing of His work, Al-Ghaithu'l-Wabl" (1979). There is also his Ph.D thesis titled "The Political thought of Muhammad Bello, (1781 - 1837); As revealed in his Arabic writings, more especially Al-Ghaythu'l-Wabl fi Sirat al-Imam al-'Adl" (1983). Another important M.A. thesis is Abdu Raheem Isa Lawal's "A critical Edition of Muhammadu Bello's Sardu'l Kalam fi ma Jara Baynana wa bayna Abdu'l -Salam."

The rest of the people who attempted to compile the works of Muhammadu Bello include Gidado b. Laima who recovered and listed 75 works. D.M. Last compiled a list of 95. While Balogun's most recent list has given the under-mentioned 145 works:

"1. Al-'Awamil fi'n-Nahw
2. Al-Adab
3. Ashabu'n-Nasr li'l-Mujahidin
4. Al-Badru'l-Lami' fi wirdi'j-Jami
5. Al-Bahth fi'smi'l-La[illegible]'l-A'zam
6. Al-Burda al-Yamani
7. Dhihra
8. Dhikr man yusalli a yhi'l-Lah wa'l-Malaikah
9. Dhikru'l-Mujahidin 'ala ra'si kulli mi'ah
10. Diyau'l-'Uqul fi ayan ghilax tahrimi'l-Ghulul
11. Diyau'l-'Uqul fi'l-Tahdhir
12. Fardu'l-Anbab
13. Al-Fawadu'l-Mujmilah

14. Fathu'l-Ighlaq fi ma'ma'il-Hadith
15. Ghaythu's-Su'l fi Tafsiri'r-Rasul
16. Hilyatu'l-Basair
17. Al-I'lam bima yajib 'ala'l-Imam
18. Al-I'rab
19. Al-Insaf fi Masaili'l-Khilaf
20. Isa Gogi fi ilmi'l-Mantiq
21. Al-Isha'ah fi hukmi'l-Kharijin 'ani't-Ta'ah
22. Isharatun wa i'lamun fi ba'cd Umuri Silati'l-Arham
23. Jama'atu'sh-Shaykh
24. Jumlatun Munabbihatun fiha isharatun Mu'qizatun
25. Jumalatun mina'l-Mabini
26. Jawabun Shafin
27. Jawabun li's Sayyid Ahmad Lobbo
28. Kaffu'l-Ikhwan ani't Tiba'i Khutwati'sh-Shaytan
29. Kaffu'l-Ikhwan ani't-Ta'arudi li Ahli'l-Lah
30. Kashfu'l-Khafi min akhbari'l-Imam al-Mahdi
31. Kashfu'l-Ghita' wa's-Sitr
32. Kitab Bayani'l-Arkan wa'sh-Shuruti't-Tariqati's-Sufiyyah
33. Kitab Budri'l-Mufassorah fi'l-Khisali'l-Mu'jiibah li'l-Maghfirah
34. Kitabu'd-Durari'z-Zahiriyyah fi'l-Awradi'l-Qadiriyyah
35. Kitab Fathi'l-Bab fidhikr ba'd khasaisi'sh-Shaykh 'Abdu'l-Qadir
36. Kitabun fi fadli'l-Fatihah
37. Kitabun fi 'ilmi'l-Jafr-Khawafi
38. Kitabun fi 'ilmi'l-Jumali'n-Nahwiyyah
39. Kitabun fi sha'ni'l-Idah
40. Kitabu'l-Fitan al-Muttasilla bi'l-Mahdi
41. Kitabun fi Adwiyati'l-Basur
42. Kitabun fi'n-Niyyat
43. Kitab Ghayth Shu'bub fi wasiyyati'l-Amir Ya'qub
44. Kitab Ghaythi'l-Wabi fi sirati'l-Imami'l-Adl
45. Kitab Ifadati'l-Ikhwan
46. Kitab Infaqu'l-Maysur
47. Kitab Jalai's-Samam fi Amrad Ahwal wa'l-Aqwal wa'l-Himmah
48. Kitab Jalai's-Sudur'an Saddi'l-Qurur fi'ilmi'r-Raqaiq
49. Kitab Jawab 'Abdu'l-Faqir
50. Kitab Kashfi'l-Qina wa'l-Istar fi sha'ni's-Sayyidi'l-Istiqhfar
51. Kitab Kawkabi'd-Duriyyah fi ba'di'l-Mustalahati's-Sufiyyah
52. Kitab Kifayati'l-Muhtadin 'ala Ahkami'l-Mukallafin
53. Kitab Mahsul fi jumlat Masaili'l-Ghulul
54. Kitab Masaili'j-Jihad
55. Kitabu'l-Masaili'l-Muhimmah
56. Kitab Masugi'l-Lujayn fi Amradi'l-'Ayn
57. Kitab Miftahi's-Sadad fi Aqsam Ahl Hadhihi'l-Bilad
58. Kitab mir'ati'l-Qalb fi ma'rifati'r-Rabb
59. Kitabu'n-Nasab
60. Kitabu'n-Nasaih wa tanbihat 'ala Maqasida Muhimmah
61. Kitabu'n-Nasrayn fi man balagha min sinni'l-Arba'in
62. Kitabu'n-Nasihah
63. Kitab Nuri'l-Fajr fi'l-Ayyami'l-Muhimmah wa Layali'l-Ashr
64. Kitab Nusuhin Kafin wa bi'l-Maqasid Wafin
65. Kitab Nusuhin Kafin wali'l-Amrad Wafin
66. Kitab Rafil-Ishtibah fi Ta'lluq bi'l-Lah

67. Kitab Sardi'l-Kalam fi majara baynana wa bayna 'Abdi's-Salam
68. Kitab Tahrir fi Qawaidi'l-Tabsir
69. Kitab Tamhid'l-'Imad fi ma zada 'ala 'umdati'l-'Ibad
70. Kitab Tanbihi'l-Ghafil 'ala't-Tawassul bi'l-Zami'l-Wasail
71. Kitab Tanbihi'r-Raqid 'ala ma ya'taruhu'l-Hajj minal-Mafasid
72. Kitab Tanbihi'l-Ifham 'ala'l-Mahdi 'Alayhi's-Salam
73. Kitab Tanbihi'j-Jama'ah 'ala ahkami's-Sa'ah
74. Kitab Tanbihi'l-Ikhwan 'ala adwiyati'd-Didan
75. Kitab Tanbihi's-Sami'
76. Kitab Tanbih Ahli'l-Uqul'ala'jtinab fi khawd fi anwa'il-Fudul
77. Kitab Tarbih fi Salati't-Tasbih
78. Kitab Tarjuman 'ala 'ilmi't-Tabsir
79. Madariju's-Salamah
80. Majmu'ul-Ansab
81. Manzumi'd-Durr
82. Marihiyat 'Ami 'Abdullah
83. Masailun'an Shaini'Najmini Tala'fi's-Safar
84. Al-Mawaridu'n-Nabawiyyah fi'l-Masaili't-Tibbiyyah
85. Miftahu's-Sadad fi dhikr Awliyai'l-Khawwasi'l-Afrad
86. Miftahu's-Sadad Sha'mi'l-Awtadi'l-Arba'ah
87. Mukhatasaratu't-Tibbi'l-Hayyin fi adwiyati'l-Ayn
88. An-Nasihat bi targhib ma yajib 'ala 'ammati'l-Ummah
89. An-Nasihatu'l-Wadihah
90. Naylu'l-Muram min Shiyami'l-Kiram
91. Naylu'r-Raqhib fi silsilati'l-Qutbith-Tha'labi
92. Nubza
93. An-Nuqul an-Nawatiqin fi sha'ni'l-Barbar wa't-Tawariq
94. Qadhu'z-Zinad fi amr hadha'j-Jihad
95. Qasidatun fi madhi's-Sayyid al-Mukhtar
96. Qasidatun fi madhi's-Sa'd
97. Qasidatun fi madh Busayri
98. Qasidatun fi dhikri'l-Muhsab
99. Qasidatun li's-Sultan Bello ila Ahli Kunta
100. Qasidatu't-Tawassul bi Khayri'r-Rusul
101. Al-Qawlu'l-Manthur fi bayan Adwiyat 'Illat basur
102. Al-Qawlu'l-Manut
103. Al-Qawlu'l-Mabdhul
104. Al-Qawlu'l-Muhibb fi jaman-Nuquli'l-Adhan 'ani'l-Jum'ah'inda'l-Zawal wa'inda Julusi'l-Imam 'ala'l-Minbar
105. Al-Qawlu'l-Marham
106. Al-Qawlu'l-Mawhub
107. Al-Qawlu'l-Mukhtasar
108. Qawlu's-Sina fi't-Tamashi bi's-Sina
109. Rafush-Shubhat
110. Ar-Raghbah
111. Ar-Ribat wa'l-Hirasah
112. Risalatun ila'l-Alim Adam wa Jama'atihi
113. Risalatun ila jama'ati'l-Muslimin
114. Risalatun ila Muhammad al-Mukhtar

115. Risalatun fi'l-Amradi'sh-Shaafiyah
116. As-Sayfu'l-Mashlul fi Ahkami'l-Ghulul
117. Sharhu's-Sadr fi tahrir jawab jinayati'r-Raqiq 'ala'l -Hurri
118. Sharhul?Bidmasi
119. Shifau'l-Asqam fi ma'rifat Madariki'l-Ahkam
120. Sha'ni'l-Qutb
121. Shamsu'z-Zahirah fi mayajib 'ala'l-Wali min husni'l -Sirah
122. Su'alum 'an ujirati'l-Qasim
123. Ta'atu'l-Khallaq
124. Al-Ta'liq 'ala Sharhi'l-Qasidati't-Tibbiyyah
125. Ta'liqun 'ala manzumatihi fi maqamati't-Tasawwuf
126. Ta'liqun'ala Qasidatin fi Mawdu'i'l-Quran
127. Taatti' al-Khallaq bi makarimi'l-Akhlaq
128. Tahqiqu'l-Muribin
129. Takmis Banat Su'ad
130. Takhmisu'l-Burda
131. Takhmis Hizbi'l-Bahr
132. Takhmis Maqasidi'l-Musarradah fi'l-Adwiyati'l-Faridah
133. Takhmis Qasidati'l-Qadiriyyah
134. Tanbihu'l-Ifham 'ala anna'n-Nabi huwa'l-Khatim
135. Tanbihu'l-Fuhum 'ala Wujubijtinab Ahli'sh-Sha'badha wa'n-Nujum
136. Tanbihu'l-Ghafil
137. Tanbihu's-Sahib
138. Tanbihu'r-Rawid
139. At-Tarjuma 'an Kayfiyyati wa'zi'sh-Shaykh 'Uthman
140. Tibbu'n-Nabi
141. 'Ujjalatu'r-Raqib fi't-Tibbi's-Saib
142. Usulu's-Siya sah
143. Wathiqatun ila'sh-Shaykh Hamid Ahmad fi Amri'l-Mahdi
144. Wathiqatu Amiri'l-Mu'minin ila akhihi AbiBakr 'Atiq wa Jama'ati'l-Mustlimin fi Bakura
145. Wirdu'j-Jami' li nuri'l-Ihtida' wa'l-Iqtida'."[13]

A part from Muhammadu Bello, other sons of Shaykh Uthman like Muhammadu Bukhari, Aliyu Babba and Isa Kwore were also noted for their significant contributions to the development of Arabic-Islamic Literature of the Sokoto Caliphate. In addition, Shaykh's Six daughters were also not left behind in the intellectual and scholarly activity. These daughters were Hadiza (b. 1782), Fadima (b.1787), Habsatu (b. 1789), Asmau Bint (b. 1793), Safiya (b. 1803) and Maryam (b. 1810). It is rather impossible to mention all the literary works of these women scholars but the few

examples brought below surely illustrate their versatility.

Mention must first be made of Nana Asma Bint because, amongst the Shaykh's daughters and generally all the women scholars in the Sokoto Caliphate, she was the most prolific. Asma was a wife of Usman Gidado dan Laima who was at one time the Waziri of the Caliphate. Just like her father, brothers and sisters, she spoke different languages; prominent among them fulfulde her mother tongue (in which she wrote extensively), Arabic, Hausa and even Tamashek/Berber (language of the Tuareg). Mastery of these languages enabled Asma to write intelligently in all these languages. The bulk of her writings, however, are in Fulfulde and later more translations were made into Hausa and Arabic.

In general, Nana Asma's writing, are "remarkable, well educated in the Arabic Language and the Islamic Sciences."[14] For instance, her two major works in Arabic: "Tanbih al-Ghafilin" and "Tabshir al-Ikhwan bi Fawassuli" demonstrate the depth of her education and her readings in Islamic religious Science. The last work describes Metaphysical remedies for a variety of conditions ranging from pimples, piles, common cold and headaches, to running eyes and difficulties in childbirth. This important medical book has been photocopied and is available in the Library of the College of Health Sciences, University of Sokoto. For a comprehensive list of the works of Asma, reference should be made of the Boyd's article entitled "The works of Nana Asma'u (1792 - 1865)"[15] and Mukoshy's B.L.S. thesis[16]

The former has listed 52 works written in Arabic, Fulfulde and Hausa. While the latter has mentioned a total of 86 works.

Like Asma Bint, the rest of the five b. Fodio's daughters also wrote books in various languages and on different subject fields. For instance, Hadiza Bint took the Mukhtasar of Khalil the erudite textbook of Maliki Law, translated it into Fulfulde, then versified the result. She also wrote a Fulfulde grammer, and a work about theories concerned with the Mahdi.

Maryam wrote an important work on Politics dated about 1884 entitled "al-Wathiqa 'ila Amir Kano." The book advised the Emir of Kano on the worrying imigrations of people made in connection with proclamation of the Mahdi in the Sudan in 1881. Other important works of Maryam also include "Ni'imomin Ubangiji ga Bawansa"- written in Hausa in about 1855; then two untitled works both written in Fulfulde. The first one dated about 1880 is on a Victory over Garin Gobir (the Gobir town) While the second one which is undated is on the office of Imam.

Fatima Bint wrote an untitled and undated work which is quoted in Arf al-Raihan by Waziri Junaidu. Safiya wrote on the nature of philosphy in Fulfulde language. Also both Habsatu Bint and Fadima Bint wrote works on the same subject, admonition. The two books were written in Fulfulde.

Aisha Bint wrote hers on the technicalities of prayer.

After the Jihad and the death of the three eminent Jihad leaders, the Sokoto Caliphate

still continued to remain one of learning because the successive rulers tried to keep the growth of learning and literature in the Caliphate. For example Gidado bn Laima who died in 1851 and who was the immediate successor of Muhammadu Bello, wrote some books. Two important works of this author are: (1) Rawd al-Salihin and (2) Al-Kashf wa-l-bayan. The other books of his were mostly penegyrics to his immediate predecessor.

Also, Abd al-qadir b. Gidado (d. Circa 1859), like his father, acted as a biographer of the Amir al-Muminin he served. Amongst his works are: (1) Anis al-Mufid fi-l-ta'aluq bi-Musha'ikhina al-quwwadi. (2) Bust al-fawa'id wa taqib al-Mufasid and (3) Manaqib Ali (This is simply a work on the virtures of Ali).

The tradition of scholarship further continued to be kept by the succeeding viziers and other 'Ulama Scholars. For instance, Abd al-Qadir b. almustapha, a scholar and a prolific poet, together with Asma Bint (Fodio's daughter) continued to write until their death in about 1864. Likewise, the Viziers Khalilu and Abdullah Bayero wrote two and three poems respectively. Isa b. al-Shaykh and Said b. Bello also wrote books but were both overshadowed, in volume, by Uthman b. Ishaq who wrote, in addition to poems on Sokoto and Gwandu, encomia on most of the figures of the 1870's, the Amir al-Muminin, the emirs of Tambawal, Kontagora, Kano, Zaria, Nupe and Ilorin.

The other important contributors after the death of the Jihad leaders include the followings: Ibrahim (Dabo) B. Muhammad, an emir of Kano who died in 1845. He wrote

"Kaff al-Ikhwan an al-ta'arrud bi-l-inkar ala ahl al-imam." Then Ahmad Al-rufa'i, the 7th caliphof Sokoto. Before his death in 1873, he wrote "Tanbih al-Umma 'ala ma alayhim min al-ta'a li-l- a'imma wa-l-baya li-l-Khalifa 'ala al-Kitab wa-l-Sunna." Ibn Ishaq of Sokoto who lived up to about 1870 composed a work entitled "Sullam al-hudat ila Ma'rifat arkan al-Salat." Khidir b. Jibril 'Al-falati, a contemporary of the above author, had written "muntakhab al-Kalam fi amr al-Mahdi al-imam."

Other Scholars and their works are Abd al-rahman b. Muhammad Chacha and Umar b. Muhammad both of Nupe. They lived up to about 1880. The former wrote several poems in Nupe and Arabic on both fiqh and Madh al-Nabi while the latter wrote "Kitab al-Tarikh." Then Abd al-qadir Maccido, whose death occured in 1913; but not without living the following works: "Ta'nis al-ikhwan" and "Tabsir al-Ikhwan bi-akhbar al-Khula fa fi-l- Sudan."

Despite the intrusion of the British colonialists into Sokoto in 1903, a lot of works continued to flourish. For example, at the time of their first appearance in the area, the then vizier, Muhammadu Bukhari, started writing a book on the history of Sokoto which was completed in September, 1905. The book entitled "Ta'nis al-Ikhwan bi-dkikr al-khulafa al-uzama fil-Sudan was written at the request of the British Colonialists. The work also later became a model for Abd al-Qadir Machido's own "Tabshir al-ikhwan bi akhbar al-khulafa fil'-Sudan" (1912 - 13).

A part from the literary activities in Sokoto itself, all the areas affected by the Jihad had also produced a considerable quantity of literature. The governments of these areas, referred to as emirates, became essentially literate. Each of the emirates supported an important class of Mallams who continued to preserve a powerful tradition of Islamic learning and writing. Consequently, one finds from Sokoto to Adamawa and from Katsina to Ilorin, in the 18th and 19th centuries, scattered centres of learning with treasures of books and authors, scholars and teachers. Amongst the prominant authors found in those places include Mal. Shitu of Zaria, Modibo Adama, Lamido Laval and Lamido Sanda at Yola, Idrisu Alooma in Maiduguri, Mal. Nana in Azare and host of other writers of lesser degree extent all over the Caliphate.

It is pertinent to note that the literary activity was not peculiar to either Sokoto or those emirates alone. Both Borno and Yorubaland were also literate Borno Empire where Islam penetrated earliar than the rest of Hausaland, in particular, had produced numerous works in Arabic. Literary artivities in Yorubaland, on the other hand, were influenced by the spread of the Sokoto Jihad into that area. With the expansion of the jihad a great deal of Arabic Manuscript literature both written and, or collected by the Yoruba 'Ulama had florished. The University of Ibadan Library recovered a rumer of such kind of works from Oyo, Ibadan and Iwo areas. Borno, Yorubaland and Hausaland are areas of different geographical orientation. The literature originating from Borno and

Yorubaland is therefore a clear testimony of the existence of various Arabic-Islamic works and writers all over Nigeria during the Jihad period and after.

A part from the books composed by various authors, another important group of items that emerged in the Jihad period and after is the voluminous diplomatic administrative correspondence of the Sokoto Caliphate. There was for instance, a lot of correspondence between the Caliphate of Sokoto and the Sultanate of Borno; and also between the Caliphate and its emirates. Similarly, there was an external correspondence with people abroad. A good example of this foreign Correspondence include the administrative letters between Sokoto and the Fulanis of Timbuctu. There was also the religious correspondence between Fodios in Sokoto and the Kunta Shaikhs in Morocco and other neighbouring countries. These letters were mainly on religious matters particularly the Qadiriyya order which was the most popular religious sect in the Sokoto Caliphate.

A number of these letters and the works discussed earliar on are still extant. They are either written in the Arabic language or in the vernacular Hausa/Fulani languages and transcribed in the Arabic alphabets. This explains the reason why the greater percentage of the Nigerian manuscript literature written before, during and even after the Jihad is in the Arabic alphabets.

3.3 Contemporary Arabic-Islamic Literature:

It has been noted earliar on that since the death of Gidado b. Laima in 1851, the production of manuscript

literature has never ceased. To this day, about one hundred and thirty five years from his death, one finds, in existence, a lot of the Sokoto Caliphate works together with the earliar ones written before the Jihad. Further-more, more Arabic -Islamic Literature continue to be produced by Nigerian Islamic Scholars. Those earliar works continue to exert a high degree of influence on the intellectual, scholarly and literary activities of the Nigerian Islamic Scholars. The works serve not only as important sources for learning and teaching but also for the production of numerous new Islamic books.

It is rather difficult to dwell on the works produced by the contemporary Islamic Scholars. The Scholars are, indeed, many and the quantity of their works is great. It suffices to mention the followings who have excelled themselves: Alh. (Dr.) Junaidu, Wazirin Sokoto; Alh. HaLiru Binji, Grand Khadi of Sokoto State; Shaykh Muhammadu Nasiru Kabara of Kano, the leader of the Qadiriyya order in Nigeria; and Shaykh Alh. Dahiru Usman Bauchi. Other equally important Islamic Scholars and Writers include the following Shaykhs: Alh. Abubakar Mahmoud Gumi, a former Grand Khadi of Northern States; Alh. Ahmed Lemu, Grand Khadi of Niger State and Justice Bashiru Sambo, Grand Khadi of the Federal Capital Territory, Abuja.

Where as the earliar works were produced and are still found in manuscript form, most of the contemporary Islamic Writings have been published. There are, however, some works authored particularly by the local Malams that still remain unpublished. The literature produced presently is in

different languages but prominently in the Hausa, Arabic and English languages. The literature also covers a wide range of topics such as politics, Sociology, law, economics, religion and education among others.

In the final analysis, it should be emphasised that the Nigerian Arabic-Islamic literature has its origin right from the pre-Jihad period in about 15th century to the time of the Jihad and the succeeding period. It then goes down to the present 20th century. The volume of the writings of the scholars of the Sokoto Caliphate is very substantial. These writings are very widely dispersed to the extent that they currently pose a serious problem of location and recovery.

FOOTNOTES

1. Hiskett, M. (1977). The Development of Islam in Hausaland. In: Brett, M. (Ed.) Northern Africa: Islam and Modernization-Frank Cass, London, P.58.

2. Hiskett, M. (1955). Material relating to the State of Learning among the Fulani before their Jihad. Bulletin of the School of Oriental and African Studies, 19: p. 550 - 578.

3. Bivar, A. D. H. and Hiskett, M. (1962). The Arabic Literature of Nigeria to 1804: A provisional account. Bulletin of the School of Oriental and African Studies, 25: p. 104 - 148.

4. Palmer, H. R. (1914). An early Fulani conception of Islam. Journal of the African Society, 14: p. 53 - 59.

5. Hiskett, M. Op.cit. P. 15.

6. Muhammad, A. A. (1968). A Seventeenth Century Chronicle on the origin and Missionary activity of the Wangarawa. Kano Studies, 4(1): p. 13.

7. Hiskett, M. Op.cit.

8. Hodgkin, T. (1975). Nigerian perspectives: An Historical Anthology. O.U.P, London, p.57.

9. Balogun, S. U. (Undated). Arabic Intellectualism in West Africa: The Role of the Sokoto Caliphate. Journal Institute of Muslim Minority Affairs, 6(2): 397 - 401.

10. Hodgkin, T. Op.cit. P.57.

11. Hiskett, M. Op.cit.

12. Balogun, S. U. Op.cit. pp. 402 - 404.

13. Ibid. pp. 405 - 408

14. Mahamud, K. (1983). The Arabic Literary tradition in Nigeria. Nigerian Magazine, (145): pp.37 - 54.

15. Boyd, J. (1982). The works of Nana Asma (1792 - 1865). tarihi (Bulletin of the Sokoto State History Bureau), (2) Dec.: pp. 24 - 33.

16. Mukoshy, S. S. (1979). Contribution of Nana Asma Binta Al-Shaykh Uthman B. Fodio to West African Literature from 18th to 19th Century. Unpublished B.L.S. Thesis, Ahmadu Bello University, Zaria, Nigeria.

CHAPTER FOUR

RECOVERY AND LOCATIONS OF THE SOKOTO CALIPHATE MANUSCRIPT LITERATURE

Recovery and preservation of the Nigerian indigenous manuscripts should not be seen as relatively a recent phenemenon. This is because since the spread of Islam in Hausaland the people generally used to collect and preserve some books. These books were mostly in manuscript form and were preserved in various compartments not only for the sake of study but also as valuable treasures to be inherited by posterity.

With the establishment of the Sokoto Caliphate in particular, every house became more or less a scriptoriam; "book Collection became the greatest passion and pride. Preservation, care and Maintenance of Libraries were considered qualities to be envived and praised."[1] Hence the remarkable expansion of individual private collections. The materials collected by individual Ulama Scholar for instance, comprised not only the works which possibly he himself authored or his contemporaries, but also the locally written works of the earliar writers.

In addition, there were quite a good number of Schools and Mosques that were scattered in different communities all over the Sokoto Caliphate. There were also some palaces and Courts. All these places were, in their own ways, engaged in the collection and preservation of valuable materials. The School collections were kept for the use of the teachers and pupils and those in the mosques were

consulted generally by the muslims within the community in which the mosques were situated. palaces and Courts were centres where special books relating to administrative and judicial matters could respectively be found.

The survival of the Nigerian Arabic-Islamic Manuscript Literature up till today could be attributed to the earliar efforts made by the private collectors and institutions mentioned above. Obviously without such initial efforts, the works which are presently found would have perished either with the death of their authors or the author's contemporaries.

Recent efforts to recover the indigenous manuscript literature could be traced back to 1950s and 1960s. Mr. Sharr (1963)[3] drew the attention of the Northern Nigerian Government with regards to the wealth of Arabic Manuscripts in Northern Nigeria particularly in the Northern Emirates. He then emphasised that they should be collected, systematically processed, analysed and well preserved by those who have the necessary and specialized skills. The undertaking of this gigantic project was really a step in the right direction.

Already Frantic efforts have been made by individuals, academic and public institutions both within and outside Nigeria. It is important to note that the activities of these institutions were stimulated further by the research and teaching programmes of the departments of History, Arabic and Islamic Studies, the main departments that use

the manuscripts for teaching and research purposes. The locations of these institutions and the efforts they made so far towards recovering the Sokoto Caliphate Manuscript Literature are enumerated below.

4.1 Nigerian Institutions:

4.1.1 University of Ibadan:

This is the pioneer institution in Nigeria to engage in the collection of the indigenous Arabic Manuscripts. As far back as 1953, the Ibadan University established a centre for Arabic - Islamic Documentation (C.A.D. for Short) in the Institute of African Studies. The purpose of the Centre include among other things, collection, preservation and making available Arabic-Islamic Materials and also to plan for their arrangement and documentation. To this end, Mr. W.E.N. Kensdale, the then Arabic Librarian, made a Six -Week reconnaissance trip to the then Northern Nigeria in 1954. The trip yielded some one hundred and Sixty Manuscripts, with most of them collected from Sokoto area.

The owners of the manuscripts were persuaded by different methods especially when it was realised that majority of them were reluctant to part with their valuable heritage. So the materials were loaned for microfilming and returned to their owners afterwards. Kensdale also succeeded in microfilming a collection of Arabic Manuscripts housed in the Lugard Hall Memorial Library. The report of Kensdale's tour and findings were published in a number of

Journals in the form of artides one of which is "Field notes on Arabic Literature of the Western Sudan: Shehu Usman Dan Fodio."[3]

It is interesting to note that the materials collected by Kensdale has formed the basis of the University's Arabic -Islamic Collection and ever since, the collection has "become a fundemental reference for West African Islamic -Arabic Source Materials."[4]

The collection in the C.A.D is largely on microfilm. And it consists, in addition to Sokoto Literature, of a variety of writings from North West Africa and the Sahara. There is also a great deal of literature gathered by the officials of the Centre or donated by individual Mallams and personalities from Ilorin and Ibadan. Some of this literature is written in Yoruba or in Arabic with a commentary in Yoruba language.

From 1955 - 85, a catalogue of Arabic manuscript available in the Ibadan University Library had been published. The catalogue produced especially between 1955 - 1958 was prepared by W.E.N. Kensdale and it covers mainly the manuscripts collected by him during his field trip to Northern Nigeria in 1954. The catalogue is largely annotated with cross references to places other than Ibadan Library where copies of the same work are available. Since 1985, no catalogue has been published by Ibadan. This is probably because of the fact that since then no effort has further been made to collect more manuscripts.

Further more, since its inception in 1964, the Bulletin of Arabic Documentation of the C.A.D. has been publishing, on regular basis, an annotated index of its manuscript holdings - The index gives a brief description note of both the format and the content of a particular manuscript. In most cases, it provides Cross-references to other documentation centres where similar manuscript is held. It is, however, regrettable that since the departure of its editor, al-Hajj Khahil Mahmud in 1976, this exercise ceased to be on regular basis.

4.1.2 University of Ife:

In 1963, the Institute of African Studies, University of Ife assigned an Arabic Scholar in person of M.A. al-Hajj the task of touring the whole of the Northern part of Nigeria for the purpose of discovering and collecting indigenous Hausa/Arabic Literature. On this mission, al-Hajj was able to collect about one hundred and thirty manuscripts. Most of them are believed to be the works of the Sokoto 'Ulama. Among the other works collected was also the famous 'Asl al Wangarawiyyin' and 'Tarikh Arbab Hadha al-Bilad al-Musamma Kano' (Kano Chronicle) which helps considerably in the reconstruction and proper understanding of most of the historical processes in Hausaland from the 14th to 17th centuries.

The 130 items collected by al-Hajj were later Xeroxed and deposited in the University Libraries of Ife, Ibadan and

Ahmadu Bello University; where it is being refered to as the Northern History Research Scheme of the History Department,

4.1.3 Northern (Nigeria) History Research Scheme (N,H.R.S), Ahmadu Bello University, Zaria:

The Northern History Research Scheme (N.H.R.S.) of the Ahmadu Bello University is one of the largest documentation centres that deal with the indigenous Hausa, Fulfulde and Arabic Manuscripts.

In 1960, the desirability of cooperative effort for the recovery of source material for the study of Nigerian history was realized. The then University College, Ibadan established relations on this line with the former Government of Northern Nigeria. At the establishment of the Ahmadu Bello University in 1962, it undertook the responsibility formerly shouldered by the Northern Nigeria Government. As a result, in 1964 the 'Scheme' was launched at the Ahmadu Bello University in the name of the 'Northern (Nigeria) History Research Scheme'.

The Scheme was specifically established for the purpose of "conducting a research into the history of Northern Nigeria and to proceed in a systematic fashion as far as possible with recovering the indigenous materials and their cataloguing with the view of making available, for future inquiry, a substantial Central research library."[5] To avoid duplication and unnecessary expenses, Ibadan and Ahmadu Bello Universities agreed to finance the scheme and also undertook to work jointly in the recovery of the

manuscripts. The N.H.R.S. was first under the directorship of Professor H.F.C. Smith, the then head of department of history, Ahmadu Bello University.

The N.H.R.S., presently located in a building of the history department, Ahmadu Bello University, has a number of useful collections in Arabic manuscript, both xeroxed and in original form that have been collected from all parts of West Africa and, to a limited extent, from North Africa and the Middle East. Since the inception of the centre it has engaged itself in the discovery, recovery, organization and preservation of manuscripts such that by 1968 a great deal of materials from private and public collections both in and outside Nigeria were acquired on microfilm. Substantial quantity of manuscripts are said to have been acquired from Niamey (Niger Republic), Morocco, Algeria, Tunisia, Libya and Egypt.

With regards to the Sokoto Caliphate Collection, the N.H.R.S. has been able to collect well over five hundred and forty works; out of which the Shaykh Usman's writings constitute the bulk. This collection was made over a period of more than twenty years - by different personalities; prominent among them being Professor Abdullahi Smith, Murry Last, M.A. al-Hajj, Dr. Hassan Gwarzo, M.A. Kani and many other scholars. Further effort is being made by the N.H.R.S. to recover more of the Shaykh's and other author's works because despite many attempts there are losts and lots of such works still to be recovered.

4.1.4 The Arewa House, Kaduna:

The Arewa House Collection in Kaduna is under the control of the Ahmadu Bello University, Zaria. It is the University's Centre for Historical Documentation and Research. The Centre was established in memory of the first chancellor of the University, Alhaji Sir Ahmadu Bello, Sardauna of Sokoto and it is situated in the buildings of his former residence in Kaduna.

"The objective of the centre is to provide facility for a wide range of advanced historical studies in the African and associated fields, with particular reference to the evolution of the institutions of Nigerian Society and the intellectual traditions associated with them."[6] The facilities provided in the centre comprise a research library and archive, exhibition galleries, conference room, a large technical department and hostel for visiting research workers.

The library collection of the Arewa House now approaches 10,000 different items of books, pamphlets, Arabic Manuscripts, periodicals, theses and other printed materials of research value originating both from within and outside Nigeria.

In the centre's collection of Arabic Manuscripts, a number of works attributed to the Sokoto Caliphate Scholars are found. These works are largely photocopies. The availability of these materials in the Arewa House was a result of the great concern in their collection and preservation by its former Director, Late Professor Abdullahi Smith who died in June, 1984. The Manuscripts in this

centre are yet to be catalogued or listed.

4.1.5 Department of Library Science, Ahmadu Bello University, Zaria:

A part from the above two special centres, the Department of Library Science A.B.U.; Zaria also undertook the task of discovery and recovery of the indigenous manuscript literature. The Department had, in 1979, Commissioned one of its lecturers in the person of M.B. Khan (who is now with the King Abdul-Aziz University Library in Saudi Arabia) to discover and collect the materials. Mr. Khan toured many towns and even some villages located in the Northern areas of the country. He successfully recovered about two hundred manuscripts especially from Zaria, Kafanchan and Sokoto. The items collected were largely photocopies.

4.1.6 Bayero University Kano:

As far back as 1974, the then Abdullahi Bayero College (presently Bayero University) established a Graduate Research Unit at the institution. The Unit aimed at collecting preserving and making available generally source materials to cater for the interest of postgraduate students and other researchers. There was also the Centre for Islamic Documentation whose main objective was to specialise in the collection and provision of Arabic-Islamic materials for use both for teaching and research purposes.

At a later date, a Research Data Centre (R.D.C.) was established in the Bayero University Library. Consequently all the indigenous manuscript materials already collected

by the above centres were transfered to the new centre. At present, the collection of the Research Data Centre consists of materials mainly relevant to the work of the Faculty of Arts and Islamic Studies. These materials are made up of a wide variety of items such as books, Seminar papers, Arabic Manuscripts and a number of important correspondence pertaining to the Sokoto Caliphate. The Manuscripts, together with some Colonial reports, are believed to be well over 3,000. Efforts are also being intensified to recover more Arabic Manuscript works especially from Kano Emirate and its environs.

4.1.7 University of Sokoto:

The University of Sokoto Library was established in 1977. In 1979, attempts towards the collection of the Sokoto Caliphate works were made. This resulted in having few of such works in the library's Arabic-Islamic Collection at present. Since then, there has not been any further appreciable progress. Thus, University of Sokoto Library has not been actively involved in the discovery and recovery of the Arabic manuscript literature. Nonetheless, there are quite a large number of published works, unpublished thesis, seminar and other research papers dealing with the Sokoto Caliphate in the library.

The Centre for Islamic Studies:- It is however interesting to note that the centre for Islamic Studies (C.I.S.), University of Sokoto, has, since its inception, engaged itself directly in the discovery and recovery of the works of the Sokoto 'Ulama.

The Centre undertook some tours to various towns and villages of Sokoto State. It has also now established close contacts with various Mallams within the Sokoto Metropolis and also with those in the towns and villages - visited. From these people also, the centre has been able to collect numerous works particularly the ones authored by Shaykh Uthman bn Fodio, Abdullahi bn Fodio, Muhammad Bello, Nana Asma Bint and other prolific writers of the Jihad period and after.

4.1.8 Sokoto State History Bureau (S.S.H.B.), Sokoto:

The year 1976 Saw the creation of two states, Sokoto and Niger out of the former North-Western State. Consequently, the S.S.H.B. edict was also enacted to abrogate the North-western History Bureau edict. However, all the provisions and functions as stipulated in the edict establishing the latter remain applicable to the former (S.S.H.B).

The S.S.H.B. was established under edict number 2 of 1972 and it came into operation on the 9th day of August, 1973. Provisions of section thirteen of the edict specifically states that "it shall be the duty of the Bureau to administer the law relating to the preservation and management of historical works of the State."[7] To this end, the Bureau is empowered to, among other things, "provide and maintain a comprehensive research library for Nigerian and foreign researchers in the field of history; to establish and maintain museums through out the state; and to conduct, direct and promote research and to act as a coordinating agency for research in all matters relating to the history of the State."[8]

Since the creation of the S.S.H.B. it has continued to play a leading role in the areas of discovery, recovery, preserving and making available Arabic manuscripts emanating from the Sokoto Caliphate. Indeed, the Bureau has been able, over the years, to build the most comprehensive Arabic Manuscript collection in the country. It should be noted that the recovery activity of the S.S.H.B. has been confined to only the Sokoto State boundaries. So little attempt has been made to discover and recover the numerous Arabic Manuscript materials available in other states of the country. The S.S.H.B. intends to recover more manuscript literature especially of those authors known but whose works are yet to be found. With this itention therefore, it is obvious that the Bureau will hopefully, extend its recovery activity to other parts of the country in the near future.

4.1.9 Lugard Hall Memorial Library, Kaduna:

This is one of the earliest libraries in the country that engaged in the collection and preservation of books and other important materials. The library was at one time, involved in the collection of indigenous Arabic Manuscript Literature. This is believed to have started in the 1960s. The recovery activity of the Lugard Hall Library was short-lived because it was terminated in 1965. The library had succeeded in collecting about thirty Arabic Manuscripts. The catalogue of these items is contained in the "Descriptive catalogue of Arabic Manuscripts in Nigeria, Jos Museum and Lugard Hall Library, Kaduna."[9]

4.1.10 Other Nigerian Libraries:

The Sokoto Town Council Library - This library used to have about eighty five books. The library came into existence in 1955. Some of its collection was sent to Ibadan in the 1960s for microfilming.

The Sokoto Divisional Library-It Contained some 270 Manuscripts. The library was established in 1961 and its collection originated from the private library collection of Sarkin Dogarai of Sokoto.

The materials in those two libraries were available there up to 1978. In 1979 it was said that they had been transfered to Abdullahi Gwandu Library; where as presently, nothing is found in this library except a negligible number of published works of the Sokoto Scholars and a large number of other printed materials. Presumably therefore, the collections of both the Sokoto Town Council Library and Sokoto Divisional Library had been permanently transfered to the S.S,H.B.

The Nizamiyya School Library; This library has over one hundred manuscripts of old and new materials. The collection of the library was originally part of the Magajin Garin Sokoto Private Collection. The Collection was transfered to and it is available in the private custody of al-Hajj Goyi.

4.2 Nigerian Archieves and Museum .

4.2.1 National Archives, Kaduna (N.A.K.):

If there is any archival institution in the country that has immensely contributed to the recovery and preservation

of the Nigerian Arabic-Islamic Manuscripts it is the National Archives, Kaduna. The Archive was established in 1954 and recovery programme commenced in 1960. Extensive Arabic Manuscript collection tours were organized and undertaken through-out the then Northern Region of Nigeria for a period of ten years (1960 - 1970). As result, more than 5,000 manuscripts were recovered from thirteen provices of the Region, including Kaduna Capital Territory.

The Arabic Manuscript Collection held by the N.A.K. comprises works of the 19th century Sokoto Jihadists and those of comtemporary Islamic Scholars. There are also numerous Official administrative correspondences between the Central authority in Sokoto and its different emirates. These letters are believed to number about one thousand and they were collected by the Archives from various parts of the Fulani Empire of Sokoto.

4.2.2 National Museum, Jos:

The Jos Museum is also one of the important centres at which the Sokoto Caliphate works are located. The Museum was created in 1952 and recovery activity began in 1954.

Al-hajj Muntaka Coomasie, a Zaria based Islamic Scholar who was then with the Institute of Administration, Ahmadu Bello University, Zaria, had played the greatest part in Collecting the manuscripts for the Jos Museum. Also Dr. A.H. Bivar, formerly the curater of the Museum, and later a lecturer at the School of Oriental and African Studies, University of London, had managed to add over one hundred

Manuscripts. Sir Richmond Palmer had his contribution to the growth of the Museum Collection as well. It was from his personal collection that many valuable Arabic Manuscripts were procured. It is rather unfortunate that since the departure of Dr. Bivar the recovery exercise had ceased

The Jos Museum Collection is not mainly on writings that orginated from the Sokoto Caliphate, rather it contains numerous works emanating from the old Sultanate of Borno. In addition, there are other manuscript records relating to the early History of Katsina, Kano and other areas of Hausa States. Also preserved in the museum, are some works of North African Origin.

Generally, it is said that the Jos Museum Collection is adequately representative of the various branches of study. The Main subjects covered are History, Religion, Grammer (Arabic), Poetry, Astronomy, Astrology, Mathematics, Folklore, prose, Geography, Education, Sociology, Logic and Jurisprudence (Sharia).

A catalogue of the Arabic Manuscripts preserved in the Jos Museum was published by Aida and Ahmed (1965).[10] According to the authors, this catalogue contains over one thousand manuscripts that are practically kept at the Museum.

4.3 Foreign Collecting Centres.

4.3.1 Institute de Recherches en Sciences Humaines (I.R.S.H.), Universite de Niamey:

Outside Nigeria, there are a number of libraries, educational and archival institutions where the Sokoto

Caliphate Literature can be located. The first of these Centres is the I.R.S.H; University of Niamey in Niger Republic. Here, many works produced generally by Scholars from Nigeria have been collected and are being preserved. Most importantly, the collection contains works dealing with the intellectual activities of Hausa States from 15th Century Onwards. Amongst the 19th century works found in the I.R.S.H's collection include those composed by the great Mujahidin Uthman bn Fodio, Abdullahi and Muhammad Bello. In addition, there c other materials that relate to the external policies of Sokoto Caliphate.

4.3.2 Institute of African Studies, Ghana:

The above Institute at the University of Ghana possesses materials relating to the literary activity of the Western and Central Sudan. There are also a considerable number of manuscripts written by Hausaland Scholars.

4.3.3 I.F.A.N. Collection, Dakar:

This collection contains some correspondence dealing with the diplomatic relations of Sokoto and Masina (which is presently in the Republic of Mali). Not quite long ago the N.H.R.S; A.B.U. Zaria recovered copies of such correspondences from the I.F.A.N. It is undoubtful that works produced by the 19th century Sokoto authors can be located there.

4.3.4 The Libyan Government Archives:

The Libyan Government Archives, Dar al-Mahfuzat al-Tarikhiyya, at the Red Castle of Tripoli contains some

valuable works that originated from the Sokoto Caliphate. In addition, there are many original documents (in form of letters) that throw some light on the relations between the Shaykhs of Borno and the Ottoman rulers of Libya in the ninettenth century.

4.3.5 Rabat Collection of al-Khizana al-Malakiyya:

The Collection includes works of celebrated scholars such as Ahmed Baba of Timbuktu, some major works of Muhammad b. Abd al-Karim al-Maghili, Muhammad al-Katsinawi, and Salihal Fulani. In the Moroccan archives also, works originating from Sokoto can be traced. There is, for instance, the Infaq al-Maysur of Muhammad Bello.

4.3.6 Ahmad Baba Centre of Documentation, Timbuktu:

This Centre is believed to contain, in its collection, some manuscripts that emanated from Hausaland especially correspondence between Hamdullahi and Sokoto in the 19th century.

4.3.7 Other African Centres:

Other important Centres in African countries where manuscript of Nigerian background could be located include the Algerian, Tunisian, and Sudanese Archives; plus several others not specifically mentioned here.

4.3.8 Bibliotheque de e'Institut de France, Paris:

A part from the African Countries, a considerable proportion of Nigerian indigenous Arabic Manuscript Literature can similarly be found in Western Countries. Our knowledge

of the availability of these materials in those countries largely emanate from to the publications of Smith (1958)[11] and (1962)[12] in which he described the De Gironcourt papers that are preserved in the Library of the Institute de France, Paris.

The De Gironcourt papers consists of 223 Arabic Manuscripts of West African Origin bound into 13 volumes. Most of the manuscripts were made by the archaelogist, Goerges Girincout, in the Course of his expedition to the region of the Niger bend in 1911 - 12. Some of the Outstanding items represented are the works of Shaykh bn Fodio (13 works), Abdullahi (8 works) and Muhammad Bello (7 works), totalling altogether 28 works. In addition, the collection contains Kinglists, obituaries, Minor Tarikhs, Pseudo-histories, correspondence, opuscules etcetera written by different West African Scholars.

4.3.9 The Bibliotheque Nationale, Paris:

The Bibliotheque Nationale Contains some Archinand Collection. This collection consists of 509 items taken from Segu (presently in Mali) in 1890 - by the French Commander Archinand. The collection also includes several volumes of manuscripts generally Originating from West Africa. These materials were copied or taken by the French administrators. Among these materials is the famous 'Tarikh Sokoto' by al-Hajj Said. There are also other works that illustrate the disputes between the Tijjaniyya leader, Shaykh Umar al-Futi and Shaykh Muhammad al-Amin al-Kanimi of Borno.

4.3.10 The Northwestern University Library:

The Northwestern University Library Collection is based primarily on the private library of a famous Kano Scholar trader, Umar Falke. This Collection was purchased and taken to Northwestern University by Professor Paden in 1970. The collection amounts to over one thousand pieces of works, out of which the Sokoto Caliphate Writings Constitute a significant proportion. While the bulk of the collection is written in Arabic, a considerable number is said to have been composed in Hausa and a few in Yoruba languages.

More over, in the same University Library, a separate collection known as the Paden Collection is kept for quite some time. This Collection contains about 400 manuscripts.

4.3.11 British Museum Library:

Just like their French Counterparts, the British Colonialists took away many valuable Arabic documents from Nigeria, especially from the northern part. Most of these documents are preserved in the British Museum Library. The private library collection of Alh. Mahmud Gumi, a Kaduna based Islamic Scholar and preacher contains some photocopies of the works of Shaykh Uthman bn Fodio which he obtained from the Museum Library. This is therefore a clear testimony of the availability of the Sokoto Caliphate works there.

It is also said that the late Ahmadu Bello, Sardauna of Sokoto and former Premier of Northern Nigeria had tried to recover all the Sokoto Caliphate works from the British Museum Library. Unfortunately the effort proved futile because of the British Government's refusal to release them.

4.3.12 Other Western Countries:

Yale University - in the United States of America is said to have been building its own collection in collaboration with the Ahmad Baba Centre of Arabic Documentation. Presumably therefore, Manuscript Literature Originating from, particularly, the Central and Western Sudan, Borno and Hausaland could be located there.

In Berlin - there is the Dreussische Staatsbibliothek collection. This collection is made mainly of manuscripts collected by C.A. Krause at the end of the 19th century.

The Cambridge University Library - Contains C.E. Whitting's papers. These are largely the Nigerian indigenous Arabic materials which he collected when he served as Vice-Principal of the School for Arabic Studies, Kano in 1950s.

In addition to all of the above, there are a good number of Arabic - Islamic manuscript works with Nigerian background that could be located at many places both in the Western and Eastern Countries of the World.

4.4 Nigerian Private Library Collectors:

Any discussion of the locations of the Sokoto Caliphate Manuscript materials will be incomplete if due consideration is not given to the numerous individual private collectors. with whom the greatest percentage of the materials are found. Some of these people have allowed 'touring teams' to purchase, photograph or photostat their collection; others even voluntarilly gave as donations while many still do not at all wish them to be known. But for the

uncooperative attitude of the last set of people, all the indigenous Arabic-Islamic Manuscripts in existence would have been successfully recovered and preserved by now.

4.4.1 The Private Library Collection of Waziri Sokoto, Alhaji (Dr.) Junaidu b. Muhammad Al-Bukhari:

A history of the Man - It is of paramount importance to discuss, even briefly, the history of Waziri Junaidu before commenting upon his personal Library Collection. Waziri Junaidu was the son of Waziri Muhammad al-Bukhari, Son of Ahmad, the Son of the great Waziri Gidado b. Laima. He was born in the year 1906,- and he is a deseendent of Shaykh 'Uthman bn. Fodio through Shaykh's daughter, Asma Bint. After the death of his eldest brother, Waziri Abbas in 1948, Waziri Junaidu was appointed Waziri of Sokoto; the post he occupies up till today.

Waziri Junaidu is an intelligent Islamic Scholar, a historian and a good linguist. It is therefore of little wonder that inspite of the heavy responsibilities associated to his office, Waziri Junaidu found time to write prolifically. In addition, he is a great collector of works of the Sokoto 'Ulama. Waziri has personally written about fifty works in Arabic and Hausa on various fields of knowledge particularly Religion, history, travel, biography, Grammer, and on some other branches of knowledge.

Because of his Zeal in the recovery of the Sokoto Manuscript Literature, Waziri, more than any one else, has made a remarkable contribution to the development and

preservation of the Sokoto Caliphate Collection. In addition to collecting literary works, he also paied particular attention to gathering together for preservation, objects of historical significance. Thus, on his own initiative he founded the Sokoto Museum which contains very valuable non literary materials of great relevance to the history of the Sokoto Jihad and the Caliphate.

Waziri is considered as one of the most illustrous scholars Nigeria has ever produced. It is undoubtedly for this reason that he became the recipient of many awards. For instance on 23rd October, 1963, he was awarded the 'order National' by the president of the Republic of Senegal. In 1971, he received the honourary Degree of Doctor of Letters from the Ahmadu Bello University, Zaria. Then at Ibadan on 2nd October, 1980, Waziri was awarded 'The Historical Society Award in recognition of his worthy contributions to the understanding of Nigerian History. Also a year later, he received the National Merit Award' from his former Pupil, Alhaji Shehu Usman Aliyu Shagari, the then President of the Federal Republic of Nigeria. Again on 14th October, 1982, Waziri was awarded the 'ICOM ICCMOS Nigeria Award' for his valuable contributions to the development of Museums in Nigeria and the preservation of our cultural heritage. It was also very apt that Waziri was appointed the Chairman of the S.S.H.B. in 1976, a position he held up to 1979.

Waziri has always been approachable, he has helped and advised many scholars, young and old alike. It is now

become an established fact that for any successful research involving work with manuscripts in northern Nigeria and Sokoto in particular, one has got to come into close contact with Waziri Junaidu and his library collection. An example of a successful work emanating from such close contact with the Waziri is "the Sokoto Caliphate" by Murry Last.

The Waziri's Library/Collection:- This is one of the oldest and richest private library collection in Sokoto. The collection is inherited by each Waziri that comes to the throne in Sokoto. The list of the inheritors of this collection dates back to the second part of the nineteenth century when Gidado B. Laima assumed the office of the Waziri and this was about the time when Sultan Muhammadu Bello reigned.

The collection is kept in a room right inside the house of Waziri Junaidu, the official residence of the Waziri which was first built by Gidado B. Laima. In 1974, a small research/study room was built on the order of the then Secretary to the Sokoto State Military Governor, Alhaji Abdullahi Kure. The research room is also located in the Waziri's house though not as deeply inside as the room housing the actual collection.

The research room contains few materials such as the published works of the Sokoto Ulama, books authored by the Waziri himself, important files, papers and photographs as well as other printend Islamic texts of contemporary authorship. The actual Arabic Manuscript Collection is, however, still kept separately in a room which is deep inside the Waziri's house. A particular manuscript is brought out to

the research room only on request by a researcher or user.

The numeric strength of the Waziri's Collection proves difficult to determine. However an attempt was made by Alhaji B sair Othman Ahmed, a lecturer in the C.I.S., Sokoto University, to compile a list of some selected items. The list consists of 73 works of Shaykh bn Fodio, 63 of Abdullahi, 77 of Muhammadu Bello and about 214 of other scholars. Also included in the list are some Islamic books written by both the earliar and contemporary authors including the Waziri himself; these are about one thousand.

Other equally important items represented in the Waziri's Library are extensive files of correspondences between the central authority in Sokoto and other emirates such as Adamawa, Kano, Katagum, Misau, and Zaria. There are also some that concern the emirates of Bauchi, Gobir, Katsina, Kontagora, Zamfara and many others. There are also some letters dealing with foreign and personal relations.

4.4.2 Other Nigerian Private Collectors:

A part from Waziri Junaidu, there are a host of other people in possession of sizeable Arabic Manuscript Collections. Many of these people inherited the Collections from their forefathers. They therefore keep them as a kind of 'family heirloom'. Prominent among these private collectors are the followings:

1. Sarkin Musulmi, Alhaji Abubakar III
2. Marafan Sokoto, Alhaji Amadu Danbaba
3. Alkalin Lardin Sokoto, Mallam Yahya b. Abdal-Kadir

4. Baraden Wamako, Mallam Ahmadu Danbashiru
5. Alkali Sidi Sayudi, Kofar Atiku
6. Alkalin Sifawa, Mal. Ahmadu Gidadawa
7. Walin Gwandu, Alh. Ibrahimu
8. Wazirin Gwandu, Mal. Boyi
9. Emir of Bauchi, Alh. Yakubu
10. Wazirin Kano, Mal. Shehu
11. Mal. Isa Waziri of Kano
12. Alh. Boyi, Kofar Atiku - Sokoto
13. Mal. Garba Gerau, Kofar Atiku
14. Alh. Shehu Na Liman, S/Birni Sokoto
15. Alh. Yahya Assada, Sokoto
16. Mal. Uban Doma, Sokoto
17. Mal. Magaji Muhammed, Sokoto
18. Alh. Bello Gidadawa (Secretary Jama'at Nasril Islam, Sokoto State Branch).
19. Mal. Muhammadu Inane, Sokoto
20. Mal. Balarabe Gusau
21. Mal. Jibo Makarantan Gwandu
22. Mal. Umaru Alkanci

In addition to the above, there are many other private collectors in every hook and corner of Sokoto State. There are also several others in other States of the Federation.

4.4.3 Recovery of Manuscripts by Nigerian Scholars:

Another group of people to be reckoned with (as regards the recovery and locations of the Sokoto Caliphate Materials) are the Nigerian Scholars who travelled widely for the purpose of collecting materials relevant to their research

works. Notable in this group is Alhaji (Dr.) Hassan Gwarzo. This scholar made an extensive tour of North African Countries and a few countries of the West when he was engaged in his research work. The trip had a dual purpose. First of recovering materials for the study of Islam in West Africa with particular reference to Northern Nigeria and Kano with a view to writing a doctoral thesis to be submitted to the University of London. The seoond purpose was to prepare a handlist of Arabic Manuscripts bearing on the history and culture of the Western and Central Sudan for the Northern History Research Scheme of Ibadan and Ahmadu Bello Universities.

In the course of his tour, Dr. Hassan spent two years in Morocco, Algeria, Tunisa, Libya, and Egypt together with a brief visit to Spain, France, and England. He located many works, copies of which he brought back with him.

Professor Mohammed Sani Zahradeen also deserves special mention for his immense contribution. During his Ph.D field work on Abd Allah Ibn Fodio in 1976, he collected a lot of manuscript works composed by Abdullahi in particular and other writers like Shaykh Uthman and Muhammad Bello. The materials collected have been deposited at the Bayero University Library.

Similarly, in the course of his Ph.D. research programme on "Abdullahi bn Fodio as a Muslim Jurist" in 1977, Dr. Abubakar Aliyu Gwendu travelled to various places in the country. The trip was jointly conducted by Mallam Isa Usman, an official of the S.S.H.B; and it covered most of

the northern states plus Oyo State. This trip was successful because they were able to collect a large number of works from the places they visited.

4.5 Recovery of Manuscripts by Foreign Scholars:

A part from the role played by Nigerian Scholars, there was also the significant contribution of non Nigerian Scholars. These were the people who were deeply concerned with the collection and preservation of Nigerian cultural heritage. The efforts of the Foreign Scholars started much earliar than that of Nigerian Scholars.

As early as 1904, Sir Richmond H. Palmer had collected numerous manuscripts and used them for his two very famous works, Sudanese Memois which is three volumes in one, which was reprinted in 1967. The first edition was published in 1928. The other work, The Bornu Sahara and Sudan was printed in 1970.

Since Palmer, the efforts of collecting and preserving the manuscripts has never ceased. There have been many other scholars who have made tremendous contributions. For instance W,E.N. Kensdale, A.H. Bivar, Mervyn Hiskett, J.O. Hunwick, A.S. Arif and A.M. Abu Hakima had all made various contributions. Others include D.M. Last, M.A. al-Hajj and Mrs. Jean Boyd to mention but the most prominent ones.

Mrs. Jean Boyd is an expatriate who worked in various capacities under the Services of the Sokoto State Government. She was the principal of the Staff School Sokoto at one time. Her last place of work before her departure to her home country

was the Sokoto State History Bureau. Perhaps more than any one else, Mrs. Boyd collected a large number of works specifically of Nana Asma' Bint. She also wrote many articles on the author and her works. For instance, Mrs. Boyd, jointly with Magaji Muhammed, produced a work titled "The Collected works of the Jihadi women writers: A systematic and descriptive catalogue; the works of Nana Asmau' Fodio" in 1978. In fact Mrs. Boyd's M.A. thesis is basically on the works of Nana Asma'u Bint.

A particular mention must also be made of the late Professor H.F.C. Smith, whose relentless efforts in the collection and organization of the indigenous manuscripts can not be over-emphasized. He was one of the first people to realize that in order to have a true account of the history and cultures of the peoples of Northern Nigeria, the recovery and comprehensive study of its manuscripts would have to be made. As such, he had been associated with the N.H.R.S. and the Arewa House. Infact, he was the Director of the Arewa House before his death in June, 1984.

In an attempt to recover the indigenous manuscripts, Smith took some trips to Europe. For example, from July to August, 1958 he visited a number of leading Museums and Libraries in France and England for the purpose of surveying Arabic documentary materials bearing on the history of Bilad al-Sudan. He also carried out an extensive field work in Nigeria. In the course of all these Foreign and Local trips a great deal of the 14th to 19th centuries writings of Sokoto and Bornuwa erudite scholars bearing on the history, cultural

and intellectual activities of the 'Ulama were recovered.

Conclusively therefore, it is evidently clear from all what have been discussed above that there have been various efforts since the beginning of the last century to recover and preserve the Sokoto Caliphate Manuscripts together with other indigenous writings originating from elsewhere. These recovery efforts have been successful in a way, but the complete recovery is yet to be achieved. This is the task of discovering and recovering the rest of the numerous Arabic Manuscripts in order to put them at the disposal of scholars and resarchers. This can be successfully achieved only if all the collecting institutions and individual scholars Unite and work Zealously towards that same goal.

FOOTNOTES

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9. Aida, S. A. and Ahmed, M. A. H. (1965). Descriptive Catalogue of Arabic Manuscripts in Nigeria; Jos Museum and Lugard Hall Library, Kaduna.

10. Ibid. (Preface page).

11. Smith, H. F.C. (1958). Some material for the History of the Western Sudan. Journal of Historical Society of Nigeria, 1(3): pp. 235 - 248.

12. Smith, H. F. C. (1962). Nineteenth Century Arabic Archives of West Africa. Journal of African History, 3(2): pp. 205 - 210.

CHAPTER FIVE

ACQUISITION, ORGANIZATION, RESTORATION, PRESERVATION AND MAINTENANCE OF THE SOKOTO CALIPHATE MANUSCRIPT LITERATURE

It is rather difficult to discuss how the above major operations are carried out in all the collecting centres mentioned in the previous chapter. This being so, the undermentioned centres are therefore specifically selected.

(i) Sokoto State History Bureau, Sokoto

(ii) Private Library of Wazirin Sokoto, Alhaji (Dr.) Junaidu bn Muhammad al-Bukhari.

(iii) Northern History Research Scheme, A.B.U. Zaria

(iv) Research Data Centre, B.U.K. Library

(v) National Archives, Kaduna

(vi) National Museum, Jos.

5.1. Sokoto State History Bureau, Sokoto.

5.1.1 Acquisition:

Although the S.S.H.B. was established in 1973, acquisition of the Sokoto Caliphate Manuscripts began in 1977. From 1977 to 1979, it was the Bureau's archivist who was responsible for the acquisition operation. Then from January, 1979 to date this task has been carried out by the Arabic document collector who was purposely appointed for the job.

The Sokoto Caliphate Manuscripts are indeed rare and therefore difficult to obtain. The materials are privately owned. A greater percentage of the owners live in various villages. In order to ensure success in its acquisition operation, the S.S.H.B. has to employ a peculiar strategy.

At the initial stage, the S.S.H.B. used to send letters to the local government Secretaries. The letters would contain among others the objectives of the S.S.H.B; the purpose of the visit of its officer (archivist and later the Arabic document collector), and the date of the visit.

The Local Government Secretaries were also requested to further inform all the District Heads in their respective areas of jurisdiction of the visit. Then each District Head would in turn notify his people especially the local Mallams who are believed to possess the Arabic Manuscripts.

On the appointed day, the people normally showed up and met the document collector. The collection officer would request them to bring out the manuscripts in their posessions to enable him either borrow, buy or copy on the spot. The responses of these local Mallams were usually very disappointing as they always insisted that they had no any manuscript but only printed books.

The people were, and are still reluctant to say publically that they own manuscripts for the following reasons. Firstly, they fear that the manuscripts might be confisicated by the authority. Secondly, they fear that the District head, who is also a private collector of manuscript materials, could himself try to claim ownership of certain manuscripts which are of particular value. Thirdly, because of the past experiences; some of the people have a strong belief that the manuscripts borrowed would, after

all, not be returned to them. Such a case had happened between 1950s to 1970s when some officials from certain educational and archival institutions visited the people and borrowed some important manuscripts. These manuscripts are, up till now, yet to be returned to their rightful owners. Fouthly, a collection of manuscripts, though under a custody of one person(probably the head of the family), may be owned not by an individual per se; but collectively by the entire family members. Therefore for any manuscript to be parted with, it has to be unanimously agreed by all the members. These were few of the acquision problems faced by the S.S.H.B. at the initial stage. In the light of the above problems, the Bureau devised a new acquisition strategy which remains practicable up till now.

Just like the previous tactics, the new approach involves travelling from one village to another but instead of formalising the visit, it is now informal. The visit is not announced by the district head. The local Mallams are met not collectively in the public but individually in their various homes. Although this strategy is really cumbersome and time consuming, it works better. This is because a lot of private collectors approached through this way brought to light what manuscripts they have. It needs to be emphasised here that many other Mallams are yet to cooperate with the Arabic document collector.

Acquisition of the manuscripts by the S.S.H.B. is done through any of the following possible methods:

(i) Voluntary donation by the owners.

(ii) Purchase - where the owner agrees to sell the manuscripts.

(iii) Photocopy - if the owner agrees, the Arabic document collector takes the manuscripts to the S.S.H.B. for photocopying. Then at a later time he returns the original copy to the owner.

(iv) On the Spot Copying - If number three above is not practicable, the work is instantly copied in the presence of the owner.

(v) Photography - If the manuscripts are many and item number three not workable, the document collector simply records the owner's name, address and the kinds of manuscripts in his possession. In the next visit, the collection officer carries a long with him a photographer to photograph the items.

The S.S.H.B. has no written acquisition/selection policy that guides its acquisition operation; only that the Bureau Categorically States that it intends to build an extensive library of the 18th to 20th century works written in Arabic, Hausa and Fulfulde.

The Bureau has a three member acquisition committee headed by the Arabic document collector. The purpose of this Committee is to advise the collection officer the kinds of manuscripts to acquire so as to avoid unnecessary duplication. The members of this Committee also meet from time to time to discuss matters relating to acquisition strategies to be employed. They also discuss issues relating to the general development of the collection.

The S.S.H.B. has a source of fund. Since its establishment up to 1980, the Bureau was an autonomous body. So it used to have its annual financial allocation directly from the Sokoto State Government. For instance, from 1976 to 1979, the Bureau was allocated the sum of ₦150,000.00 yearly. Out of this amount, a total of ₦20,000.00 was budgeted by the Bureau each year for its Library, Archives and Technical Section. The money spent for the acquisition of the Arabic Manuscripts and development of the entire collection in these three years proved difficult to trace from the available records. It was however indicated that the money for that purpose was derived from the ₦20,000.00 allocated for the three sections mentioned.

As from 1980 onwards, the S.S.H.B. has not been receiving its annual allocation directly from the State government - but from the State's Ministry of Information Youth, Sports and Culture. The S.S.H.B. was finally merged with this Ministry later in 1984. Since 1980 to date, there has been a continuous decline in the amount of money allocated for the acquisition of new manuscripts and maintenance of the acquired ones. Consequently, acquisition of the materials has been temporarilly suspended.

5.1.2 Organization (Cataloguing and Classification):

The Manuscripts acquired by the S.S.H.B. undergo certain processes. They have to be sorted out, classified, listed and boxed or wrapped. In classification, attempt is always made to identify each manuscript by the following four main distinct divisions:

(a) Group

(b) Classes

(c) Box

(d) Piece

For instance, a work of Shaykh bn. Fodio entitled "Tanbih aljama'a ala-aham al-Shafa'u" is classified as follows:

Group: ARABIC MANUSCRIPT

Class: 1

Box: 95

Pieces: 321 - 323.

A card (slip) containing the above information is made and this is fastened on the box. According to the above, the box contains three different works (Pieces) numbered 321 - 323.

Inside the box, another card (Slip) is also prepared for each manuscript. This is fastened on its file (envelop). The card is designed so as to contain the following details:

Unit Department ARABIC MANUSCRIPT

File No ----------

Subject TANBIH ALJ MA'A ALA-HAM ALSHAFA'A

Opening Date ----------

Closing Date ----------

Acc. No. 323

Date 30/4/80

Reference ABUS 1/95/323.

So according to the reference number (AMSS 1/95/323) given on the card, the work 'Tanbih al-jama'a ....' is identified and categorised as an Arabic Manuscript; it is allocated number 1; it is kept in the box number 95 which contains three different works (Pieces) that are numbered 321, 322 and 323. And the work above has number 323 assigned to it.

After the completion of all the above processes, the manuscript is then listed. This list serves as the main catalogue of the entire manuscripts processesed and held by the S.S.H.B. For each work therefore, the following information is recr ded:

(i) Subject/Title
(ii) Author
(iii) Box number
(iv) Piece number
(v) Remarks (e.g Original/photocopy, incomplete copy, year compiled etc).

The above information is recorded in columns drawn in the book catalogue. Card Catalogue for the manuscript collection is not available.

5.1.3 Arrangement, Restoration Preservation and Maintenance:

The manuscript collection in the S.S.H.B; though part of the library, is at present housed separately in the archives section. The manuscripts are kept in boxes and some are in a leather satchel called 'Gafaka'. The boxes are serially arranged on metal shelves while the 'Gafakoki' (plural) are hanged on the wall.

The archive is air-conditioned and insecticides are applied from time to time. It is also swept daily by the library and archive attendants, the documents are as well regularly cleaned from dust.

In order to ensure that the manuscripts withstand the ravages of the weather, time and repeated use, the following necessary steps have been taken by the S.S.H.B: It has established a repair and binding section. It has provided a machine Laminator for Strenthening and laminating Weak documents. There is a microfilming machine meant to put the documents into microfilm form. A microfilm reader is also provided. Also available is a special reading glass. This is used to improve the visibility and readability of the documents.

One general problem facing the S.S.H.B. regarding preservation and maintenance of the Arabic Manuscript Collection is inadequacy of space to accomodate the materials. Many Manuscripts are presently left on the floor. This no doubt exposes them to all sorts of hazards leading to destruction.

5.1.4 Utilization and Reader's Services:

The Sokoto Caliphate Manuscripts Collection in the S.S.H.B. is meant to cater for the needs of Nigerian and Foreign Scholars and researchers. The collection is utilized mostly by Historians, Arabic/Islamic Scholars, Educationists and researchers in various related disciplines.

A researcher wishing to make use of the collection is requested, on his first visit, to bring a letter of

introduction from an appropriate authority. The collection is open for use from 8.00 a.m - 3.30 p.m on Monday to Thursday and from 8.00 a.m - 1.00 p.m on Fridays. The collection is put on closed access hence borrowing of any manuscript out of the library is strictly prohibited. However a photocopying service at a subsidised rate is provided by the Bureau to researchers who wish to photocopy any document.

In view of the fact that the manuscripts are written in languages (Arabic, Hausa and Fulfulde) not understood by many researchers, the S.S.H.B. has embarked on a gigantic task of translating and publishing some important Arabic works which researchers often make use of. The translation is however very slow as only one Arabist is assigned this job. The work was started since 1979 but so far only Six works have been translated. They are as follows:

1. Tanbihal Ikhwan fi amr al-Sudan by Umar Ibn Muhammad Bukhari (Translated from Arabic - English).
2. Nur'l-al-babi by Shaykh Uthman bn. Fodio (Arabic - Hausa)
3. Sardul-Kalam by Muhammadu Bello (Arabic - Hausa)
4. Hukmu Juhadu Balad Hausa by Shaykh Uthman bn. Fodio (Arabic - Hausa)
5. Siraj Ikhwan by Shaykh Uthman bn. Fodio (Arabic - Hausa)
6. Usul al-Siyasat by Muhammadu Bello (Arabic - Hausa).

In addition to the above, two works are under translation presently. As for those numerous works yet to be translated

and published, a verbal translation can be obtained by a researcher who wants to use them.

With regards to publicity of the collection, the S.S.H.B. organizes exhibitions occasionally. This is aimed at enlighting the public especially researchers and local Mallams about the existence of the Arabic Manuscripts in the Bureau. This has gone a long way in attracting more and more users - as well as enhancing understanding and cooperation between the Bureau and the local private collectors. One of the most important exhibition ever organized by the Bureau was in March, 1983. During this exhibition, various local Mallams from each hook and corner of Sokoto State were invited.

Furthermore, in its efforts to satisfactorilly serve the needs of researchers, the S.S.H.B. has established a good cooperative relationship with the National Archives Kaduna; Waziri Junaidu's Library and a host of other prominent private collectors like Alhaji Boyi, Mallam Shehu Na Liman, Malin Gwandu, Alhaji Mallam Ibrahim to mention but only few.

According to the record of the S.S.H.B.; the National Archives Kaduna has about Seventy important documents relating to the Sokoto Caliphate that are not available in the Bureau. The Bureau intends to obtain a photocopy of all these items very soon.

Finally, for smooth operation and effective services, the S.S.H.B. has employed the services of the following Staff:

Senior Arabic document translator, higher Arabic document collector, Assistant Chief Archivist, Library officer, Assistant library officer, Archives Assistant, two Library Assistants and two Archives attendants.

The most serious problem facing the S.S.H.B. with regards to reader's services is the acute shortage of space. There is presently only one room which is being used by researchers, readers and some of the Bureau's staff. The room is not only too small but also inconvenient for any serious research work or comfortable reading. This room can comfortably accomodate about ten people only at a time. This is indeed a matter of great concern.

5.2 The Private Library of Wazirin Sokoto, Alhaji (Dr.) Junaidu b. Muhammad al-Bukhari:

5.2.1 Acquisition:

What ever may be the period in which the Waziri's collection started, it is certainly during the reign of the present Waziri, Alhaji Junaidu that an enormous contribution has been made regarding acquisition of the Sokoto Caliphate Manuscripts. For example, it was as a result of the Waziri's initiative and advice that the Sultan of Sokoto, Alhaji Abubakar III enacted a piece of legislation in 1967. The law stipulated that all Arabic manuscripts should be deposited to the house of Waziri.

Although the Law was not fully complied with, yet a large number of manuscript literature and even non literary items were gathered from private hands. These manuscripts

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remain in the Waziri's library. A Museum was also established by the Waziri in order to preserve the non literary objects collected. It was this Museum that formed the nucleaus of the present Sokoto State Department of Antiquities. In 1975, the Sokoto State Government took over the Museum from the Waziri.

It is unfortunate that the piece of legislation was short-lived. Nonetheless, Waziri Junaid continued to personally purchase more and more materials from private hands. He used to send people to villages and towns to copy, borrow, buy or receive as donations, manuscripts from the private owners. Some of the owners even up till now bring their manuscripts for sale or donation to Waziri.

Although the Waziri's library is a private one, a Six member special working Committee was at one time formed by the Waziri. The Committee composed of distinguished Scholars with great interest in the collection and preservation of our cultural heritage. These eminent personalities included the Waziri Junaidu himself as Chairman of the Committee; Other members were Mallam Yahya Nawawi, Alkalin Lardi; Mallam Umaru Nagwamatse (the first person said to have enjoyed the Western Education in Sokoto); Abubakar Imka; Mallam Garkuwa and Mallam Babi.

Meetings concerning acquisition of the materials and development of both the library and Museum Collections were held regularly. Unfortunately, with the handing over of the Museum to the State Government in 1975, the Committee Ceased to exist.

With regards to funds, the library of Waziri has never had any special budget of its own. However, before 1975 when the Museum was under Waziri's house, voluntary donations were received from the visitors to the Museum. The money collected was then utilized for the purchase of some manuscripts and other historical objects for the library and Museum respectively.

5.2.2 Organization (Cataloguing and Classification):

Unlike most Nigerian private libraries, the Waziri's library organizes its collection by way of classification and listing. It is worth-while to mention that it is the S.S.H.B. that is now responsible for the organization and general maintenance of the collection. It is, therefore, not suprising to find that the method of cataloguing and classification in the Waziri's library is the same with that of the S.S.H.B.

The way materials are organized in the S.S.H.B. has been dealt with already. In order to avoid unnecessary repetition the method of organization as obtained in the Waziri's library is deliberately not treated.

5.2.3 Arrangement, Restoration, Preservation and Maintenance:

The Waziri Junaidu's collection is kept in two separate rooms. The actual Arabic Manuscript works and other highly important documents are preserved in one room. While the other materials like the published works of the Sokoto Ulama, some books written by the Waziri, Islamic books and

other documents of lesser importance are kept in the Research room. The Research room is air-conditioned but the room housing the more important materials is not.

The materials in this library are shelved on either metal or wooden shelves. In addition, some manuscript materials are arranged inside cupboard and others are simply arranged on tables. There are also some that are kept inside metal boxes. Before shelving or boxing, the manuscripts are first put in files (envelopes) or in special covers. Few are however, carefully bagged in Gafkoki and hanged on the wall.

The system of arrangement in the Waziri's library varies. Those materials already classified are serially arranged on the shelves. Other materials are arranged according to subjects like Tarikh, Fiqh, Tafsir etcetera. The numerous correspondences are filed and kept according to their places of origin such as Gwandu, Kano, Katsina, and Zaria.

Generally, the collection is well maintained. There is a library attendant employed by the S.S.H.B. to ensure daily cleanliness of the library and the collection. The library applies insecticides so as to prevent the collection against the attack of destructive insects. As for the mutilated materials, cellotape is used to effect repairs. But those seriously damaged are recopied. Some important letters are framed in glasses.

The Waziri's library has a serious problem of adequate and proper space to house the collection. There is also a

problem of convenient study room for researchers. The present room which is being used by researchers can comfortably accomodate a maximum of only five people at a time. More over, only one table and not more than five chairs are provided in the room.

Further-more, the Research room has crack on its wall. This undoubtedly exposes the collection to the danger of destruction. The/ cracks provide good shelter to some destructive insects. Also because of lack of necessary storage facilities, a good portion of certain valuable documents have been badly damaged. For example, there are some copies of what the owner described as "the Kano version of Sahih Bukhari" which were in ten volumes; but only four volumes remain at present. The rest were, at one time, destroyed by rains. Some materials also have half of their portions eaten away presumably by termites rats, or Cockroaches. Such serious and alarming destruction to these valuable treasures calls for more adequate care and maintenance.

5.2.4 Utilization and Reader's Services:

The private collection of Waziri Junaidu has achieved not only national but also international importance because it is patronized by scholars and researchers from Nigeria and others from elsewhere. For Security reasons, only members of the Waziri's family can freely have access to the Arabic Manuscript Collection. However few trusted individuals not necessarily belonging to the Waziri's family can also enjoy the same privilege. All other researchers and scholars can use the materials but only on special request.

The library collection is open for use for twelve hours (8.00 a.m - 8.00 p.m) daily. Materials requested are brought by the library attendant from the manuscript collection room to the Research room. The library attendant is very well familiar with the collection and classification system. Hence there is no retrieval delay. The library used to lend materials to researchers but this practice has been stopped due to the fact that many borrowed items got lost. At present, the Waziri allows a researcher only to photocopy the documents.

In the area of cooperation, quite a good number of libraries, archival institutions and research centres cooperate with the Waziri's library. For example the S.S.H.B. is not only having a strong cooperation with this library but has also taken over full responsibility of organizing and maintaining the collection. The centre for Bransharan Studies, University of Maiduguri has, just of recent, started obtaining large number of photocopies of manuscripts from the Waziri's library through a cooperative agreement.

Similarly, the other places that greatly benefitted from the Waziri's collection include the N.I.H.R.S; A.B.U. Zaria, Ibadan University library, N.A.K. to mention but only three. Through contact with the Waziri's library, these places had obtained photocopies of numerous documents. They also refer their researchers to the library to use many other relevant materials.

In addition, foreign researchers and Institutions especially those from the neighbouring countries are also served by the Waziri's library through mutual cooperation. For those foreign researchers who can not visit the library they even send questionnaires to Waziri Seeking for some vital information. Most of the information needed demands a serious consultation of the collection. All these people are satisfactorilly served.

5.3 Northern History Research Scheme, A.B.U; Zaria.

5.3.1 Acquisition:

The scheme came into being in 1964. From 1965 to date, it has been engaged in the acquisition of the indigenous manuscript literature of historical importance. For instance in 1965 Professor Murry Last, the then Research fellow, had microfilmed a great deal of such materials from the private collection of the Wazirin Sokoto, Dr. Junaidu, the Shahuci School, Kano and some public and semi-public collections in the then Sokoto province.[1]

The tremendous contributions of the following individuals towards the enrichment of the N.H.R.S with Arabic manuscripts should also be mentioned. Professor Abdullahi Smith, a one time Director and Dr. I.U.A. Musa, officer in charge of the scheme. In 1959 and 1977 respectively, these people carried out an extensive field work in Borno area where many invaluable Arabic Manuscripts were collected. Although the recovery effort was directed to Borno, an area equally endowed with the Arabic Manuscript materials, the possibility

of collecting some materials originating from the Sokoto Caliphate can not be in doubt.

A. M. Kani who is presently a Senior Research Fellow in the N.H.R.S; in collaboration with Mallam Kiyari Tijani, formerly of the Department of Research and Consultancy, Institute of Administration, A.B.U. Zaria undertook about three trips. These trips, together with the four that were single-handedly carried out by Kani, led to the collection of about 540, Arabic Manuscripts in the then North Eastern State of Nigeria. Also in 1980 Kani undertook a visit to some foreign countries. Many similar materials were collected particularly from Niger Republic.

The Arabic materials gathered by the Research Fellows in the N.H.R.S. from areas such as Borno, Bauchi, Gongola, Ilorin and Niamey are also preserved here. More over, the Ibadan collection of Arabic Manuscripts which has been transfered to the scheme is found in the centre. The scheme also houses 1263 manuscripts brought from the Jos Museum. These are on microfilm form. Further more, the centre is still intensifying efforts to acquire many other manuscripts that remain with private hands.

The N.H.R.S. acquires its manuscripts mostly through photocopying and microfilming. The money used for the purchase of the materials has been derived from the funds allocated to the History Department.

5.3.2 Organization (Cataloguing and Classification):

The Arabic Manuscripts held by the N.H.R.S. are properly organized. The holdings which are both in microfilm and prints have been catalogued in the five Interim Reports so far published by the scheme. The Third Interim Report in particular, contains a list of both microfilm copies and other manuscripts in prints that were collected by various researchers and from other related centres. The Fourth Interim Report includes materials mainly recovered during the field work of A.M. Kani. In addition, it consists of manuscripts in prints collected by individual researchers and kept in the History Department. The scheme has also succeeded in publishing one bilingual index containing most of its holdings up to 1977.

More importantly, the N.H.R.S. produces a card catalogue for the manuscripts. The catalogue entries are alphabetically arranged. The author is followed by the title of work and the number of pages. Then the location mark: showing the jacket followed by the particular envelope with the jacket or the volume reference followed by its number and the number the particular entry in it. This is then followed by the place from which the manuscript was microfilmed. For coherency of the above descriptions, sample entries of some manuscript works are shown below.

1.	UTHMAN b. MUHAMMAD b. FUDI
	Nur al-'Albab
	21p.
	F.140/1
	Sokoto

This means that the above manuscript is in twenty one pages and is to be found in Jacket number 140, cover number 1 (Photostat) and it was photocopied from Sokoto.

2. ABD ALLAH b. MUHAMMAD b. UTHMAN b. FUDI.
Diya al-Hukkam
PP. 1551 - 1626
J.M. 3/64

This means that the above work is from pages 1551 to 1626 and is in Jos Museum Collection, volume number 3 entry page 64.

However if the work was initially a microfilm which has been processed and filed in Jackets, the previous number of the microfilm is shown after the new Jacket's number. Thus:

3. ABD ALLAH b. MUHAMMAD b. FUDI
Diya 'Ulum al-Din
82p.
Date: 1228 A.H.
P. 156/1 Mic. 69

This means that the said manuscript work is in Jacket number 156, envelope number 1; and in the microfilms it carries number 69. Where the date or year of production of the work is available or deduceable, it is indicated after the Pagination as seen in the above entry.

If there is a duplication of work, the number of copies available is indicated between brackets at the bottom of the entry. Thus:

3. MUHAMMAD BELLO b. UTHMAN
Wathiqa ila Jama'at al-Muslimin
6p.
P. 82/1
(2 Copies).

In some cases, the type of the script is also shown. Thus:

4. ASMA 'BINT 'UTHMAN b. FUDI
Muditu Jumam (Qasida in Fulfulde)
9p.
Date: 1256 A.H.
P. 160/2 Mic. 32

Those works whose authors are unknown are catalogued and filed separately under "Anonymous works." The filing here is alphabetically according to individual title. Example:

6. Bismi al-llahi al-wadudi Dhi al-Baqa'
(Qasida)
11p.
P. 164/4

Also:

7.	Fa'ida	
	13p.	
	P. 182/3	

The letters: are entred against their different locations and are alphabetically arranged under their addressee. Thus:

Bauchi

MUHAMMAD B. MUHAMMAD BELLO	
Risala ila (Q. Tafewa Balewa)	
Muhammad Bello	
1P.	
Date: Rabi'al-Akhira 1334 A.H.	
P. 172/15	

Gombe

(A. al-Jaysh) 'ABD al-QADIR	
b. MUHAMMAD KOYRANGA	
Risala ila (A. al-Masalih W.)	
Muhammad al-Bukhari	
1p.	
P. 171/6	

Sokoto

(A. al-Muminin) ABUBAKAR
'ATIQ UTHMAN b. FUDI
Risala ila Jama'at Gwandu
8p.
P. 160/7 Mic. 32

5.3.3 Arrangement, Restoration, Preservation and Maintenance:

The manuscript materials are kept in a very small room inside the library of the N.H.R.S. Both the library and the room are well air-conditioned. The manuscripts are un bound. But they are put in files (Envelopes) and the files are kept in special Jackets and tied.

The manuscripts are arranged in a small glass cupboard and because of the inadequacy of space in the cupboard, some are simply arranged on top of the cupboard. The microfilm copies are Securely preserved in a Steel Cabinet. All the materials are arranged serially.

With regards to maintenance, the room is swept daily and any dust that settles on the materials (especially those that are kept on top of the cupboard) is removed and the documents cleaned. As the room housing the manuscripts is air-conditioned and the materials securely kept in caupboard and cabinet, the N.H.R.S. does not apply any insecticides.

5.3.4 Utilization and Reader's Services:

The Arabic Manuscripts in the N.H.R.S. are generally meant to cater for the research needs of the postgraduate students, lecturers and other researchers of the History Department. However, other researchers from elsewhere may also be permitted to make use of the resources.

The manuscripts are consulted only during the Library opening hours viz: 8.00 a.m - 3.30 p.m on Mondays - Fridays. Since the manuscripts are separately kept from the other library materials, a special request has to be made by a researcher before using any of the items.

As for lending, one of the rules guiding the use of the library's materials categorically states that no document in what ever form (printed matter, manuscript, photo or Xerox copy, Tape-recording etc) may be removed from the room without prior permission of the Director N.H.R.S. Although some materials may be borrowed if the Director permits, these do not include the manuscript items. Photocopying service is provided to these researchers who need copies of some documents. Researchers are expected to pay for this service.

In the field of cooperation, the N.H.R.S. does not formally establish any cooperative agreement with the other Arabic Manuscripts repositories. It however informally refers its researchers to the following places for the use of other manuscripts not available in the Scheme: There are: Waziri's library, Bayero University Kano, Ibadan University, S.S.H.S. and N.A.K.

Finally, the N.H.R.S. has the undermentioned personnel to enable it carry out its activities and operations. A Director, one senior research fellow, a graduate assistant technician, secretarial staff (typist) and two library assistants.

5.4 Research Data Centre, Bayero University Library.

5.4.1 Acquisition:

Acquisition of the Arabic manuscripts at the Bayero University, Kano was started in 1974 by the the Graduate Reading Room and Centre for Islamic Documentation. Later on these two units were merged together under the new name, Research Data Centre (R.D.C.). The Centre is now a part of the University Library.

The people who were mainly responsible for the development of the manuscript collection of the R.D.C. include, among others, late M.A. al-Hajj, Murray Last and John E. Lavers all from the University's History Department. Professor H.J. Zahradeen also collected some manuscripts especially on works of Abdullahi and those of the Shaykh bn Fodio and Muhammadu Bello during the course of his Ph.D field work research. Mr. El-tayeeb A. Mohammed, the one time Librarian in charge of the R.D.C single handedly catalogued and classified the manuscript materials.

The R.D.C. acquired its manuscripts through the following methods:

(i) From the research centres and research units in Nigeria and elsewhere through microfilming and photo-copying.

(ii) Through Students and researchers in the University bringing borrowed manuscript(s) for photostating or Microfilming on condition that the Research Data Centre must also keep a copy.

(iii) Through the University's Staff who collected some manuscripts for their research work; on completion they are mandated to deposit them at the University Library.

(iv) Through personal contacts with 'Ulama' in Sokoto and Kano in particular and other towns and villages through out Nigeria. Manuscripts from these 'Ulamas' were acquired either through donation, purchase or photocopy.

To facilitate acquisition, the R.D.C. is equiped with some necessary facilities such as dark room, photographic equipment like microfilm machine and potable photostating machine. It also has a potable generator to enable photocopying of manuscripts in places where electricity is not available. The R.D.C. is also provided with a long wheel based land-Rover to facilitate manuscript collection tours to villages and other places with poor roads.

The Money for acquisition and development of the Sokoto Caliphate Materials comes from the University Library's fund. The actual amount spent so far is not exactly known as there is no special financial allocation for the collection.

5.4.2 Organization (Cataloguing and Classification):

The Arabic Manuscripts in the R.D.C. are catalogued and classified. The catalogue is produced both in card and book forms. The materials are catalogued according to their physical characteristics - viz: Bound volumes, unbound volumes and letters.

(i) The Bound Volumes:

An entry is prepared for each manuscript work in a bound volume. For instance, the first bound volume of the works of Shaykh Uthman b. Fodio containing a total of 306 pages consists of Seven different manuscript works. One of the works is titled 'al-Farq baina Waliyat....'. So this work has a particular entry of its own giving the following information:

Ms./Document No. 219 Date of acquisition 8/5/75

Author Uthman b. Muhammad b. Fodio

Title al-Farq baina Waliyat ahl -al-islam wa baina Waliyat ahl al-Kufr.

No. of Pages 13 Size of Page 33½ x 16 cm

Date of authorship A.H. NIL A.D. -

Copyist -

Date of Copy -

Loaned for photocopying by Al-Haji Boyi of Gidan Ubandoma, Sokoto.

Donated by - of

Purchased from - of

Collected by M.S. Jahradeen of Abdullahi Bayero College, Kano

Notes -

M.A. Al-Haji
Curator

Similarly, the rest of the other Six works contained in the volume have their own different entries.

(ii) The Unbound Volumes (Manuscripts):

Kept in various files, the manuscripts are classified alphabetically in the files. And the files are serially numbered. For example, a file numbered 'MS A 100' Contains Six different manuscripts (works), with an entry for each manuscript giving specific details regarding the: (a) title of the manuscript, (b) author and (c) reference (file) number. For example, one of these Six works is titled 'Asanid al-faqir.' It therefore has the following information entred:

Title: Asanid al-faqir
Author: Al-Shaikh Usman b. Fodio
File: 100/'U'

The 'U' sign in the location mark of the above work indicates the author's (Usman b. Fodio) initial. So 'A' and 'M' signs stand for Abdullahi b. Fodio and Muhammad Bello respectively.

(iii) The letters:

Each letter has an entry that gives the following details:

(a) The Sender's name

(b) The receiver's name (ie the person to whom the letter was sent).

(c) File or Volume number

(d) Number of the letter.

It should be noted that the information contained in the card catalogue is the same thing that is recorded in the book catalogue.

5.4.3 Arrangement, Restoration, Preservation and Maintenance:

The room housing the Sokoto Caliphate materials in the R.D.C. is air-conditioned. The collection is kept together with the other research materials in the centre. But the materials are arranged separately on different shelves.

For proper safe-keeping, some of the works have been microfilmed and the photocopies have been bound into volumes. The bound volumes (with each volume containing several works) number about forty. These are particularly the works of Shaykh bn. Fodio, Abdullahi and Muhammadu Bello which were collected by Dr. M.S. Zahradeen. Also, each work in original form is filed and boxed. In each box there are between 5 - 12 works. There are altogether about 200 boxes containing the manuscripts. The whole materials are serially arranged on plastic shelves.

The entire collection is generally taken good care of by daily sweeping, regular application of insecticides. Damaged manuscripts are taken to the library's bindery for immediate repairs. However, there is a shortage of space in the R.D.C. Although all the manuscripts have presently been shelved, there will be little space to accomodate the in-coming manuscripts in the very near future.

5.4.4 Utilization and Reader's Services:

The Sokoto Caliphate Collection in the Bayero University Library's R.D.C. is meant for the use of graduate students and all bonafide research workers for research and reference purposes. Similarly undergraduates on specific projects can obtain permission from the librarian to use the collection. The same thing also applies to other researchers from outside the University.

The whole materials are put on closed access. So, for any reader to be allowed to make use of them, he must first of all entre his/her name and address in the visitor's book. There is a card-index kept in the room of the officer in-charge. The user consults this index and then gives the officer the reference number of the box he wants. Subsequently the material is retrieved from the shelf for him.

The collection is open for use daily throughout the library hours, 9.00 a.m - 10.00 p.m. A user is, under normal circumstances, permitted to use a particular material for a maximum of only five hours. More over, no manuscript is loaned out for use outside the library. Instead, a photocopying machine is enstalled to enable users photostat any document at a reasonable charge.

With regards to manuscripts that are not available but needed by the library patrons, these can be borrowed or photocopied from any library, research centre or 'Ulama living in Kano or Sokoto that have the materials.

The staff employed by the Bayero University Library so as to serve the needs of the researchers consists of the followings: One full-time research fellow, a technical officer in charge of the photographic equipment, and a clerical staff which includes both English and Arabic typists.

One of the duties of the research fellow is to advice and assist users especially regarding the translation of the Arabic Manuscripts. In this connexion, there is also a plan to establish a translation section in the near future. The section is to be charged solely with the responsibility of translating Arabic Manuscripts into English, Hausa and Fulfulde.

5.5 National Archives, Kaduna:

5.5.1 Acquisition:

The N.A.K. came into existence in 1954. While acquisition of the Sokoto Caliphate Manuscript Literature was started Six years later (1960). The Manuscripts were acquired through four ways viz: Gift, Purchase, Photograph or Photocopy. These materials were collected from various Mallams by the officials of the N.A.K. In many instances, the officials got the materials free. Although, as pointed out, the mallams surrendered only those materials which they did not want; and thus which are of Secondary quality.

Initially, the N.A.K. did not show much discrimination in the acquisition of the Arabic Manuscripts but as the

archives was able to acquire many of these materials, it now tends to be selective and concentrates more on quality than quantity.

The N.A.K. has an annual budget of its own paid by the Federal Government through the National Archives headquarters in Lagos. In the years 1983, 1984 and 1985, a sum of ₦296,350.00, ₦352,781.00 and ₦322,756.00 was respectively allocated to the Archive . However, no special budget was made for the acquisition and maintenance of the Arabic manuscript collection from that money. Nonetheless, the Archive has set a side unstated amount for the development of its entire documents to which the Arabic manuscripts form a part.

5.5.2 Organization (Cataloguing and Classification):

The Arabic Manuscripts preserved in the N.A.K. are organized according to archival system. Each manuscript together with its classification number listed in a book catalogue. According to the Classification System adopted, all manuscripts acquired from a particular province constitute a "record group" and systematically a group symbol is assigned. For example the whole manuscript materials collected say in Sokoto form a "record group" and a group symbol "Sck Prof." is given to it.

Due to the fact that the Arabic manuscripts were acquired from the then thirteen provinces and Kaduna Capital Territory, assignment of "group symbols" is therefore done on the basis of those provinces. In addition to the "group

symbol", reference number is also assigned to each province. The table below shows the symbols assigned to the provinces:

NO.	PROVINCE	GROUP SYMBOL	REF. NO.	ITEM NO. *
1.	Adamawa	Adama Prof	G/AR	?
2.	Bauchi	Bau Prof	E/AR	
3.	Benue	Ben Prof	K/AR	
4.	Borno	Born Prof	B/AR	
5.	Ilorin	ILor Prof	J/AR	
6.	Kabba	Kab Prof	N/AR	
7.	Kaduna Cap. Territory	Kad Captory	-	
8.	Kano	Kan Prof	C/AR	
9.	Katsina	Kat Prof	H/AR	
10.	Niger	Niger Prof	M/AR	
11.	Plateau	Plat Prof	L/AR	
12.	Sardauna	Sard Prof	O/AR	
13.	Sokoto	Sok Prof	A/AR	
14.	Zaria	Zar Prof	D/AR	

*Item number is the actual location mark assigned to a particular manuscript.

For proper understanding of the cataloguing and classification System in operation at the N.A.K. some specific entries are given below.

1. O/AR 16/4
UTHMAN, b. Fudi
Nural-Albab
Comp. 1334/1825
25p.

The above entry means that the work was collected from Sardauna Province (O/AR) and it is to be located in box number 16, envelope number 4.

Also:

2. H/AR 1/12

MUH'MMADU, Bello b. Uthman b. Fudi

Ujalat al-ra Kibi fi-Tibb al-Sawabi

Comp. 1310/1892

21p.

and:

3. J/AR 1/8

ABDULLAHI, b. Fudi

Diya'u al-Siyasat-

Comp. 1312/1894

52p.

Those two works were collected from Katsina Province (H/AR) and Ilorin province (J/AR) respectively.

4. O/AR 2/25

ASMA'U, Bint Uthman b. Fudi

Mu gode Sarki Jallah

Comp. 1328/1910

P. ?

The above work was composed in Hausa and it was collected from Sardauna province (O/AR). This is a good example of the works whose date of production is not known, hence the question mark(?) sign.

5.5.3 Arrangement, Restoration, Preservation and Maintenance:

The Manuscript Collection in the N.A.K. is kept in an air-conditioned room together with many other archival collections. The Arabic manuscripts are however shelved separately on metal shelves. The manuscripts collected from each mallam or individual private collector are kept together in either files (envelopes) or boxes. These such kinds of materials are grouped and alphabetically arranged on the bases of provinces.

Non of the manuscript materials in the archives is bound. For the repair of damaged materials, a repair workshop was established. The workshop is equipped with binding and laminating gadgets.

Generally, the materials are so compacted together on the shelves, causing difficulty in removing them and possible damage to the items. The room is also not so spacious enough and is filled with many shelves and documents. This condition inhibits easy circulation of air in the room, thus making it more humid - a condition/atmosphere that is favourable for the growth of fungi and mucus.

5.5.4 Utilization and Reader's Services:

The Sokoto Caliphate Collection in the N.A.K. is patronised mostly by researchers and scholars from Nigerian institutions of higher learning. Some foreign researchers also visit the archives and consult the collection. The collection is open for use as from 8.30 a.m - 2.30 p.m

daily on Mondays to Thursdays. On Fridays, service is offered from 8.30 a.m to 12.30 p.m.

On first visit, the reseracher is expected to bring an introductory letter from appropriate authority. The letter should state clearly for what purpose the collection is to be used. If permission is granted by the Chief Archivist, the researcher is expected to sign a register book each day he comes. The register contains the names of researchers and their addresses, the date they come, time of arrival and that of leaving.

Before using any of the materials, request has to be made by submitting the lists to the staff on duty. The materials are then brought out from the stack room to the reading room for the researcher. A maximum of only Six manuscript items are allowed to be used at a time. Materials cannot be borrowed and taken out of the Archive. As no photocopying facilities are provided in the Archive, a researcher may be allowed to borrow certain documents to enable him photocopy from somewhere else. In such cases, one of the staff of the Archive accompanies the researcher to ensure the safety of the manuscripts.

The N.A.K. had established a cooperative relationship with the S.S.H.B. and the Naziri's Library. Under this cooperation, the archives used to borrow or obtain photocopy of certain Arabic manuscripts. Apparently, this arrangement has been discontinued; instead, researchers are referred to these libraries.

With regards to staff, the archive used to have an Arabic specialist who catalogued and classified the Arabic documents. He was also responsible for providing translation

Services to researchers. Unfortunately, since his departure the archives is yet to employ another Arabic Specialist though there is a plan for it. The absence of a translator is really being felt by many researchers ignorant of Arabic language. This impedes effective utilization of the Arabic manuscript collection in the Archive.

Further-more, the present room provided for the use of researchers is very inconvenient because, a part from being used by researchers, it serves as an office of some of the staff. The room also accomodates other documents that are more frequently used by researchers.

5.6 National Museum, Jos:

5.6.1 Acquisition:

The Jos Museum was founded in 1952 and acquisition of Arabic manuscript materials was started in 1954. Those chiefly responsible for the acquisition were al-Hajj Muntaga Coomasie, Dr. A.H. Biver who was a one time curator of the Museum and Sir Richmond Palmer. The Sokoto Caliphate Manuscripts were collected mainly from such areas like Sokoto, Zaria, Kano, Katsina, Bauchi, and Gombe. Some were also collected from Borno together with the Arabic Manuscripts Originating from the Kanem-Borno Empire. The Manuscripts collected are mostly originals and the method of acquisition was by purchase. Acquisition of the Arabic manuscripts has already been discontinued since the departure of Dr. A. H. Biver.

The Jos Museum authority can not say exactly how much was spent in the acquisition of the Arabic manuscripts. According to the Director for Administration and Finance of the Museum, there is no specific amount budgeted for the Arabic manuscript materials.

5.6.2 Organization Cataloguing and Classification:

The first catalogue of the Arabic manuscripts preserved in the N.M.J. was produced in 1965 by Aida and Hakima in their "Descriptive Catalogue of Arabic Manuscripts in Nigeria, Jos Museum and Lugard Hall Library, Kaduna." This catalogue has been used by the museum in the absence of any readily available catalogue there.

In January, 1986, the Jos Museum Library prepared a comprehensive catalogue of the entire Arabic Manuscripts kept in the Museum. This is with a view to updating the first catalogue and making the collection more easily accessible to researchers. The catalogue which is presently being used by only the staff of the library will be produced in card form for the use of all users.

In cataloguing, the Jos Museum Library has adopted the style of the first catalogue with little or no modification in many cases. According to the system, the following details are entred for each piece of work:

(i) Serial number

(ii) Author's name

(iii) Title of the work

(iv) Size

(v) Description

(vi) Mode of acquisition.

Below are some few specific examples of the entries prepared for some works.

MS 1

AUTHOR: UTHMAN B. MUHAMMED

TITLE: NUR-AL-ALBAB

SIZE: 23½ x 18 cm

DESCRIPTION: MANUSCRIPTS IN 12 FOLIOS

MODE OF ACQUISITION: PURCHASED FROM SOKOTO.

MS 2

AUTHOR: UTHMAN B. MUHAMMED

TITLE: AJUBA MUHARRARI'N ISALA SHISUMAS

SIZE: 23 x 18 cm

DESCRIPTION: MANUSCRIPTS IN 12 FOLIOS

MODE OF ACQUISITION: PURCHASED FROM SOKOTO.

MS 3

AUTHOR: ABD ALLAH B. MUHAMMAD B. UTHMAN

TITLE: TAZYIN AL-WARAKAT BI-ZAM' BA'DMAHIMAL-ABYAT.

SIZE: 23½ x 17½

DESCRIPTION: MANUSCRIPTS IN 31 FOLIOS

MODE OF ACQUISITION: PURCHASED FROM DAN GWELE ALKALI OF SOKOTO.

In some cases it became rather difficult to identify the author or the title of the work or even both. For any un-identified information, a word 'Unknown' is written. For example:

MS 90

AUTHOR: UNKNOWN

TITLE: UNKNOWN

SIZE: 19 x 14 cm

DESCRIPTION: MANUSCRIPT IN 17 FOLIOS

MODE OF ACQUISITION: PURCHASED FROM MAL. ANUB.K.R LIMAN SARKIN YAKI, BAUCHI.

5.6.3 Arrangement, Restoration, Preservation and Maintenance:

The Sokoto Caliphate materials which are part of the Arabic Manuscripts of the Jos Museum are kept in the Museum's Library. The Library is not air-conditioned. The whole of the Arabic Manuscripts are kept in a specially made glass cupboard. The cupboard occupies the whole corner of the Library. The materials are serially arranged inside the cupboard.

About eight hundred works have been bound. While the unbound ones are packed inside boxes with each particular work having a separate file (envelope). Other materials are kept not in boxes or files but in a specially made hard cover folders and then tied with a string.

The Jos Museum Library takes stock of its manuscript holdings annually. During this exercise, damaged materials are traced. These are immediately repaired either by gumming or re-binding. The library is well swept daily while insecticides are applied on regular basis.

Generally, the library is very spacious. Surely, this is because the building is purposely meant for a library. It can accomodate both the resources and the users. About one hundred readers can comfortably use the library at a time. There is also an office meant for the exclusive use of the library staff.

5.6.4 Utilization and Reader's Services:

The Arabic Manuscript Collection is kept for reference and research purposes. The manuscripts are widely consulted by distinguished Nigerian Arabic/Islamic Scholars and researchers in various fields. Researchers and Tourists from other countries also make use of the materials. But those who utilize the collection most are researchers and Scholars from the Jos University and other higher institutions of learning in Plateau State.

For a researcher or Scholar to make use of the materials he is expected to submit a letter of introduction to the authority of the museum. The collection is open for use from 8.00 a.m - 3.30 p.m daily. And materials are used only in the library. But on special request, they can be loaned to certain researchers for a particular period of time. Additionally, a photocopying machine is available in the museum for researchers wishing to photocopy any document.

The N.M.J. seems not to have established cooperation with any library or individual private collector.

Regarding staff, the Museum has the following number of staff and their designations:

(i) Higher Library Officer

(ii) Library Officer

(iii) Assistant Library Officer

(iv) Library Assistant and

(v) A typist.

There was an Arabic Librarian before who used to organize the Arabic materials and provide further explanations to researchers with regards to these documents. The Museum however intends to employ another Arabist for the same purposes so as to alleviate the problems often faced by researchers who want to utilize the collection but lack knowledge of the Arabic language.

CHAPTER SIX

COMPARISON AND ANALYSIS OF THE FINDINGS

In this chapter, the findings of the existing major technical operations as they affect the Sokoto Caliphate collection in the Six Centres studied are collectively brought together for comparison and critical analysis. Simultaneously also, problem, deficient and neglected areas are exposed.

6.1 Acquisition Method and Policy:

The Six documentation Centres affected by this study came into existence at different times. Therefore each of them started acquiring the Sokoto Caliphate Materials at different times. Waziri Junaidu's Library started as far back as the Second part of the nineteenth Century. It was followed by the N.M.J. in 1954. Then the N.A.K. in about 1960. The N.H.R.S. was engaged in the collection in 1965. The R.D.C. and S.S.H.B. also joined in the exercise in 1974 and 1977 respectively.

The first common acquisition problem faced by all the Centres was and is still the absence of any legal deposit Law compelling all individual Arabic manuscripts owners to deposit the materials at one of these Centres. Hence the centres have resorted to "hunting" for the manuscripts from individuals in various villages and towns all over the orthern parts of the country.

In this connexion, only the Waziri's Library at one time enjoyed such a legal backing when in 1967 a piece of legislation to this effect was enacted by the Sultan of Sokoto. The Law was however short-lived because it was just a temporary measure aimed at collecting the manuscripts. Secondly, no provision was made in the Law regarding the punishment of evaders. Thirdly, the Law was geographically limited to only the then Sokoto Emirate; hence the numerous Arabic Manuscript holders in the other twelve emirates were not affected.

Another important problem area common to all the centres is lack of acquisition policy. Acquisition of Arabic Materials is not based on any specific written policy. The policies guiding the acquisition of the materials in all the centres are too general. For instance the policy in the S.S.H.B. and perhaps the Waziri's library is to acquire all the 18th, 19th and 20th Century works written by the Sokoto 'Ulama in Hausa, Fulfulde and Arabic. The N.H.R.D. on the other hand, intends to collect all Arabic manuscript Literature of historical importance. So also is the Bayero University Library's R.D.C. which acquires the manuscripts that are of importance to its graduate researchers in the fields of Arts and Islamic Studies. Both the N.A.K. and the N.M.J. collected the materials for the purpose of preserving the Nigeria's intellectual and cultural heritage.

A critical examination of all the policies reveals that all the centres state the kinds of manuscripts to acquire and the purpose of acquiring them. They however fail to

take the following fundemental factors into consideration: the qualities of the collection or acquisition officer; his subject knowledge and proficiency in the languages in which the works are written; competency in determing the physical qualities of the items; and above all, his human relations which will enable him interact with the local private collectors and also earn confidence and trust from them.

Connected to the above problem is the absence of an acquisition committee in four of the Centres. Waziri's library, though a private one, had such a committee which ceased to exist later in 1975. Similarly, the N.S.I.I.B. has a three-member selection and acquisition committee. The formation of the committee here might not be unconnected with the Waziri's initiative who was the first chairman of the Bureau. In the N.H.R.S.; R.D.C; N.A.K. and N.I.J. there are no any acquisition committees formed.

The importance of an acquisition committee can not be over-emphasised. It generally outlines the acquisition policy of the centre and ensures strict compliance. It advises the collection officer with regards to the materials to be acquired taking into consideration what is already in stock. Thus avoiding unnecessary duplication of acquisition and financial waste. It recommends sufficient funds for the acquisition and development of the materials. The Committee also checks the possible personal biases of the acquisition officer with regards to certain documents. It also maps out acquisition strategies.

With regards to the acquisition methods, all the centres acquired their manuscript materials through either of the followings: donation, purchase (of originals), photo or Microfilm copy, photograph or copying. To make the acquisition exercise a success, the various centres, with the exception of the Waziri's Library, are provided with one kind of facility or another.

The R.D.C. is the most well-equiped compared to the facilities available in the rest of the four centres. The Data Centre is provided with a Land - Rover motor vehicle for the collection of materials from various places. It also has a potable photocopying machine and generator to facilitate photocopying at all times and every where. In addition, the Centre is equiped with a microfilming machine. What both the S.S.H.B. and N.H.R.S. have are photocopying and microfilming equipments. The Jos Museum is provided with only a photocopying machine. While the N.A.K. lacks any of the above facilities at present.

In terms of financial consideration, the various parent Institutions or Departments to which five of the documentation Centres (excluding Waziri's private Library) are attached, have certain source of funds. For example, before its merger with the Sokoto State Council for Arts and Culture in 1984, the S.S.H.B. used to have a special budget of its own from the State Government. Since the merger, it has also continued to receive its annual financial allocation through the Ministry for Information, Youth, Sports and Culture. The N.A.K. and J.N.M. get theirs directly from the Federal Government

through their respective Headquarters in Lagos. Both the N.H.R.S and R.D.C. get their funds from the general book vote of the History and Library Departments respectively. The Waziri's Library, being a private library has no special fund for the up-keep of the Library.

Although the five documentation centres have sources of finance, none of them presently has set a side a special fund for the development of their existing manuscript collections. The Arabic Manuscripts are regarded like other printed materials. This is indeed a matter of great concern. The manuscripts require quite substantial funding for both continuous acquisition and proper maintenance. The non availability of funds for this purpose surely explains the main reason why almost all the documentation Centres have suspended their recovery programmes for the mean time.

All the documentation centres indicated that they still continue to acquire Arabic Manuscripts; whereas in the actual sense it is only the N.H.R.S. that can be said to be actively engaged in the collection exercise. From 1979 to date the scheme has made some appreciable efforts in this direction. For example, in 1982 it succeeded in collecting more than twenty-five new manuscripts from Sokoto State. Further-more, as from 1986 the Centre has directed its attention to new areas like Niger and Kwara States. In addition its activities have gone beyond the Nigerian boundaries to Niger and other immediate neighbouring countries.

Compared to the N.H.R.S, the N.M.J. had terminated its acquisition activities since the departure of its curator Dr. A.H. Bivar some years ago. Also the N.A.K. had stopped acquiring the materials as far back as 1970. The R.D.C. has similarly suspended its recovery programme. So also is the S.S.H.B. which, before its merger with the Sokoto State Council for Arts and Culture in 1984, had made appreciable efforts to acquire many invaluable manuscripts from various places in the State. Since the merger, and subsequent cut in its annual financial allocation, the S.S.H.B. has been in a State of inertia with regards to collecting the materials. Presently, the Centre for Islamic Studies, University of Sokoto is said to have taken over that function from the S.S.H.B. Also acquisition of the manuscripts by the Waziri's Library has virtually come to a halt. This may however be attributed to the Waziri Junaidu's old age. Insufficiency of funds should therefore be of secondary effect. It can thus be deduced that lack of adequate funds has paralysed the acquisition operations of almost all the documentation centres.

6.2 Organization (Cataloguing and Preservation):

The Sokoto Caliphate Materials available in all the Centres studied are organized in certain ways. They are Catalogued and Classified according to a particular system adopted by each collecting centre. Only the Waziri Junaidu's Library and the S.S.H.B. operate the same system. For easy comparison, a sample entry is drawn from each of the centres.

In both the Waziri's Library and the S.S.H.B. a work titled "Tanbih aljama'a ala-aham al-shafa'u" is classified as follows:

Group: ARABIC MANUSCRIPT
Class: 1
Box: 95
Pieces: 321 - 323.

An entry is then produced for the said work. Thus:

Subject: TANBIH ALJAMA'A ALA-AHAM AL-SHAFA'U.
Acc. No.: 323
Date: 30/4/80
Ref: AMSS 1/95/323.

So the most important things taken into consideration by the system are title, accession number, date of acquisition and reference number which shows the exact location of the work in the entire collection. Author is not included on the card but in a book list. In addition to author's name, the book list contains all the other information entred on the card.

The N.H.R.S. produces its catalogue as follows:

ASMA 'BINT 'UTHMAN b. FUDI
Muditu Junaem (Qasida in Fulfulde)
9p.
Date: 1256 A.H.
F. 160/2 Mic. 32

The method adopted by the scheme simply takes into consideration the Author, Title, number of pages, date of production and the jacket number or location mark for easy retrieval.

The R.D.C. Catalogues its manuscripts according to their physical characteristics viz: Bound volume, unbound volume and letters. What is presented below is a sample of an entry made for an unbound manuscript material.

Title: Asamid al-faqir

Author: Al-Shaikh Usman b. Fodio

File: 100/'U'.

The system in operation in this centre only takes into account the Title, Author and the File number to facilitate location on the shelf.

A typical entry produced for the manuscript work in the N.A.K. has the following appearance:

C/AR 16/4

UTHMAN, b. Fudi

Nural-Albab

Comp. 1334/1825

23p.

The essential information considered by this method include the area from which the manuscript was acquired (i.e C/AR, meaning Sardauna Province) and its location mark. Then author, title, date of composition and number of pages.

Lastly, according to the system operated by the N.M.J; a particular work has the undermentioned entry:

MS I

AUTHOR: UTHMAN B. MUHAMMAD

TITLE: NUR - AL-ALBAB

SIZE: 23½ x 18 cm

DESCRIPTION: MANUSCRIPTS IN 12 FOLIOS

MODE OF ACQUISITION: PURCHASED FROM SOKOTO.

What the N.M.J.'s Cataloguing method considers important are the Author, Title, Size, pagination and mode of acquisition.

In the light of the above, it can be deduced that the Sokoto Caliphate Materials are, in one way or the other, systematically catalogued and classified by all the documentation Centres. However, the Cataloguing is done without giving due regard to standard or conventional rules. Further-more, apart from the S.S.H.B. and Waziri Junaidu's Library, all the Centres are working independently; and there is no exchange of ideas and experiences between them. Thus, the possibility of formulating and operating one system nationally is greatly hindered.

6.3 Arrangement, Restoration, Preservation and Maintenance:

The Sokoto Caliphate Manuscripts are generally housed in an ordinary room by all the documentation centres; with the exception of the N.M.J., all the rooms are air-conditioned. The materials are normally kept in boxes or cartons. Apart from this common practice, the S.S.H.B. and the Waziri's Library preserve certain manuscripts in leather satchels (Gafakoki), the N.H.R.S. put them in special jackets.

The N.M.J. and R.D.C. are the only two centres that keep some of their manuscript materials in bound volumes.

Metal Shelves are used for shelving the materials in the S.S.H.B., Waziri's Library and N.A.K. In addition to metal shelves, the Waziri's Library uses wooden shelves and cupboard. The R.D.C. combines both metal and plastic shelves. While the N.H.R.S. and Jos Museum Shelve their

manuscripts in glass cupboards. In addition, the N.H.R.S. uses Steel Cabinet for the manuscripts in Microfilm forms.

Regarding maintenance of the manuscript collection, the documentation centres simply resort to daily sweeping of the rooms and dusting off the documents. Also insecticides seem to be generally applied though irregularly.

To facilitate repairs of the damaged items, both the S.S.H.B. and the N.A.K. are equipped with binding and laminating facilities. In addition, the S.S.H.B. has a microfilming machine. The R.D.C. is also provided with a microfilming machine. It also enjoys the services of the University Library's bindery. The N.H.R.S. is equipped with a microfilming machine. Unfortunately however, the scheme, together with the Jos Museum and Waziri's Library lack binding and laminating equipment.

All the centres are generally faced with a serious problem of preservation and Maintenance of the manuscript collection. Apart from the N,M.J; all the rest of the five centres have acute shortage of space. For instance, in the S.S.H.B.,Waziri's Library and the N.A.K. many important manuscripts are kept on the floor not only for lack of shelves but also for inadequacy of space. There is also no doubt that both the N.H.R.S. and the R.D.C. will be confronted with the same problem in the very near future. To worsen the situation, none of the centres is really equipped with modern amenities such as fumigation, fire and water

proof devices. Also lacking are other necessary means that will protect the entire collection against the adverse effects of climatic conditions.

6.4 Utilization and Reader's Services:

Because of its enormous research value, the Sokoto Caliphate collection has achieved not only national but also international importance. As found in all the documentation centres, the collection is utilized by both Nigerian and Foreign researchers and Scholars particularly in the fields of Islamic/Arabic Studies, History, Political Science and Administration, Law, Education, Sociology, Linguistics and a host of other related disciplines.

Although the users of the collection are mostly well informed in the field of research and above average in education, yet the collection is generally not thrown open to use by public in the same free manner that other printed books are; it is protected by certain regulations in all the documentation centres. The Centres, including even the private library of Waziri Junaidu, insist on proper introduction or assurances from appropriate authority of scholarly ability and sense of responsibility with regards to handling the manuscripts before they allow a researcher or scholar to utilize the materials.

Further-more, these centres do not allow users to borrow the manuscripts out. The materials are only consulted there although on special requests, the N.N.J. lends out its manuscripts

to certain categories of researchers especially those within the Jos Metropolis. It is however interesting to note that all the centres allow photocopying to be made from their manuscript holdings. In this regard, the S.S.H.B., N.H.R.S., R.D.C and N.M.J. have photocopying facilities to enable researchers obtain a photocopy of any manuscript they may need. Both the Waziri's Library and the N.A.K. lack a photocopying facility but they allow researchers to make copies from any nearby photocopying service centre.

In terms of management of the manuscript resources, the documentation Centres have employed the Services of various qualified personnel. The S.S.H.B. has one Senior Arabic Document Translator, Higher Arabic Document Collector and Assistant Chief Archivist. The N.H.R.S. has one Senior Research Fellow and a Graduate Assistant. The R.D.C. is provided with one Research Fellow. In the case of the Waziri's Library it is the Waziri himself who is directly involved in the management of the resources.

All of the above mentioned Staff have one common qualification; a knowledge of the Arabic Language. There is, however, a great variation regarding their technical knowledge and experience of organizing the kinds of materials (archival materials) which they manage.

As for the N.M.J. and N.A.K; all the staff who are directly involved in the management of the Arabic Manuscripts at present lack knowledge of the Arabic Language. There are two staff in N.M.J who are qualified library officers who can be regarded as having some

professional library qualifications. On the other hand, the staff of N.A.K. are experienced and knowledgeable archivists.

Language barrier is one particular problem that impedes effective utilization of the Sokoto Caliphate Collection. Of all the Centres of documentation affected by our study, the S.S.H.B. can be said to have taken a lead in arresting the situation. This Centre has been engaged in the translation and publication of some important works written by the Sokoto 'Ulama. TheS.S.H.B. has so far succeeded in translating Six different works while two additional ones are to be completed soon. As for the other numerous works yet to be translated and published, the centre provides a verbal translation to any researcher who wants to make use of the materials.

Apart from the S.S.H.B; all the other centres have not yet started translating the Arabic works. The N.H.R.S. and the R.D.C.only provide verbal translation to researchers ignorant of Arabic Language although the R.D.C. intends to establish a translation section for translating the Arabic documents.

In the case of the Waziri's Library, it is the owner of the collection (Dr. Junaidu) being an educated Islamic Scholar with sound Arabic Knowledge, who helps and provides necessary explanations to researchers. In the absence of qualified Arabists in both the N.A.K. and N.M.J; such translation Service is not at all provided by them at present.

In the area of public enlightenment, it is regrettable to note that the documentation centres are not actively involved in certain kind of enlightenment activity so as to let the public know about the existence of the Sokoto Caliphate materials. Of all the Six Centres, only the S.S.H.B. has an exhibition programm which is meant to enlighten the public about its manuscript holdings.

Another important problem area pertains cooperation of the Arabic documentation centres. Presently, of the Six Centres Studied, only the S.S.H.B. and Waziri Junaidu's Library have any cooperative arrangement. This cooperation covers almost all the technical and operational activities like cataloguing and classification, preservation, maintenance and photocopying. To a lesser extent, the S.S.H.B. also cooperates with the N.A.K. The cooperation is only interms of borrowing or photocopying the materials.

The strength of cooperative relationship between these two centres has already been weakened by a number of factors. Prominantly, geographical distance between the two centres; a distance of about 500 kilometers. Secondly, both the S.S.H.B. and the N.A.K. have a serious transport problem - inadequacy of motor vehicles. Thirdly there is the attitude of the staff of both centres and coupled with the bureaucratic red tapism guiding the whole cooperative exercise. The above factors may explain the reasons why the rest of the other centres do not engage in the cooperation. They

only end up in refering researchers from one centre to another for the use of the materials available there.

One final problem regarding readers' Services is the lack of a conducive atmosphere for researchers in almost all the centres. The N.M.J. has a very spacious library for researchers. The library can comfortably accomodate about one hundred readers at a time. There is also a separate office for the Library Staff. The Library is therefore devoid of noise. However, it is not air-conditioned; thus making it hot and uncomfortable a times.

On the other hand, the small room provided by the S.S.H.B. though air-conditioned, can accomodate only ten people at a time. Worse still, the room serves three purposes - reading place for researchers and other readers, housing some reading materials and providing office accomodation for the library staff. This makes the room very noisy and unsuitable for serious research work. The same situation also obtains in the N.H.R.S; R.D.C. and N.A.K.

The research room which was built in the Waziri's house for the use of the researchers is very small and lacks enough chairs and tables. It has only a table and three chairs. If a researcher comes at the same time the research room is being used by say three people, he has to go back disappointed or keep on waiting. Alternatively, he comes back again at a later time.

CHAPTER SEVEN

SUMMARY, CONCLUSION AND RECOMMENDATIONS

7.1 Summary of the Chapters:

This thesis started by first giving a general background knowledge about the whole work. It clearly stated its purpose, problems and some basic hypothesis which it postulated. It also outlined its significance, scope, limitations and methodological procedures.

On the basis of the above foundation, the thesis then went a head to review the related literature of the study. The literature review basically covered the literary activities of the Sokoto Caliphate's Ulama. It also cited works dealing with bibliographical aspects of the Arabic manuscript materials.

Subsequently, the origins of the Arabic Manuscript Literature in Nigeria was traced. This covered three distict periods viz: Pre-Jihad, Jihad and Post-Jihad as well as contemporary periods. The numerous authors and works in respect of each of the three periods were treated in depth.

The thesis went further to discuss the various efforts made by different organizations, institutions and individuals both in and outside Nigeria to discover and recover the Nigerian indigenous Arabic Manuscript literature generally. Emphasis was simultaneously placed on the recovery and locations of the Sokoto Caliphate literature.

This was then followed by the presentation of the actual findings of the study. The findings comprised mainly

the existing technical operations that affect the Sokoto Caliphate Collection in Six selected Libraries, Archives and Museum. These operations included acquisition, cataloguing and classification, Arrangement, Preservation, restoration and maintenance. Other important aspects covered were utilization of the collection and circulation services.

The study then brought together all the above findings. It compared and critically analysed the operations as obtained in the Six different Centres. Subsequently some deductions were arrived at.

7.2 Summary of the Findings:

The data collected for the purpose of this study revealed that:

(i) The Sokoto Caliphate Collection exists in Nigerian Libraries, Archives and Museums. And the Manuscript Materials making up the collection were acquired through different methods viz: purchase, donation, phtocopy, hand-copying, photostating, photography, and Microfilming.

(ii) The acquisition problems faced by the collecting centres include among others, insufficiency of special funds, lack of transport facilities, uncooperative attitude of most of the manuscript owners etc.

(iii) The Sokoto Caliphate Collection is catalogued and classified independently by the Nigerian Libraries, Archives and Museums. Also there are no standardised

cataloguing and classification codes, hence the variations in cataloguing and classification.

(iv) The Sokoto Caliphate Collection is generally kept in an ordinary room without due regard to its (room) size and suitability. More over, necessary facilities that will ensure safety, effective main tenance, restoration, and permanent preservation are seriously lacking.

(v) The Sokoto Caliphate Collection in Nigerian Libraries Archives and Museum is being Utilized by Nigerian and Foreign Scholars and researchers in various fields. The use of the collection by these people is governed by certain rules and regulations.

(vi) The Sokoto Caliphate Collection is under-utilized because of language barrier and little effort is made towards editing, translating and publishing the caliphates' works.

(vii) The Collection is less widely publicised through bibliographies, guides, exhibitions etc.

(viii) There is lack of cooperation amongst the Arabic documentation Centres because of a number of factors like distance, bureaucracy, lack of transport facilities etc.

(ix) The Arabic documentation Centres employ the services of different categories of staff to manage their collections and also to serve the needs of resea-chers. But there is an acute shortage of qualified personnel in the field of archival management especially with specialization in Arabic Manuscripts.

(x) Finally, there is an absence of a particular forum for mutual discussion, exchange of ideas and experiences amongst the personnel incharge of the Management of the Sokoto Caliphate Collection.

7.3 Recommendations:

In the light of the above findings, it is pertinent to offer some useful suggestions and recommendations with a view to eradicating the problems and improving the Sokoto Caliphate Collection. It is the researcher's strong belief that by implementing the undermentioned recommendations, an ideal environment for care, maintenance and preservation of the collection will be created. Satisfactory services to researchers, Scholars and every body alike will be provided.

7.3.1 Discovery and Recovery:

Nigeria, and more especially the northern parts of it, is endowed with massive amount of Arabic, Hausa-Ajami and Fulfulde Manuscripts. It is however regrettable that a lot of these valuable source materials had already perished and many of them are also rapidly disintegrating in the hands of their owners. This lamentable situation needs to be arrested forthwith. To this end, it is, first and foremost, very desirable that recovery of the manuscripts be more seriously intensified. All the existing collecting agencies should be re-activitated. The private Library of Wazîri of Sokoto, Alhaji Junaid, should be affiliated to the S.G.H.B.

There is also a need for the establishment of a national board whose task shall be to discover, collect, sort out,

catalogue and index the manuscripts as well as compile a bibliography. The board should also be charged with the responsibility of coordinating and monitoring the activities of the various collecting agencies in the country. The board should comprise scholars from various fields notably Islamic studies, Arabic, History, Anthropology, Linguistics, Archaeology, and Sociology. It should also compose of professionals in the fields of Library Science, Archive and Documentation.

It is necessary that a legislation be enacted to regulate the recovery, preservation and use of manuscripts. The law should empower the board or any of its collecting agencies to collect manuscripts from all private owners in the country. It is also worthwhile that a fair compensation be made to the owners. As for those people who are unwilling to sell or make voluntary donation of their manuscripts, they should be encouraged to either lend them for photocopying, or entrust them to the collecting agency without relinquishing their ownership, or they should part with their original copies in exchange of photographic reproductions.

In any case, the collecting agencies should be greatly interested in obtaining the original copies of manuscripts whereever possible. This is necessary, because any form of photographic reproductions (be it Xerox, photography or micro-microfilming etc), while useful, are not as satisfactory as the original manuscripts. For instance, scholars who are undertaking detailed studies are often curious about the texture, age, water markings and paper quality which are not discernible in photographic reproductions.

In order to enable the Arabic documentation centres to perform their important function of recovering these valuable works, it is essential that they should be well provided with funds, transport and necessary photographic facilities. This will surely enable them travel and obtain the materials from every nook and corner of the country.

Of course, it is advisable that each centre should have a written collection policy. More importantly, the policy should clearly state the person to be in-charge of the collection of the manuscript materials as well as his qualities. His attributes should include among others, competency to evaluate both the physical and textual qualities of the manuscripts. This will enable him effect a fair compensation or payment to the owners. He should also be knowledgeable in the Arabic and Hausa Languages while knowledge of Fulfulde should be considered as an added advantage. It should also be expected of the collector to have close and good human relations with the local community at large; for only through such relationship can the centres be successful in the gigantic task of recovering the manuscripts.

Connected to the above is the necessity of forming a committee that will assist and advice the collection officer. The committee should also be responsible for mapping out strategies that will ensure successful recovery operations. It should also be its duty to prepare an annual financial estimate so as to make the operation a continuous one.

Financially, it is strongly recommended that the Arabic Manuscript centres (collecting agencies) should be sufficiently

funded by both the Federal and State Governments. The government should know that the centres, (especially those owned by the State Governments like that of the Sokoto State History Bureau) have the potential of being a great asset to the entire nation as important centers of research for the purpose of shedding more light on our history, literature and cultural tradition. It is, therefore, high time that both the Federal and State Governments jointly give serious consideration to raising enough funds to the depositories so as to enable them execute with maximum degree of satisfaction, the great tasks of collecting, organizing, preserving and making available our numerous invaluable manuscript materials.

If these tasks are accomplished, it will then go a long way in minimising costs of individual research undertakings often paid to the researcher by either State or Federal Government. It will reduce the hazards of travel to various locations for relevant manuscript and alleviate the difficulties posed by the private manuscript holders to researchers. Similarly, researchers who might deprive some local manuscripts owners of their invaluable manuscript assets will be significantly reduced, if not totally obliterated.

Because of their past experiences, most of the manuscript owners particularly those in villages, harbour sinister feelings towards any manuscript collector due to misconception of his objectives or mission. This often leads to repulsive treatment by the owners. It is of utmost necessity, therefore, that all steps should be taken to prevent such unfavourable treatment to be meted out to any authorised collection officer.

It is therefore recommended that a vigorous public enlightenment campaign be lunched by the Federal and State Ministries of Information-public enlightenment divisions. The people should be well educated and enlightened on the serious dangers that surround and threaten their rich collections; and the importance of depositing them at the established repository for safety and public use as well. The manuscript owners should similarly be informed about the existance of any nearby repository. If there is no collecting centre nearby, it should be made clear to them that some authorised staff of the repository will come to them for the collection of the manuscripts. Their maximum cooperation is therefore highly solicited.

To make the campaign a tremendous success, all local government authorities including traditional and religious leaders should also be actively involved. Certainly, with the involvement of emirs and chiefs, District, village and ward heads, Imams and prominent Islamic religious teachers the campaign will not be a failure.

Further-more, this important public enlightenment program needs full participation of all agents of information dissemination. Consequently, Radio, Television and Local Newspapers particularly those published in the vernacular language like Gaskiya Ta fi Kwabo,' 'Amana,' 'Alfijir,' 'Cuma' and so forth should be mustered and mobilized so as to ensure optimum success.

7.3.2 Organization:

The importance of organizing the Sokoto Caliphate manuscripts by means of cataloguing, classification, bibliography etcetera can not be over-emphasised. For instance, in the absence of an effective catalogue, a researcher is forced to examine a substantial amount of irrelevant and unimportant materials in order to find those that are really valuable to him. This, of course, leads to unnecessary wear and tear of unique and often irreplaceable manuscripts. Again, valuable staff and researchers' time (which to both of them is very precious) is wasted.

It is therefore extremely important that each Arabic documentation Centre should prepare not only a comprehensive but also an effective catalogue of its manuscript collection. It is best that the catalogue be sufficiently specific as to provide quicker and easier identification of the materials by both staff and researcher. The folders, files or containers of the manuscripts should be clearly marked to facilitate easy identification.

Moreover, there is the need for a separate Arabic Manuscript card catalogue rather than transliterated author and title entries interfiled in the main catalogue. Entires should be in the Arabic script and entred under the best known part of the author's name with cross-references to other forms of names and also added title entries. Where both the author's name and title of the work are not identified, subject matter should be determined and an entry be made accordingly. To make the catalogue more functional, it is further recommended that it should be annotated. The

annotation should be done after very close scrutiny of the contents of the work.

It is regrettable that at the moment there is no any means by which a researcher can locate relevant manuscript materials available in all the documentation centres within the country. More often than not, lack of such useful aid/guide causes untold hardship and frustration to researchers. This is because they, unavoidably, have to travel frantically to different archives and other related institutions with the hope that they would get the right manuscripts. Infect the journey is costly and time consuming. It is even more expensive when the right materials are not available in the places visited.

For the Arabic documentation centres to effectively serve their clientele, it is necessary that a National guide or a National Union Catalogue of Arabic Manuscript Materials should be prepared. This catalogue is a desideratum if unnecessary travel expenses incurred by researchers are to be eliminated forthwith. The Union catalogue should contain the Arabic Manuscript holdings of all the documentation Centres and other related institutions in the country.

In addition, there is also the need to compile a comprehensive bibliography of all the Arabic Manuscripts. This should contain not only the holdings of the Centres mentioned above, but also those manuscripts available in foreign collection centres. It should, as far as possible, record all the manuscript collections in the private hands. Such a bibliography will greatly assist

researchers in locating the materials where-ever they happen to be.

It is worthwhile stating that the above recommendations can best be realized if guided by certain standard. Unfortunately, there is, at present, no standard code for either cataloguing or classifying the Arabic manuscripts. The common practice is the use of an individually invented system. This has created quite a number of unforseen complications. It has also given rise to different approaches to retrieval system.

As all the current systems are generally unsatisfactorilly, there is a need for standardization. Standardization will provide a uniform cataloguing and retrieval system, thus obliterating the variety of approaches in different centres of Arabic documentation.

It should be emphasised that the formulation of a nationally acceptable standard code, preparation of a Union catalogue and compilation of a bibliography are all tedious but noble tasks; these can only be successfully accomplished with the full cooperation and support of all the Arabic documentation centres in the country.

7.3.3 Physical Care, Preservation and Maintenance:

It is generally believed that any collection assembled in one place is exposed to all sorts of dangers. For instance it becomes an easy pray for thieves, it is more open to destruction in the event of accident like fire or flood, and it is vulnerable to serious damage by certain

creatures such as rats, cockroaches, Beetles, termites, and Ants, or things like mucus, fungi and so forth.

With regards to the Sokoto Caliphate Collection, the problem is not only of protecting it against such possible dangers; but also that of permanently keeping it in conditions that will ensure its preservation in the most favourable atmosphere and away from any thing likely to cause slow but continuous deterioration.

Generally, in all the Centres of documentation that keep the Caliphates' Collection, it is no fallacy that there is an apparent neglect and serious deficiencies regarding permanent preservation and adequate maintenance of the Collection. It is therefore worthwhile making the following recommendations. These are ideal conditions that will ensure continuous maintenance and permanent preservation of the collection.

It is a matter of urgency that a well planned repository meant for the manuscripts and researchers be built in each of the Arabic documentation Centres and this should be air-conditioned. It is ideal that every necessary precaution should be taken in building, wiring and furnishing the Manuscript repository to safeguard against fire outbreaks.

It is also wise to provide additional protective devices such as alarm system and fire extinguishers located at strategic points in the buildings.

All the staff working in the repository should be trained on how to use them.

The actual physical colour of each manuscript is of paremount importance. So every steps should be taken to

preserve it. It is therefore advisable that sunlight or any other light, which produces heat or ultra-violet, must never be permitted to fall on the Arabic Manuscripts for any length of time. It is best that the actual storage area be provided with few windows and these should be carefully shaded in some way, and that lights be used only when necessary.

Humidity is one very hamful agent to documents especially to those in manuscript form. Some of its effects include spotting, damp stains and growth of fungi and Moulds which are the mortal enemies of leather, paper and the like items. Excessive humidity also encourages the hatching and growth of many other minute destructive creatures.

In order to protect Arabic Manuscripts from the ravages of humidity, it is necessary that the repository be properly ventilated; for lack of ventilation is frequently accompained by dampness. It is important that fans are used to keep the air in motion especially during the Summer time. In case of extreme dempness as dictated by changing conditions or geographical locations, it is equally good if dehumidifiers can be brought into use in addition.

However, while humidity is a scourge, it is still necessary to avoid the opposite, extreme dryness. This crumbles leather, deforms parchment and perished Cellulose. Manuscript materials are particularly vulnerable in this respect. The manuscript go yellowish or brownish at the edges; and under extremely severe Condition they become brittle and even crumble to powder.

It can rightly be said that humidity and extreme dryness are destructive forces that have accounted for the damage of practically most of the Sokoto Caliphate Manuscripts that are still in the private hands. A number of such damaged but recovered manuscripts are found especially in the Waziri Junaidu's Library and the Sokoto State History Bureau.

In order to avoid the effect of dryness on the manuscript materials, it is strongly recommended that a minimum temperature be maintained in the repositories. According to the chemical experts, paper has its greatest strength when its Moisture content is in equilibrium with air containing 50 to 65 per cent relative humidity. To provide an excellent atmosphere for the manuscripts ... therefore, the experts have agreed on the following standards: temperature between 14 and 16 degrees centigrade, relative humidity between 50% and 60%, 40% and 70% being the danger limits. In order to have a controlled temperature and relative humidity in non-temperate country like Nigeria, the air-conditioning of the manuscript repositories is essential. This will conveniently conform with the standard set and it will ensure a perfect and permanent preservation of the materials.

With regards to maintenance, it is recommended that a good house-keeping exercise be observed daily; the repository should be swept and the materials cleaned. This is of course the best and easy precaution against the depredations of such rapidly destructive agents like rodents

and insects. Additionally, insecticides should be applied more regularly rather than infrequently. Application of the chemicals should be made not only when the presence of the insects or their destructive effects are noticed.

Further-more, it is advisable that newly acquired manuscripts be thoroughly examined and scrutinized for signs of infestation. To be on the safe side, it is better to make available fumigation facility in the repository so that new acquisitions can be promptly fumigated.

The use of leather satchels for keeping the manuscript materials should be avoided. It is ideal that the documentation centres select suitable containers that will not only protect the materials within but also allow for proper shelving and render the the manuscripts easily available to users. The containers should as well be light in Weight for convenience in handling and inexpensive for economic considerations.

The shelves should be of steel type. It is inadvisable to place the shelves for the manuscripts against any outside wall where there is always danger of dampness.

The shelves and the materials on them should be spaced. This is necessary so as to avoid danger of damage while shelving or retrieving from the shelf. It also enhances free circulation of air between the manuscripts; thus making the repository less humid. Never should any manuscript be kept on bare floor or be hanged on the wall. All manuscripts should be kept above ground Level. It is important to have the first shelf at least Six inches

above the floor level with an air space beneath, and a similar air space above the shelf.

Without doubt, Arabic Manuscripts are mostly irreplaceable and as such if they are in constant use, they will through the passage of time, either get lost or be considerably damaged even with the most careful attention to storage conditions and handling as recommended above. It is therefore a wise precaution for the repositories to have all the manuscripts microfilmed and keep the original copies away from general circulation. Actually, a manuscript in microfilm form may, in many instances, be more legible than the original copy. This is surely a distinct advantage to any one who must study a batch of yellowish or brownish, badly faded manuscripts.

Restoration and re-inforcement of the Manuscript materials is another important area to which the centres should pay particular attention. Because these manuscrints were made on inferior papers without much thought of their quality. Perhaps this is so because the factors affecting paper durability or permanence were not understood or taken into consideration at that time. West stil, the manuscripts suffered one form of damage or another due to improper care and poor storage conditions in the past. In the past, such works were usually tied or folded and put away in poorly designed containers like clay pots, calabashes, baskets and such similar containers, thus making them exposed to dust. This also made the manuscripts to have cracks along their edges or have fold lines.

Also, there are certain special problems not connected with the paper quality. In some cases, fire, water, insects or rodents damaged the manuscript materials and papers with stains or faded legible inks. All of these kinds of materials require re-inforcement so as to improve their usefulness and serviceability regardless of the actual poor physical conditions of the materials.

To enable the repositories effect necessary repairs on the manuscripts, the provision of adequate binding, laminating and other related equipments becomes indispensable. It should be emphasised that the provision of such basic facilities does not require great financial expenditure and therefore, the question of funds should not, in any way, pose limitations. Lamination, for instance, is simply done by using transparent plastic sheat. The material is cheap, the process is simple and quick. It also involves less highly skilled labour, moreover, the end product provides excellent permanence of the manuscripts and increase in strength without impairing its legibility.

Our recommendations would be incomplete without a mention of stock-taking exercise. In view of the huge financial expenditure likely to be incurred by those collecting manuscripts of the Sokoto Caliphate, it is recommended that the entire collection be checked at regular and more frequent intervals. There should be a numerical stock-taking at least once a year to

make sure that all the acquired manuscripts are in-tact. Internal checking is also very necessary so as to verify the condition and state of the items. However, since this is a far longer operation, provision should be made in the work programs for a few hours to inspect and count these invaluable treasurers at regular intervals.

Finally, it is important that all of the afore-mentioned recommendations be made immediately practicable. The cost of installation of those basic facilities and their maintenance may be high but not to the extent of being prohibitive. It is important for the authorities concerned to understand that by creating an ideal environment for the preservation of the collection, it will prevent the continuous deterioration of the manuscripts, thus obviating further financial expenditure and losses attendant to poor storage system. It should be emphasised that the Sokoto Caliphate Collection is a priceless treasure whose cultural and sentimental value can not be assessed in terms of money.

7.3.4 Utilization and Reader's Services:

It is strongly recommended that the Sokoto Caliphate Collection be allowed to be used not for research and scholarly undertakings alone; but it should be made free to be consulted by all interested but responsible individuals. For instance, our local Mallams, Majority of whom may like to make use of the Collection purely for utilitarian purpose should have easy access to the materials. Such people should therefore be freely permitted without demand for any introductory or documentary evidence from any institution or Authority.

However if the identity of any Mallam or user is doubted, he can be requested to obtain certain evidence from the authority of his Local Government Area.

It is considered legitimate that effort should be made to know the purpose for which the collection is to be used. More over all users should be properly Screened. This is appropriate as not all users are able to assess the significance of the manuscripts laid before them. All mutilators, Misusers, Kleptomaniacs or known thieves should be completely barred from using the rich collection.

It is important that the regulations guiding the use of the collection be respected by all users. The regulations should not be used to discourage users from patronizing the collection. Instead, all the regulations should endeaver to protect the collection and also ensure its proper use and excellent handling.

It is a good idea that the manuscript collection should not be open to use by the public in the same free manner that other printed books or materials are. Authority to use the manuscripts should be granted only by the head of the repository or his representative. The collection should not be handled by a staff igrorant of its value. It is essential that the staff in-charge of the collection be qualified enough to be able to assist and guide a reader to benefit from the manuscripts.

If the manuscripts are requested by a user, it is necessary that the staff informs the user of the value of

the materials he is borrowing. He should also recommend that good care be taken while using the material and that the manuscripts must be returned intact. The staff owes it a duty to check the conditions and completeness of the manuscripts before and after the user's consultation.

It is recommended that lending out of the manuscript materials to users should continue to be strictly prohibited. Photographic reproduction however, can be permitted. This is advantageous, because, instead of taking notes or copying a whole manuscript, a user can photocopy what he wants. Thus his visits to the repository will be reduced and his travel expenses diminished. The user is thus free to study the document at his leisure. More over, photocopying facility can help in decongesting the study rooms, thus providing space for other users who may prefer to use the materials in the study rooms.

It is therefore recommended that each repository should be equipped with adequate and faster photocopying machines so as to cope with the anticipated increase in demand. Charges for photocopying service should be reasonable. Similarly, provision should be made for those who may wish to own microfilm copies of the manuscripts.

One of the most significant obstacles to maximum utilization of the Sokoto Caliphate Collection is the fact that the greater percentage of the works are in Arabic and even those written in Nigerian Languages are rendered in the Arabic alphabets. So any research work that necessitates the use of the materials requires mastery of the Arabic language.

There is the urgent need to eradicate this serious obstacle so as to facilitate effective consultation and utilization by large number of researchers and scholars.

In order to provide a lasting solution to this problem, it is necessary that all the works be immediately transliterated into the Roman script. More importantly also, these Arabic works should not be left to remain for ever in their manuscript forms. Efforts should be made to edit, translate and publish them. As the original works constitute a rather distinct linguistic entity, the transliterated and translated works on the one hand, and the original manuscripts on the other, need to be stacked separately. This will ensure that the archival characteristic of the manuscripts is retained.

For successful execution of the gigantic projects of transliteration and translation, the various language research centres or language departments in Nigerian Universities should be involved. Examples of such centres include the Hausa Language Centre, Centre for the Studies of Nigerian Languages, and Nigerian and African Languages Department located at Sokoto, Bayero and Ahmadu Bello University respectively.

Furthermore, it is recommended that all Islamic oriented bodies or organizations like the Jama'at Nasril Islam, Islamic Trust of Nigeria and Islamic Education Trust, to mention but only three, should be actively involved in this gigantic task. These organizations should adequately and generously sponsor the project. Similarly, all

prominent Arabic and Islamic Scholars who have been making tremendous contributions towards the promotion of Islam and the Arabic Language in the Country should take up the challenge of editing and translating these very vital works.

To expose the edited and translated works to the outside World, it is necessary to publish them. In this regard, the Nigerian publishers like the Northern Nigerian publishing company, Huda-Huda Publishing Company, Islamic publication Bureau and other companies noted for the publication of Islamic books should engage in publishing the translated works. The publishers should also consider the possibility of publishing the most important works in non-book formats like microfilms and microfitches. They should also publish and issue publishers catalogue of the translated and published works to Libraries, Archives, Arabic documentation Centres and all other information and education Service institutions. Certainly, this undertaking will provide ample opportunity to many researchers and scholars ignorant of Arabic-Ajemi. It will also expose the entire collection to the general public.

Further-more, the Arabic documentation Centres should encourage and sponsor both their staff and other Scholars to publish articles relating to the Sokoto Caliph to Manuscripts Material. The articles should be in local, national and international journals or newspapers.

To further enlighten the public about the existence of these valuable but hitherto not well known collection, there is the need to organize exhibition programs on regular basis. For wider publicity, the participants should comprise the

local private collectors, scholars, religious and traditional leaders, Islamic bodies and organizations, Language research Centres, print and electronic media, and all other information and educational service agencies.

The importance of the exhibition can not be over-emphasised. It basically provides a forum for publicising this unique and rare collection to the generality of the people. And the people come to know not only about its (the collection) existence but also its relevant value to them. The exhibition also strengthens the bond of cooperation between the private collectors and the various Arabic documentation Centres. It again enhances cooperation and exhange of materials between the different centres. While to the publishers, the exhibition offers them a good opportunity to assess the Marketability of the published manuscript works. They will also know what further improvements they would make regarding the publications.

Another important area that the Arabic documentation centres should pay special attention to is the question of cooperation. It is a well known fact that none of the Centres can claim to be self-sufficient in the Arabic Manuscripts. So what is available in one centre may not be found in another.

In order to provide effective and satisfactory service to researchers and scholars, therefore, it is obvious that a very strong and workable cooperation should be established. Through this cooperation, manuscripts can easily be borrowed, photocopied or even exchanged between the Centres.

However, for the cooperation to be effective, adequate transport facility should be made available. This is essential especially because of the distances between the existing centres of documentation. These centres are located in Sokoto, Kano, Zaria, Kaduna, Jos and Ibadan to mention but most important and the well known ones. Any bureacratic red tapism that is likely to jeopardise a smooth operation of the cooperation should be eliminated as well.

It is very useful for the centres to organize, on frequent basis, conferences, symposia, seminars, workshops and the like. These are essential avenues for the exchange of ideas and experiences. They also lead to the enhancement of mutual understanding and cooperation amongst the centres of documentation. Through such meetings all the problems afflicting the centres pertaining to the manuscript collection will be exposed and deliberated upon. Subsequently some lasting remedies can collectively be found for them.

In conclusion, it is important to draw the attention of all the Nigerian library schools to the contribution they can make in this field. There is no doubt what so ever that qualified personnel in the field of archival management are generally lacking. Talk less of those who specialise in the management of Arabic manuscript materials. This is not suprising because training in this important and highly relevant aspect of librarianship is relegated to the background. For example, the Departments of Library Science in Ahmadu Bello University, Zaria,

Bayero University, Kano, and Universities of Maiduguri and Ibadan have not yet introduced a training programme along that line; although the greater proportion of the Arabic Manuscript literature in the country was produced and is presently kept in those areas.

Of course, it is not unknown to these Library Schools that, unlike other printed items, Arabic Manuscripts are unique and complex materials. As such special training and experience are required for their proper organization and administration. The need for developing a training programme in this area is therefore evident.

So the Nigerian Library schools should, as a matter of urgency, rationalize their programmes to reflect the local needs. This can be achieved by broadening their course contents to encompass a specific curriculum that will address itself to the problem of collection, processing, organization, preservation, restoration and management of the Arabic Manuscripts.

In the final analysis, it is strongly hoped that the government, all the authorities and various institutions, organizations as well as the individuals mentioned earlier on will join hands together towards the improvement of the Sokoto Caliphate Collection. They should all realise that they are doing a great, meritorious and academic contributions towards the preservation of one of the nation's most important cultural heritage. With its improvement, the collection will, more than ever before, continue to have a far reaching impact on the Social, economic and political progress of our great country, Nigeria.

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Library Science Department,
Ahmadu Bello University,
Zaria.

31st March, 1986.

Dear Sir,

As part of the requirements for the award of Master of Library Science of the Ahmadu Bello University, Zaria, I am conducting a research on the "Special Collection of the Sokoto Caliphate in Nigerian Libraries and Archives.

The purpose of the study is to establish the existence, numeric strength and locations of the works of the 19th Century Sokoto Jihadists (Collectively refered to as the Sokoto Caliphate Collection). This research also intends to study the technical operations (acquisition, cataloguing and classification) affecting this special collection. Other areas like restoration, preservation, maintenance, utilization and Cooperation will similarly be looked into.

To obtain a very adequate data on the above major operations as they affect the collection, the questionnaire (which is attached herewith) has to be lengthy indeed.

It is hoped that you will attend to this questionnaire. And your response in this connexion will not only be appreciated but will be held in strict confidence.

Thank you for your cooperation.

Yours sincerely,

Ahmed Abdu Balarabe.

QUESTIONNAIRE

SOME SOKOTO CALIPHATE COLLECTION IN NIGERIAN LIBRARIES AND ARCHIVAL INSTITUTIONS.

A. Background Information about the Library/Archive.

1. Name of Library/Archive:----------
2. When was it established? ----------
3. Do you keep special collections? Yes ----- No ----
4. If yes, list the kinds of special collection which you have:

   i. ----------
   ii. ----------
   iii. ----------
   iv. ----------
   v. ----------
   vi. Others: ----------
   ----

5. What is the total number of Special Materials in the Library/Archive Presently? ----------
   ----
6. Do you have any materials related to the Sokoto Caliphate in your collections? Yes:------- No:----
7. If yes, since when did the Library/Archive start acquiring these materials? ----------
8. What is the total number of such materials presently?
   ----
9. Is the rate of growth and development of the Sokoto Caliphate Collection in your Library/Archive:

i. Rapid? ----------

ii. Moderate? ----------

iii. Slow? ----------

10. What is the reason for any of the above? ---------

---

11. For what uses do you keep the Collection? --------

B. Budget and Finance:

1. Does your Library/Archive has an annual budget of its own? Yes: -------- No: -------

2. If yes, indicate the financial allocation in the following years:

1983/84 ----------

1984/85 ----------

1985/86 ----------

3. Is there a special allocation of fund for the development of the special collection? Yes---- No ---

4. Please specify how much has been spent in the past three years either from this special fund or from the general book vote for the development of the Sokoto Caliphate Collection:

---

5. Is the money allocated sufficient?

Yes ---------- No ----------

6. I No, what call do you have to make for financial increase: ----------

---

---

7. Who decides on how the budget shall be expended?

C. Acquisition:

1. Do you acquire materials relating to Sokoto Caliphate?

Yes ---------- No ----------

2. Any written selection policy for the materials?

Yes ---------- No ----------

3. If yes, state the Policy guiding the acquisition of such materials ----------

---

---

4. Is there any bibliographical tools or other aids used for selecting the items?

Yes ---------- No ----------

5. If yes, state the tool(s): ----------

---

6. If No, how do you come to know about the existence of an item to be acquired? ----------

---

---

7. Who selects the materials to be acquired?

i. ----------

ii. ----------

iii. ----------

iv. ----------

v. ----------

8. How are the materials acquired?

i. Purchase? ----------

ii. Gift? ----------

iii. Donation? ----------

iv. Exchange? ----------

v. Loan? ----------

vi. Legal deposit? ----------

vii. Bequeath? ----------

viii. Others (Pls. specify): ----------

---

9. What sorts of materials do you acquire?

i. Books ----------

ii. Pamphlets ----------

iii. Manuscripts ----------

iv. Others (Please, specify) ----------

---

10. What problems do you encounter in acquiring the materials? ----------

---

---

11. Do you have a definite period of the year when you acquire the materials needed? Yes ------ No -----

12. If yes, Please, state the period and reasons:

---

13. What is the time lag between selection and acquisition of the items: ----------

---

14. Any reasons behind this time lag? ----------

---

15. How many Sokoto Caliphate materials are added to your Collections annually?

D. Physical Characteristics of the Collection:

1. How many of the Sokoto Caliphate documents are in the following formats?

i. Book ----------

ii. Pamphlet ----------

iii. Manuscripts ----------

iv. Monograph ----------

v. Letter ----------

vi. Audio-Visual ----------

vii. Others (Specify): ----------

---

2. In what languages are the documents written?

   i. Fulfulde ---------- (How many) ----------
   ii. Arabic (How many) ----------
   iii. Hausa (How many) ----------
   iv. Tamashek (How many) ----------
   v. Others (How many) ----------
   ----

3. What subject fields does the collection cover?

   i. ----------
   ii. ----------
   iii. ----------
   iv. ----------
   v. ----------
   vi. ----------
   vii. ----------

4. How many of the collection are in the following forms of reference works?

   i. Official/Government documents ----------
   ii. Letters ----------
   iii. Files ----------
   iv. Reports ----------
   v. Conference proceedings ----------
   vi. Meetings ----------
   vii. Dictionaires ----------
   viii. Maps ----------
   ix. Biographies ----------
   x. Bibliographies ----------
   xi. Others (specify) ----------
   ----

5. Do you wish to make further comments on this section?

E. Organization:

(a) Cataloguing:

1. Are the Sokoto Caliphate materials catalogued and classified? Yes -------- No ----------

2. If catalogued, do you keep a separate catalogue for the caliphate's Collection? Yes ------- No -------

3. What type of cataloguing rules do you use?

   i. Anglo-American Cataloguing Rule (British Text)

   ii. Anglo-American Cataloguing Rules (American Text)

   iii. Others (Please specify) ----------

   ---

4. Is the cataloguing rule adopted adequate for your use? Yes ---------- No ----------

5. If No, what problems do you encounter in cataloguing the materials? With special reference to:

   i. Author: ----------

   ---

   ii. Title: ----------

   ---

   iii. Subject: ----------

   ---

   iv. Imprint (Place/Publisher/Date of publication)

---

v. Other problems (Please specify) ----------

---

6. What type of catalogue do you use for the collection?

i. Dictionary ----------

ii. Classified ----------

iii. Both ----------

7. What form of catalogue do you provide?

i. Card form ----------

ii. Sheaf form ----------

iii. Book form ----------

iv. Stripdex ----------

(b) Classification.

8. If the materials are classified, what classification scheme is being used?

i. Dewey Decimal classification: ----------

ii. Library of Congress: ----------

iii. Universal Decimal classification: --------

iv. Colon Classification: ----------

v. Bliss Classification: ----------

vi. Others (if any): ----------

---

9. Is the classification Scheme in use adequate and alright for your use? Yes ---------- No --------

10. If No, what peculiar problems do you face in classifying the Sokoto Caliphate materials?

---

11. Is there any modification in the use of the scheme?

Yes ---------- No ----------

12. If yes, kindly explain: ----------

---

13. Please explain whether the problems of Cataloguing and classification (if any) impede effective organization and utilization of the materials:

---

14. Is there any other guide provided to allow easy retrieval and use of the document(s) ----------

---

F. Reader's Services:

1. Is every body allowed to use the collection?

Yes ---------- No ----------

2. What categories of people use the collection?

   i. Students ----------
   ii. Lecturers ----------
   iii. Researchers ----------
   iv. Others (Please, Specify) ----------
   ----

3. For what program are students allowed to use the collection?

   i. Undergraduate program ----------
   ii. Postgraduate program ----------
   iii. Others (Please, Specify) ----------
   ----

4. For how long is your patron allowed to use a particular material per day? ----------
   ----

5. How many items is he allowed to consult at a time?

   ----

6. Averagely how many people consult the collection daily? ----------
   ----

7. List in order of preference who consult the collection most?

   i. Historians ----------
   ii. Educationists ----------
   iii. Lawyers ----------
   iv. Political Scientists and administrators
   ----

v. Linguists ----------

vi. Sociologists ----------

vii. Others (Please, specify) ----------

---

8. Is the collection put on open or closed access?

---

9. If on closed access, what procedures are followed for the use of the collection: ----------

---

---

10. If on open access, are the materials loaned out?

Yes ---------- No ----------

11. If yes, to what categories of users are the materials borrowed?

i. ----------

iii ----------

iii. ----------

iv. ----------

12. What are the procedures followed in lending out the materials? ----------

---

---

13. How many items are borrowed at a time? ----------

---

14. And for how long? ----------

---

15. What types of materials are borrowed?

---

16. Do your patrons who are in need of the Sokoto Caliphate materials find:

i. All the materials needed? ----------

ii. Most of the materials needed? ---------

iii. Non of the materials needed? ----------

iv. Others (Please, specify) ----------

---

17. If you do not have the materials needed, do you refer your patrons to other libraries/Archives?

Yes ---------- No ----------

18. If yes, which Libraries/Archives do you refer them to:

i. ----------

ii. ----------

iii. ----------

iv. ----------

v. ----------

19. Do they find the materials in those places?

Yes ---------- No ----------

20. Can you say that the Sokoto Caliphate materials which you house.

i. Are all consulted? ----------

ii. Are mostly Consulted? ----------

iii. Non is Consulted? ----------

21. With regard to the Caliphate's Collection, do you encount r any problem in serving your patrons satisfactorily? Yes ---------- No ----------

22. If yes, what is this problem? ----------

---

23. How do you intend to solve the problem? ----------

G. Cooperation:

1. With regards to the Sokoto Caliphate Collection, do you Cooperate with other libraries/Archives?

Yes ---------- No ----------

2. If No, do you intend to be involved in this Cooperation?

Yes ---------- No ----------

3. If question two is yes, when and with which Libraries/ Archives? -- ----------

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4. If already you cooperate with any Library/Archive, (Please, list them):

   i. ----------
   ii. ----------
   iii. ----------
   iv. ----------
   v. ----------

5. What type of Cooperation is it?

   i. Loan ----------
   ii. Exchange ----------
   iii. Photocopying ----------
   iv. Others (Please, specify) ----------
   ----

6. By any of the above Cooperation, do you received the materials?

   Yes ---------- No ----------

7. If yes, is it:

   i. Very offen? ----------
   ii. Offen? ----------
   iii. Not offen? ----------

8. What sorts of materials do you receive?

   i. ----------
   ii. ----------
   iii. ----------
   iv. ----------
   v. ----------

9. What problems do you encounter in the cooperation?

---

10. How do you intend to solve these problems?

H. Restoration, Preservation and Maintenance:

1. Is the Sokoto Caliphate Collection housed separately or kept as part of the general stock ----------

---

2. How are the materials arranged?

   i. By Subject ----------

   ii. By Size ----------

   iii. By format ----------

   iv. Others (specify) ----------

---

3. Any special provision made for the maintenance of the collection? Yes ---------- No ----------

4. What provision is it? ----------

---

5. How regular do you maintain the Collection?

   i. Daily ----------

   ii. Weekly ----------

   iii. Monthly ----------

   iv. Annually ----------

   v. Others (specify) ----------

6. Any mechanical or electrical devices employed in maintaining the materials? Yes -------- No -------

7. If yes, Please explain ----------

---

8. Are the materials bound into volumes?

Yes ---------- No ----------

9. If yes, what kinds of materials are bound? --------

---

10. How many volumes have been bound? ----------

---

11. What is done to repair the damaged or worn out materials? --------

---

12. Do you take stock of the holding of the Collection?

Yes ---------- No ----------

13. If yes, how often?

i. Monthly ----------

ii. Bi - annually ----------

iii. Annually ----------

iv. Others (specify) ----------

---

14. Do you weed/discard the materials? Yes ---- No ----

15. If yes, how regular is it? ----------

---

16. How many materials have been weeded/discarded so far?
---

17. What are the categories of these weeded materials?

---

18. Explain how expensive is it to maintain the Sokoto Caliphate collection ---
---
---

19. What general problems do you have in maintaining the Collection ---
---

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20. Suggest ways of solving these problems ---

I. Concluding Comments:

1. As a Librarian/Archivist in charge of this special Collection, what personal comments do you have about the collection? ---
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2. Generally, what future plans does your Library/Archive have with regards to the Collection?

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3. Any other Comments that would help add more light to this research? ----------

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Please, kindly return the questionnaire to:

Ahmed Abdu Dalhatabe
Department of Library Science
Ahmadu Bello University
Zaria-Kaduna State
Nigeria.

Thank you for your participation.