

**THE STUDY OF THE COLLECTION, WORKS AND PUBLICATION OF ALHAJI
UMARU SANDA**

BY

UMAR IBRAHIM

JUNE, 1985

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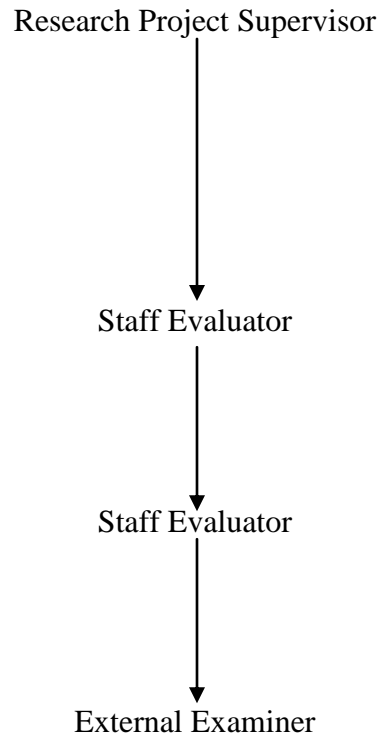
A RESEARCH PROJECT

**PRESENTED TO THE DEPARTMENT OF LIBRARY SCIENCE, AHMADU BELLO
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THE AWARD OF BACHELOR OF LIBRARY SCIENCE DEGREE AHMADU BELLO
UNIVERSITY, ZARIA, NIGERIA.**

JUNE, 1985

APPROVAL

This research project has been read and approved as meeting the requirement of the Department of Library Science, Ahmadu Bello University, Zaria.



DEDICATION

This work has been dedicated to my mother HAUWA, my aunt Late AISHATU and my Uncles Alhaji Abdullah, Alhaji Abubakar Abdullah and Alhaji Shehu Abdullah.

ACKNOWLEDGEMENTS

There remains only the pleasant task of thanking all those who have helped me in the preparation of this project. First of all I would like to thank my supervisor Professor Abdullahi Muhammad for the assistance and intellectual stimulation given to me. My thanks go to Alhaji Umar Sanda who have not only accepted my request and allowed me the study of his Collection but also for the great help rendered to me. My sincere thanks also go to Mallam Zakari Muhammad for checking and correcting my manuscripts over and over again and also for offering me some useful advices. My thanks must also go to M.B Khan who started checking and correcting the manuscripts before he left.

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ABBREVIATIONS

B.U.K.	Bayero University Kano
N.T.I	Nigerian Teachers Institute
A.B.U	Ahmadu Bello University
C.A.B.S	College of Arts and Basic Studies
M.S.S	Muslim Students Society
N.A.F	Nigerian Air Force
I.S.M.A	Islamic Students Medical Association
C.A.S.T	College of Arts, Science and Technology
F.R.C.N.	Federal Radio Corporation of Nigerian
G.G.S.S	Government Girls Secondary School
A.A.G	Alhaji Abubakar Ghumi
K.S.B.C	Kaduna State Board Casting Corporation
N.C.A.S.T	Nigerian College of Arts, Science and Technology
P.E.O	Principal Education Officer
S.D.O	Senior District Officer

PREFACE

The essence of this study stems from the fact that Nigeria, especially Northern Nigeria is rich in private Collections as a result of manuscripts written in Arabic, Hausa, Fulfulde and many other languages by local scholars centuries before the coming of the missionaries and imperialist. With their coming and with the introduction of printing more literature were produced and this contributed to the growth of private libraries in Northern Nigeria.

As early as the fourteenth century, a good number of schools were been established and producing prominent scholars who under took the responsibility of spreading knowledge in and outside Hausaland (present Northern Nigeria). In this process voluminous literature was produced not only on the religion but also in the various fields of arts and sciences. As a result, different scholars started collecting these works and storing them in their rooms.

These private libraries have survived to date but up to now, they are not known and are not given any considerable attention. This study will contribute greatly towards making the nation aware of private libraries and their importance.

CHAPTER ONE

INTRODUCTION

This study has been chosen for this research in order to treat the study of private Collections and to examine Alhaji Umar Sanda's Collections and publications. How did he acquire the entire Collection, for what purpose, how does he take care of the Collection and to what extent is his library significant or could be significant in Nigerian Library history? All these questions are extensively discussed with the view of answering them.

In 1982 , it was estimated that Alhaji Umar Sanda had seven thousand (7,000) volume of books journal and other materials in his Collection^[1]. This study therefore attempted to bring to light the intellectual and impressive work and Collection of this great Mallam. His Collection have been analyzed so as to show to the Nation how we could benefit from his Collection. Since it has been discovered to be of research value as primary sources of research.

Alhaji Umar Sanda as a scholar is known to all and sundry through his contributions in the radio, T.V. Programmes as well as in the Newspapers notably the new Nigeria and of course through public lectures. Mallam Umar Sanda is a great scholar knowledgeable not only in Islam but also in other fields like physics, Astrophysics, Astronomy, Cosmography, etc. He believes that whatever he reads, if it is a true and practicable knowledge, then he must practice it. ² For example, he does all petty jobs. He possesses all the tools necessary for work. He makes his own tables, shelves and cupboards for his books, and even binds his own books. This has confirmed that he is a man of simplicity, honesty, generosity, knowledge, hardworking and amicability. He is of the opinion that "Whatever one does, it has to be done to the best possible."³ He tries by all means to satisfy anyone who approaches him.

Finally, indeed this project will to large extent save the library form destruction as it used to happen to others particularly due to inheritance after the death of the owner. Books shared especially amongst non-literates in most cases left unused and thus get rotten within time.

STATEMENT OF THE PROBLEM

1. To determine and evaluate the Collection and publication of Alhaji Umar Sanda
2. To examine how adequately the collector takes care of his Collection.
3. To identify the extent to which the Collection is used for reference and lending purposes.
4. And to examine the methods the Collection was built.

LIMITATIONS OF THE STUDY

This study is limited to the private Collections and publications of Alhaji Umar Sanda.

SIGNIFICANCE OF THE STUDY

The study will contribute towards making the nation aware of the existence and importance of private libraries particularly the one under study. “But sad to say, no sooner are they dead than their important contribution are allowed to be forgotten. Thus we find that valuable papers and books belonging to pioneer Nigerian literary men are often lost or destroyed in property/sharing mostly because their relatives are unaware of the value of these items”⁴

LITERATURE REVIEW

During the course of literature search it has been discovered that those literature related to this research are very scanty. However, few articles and theses found to be related to the area of the study area:

Kenadele, W.E.N. Arabic Collection of the University College of Ibadan, Nigeria (1955).⁵

This is the first publication that drew attention to the existence of indigenous Islamic literature. The Collection is in the Arabic language, mostly of West African authorship numbering about one hundred and sixty (160) titles.

Ellias, T.O. The Romance of libraries and Nigerian Objectives (1970)⁶.

The article focused on the need for the donation of sizeable and specialized Collection to the libraries it called on libraries to encourage owners of private Collections to bequeath them and that they should also propagate the significant roles which such Collections might play. Harris, J. Twenty years of library development: libraries and librarianship in Nigeria at Mid Century (1970)⁷.

In his presidential address to his fellow librarian John Harries meticulously in a few lines praised, and drew attention to the foresight of Henry Carr and Herbert Macaulay whom he described as...."Forerunners, men who collected books and used them for more than private purposes:. One of the first and most importance theses relevant to this research is that of Professor Abdullahi Muhammad. Muhammad Abdullahi, a Hausa scholar-trader and his library Collection; The case study of Umar Falke of Kano, Nigeria (1976)⁸.

This is one of the reknown study conducted on private Collections in the Northern part of Nigeria. The study does not only throw light on Umar Falke as an iterant scholar but also on the fundamental activities and method of Islamic learning and commerce, as it operated in Hausaland and indeed West Africa.

The study led to the reconstruction of the library and the analysis of its content which consisted of about 3,000 items. The study is a contribution to the understanding of the entire process of literacy and the spread of Islamic learning and commerce in West Africa. In conclusion the author pointed out that literary development is impossible without library services and that the successful spread of the latter would very much depend on solid foundations which seem to be best provided by the storage, retrieval and dissemination of locally oriented materials. The author also gave computer catalogue consisting of about one thousand items in the library. Olakayode, Okanlewon. *The private Collection in Nigeria a study of two Collection (1976)*⁹. The study examined the private Collections of Chief Obafemi Awolowo and Alhaji Aminu Kano. The author felt that there is the need to set in motion such type of project as a step towards the proper evaluation of the state and contribution of private libraries in Nigeria. He argued that the project is necessary now when huge strides are being taken in the spheres of Education, Social, economic and political advancement.

In conclusion, he pointed out with example the fact that many national, public etc. libraries such as British Museum, Library of Congress developed from private Collections. He opined that “as far as the private Collections are concerned, there is no doubt about the fact that a considerable expansion of the reader’s services rendered is needed for the better utilization of the Collection.” He also found that little use is being made of the Collection due to lack of knowledge of their existence and the ignorance of the benefits to be derived from using them. He also made some suggestion on how to improve the image of private libraries in Nigeria.

HISTORICAL BACKGROUND OF PRIVATE COLLECTION IN NORTHERN NIGERIA

Private Collections are Collections of books and non-book materials by individuals. The purpose of this Collection may differ from individual to individual. The purpose may be either for political, as a hobby, necessary to their work or for religious education reasons.

The size of a private Collection is not universally settle, but according to the standard, for example in the United States, any Collection that numbered about five hundred (500) can be called a private Collection or library.¹⁰

The knowledge of the first private library collector in Nigeria where and when he assemble his Collection and how large was his Collection is still not known. But according to historical records, private Collection in Nigeria started as far back as 14th century. Hausa traders who mostly carry with them Merchandise and books during their business played a major role in the development of such libraries in the country.

The advent of Islam in Hausaland let to the change from oral to a literate orientation of the people. The first major written work and the core literature in Islam is the Holy Quran. It is a book that has ever been the source of inspiration to its followers. It is an abiding duty for all Muslims to know how to read and write it.

Classes for the teaching of the Quran, Hadith and other Islamic Sciences usually take place in the Mosques. Most of the schools therefore are attached to Mosques and endowed with property. The system of teaching was based upon free lecturers. A famous lecturer/teacher could have hundreds of students and thousands of people who derive pleasure in listening to his lessons or

lectures without necessarily being registered as student. Admission, generally, was free and without any restriction whatsoever.

Advancement in Islamic educational system in the Hausaland led to the emergence of several centres of learning with treasures of books and authors, scholars and teacher. Katsina, Zaria, Bauchi, Kano, Bida, Misau, Gombe were all centres of learning and of activity related to books and bookmen even though they did not identify themselves as librarians, bookmen or book collectors. As the literature expanded, and with absorption of for eight foreign literature higher education grew.

Through the above tradition of learning and education system, the 16th and 17th centuries Hausaland witnessed the rise of indigenous scholars produced by its own schools, it also led to the growth of local authorship and intensive literary activity which subsequently led to the growth of unique literature dealing with Scientific, socio-political and economic activities of not only Hausaland but the whole of Biladil – Sudan learning centres such as that of Katsina, produced great and influential scholars such as Muhammad Dan Marina and Muhammad Dan Masani whose works are found in many libraries scattered all over the world ¹¹. However, it was in the 18th to 19th centuries that literary reached its peak in Hausaland as a result of Sheikh Usman bin Fodio's Jihad (1754-1817). The Sheikh's objectives were directed towards achieving educational, social and political reforms in Hausaland. And to effect these reforms he took to preaching, writing and teaching which resulted into the production of voluminous literature ¹². In order to allow total participation of the masses in the cultural upsurge, the Ulama began to translate the Arabic works into the main language – Hausa and Fulfulde. And in this regard, Nana Asma'u who is probably the greatest female scholar in the Hausaland and her brother

Malam Isa pioneered translating works and poems of their father the Sheikh. Thus it could therefore be said that females were also involved in the cultural Upsurge.

In his special report for Northern Nigerian Government in 1963. Mr. Sharr briefly discussed on Manuscript libraries existing in Northern Nigeria in the following:

“We are led to believe that there is a wealth of Arabic Manuscript materials in Northern Nigeria particularly in the Northern Emirates, in view of the long history of several of these planes; the ancient tradition of learning in the Sudan and the fact that more than one Manuscript has already come to light, Systematic description and calendaring of this material would be very desirable and might as well bring to light items of great importance.”¹³

By the end of the 19th century, Hausaland was probably having the highest percentage of literacy in West Africa. At the beginning of this century Sokoto alone could boast of 20,000 elementary schools with about 250,000 students as estimated by Lugard.¹⁴

After the establishment of the famous Sokoto caliphate by the Jihad leaders with Sokoto as the capital; Hausa culture essentially transformed to a book culture.¹⁵ learning was encouraged to Maximum and was given a high priority in the leadership. Book Collection became the greatest passion and pride. Preservation, care and maintenance of libraries were considered qualities to be envied and praised. And due to their love of book every house was more less a scriptorium.

“The World of books is the most remarkable creation of man. Nothing else that he builds ever last, monuments fall. Nations perish civilization grow old and die out. After an era of darkness. New races build others. But the world of books are volumes that have seen this happen again and

again. And yet live on still young. Still as fresh as the day they were written. Still telling mens Hearts of the Hearts of men centuries dead.”¹⁶

Standard works were zealously copied in a large scale, such that copying became a distinctive feature of pre-colonial Hausa society.

With the Hausaland coming into contact with North, Africa and other Muslim worlds, social and scientific literature became abundant and were widely read. Berth reported to have met people in Hausaland who were not only learned in all the Arabic branches but had also read Aristotle and Plato. ¹⁷ Clapperton also reported that on his first visit to Sokoto, he gave the Sultan a copy of Euclid and on his second visit, the later informed him that he had a copy before which was brought to him by one of his relatives from Mecca but was destroyed during the palace fire of 1882. ¹⁸

As a result of their acquaintance with scientific literature by the 18th century the Hausa scholars had written on various fields of sciences. Muhammad bn Muhammad Alkashinawi was reported to have written a book on an aspect of Mathematics known as Chronograms, Sheikh Tahir Fairama had a book on haemorrhoids: diagnosis and treatment. Muhammad Dan Masani of Katsina and Abdal Qadir bn Gidado were both reported to have each compiled a biographical dictionary titled *Azhar al Ruba fi Akhbar Yurub* and *Bast al Fawaid* respectively. ¹⁹

This has confirmed the fact that contrary to the erroneous assumptions, the writings of these great Ulama contain vast literature on a number of topics in the field of arts and science other than theology and politics. It could therefore be said that Nigeria for centuries had formally structured education which produced many erudite scholars which contributed superfluously in the development of West Africa and mankind in general. To illustrate this view point further, it is

worthwhile to recall the words of Sir Morel at the time of British take over of the Northern Nigeria who exclaimed that the North had become “a centre of the propagation of intellectual thought at a time when the Western World was largely unlettered”²⁰

The above was the state of Hausaland now known as Northern Nigeria. It could be seen that literature was cultivated with greatest order. Books and books alone were the most precious commanding a higher price than any other commodity, books were collected zealously. Private and semi public libraries emerged. One of the 19th century alim Sheikh Usman Dan Fodio had a Collection that by far outstripped all the transport resources at the disposal of his disciples to convey to Gwandu at a ago during his Hijra (migration), Muhammad Bello his son was said to have read 20,000 books. ²¹

Thus, one would find that there is hardly any house in the Northern Emirate where there is no Collection of books be it in small or large quantity. They mostly comprised of copies of the Holy Qur’an, Hadith, Fiqh books like Al-qawad, Al-ahdari, Qurdabi, Ishmawi, Izziyya, Rissala, etc.

The Ulema are usually the learned people who engage themselves in real book Collection. Their private libraries are normally comprised of tafseers of the Holy Qur’an, Hadeeth, Fiqh, Poems; Journals and other works that they authored or authored by others.

The Collection also comprised of works acquired both locally and outside in the course of their travels, either to the Holy land or other places during the course of their search and dissemination of knowledge.

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UMAR SANDA'S DESCENT

ABUBAKAR (Malam)

USMAN (Yero)

SULAIMAN

MUHAMMAD DIKKO (Kabobo)

MUHAMMADU LAINAL

MUHAMMADU RISKUWA

MUHAMMADU SHU'UBATU MUHAMMADU DIKKO ADAMU

UMARU LIMANABOKI (Maidakoh)

WAZIRI YUSUFU

IDRISU (DIKKO) USMAN (SHEHU) ABUBAKAR (SAMBO)

UMAR (Sanda) MUH. (Inuwa Sani) AHMADU (DIKKO) ABDULLAH ABDU-RAHAM

CHAPTER TWO

BIOGRAPHY

Umar Asirurrahman Idris Sanda was born in Zaria city at Unguwan Juma on December, 1927. He was the first Son of his father. Unguwan Juma is a well known place because of the scholars it produced, most of the Chief Imams and Chief Judges (Qadi) from Zaria are from this area. Alhaji Umar Sanda as he is known is from the Fulani family of Zaria. Malam Idris Dikko Yusuf, an ardent Mukaddem of Tijjaniya orders was the father of Malam Umar while a Fulani woman called Aminatu Sulaiman was his mother.

Malam Idris Dikko Yusuf was an Islamic scholar. He was a great Malam well known in Zaria. He devoted his time right from the beginning as a teacher in “Zaure” people from all parts of Zaria studied under him. He taught fiqh, Arabic grammar, Quran and tafseer, hadith, tasawwuf and many other branches of Islamic knowledge. Because of his sound knowledge, sincerity and popularity the authority in Zaria requested him to be their Qadi (Judge). Malam Idris undertook this job up to 1957 when he retired from the service. He therefore continued with his noble profession of teaching in his zaure. He died as a teacher in 1963.

Early Education

Mallam Umar started learning right from childhood as is the case in Hausa society. He started learning from his mother who taught him the Arabic alphabets and few suras (chapters) of the Holy Qur'an.¹ when he reached the age of four, he was taken to Mallam Muhammad, who became his first teacher outside the home. He continued with what his mother had started teaching him. He learnt how to read and write the Holy Qur'an plus oral instruction on how to perform prayers and other Islamic worship.

Mallam Umar did not spend much of his early life in his father's house. When he reached the age of six for instance, his uncle Malam Abubakar Sambo Waziri who was then the Headmaster of Zaria Elementary School took over the responsibility of bringing him up. At this age, he also gained admission into the Zaria Elementary School.² He spent only two years and three months in this school because of the quick promotions he got as a result of his hard work. He was known to be an obedient and intelligent pupil. He acquired a high reputation for his knowledge. he was said to have a wonderful memory. He could still remember the names of some of his teachers in that elementary school like: Malam Aliyu Zaria, Alhaji Aliyu Turakin Zazzau, Malama Hauwa Kulu, Malam Muhammad Bello and Mallam Jumare.

In January, 1936, Malam Umar got admission into the Zaria Middle School. He also displayed his ability, knowledge and obedience there too. He always comes first in all the examinations. He finished from the middle School in 1942.

In view of Malam Umar's intelligence and hardwork, he got admission into the Bauchi Teacher's College in 1942 the year he finished his middle school programme, similarly at Bauchi Teacher's college, Malam Umar had no equal in erudition. He proved himself above his colleagues to the extent that there Islamic Religion Knowledge (IRK) teacher Alhaji Idris Daura would ask him to teach his colleagues which he did successfully because of the sound Islamic education he received at home.³ He finished Bauchi Teacher's college in 1945 and came out with a very good result. On the certificate in was written that he is capable of teaching any subject. After his graduation from the school, the school authority requested him to stay and teach therein but his uncle could not agree so he had o come back to Zaria.

On his return from Bauchi, he started teaching at Zaria elementary school. By that time, he was the only trained teacher in the school. And because of lack of teachers, he was combining three classes and teaching them at the same time in one period.

Again, Malam Umar continued with his Islamic education while he was teaching. Immediately after the school hours, he would go to Malam Jumare the then Imam of Congo and other Malams to learn some lessons. Under Malam Jumare, Umar Sanda learned fiqh (jurisprudence) general knowledge and what he termed as elementary tasawwuf (Sufism).

In 1946, Malam Umar was transferred to Birnin Gwari. However, shortly before he was transferred, all the teachers in Zaria province were gathered and he was asked to teach them the new method of teaching that was then evolved.

No sooner had Malam Umar arrived at the B/Gwari school that he started organizing, bringing new things and new ideas. He for instance, introduced the construction of school garden. He even constructed roads in and around the garden. The Resident officer of B/Gwari Mr. C.K. Rewford used to inspect the garden while he is in his car.⁴ Mr. C.K. Rewford who was then the Senior District Officer (S.D.O) was very impressed by what Umar Sanda has done.

Malam Umar spent only six months in B/Gwari when C.K. Rewford suggested that he should be transferred to Makarfi so as to bring up the school in the same way as he brought B/Gwari elementary school.⁵ this suggestion was accepted and Umar Sanda left B/Gwari for Makarfi. He spent two years at Makarfi and he did a good job.

In terms of seeking for knowledge, Malam Umar is never satisfied. He is always full of zeal, courage and motivation to read, learn and know wider and deeper. Even when he was at school

and when he was teaching, he used to read very wide on his own both Islam and western education. He loves books. On his zeal for knowledge, Malam Umar remarked that;

“it is within my nature deeply ingrained in my mind to know the true nature of things. I am never satisfied with shallow, narrow or half baked information. My happiest moments are those when I learn or understand new things especially in the Holy Qur’an ayats on Biology, Astrophysics and Geophysics amongst score in the Glorious Quran and the Holy Hadith. I become alive when I learn and more so when I am privileged to put that knowledge into proactive.”⁶

Malam Umar became more interested in seeking for knowledge when in 1948 he heard of a hadith which says “ut’libul ilm min mahdi ilal lahdi” meaning “Seek for knowledge from cradle to the grave” it therefore became a sacred duty for him to learn from whatever sources of knowledge is at his disposal. He said that: “Those (i.e the above statement) are my only motives for seeking education in any available sphere up to date. And I hope and pray that will be on forever. Even after death and after the day of reckoning, for it is on record that any drink from Al’Kauthar opens a new gate of further knowledge of the supreme, Absolute Creator”⁷

HIGHER EDUCATION:

With the above statement in mind, Malam Umar decided to further his education. Hence in 1948 he told the Principal Education Office (P.E.O) of Makarfi Mr. E.E. Thomas that he wanted to apply to School of Arabic Studies (SAS) , Kano. So Mr. E.E. Thomas furthered his request but the authority rejected.

The authority wanted him to continue teaching. He however insisted and Mr. E.E. Thomas supported him and said that he was going to resign if Malam Sanda was not allowed to go for the studies.⁸ Finally, Malam Umar was granted permission to go for the course.

He went to School for Arabic Studies in 1948. In the school, he proved himself above his colleagues to the extent that both the Egyptians and Nigeria teachers agreed that he should be allowed to teach. ⁹ Mallam Umar was therefore asked to teach and he accepted. Later, he was advised to be attending grade II lessons which was offered by a department called “Teachers – in Training” in the same school. The programme was conducted by the Britons.

Late in 1949, the teachers of ‘Teachers-in-Training’ school wrote to the Ministry of Educaiton asking for permission to allow Umar Sanda to sit for Teacher Grade II examination. The request was granted only a day to the examination. He however sat for the examination and was successful. He passed the examination with four distinctions, four credits and two passes. As a result, a special recommendation was sent from the Ministry praising the teachers.¹⁰ He continued teaching in S.A.S Kano for four more years. He taught: -

- a. Muslim History in classes V and VI
- b. Pedagogy and principles of education and psychology of teaching.
- c. Arabic/English translation
- d. English
- e. Tafseer in Class IV

In addition, he was made in charge of

- a. Students’ Register
- b. Students’ Confidential Reports
- c. School library
- d. School dispensary

On the 6th March, 1952 Malam Umar was transferred to Barewa College. Before he came to Barewa, Islamic Religious Knowledge (I.R.K) classes were poorly attended because of the bad image of Islam presented to the students by the colonialist most especially in the history classes. Islam was presented to them as retrogressive, backward, reactionary etc. When he arrived at the school, he was able to eradicate all the negative feelings about Islam within Six Weeks. He presented a clear view about Islam by giving several references from books within their library. He used the library so frequently that he was made the library patron by the school authority. I.R.K lessons gained its accorded position and all students started attending. He also organized lectures after school hours which many students used to attend including those of the then Nigerian College of Arts, Science and Technology (NCAST). They were so much impressed that they convinced their principal to request him to be coming to their school. The Principal therefore requested the Principal of Barewa College and the permission was granted to him to teach Islamic studies in NCAST every Tuesdays and Fridays which he accepted willingly.¹¹

The Students at Barewa College were so happy with Malam's lessons that they started demanding for more periods and more books. Naturally, the school authority will not be happy with these demands coupled with other incidents. Malam Umar was reported to the Ministry of Education. A meeting was held and it was agreed that he was the person who instigated the students to demand for more periods and more books.¹² It was therefore suggested that he should be transferred to Katsina Teachers' College where there are more matured students some of which were as old as his father. Malam Umar taught only Islamic Studies in Barewa.

Malam Umar sanda was transferred to Katsina on the 17th January, 1953, to teach both teachers Grade II and Grade III students. He worked hard and stayed there up to November, 1953.

Around October he had some disagreements with the colonialist and the disagreements are as follows

1. During a board of Education meeting in which Malam Umar was a member, the colonialist decided that English should be taught right from primary one. Malam Umar was the only person who strongly protested. He argued that if this were to be adopted it would bring a serious tragedy which would result to the fall in standard of Education in the North. He again pointed out that it was impossible for a child to understand two things at a time. He also pointed out that writing, Arithmetic, Reading and a bit of History, Geography, Hygiene and Sanitation should all be taught in Hausa from primary one to three and then English should gradually be introduced from classes four upward according to the age of the children.

Similarly, Malam Umar suggested that Psycho screening aptitude test should be conducted from primary five upward in which case only boys and girls who were naturally gifted with teaching capacity could be trained as teachers.¹³

2. Just like in Barewa Mallam had a remarkable influence over his students to the extent that both Grade II and III teacher students made two demands that:

(a) Religious periods in the two departments were not enough and so the school authority should increase it.

(b) Islamic history should not be taught by non-Muslims.

Because of the above problems, the school authority was not happy. Hence, in November, 1953 Mallam Umar received a letter from the school authority saying that they were no more in need of his services.¹⁴ He therefore left Katsina for Kaduna.

At Katsina Teachers' College, Mallam Umar taught:

- i. Islamic Religious Knowledge
- ii. Arabic
- iii. Hausa

He was made in charge of:

- i. The school library
- ii. School dispensary
- iii. Recreation Room – but he refused to be in charge of sports for it would interfere with his prayer periods.

Alhaji Umar Sanda came to Kaduna and first settled at Kawo. In 1954 he got employed by the then House of Assembly at Lugard Hall. He was employed as a translator/interpreter. He translated the proceedings of the House from English to Hausa and from Hausa to English. His translation works used to come out daily in the Hanzard. However, Malam Umar did not stay there for long. He only spent one year and resigned his appointment because of another clash he had with the colonialist.¹⁵

After his resignation, he stayed at home for quite sometime organizing private studies. It was some years later that he was invited by one Abdu Bida to help organize an Islamiya School. The invitation was accepted. He organized, drafted the school syllabus and helped greatly in its smooth running thus, this school became one of the early Islamiya schools in Kaduna.¹⁶ It is still existing among the teachers Malam Umar worked with was Ibrahim Arab.

This was the condition of Mallam Umar until 1967 when he was called to serve with the Nigerian Air Force Base Kaduna. Before he answered their call, he gave them certain conditions that he would not come to work very early. He told them that he usually engages himself in some Islamic activities such as Dhikir, Reading of the Holy Qur'an, Dhuha etc.¹⁷ This condition and some others were accepted Mallam Umar is still working with the Nigerian Air Force But however hoped to resign at the end of this year. It is always the hope of Malam Umar to go back to teaching people in his house – Zaure just like his father.

Alhaji Umar Sanda is presently married to two wives with fifteen children and so many grand children.

PRIVATE STUDENTS:

Apart from teaching in the government institutions, in his effort to spread Islamic Education, Umar Sanda also organized private lessons in his house-Zaure in 1957. He seriously began to organize private studies at home. By this time he was no longer a government employee the lessons are still on to date. Presently, he has three categories of students under him viz:-¹⁸

- (a) Children/Family
- (b) Workers
- (c) Non-workers

CHILDREN CLASSES:

Most of the children learning under his care are his own children and those of his students. To this effect he has built a new classroom inside his house with all facilities to cater for them and the rest of his family. The lessons taught are basically those taught in the secular primary school

including extensive Arabic and Islamic Studies. The level of teaching however varies from group to group depending upon the differences in age and intelligence.

CLASSES FOR WORKERS:

The class mostly comprised of teachers in primary and secondary schools who teach Arabic and Islamic Studies. Some of them are studying under him to prepare them for admission into Higher Islamic Studies Diploma or Degree Programme, the teaching of English Language is included in the lesson because credit in English language is one of the pre-requisites for admission into these institutions besides, it will help them accomplish their studies when they gain admission. As a result, a new classroom is also built adjacent to the motor garage near the mosque in his residence. Other interested civil servants also attend this lessons.

NON-WORKERS CLASSES:

They are normally independent \Malams or Scholars from different areas who are trying to increase their knowledge in Islamic Studies. Most of these students came from within Kaduna city or the neighbouring villages. Some of them are being accommodated and fed by Malam while some of them are only accommodated. Malam welcomes any student from any where as long as he can afford to pay for his accommodation and feeding.

Wonderfully enough, all the materials needed for all these lessons are being provided by Malam himself. He buys the materials in dozens, like textbooks e.g. IZZIYYA, ASHMAWI, AHDHARI etc. Exercise books, biros, pencils etc. All categories of student except the children/family buy all their materials. None of them pay for their lessons.

PUBLIC LECTURES:

This is yet another area in which Malam Umar is actively engaged. He has been giving so many significant lectures concerning the general life of the Muslims, Man and the universe, Tafseer of the Holy Qur'an and many other topics related to Science. His outstanding lectures started since before the independence. He was noted by the colonial masters to the extent that he was interrogated by them on his lectures-“Secular history should not be taught to the Muslim students”. Earlier, he had given a lecture in Barewa College titled – “The Muslim history should not be taught by non-muslim”, which sparked a protest from the students.¹⁹

Alhaji Umar Sanda contributed a lot to the spread of Islam and knowledge in general not only through open lectures but also through Radio, Television and Newspapers, particularly the New Nigerian. But as from 1979, for one reason or the other, Malam was isolated from any important lecture within government institutions.²⁰

It is only few Islamic organizations and individuals that invite him. But however many people, especially his former students all over the country pour into his home daily for Islamic consultations.

The impact of his lectures is not only felt within Nigeria but Africa in general. It was reported that two Doctors in Ghana embraced Islam because of his lecture which reached them through cassettes.²¹

One thing with Malam is that he tries to keep records of all the important things that he does. I found a record in his files showing almost all the public lectures he delivered between 1972 – 1982 at different times and places. Below is a table showing some of the lectures he delivered.²²

Nos.	TITLE	VENUE	DATE
1.	Al-isra'I walmiraj	Rex Cinema Kaduna.	Sept, 1972
2.	Muna Zara da A.A.G	A.A.G house Kaduna	19/10/1972
3.	Faith in general and life after death	Queen Amina College Kaduna	18/3/1973
4.	Meaning of Al'Ghals Physically, intellectually and spiritually	Queen Amina College Kaduna	18/3/1973
5.	Types of Dresses Women should wear	Kaduna Polytechnic	4/3/1973
6.	Faith and its effect on our life	A.B.U Zaria	1973
7.	Anwa'uzzillra: Variant forms of Zillra in Islam	Masallacin Faila	24/10/1975
8.	Islamic faith basic fundamental	I.S.M.A Barau Dikko Zaria	23/3/1975
9.	The life and teaching of the Prophet (Sallallahu Alaihi Wa Sallam)	C.A.S.T. Zaria	18/9/1975
10.	About Lailatul-Qadr	Masallacin Faila	28/9/1975
11.	Three stages of Islam	A.B.U. Zaria	October, 1975
12.	Munazara and the meaning of Salat-ul- Fatihi	JEDDA, Saudi Arabia	1975
13.	On the Pantological aspect of the Fatiha	Masallacin Faila	5/10/1975
14.	The significance of Tasauwaf	Anguwan Kanawa	1975
15.	The Prophet and the Divinity of his Message	A.B.U. Zaria	24/3/1976

16.	Talks on Sharia and Haqiqa	Masallacin Faila	16/10/1976
17.	Khatimu Auliyal: The Highest Saint in Islam	Masallacin Faila	1976
18.	Authenticity of erutism that it spang as and direct practice of the Prophet and the sahabas	C.A.B.S Polytechnic Kaduna	January, 1977
19.	Islam as a vehicle of Scientific and intellectual progress	C.S.T Polytechnic Kaduna	24/2/1977
20.	The Contribution of Islam towards the study of Astronomy	CABS & CBt Polytechnic Kaduna	27/2/1977
21.	About Brotherhood in Islam	Funtua	9/9/1977
22.	On Darika	Faculty of Law A.B.U Zaria	1977
23.	The anatomy of the Salat	Polytechnic Kaduna	1977
24.	Islam and Science	B.U.K	15/11/1978
25.	Faith and Sufism	British council Kano	7/1/1979
26.	The Anatology of Life and Death	A.B.U. Zaria	3/2/1979
27.	Tafseer	F.R.C.N	30/2/1979
28.	Sheikh Abal Fatah	Jos	28/6/1980
29.	The Significance of Maulud	Ahmadu Bello stadium Kaduna	18/1/1981
30.	Al-Isra'I wal Mi'iraj	Kano Road Mosque	April, 1982

Note:-

He has an inaugural lecture which he annually deliver on the 8th day of Islamic months of Sha'ban. I even witnessed that of Sha'ban, 1405 (April, 1985).

From the table above, it could be seen that Malam's public lectures embraces all aspect of Islam. It is my feeling that Umar Sanda has really done a good job worth mentioning. He can rightly be described as an Educator. In resent times it may be difficult to get a Malam well versed in almost all fields of knowledge like Malam Umar Sanda particularly at his own age.

Malam Umar Sanda studied under several Scholars (particularly Islamic Studies). He also taught several people lesssons both secular and Islamic Studies. Some of his students were his friends and classmates. He for instance became a teacher to his classmates in Kano School for Arabic Studies due to the promotion he had as a result of his performance. This made him to graduate earlier than them.

Some of the Ulama Malam Umar Sanda studied under them in different towns in and outside Nigeria are as follows.²³

IN ZARIA:

1. Mal. Idris Dikko Yusuf (his own Father)
2. Sheikh Yahuza Ibn Sa'ad
3. Alhaji Muhammadu Jumare. Imam (his own Uncle)
4. Sheikh Yusuf Abdurrahman
5. Sheikh Muhammadu Yero Imam
6. Alhaji Sheikh Abubakar Sadiq Abbas

7. Alhaji Malam Ibrahim Kaura
8. Alhaji Yusuf Yahuza
9. Alhaji Muhammad Sani Yahuza
10. Sheikh Yakubu Borno
11. Alhaji Malam Yakubu Durimin Mai-garke

IN BAUCHI 1942 – 1945 AND 1965:

1. Sheikh Dahiru Usman Bauchi
2. Alhaji Muhammadu Limamin Bauchi
3. Alhaji Ahmadu
4. Alhaji Ahmadu Mahmud

IN BIRNIN GWARI 1946:

1. Malam Muhammadu
2. Alkali Yahaya Muhammadu

IN MISAU 1945:

1. Malam Muhammad Al'qadiya

IN KANO 1948 – 1952 AND 1956:

1. Sheikh Abubakar Atiku Sanka
2. Sheikh Tijjani Usman
3. Sheikh Mustapha Unguwar Gini
4. Malam Jibril na Bakin Ruwa
5. Sheikh Awad – 1st Grand Qadi of Northern Nigeria

IN KATSINA 1953 – 1954:

1. Waziri Muhammadu Zayyan
2. Alhaji Sheikh Idris Daura

IN SENEGGAL (KAULAH) 1954:

1. Sheikh al – Islam Abu Ishak Sheikh Ibrahim Bin Sheikh Abdullahi el-Kaulakhly
2. Sheikh Abubakar Suranby
3. Sheikh Sayyid Aliyu Sisa

IN EGYPT (CAIRO) 1975: He met:

1. Sheikh Mahmud Khalil El-Husary
2. Sheikh Abdul Basi Abdussamad
3. Doctor Abdul Haleem the Rector of Al-Azhar
4. Sheikh Muhammad Hafiz El – Tijjany

IN MAKKA AND MADINA:

1. Sheikh Muhammad El-Ghazaly
2. Sheikh Muhammad El-Shamy

It is by visiting so many places, learning from different Malams and teachers that Alhaji Umar Sanda has become what he is today. He gained a lot of knowledge and experience. He is said to have a balance knowledge of sharia and the Haqiqah. He was able to cover much in so many branches of knowledge. Malam is very recognized as a distinguished teacher not only in Islam but also in arts and sciences.

Below are the names of some of the students Malam taught in different towns in Nigeria.

ZARIA ELEMENTARY SCHOOL:

1. Alhaji Abubakar Abba – of Union Bank
2. Alhaji Yusuf Ibrahim – Chief Registrar Federal court of Appeal, Kaduna.

BIRNIN GWARI ELEMENTARY SCHOOL

1. Alhaji Abdullahi Yahaya – Area Court Judge
2. Malam Abdullahi Muhammad

MAKARFI ELEMENTARY

1. Alhaji Yahaya Aliyu – Secretary, National University Commission and former Registrar A.B.U. Zaria.
2. Alhaji Bashir Madaki – P.E.O . Ministry of Health, Kaduna.

SCHOOL FOR ARABIC STUDIES KANO:

1. Alhaji Dr. Hassan Ibrahim Gwarzo – Grand Qadi Kano state.
2. Professor Shehu Galadanci – Former Vice Chancellor University of Sokoto.
3. Alhaji Justice Yahaya Muhammad – Grand Qadi Plateau
4. Alhaji Abubakar Mahmud Gumi – Chairman N.T.I
5. Alhaji Justice Bashir Sambo Grand Qadi for Abuja and many others.

BAREWA COLLEGE

1. His Excellence late General Murtala Muhammad. He always visit Malam before his death.

2. Justice Uwais of the Supreme Court
3. Chairman Alhaji Lema Jibrin.
4. Alhaji Umaru Dikko – Former Minister of Transport.

AT KATSINA GRADE II AND III TEACHERS' COLLEGE

1. Alhaji Muhammad Akanbi Onuyangi former Federal Minister of Defence
2. Mr. Edmond Mamiso – Former Minister Northern Region
3. Alhaji Muhammadu Lawal Sambo – Director of Immigration.

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CHAPTER THREE

HISTORICAL BACKGROUND OF UMAR SANDA'S COLLECTION

a. ORIGIN OF THE COLLECTION

The Collection of Alhaji Umar Sanda started as far back as 1948 at Kano when he was studying and at the same time teaching in the school for Arabic studies.

Umar Sanda in his school days was fond of reading very widely. When he was teaching in Barewa College and Katsina Teachers' College, he was made in charge of the school libraries. This enabled him to read whatever book he was interested in and hence, developed interest in the Collection of books. ¹

The Collection was built from the scratch as a result of his personal efforts. They are mostly acquired through purchases. The purpose of the Collection was to learn more about Islam and other disciplines and teach others. It was also meant to serve the family and the rest of the Muslims. ² The Collection started to grow when he graduated from the School for Arabic Studies and started teaching permanently there. At the end of every month, after receiving his salary, Malam would proceed to buy books that he was interested in. the Collection continued to grow when Malam started moving from one Mallam to another in his quest for knowledge. he would buy all the books that were recommended by different Malams he went to. The growth of his Collection was noticeable when he started travelling abroad. When he was coming back, instead of buying clothes, T.V. sets, radio etc he bought books. ³

Malam Umar Sanda was able to amass government reports and official gazettees when he was working at Lugard Hall, Kaduna. He still maintains the same policies at his present place of work. In the Nigerian Airforce base, Kaduna.

b. THE GROWTH OF THE COLLECTION:

As earlier mentioned, Alhaji Umar Sanda's Collection started in earnest in 1948. It has now grown to about eight thousand items including Audio visual (A/V) materials.⁴

The Collection grew tremendously first as a result of the extensive reading he does which helps him in writing his lectures and books. This therefore meant that he has to have access to a lot of literature at his disposal. It should be noted that Umar Sanda does not only read literature related to Islam but almost every field of knowledge like Astronomy, history, medicine, cosmology, geophysics etc. this involves getting books on these subject disciplines. Therefore, he had to buy a lot of books. This resulted into the growth of the Collection.

Another reason for the growth of his Collection is that, by nature he hates borrowing. He always prefer to buy all the books he needed. This meant buying more books and a continuous growth of the Collection.

The Collection also grew as a result of inheritance when his father died in 1963.⁵ As usual, the father's property including the books were shared among his son and daughters. This had to some extent increased the size of his Collection.

There is no standard record of accession which could glaringly show the process of growth of the Collection except the record of names and years in which the books were given to him as gifts. Malam Umar described the rate of growth of his Collection as "Steady, though sometimes steeply high and rapid".

ACQUISITION

Like many previous book collectors and bibliographies, Umar Sanda collected various kinds of materials in book form, both printed and hand written manuscripts on all aspects of

Islamic learning, preventive medicine and the secret arts (Asrar). It also includes journals, newspapers, maps, pictures and Audio Visual materials. The bulk of the materials are written in Arabic. There are some in Hausa and English.

Items were acquired through a number of ways. Some of the items for instance were purchased. Copies by himself or by paid copyists and in recent times through photocopying⁶. Items were also received as gifts. Items are purchased from local bookshops and several local and overseas publishers. Most of those books purchased abroad are bought when he or his relatives/friends travel outside. So there is no specified period of the year when ordering is done except during pilgrimage. Umar Sanda usually decides on what shall be acquired based on his personal tests. Although Malam Umar acquires items on a wide range of subjects, he is more interested in items dealing with religion, science and medicine.

BUDGET:

Malam Umar provides the funds from which the library is financed. He decides what type of materials he would purchase. The items are purchased when they are available and when the purchaser finds it convenient to purchase them most of the purchases are done at the end of the month after receiving salary arrears, pension arrears, gifts and most especially when he travels to Mecca. He sometimes sends someone to buy the materials for him.

There is no standard record of the amount of money spent on the Collection but he gave a rough estimate of the amount spent on the materials annually. He could not however, give a rough estimate of the amount spent on repairs, cleaning, binding, etc. the rough estimate of items purchased annually are as follows:

1. Books	=	₦ 1,000.00
2. Periodicals	=	₦ 50.00
3. Newspapers	=	₦ 365.00
4. Audio visual	=	₦450.00
Total	=	₦ 1,865.00

From the above rough estimate, it could be seen that books carry the lion share. This fact can easily be verified when you visit his Collection. It consists of more than 85% books. Audio visual is the next this is true because there is no lecture that Malam Umar is going to deliver without recording it on cassette. Then comes newspapers, this is also true because Malam Umar always buys five different newspapers daily. The amount spent on periodicals has fallen probably because periodical like Newsweek, Time Magazines and Readers Digest had stopped coming into the country. Considering the financial condition of Malam viz-a-viz his other commitment; it could be argued that the amount annually spent on the materials listed above is reasonably good.

LIBRARY OPERATION AND ADMINISTRATION

Administration is known to be the use of personnel and the available materials in the fulfillment of organizational aims and objectives. Effective library administration is therefore based upon effective determination and definition of the library's objectives, the creation of an appropriate structure of organization, the employment and creative use of the right number and categories of personnel, proper co-ordination and adequate budgeting and above all, effective leadership of the entire organization.

Unfortunately, big as Malam's Collection is there is no single personnel that is employed to take care of it. When asked about the number of personnel employed to take care of the Collection, he remarked, "Not yet specifically, but I am looking for one. At present, only the family helps". So the Collection is simply manned by the owner. Also cleaning, repairs and arrangement are all done by him, some members of his family and pupils. He performs all the other duties that are performed in the conventional libraries.

The absence of personnel is seriously affecting his Collection. This makes it difficult to have easy access to the Collection since he is always busy and some of his elder sons are not always around either for him to direct them to assist one.

PROCESSING:

The processing work is just limited to the signing of the name of the owner and the date the item was purchased. In the case of gifts, Malam writes the name of the donor and the date in which it was received.

ORGANIZATION:

Libraries are organized to facilitate easy retrieval of documents. The documents in Umar Sanda's library are easily retrieved due to the good arrangement of the materials even though no classification scheme and any forms of catalogues were used. However, he has ensured the orderly arrangement of the books under subject matter.

All books are well arranged on wooden shelves fixed to the walls. Some shelves are in five while others are in four divisions on the shelves, the books are arranged according to religion, science and technology, medicine, etc. materials are housed in seven rooms, for instance one of the

rooms that housed some of his journals, newspapers and some English books. The English books are arranged by subject and are on top of the shelves. Then followed reports and some books in Arabic that look like reports too and then followed by journals. The shelves could not take all the journals so the rest were dumped on the floor. The arrangement was not proper but mixed, copies of the New Nigeria right from 1965-1984 are kept on the floor and not arranged chronologically. On the other shelves are books in Arabic. The Hausa newspaper called Gaskiya tafi kwobo from 1950-1978 are also found there, too.

MAINTENANCE

Malam Umar Sanda' Collection is accommodated in seven rooms. Each room has a door and two windows. Only one of the rooms has two doors and two windows. There are chairs and desks in all the rooms except that of the reference section. It is situated at the office where he does his official duties and receives visitors. There are about 1,500 reference materials in the room. They are shelved inside cupboards made of wood and shielding glasses. The reference section is kept cleaner than the rest of the rooms. All the rooms are well cemented and the floors are covered with mats. There is a good lighting system as electric fluorescent tubes are used.

All the rooms are cleaned by Malam and his family fortnightly. Books are regularly bound sometimes by Malam himself and sometimes by others. It should be noted that one of Malam's brother has a publishing company called M.I.S Publishing Company (Gidan Juma). Stock taking of the library Collection is done frequently. There is no effective system of weeding

COOPERATION:

Malam Umar Sanda – cooperates with only two libraries. The British Council library in Kano and the reference section of Kaduna State Library. Malam restricted himself to these two

libraries for two main reasons. (a) by nature, he hates borrowing. This is why he tries to buy all the necessary books he wants (b). His free time is always limited and in most cases, it's in the night.

When asked whether he has ever received any book or non book materials as gift from anybody, he said “yes of course, but on very rare occasions”. The names of some of the donors with the dates in which he received them are as follows.⁹

1. Alhaji Baban Faila	Zaria	1973
2. Sheikh Muhmmad Gibrima	Nguru	1973
3. Sheikh Abubakar Aliko	Kano	1973
4. Sheikh Ahmad Abul – Futuhi	Yelwa	1975
5. Sheikh Dahiru Usman	Bauchi	1976
6. Sheikh Muntaka Kumasi	Jedda	1979
7. Abdul Hakam Muntaka	Zaria	1981
8. Sheikh Muntaka Kumasi	Jedda	1982
9. Alhaji Baba Kusfa	Zaria	1983
10. Sheikh Muntaka Kumasi	Jedda	1984

ACCESS TO THE LIBRARY:

The Collection was made purposely to serve himself and his family and in addition to serve the Muslims in general. Even though this was the purpose of the Collection, it was discovered that only his family and himself frequently use the library. Outsiders are hardly allowed to use it. This can be verified as all the Collections except the reference section are located right inside his house. The owner uses the Collection extensively. Sometimes, he would spend six hours in the

library especially in the night. He reported that he uses the library more in the night and sometimes up to 4.30a.m. However, on Saturdays and Sundays, he spends most of his time in the library except he travels or in attending to some visitors.

LENDING SERVICES:

Malam Umar attaches great importance to books and hence cannot afford to lose one. As a result, books and other materials are hardly lent out. He is always prepared to give one money or to tell one where he/she can get it rather than lending it out. If he has more than one copy, he is prepared to give one free of charge rather than to give on loan. In view of this, there is no membership cards nor borrowing tickets (Cards) for the use of the library. Despite all the odds, he sometimes lend his books to his friends or persons well known to him. The time limit for returning borrowed items is not specified. However, if one takes a long time without returning the material, he would send someone such as one of his sons or his pupils to collect back the item. He keeps a register in which he records the names of borrowers and the date on which the item was borrowed.

REFERENCES

1. Discussion held with Umar Sanda at his residence on 16/6/85
2. Ibid
3. Ibid
4. Ibid
5. Ibid
6. Ibid
7. From questionnaire administered on 28/10/84
8. Discussion held with Alhaji Umar Sanda at his residence on 16/6/85
9. From questionnaire administered on 28/10/85

CHAPTER FOUR

NATURE AND COVERAGE OF THE COLLECTIONS

The Collection is made up of about 85% books, most of which are Arabic and Islamic studies books. It has a wide range of subjects coverage, covering say, education, Islamic religion, astronomy, medicine, chemistry, physics, English and Arabic literature, hausa, geophysics, mathematics, etc. some of them are bounded book form while others are in manuscripts. Below is the breakwon of the Collection by forms and estimates.

S/N	TYPES	NUMBER
1.	Books	6,200
2.	Journals	700
3.	Cassettes	500
4.	Maps/pictures	100
5.	Newspapers	200 (unbound volume)
6.	Pamphlets and reports	100
7.	Manuscripts	800
	TOTAL	8,600

Source: Personal observation with Abdulrahim Umar Sanda on 8/6/85

As already mentioned, materials on Islamic Religion are more in number than any other materials on any subject. The breakdown of the content of the Collection by subjects showing areas of relative emphasis is as follows:

S/N	TYPES	NUMBER
1.	Religion	5,000
2.	References works	1,500
3.	Hausa	800
4.	Medicine (Asar)	50
5.	Astronomy	700
6.	History	50
7.	Sciences	500
	TOTAL	8,600

Source: Personal observation with Abdulrahim Umar Sanda on 8/6/83.

1. **BOOKS:** Books made up of around 85% of the total Collection and most of them are in Arabic.

- i. **Books in Arabic language**

These includes the books he inherited from his father, books bought while he was a student and books given to him by his Egyptian teachers. It also includes all other books he bought either in Nigeria or outside.

They are found in different rooms and are well arranged according to subject. The Islamic religion books embrace commentary of the Holy Qur'an such as Tafsir Jalalain, Ibn Abbas, Suyuti, Fizilalil Quran of Sayyed Qutub are found. The Collection of hadith such as the Collection of Buhari, Muslim, Muwatta Malik, Riyadhussalihin, Ibn Maja, Annawawi, etc all in their complete volumes are available. Also in the Collections are notable works in fiqh like the risala, mukhtasar, etc. the works of some prominent sufi sheikhs like that of Ibn Arabi, Ibn Atallah, and

other like Ihya' u Ulumuddeen by Al-Ghazali, Majmu'atul Tauhid by Ibn Taymiya etc are found in the Collection.

Books that were written in Arabic on protective medicine, astronomy, Arabic literature – philology (lugha), etymology (sarf), books on sharia, books on Alchemy (chemistry) biology and many other branches are also available.

ii. Books in English language:

Most of them are found in one or two rooms well arranged but not according to subject. The Islamic religion books also take the lead in the set. They include research works like Ummah, Voice of the Community published by the Central Institute of Islamic research Pakistan. One of the more books I found is a book known as Abdurrahim -1- The Falcon of Spain by Ahmad Saeed. This books is hard to be got in libraries or Bookshops. Other books found include Islam and the theory of interest by Anwar Iqbal Quresh and Public finance in Islam by S.A. Siddiq.

Non Islamic books include – the Essentials of Biology and Discovery of Japan – History book. These are only few samples of what Malam's Collection consists of.²

2. CASSETTES:

These are also part of the Collections. There is no standard method of organizing them, they are just kept in packet sets arranged inside a big carton. They include recordings of his lectures, recordings Quranic readings by different scholars like Khalilul-Husary, Abdulsamadu Abdul Basit, recordings of Sheikh Usman Dahiru's lectures and Tafsir during the months of Ramadan and the recordings of other eminent scholars in both

Nigeria and outside, such as the lectures of Sheikh Abdul Hamid Kishk (Egypt). In every cassette, if it is a lecture the date in which it occurred is also recorded on the cassette.

3. **FILES:**

Umar Sanda keeps a lot of files. The files are usually kept on top of shelves with no proper arrangement. The contents of the files varies, in some, are government publications plus reports while in others, invitations to attend public lectures or other functions. Malam finds it necessary to file all papers as he doesn't like to even see a very important paper being folded.

4. **JOURNALS/PERIODICALS**

There are many different types of journals and periodical found in Umar Sanda's Library. They include News Week from May 6, 1969 -1984. Time Magazine from May 23, 1969 – 1984. Readers' digest right from 1963 -1982. When I got hold one of the copies of the Reader's digest. I found some writings on the front cover e.g "(102) what you need to know about Doctor." This writing was done by Malam. When I asked him the reason for these writings he told me that he normally writes the topics and page numbers of articles which he found relevant in that volume. So this serves as a reference. ³

Also, in the Collection are the journal of the Nigerian Association of Teachers of Arabci and Islamic students. Haske a journal produced by the Jama'atul Nasurul Islam; Journal of the Dargawi Institute. Arabic Weekend. Africa and Africa Now. He also house some of the oldest journals in Nigeria like the Trust, Drum and Spear. There are also a number of Arabic journals in the library.

5. MAPS:

These include the map of the World, Map of Africa, Map of Nigeria and the Map of the World showing the distribution of the Muslims. Some Astronomical maps, and drawings are also available in the library.

Pictures of eminent Sheikh notable among them is the well known Sheikh Ibrahim Kaulah. Posters are also found in different rooms which housed the Collections.

6. NEWSPAPERS: There are five Principal Newspapers in the library, these are:

- i. The New Nigeria from 1965 – 1985.
- ii. Hausa Newspaper called Gaskiya Tafi Kwabo 1945 – 1978 with few missing issues.
- iii. Concord International
- iv. Daily Times
- v. Punch and a number of Arabic newspapers mostly from Egypt. They are found lying on the floor and are not bound into volumes.

7. PAMPHLET: pamphlets are also found in the Library. They covered various subjects such as Education, Administration, Religion lectures, etc.

8. REPORT: Most of them are kept in the files which makes them difficulty to be located. The reports include Public Service Review Commission Report on grading and pay Vol. 1 1972 -1974. Umar Sanda has more of these reports and pamphlets since he once worked in the Lugard Hall as a translator – transmittor during the first parliamentary system of government in Nigeria. 1960-1966.

9. REFERENCE WORKS:

They numbered about 1,500 and are kept just near his office in a fine glassed cupboards.⁴ they covered generals and specific references materials used for factual information,

such materials include Encyclopedia America, Encyclopedia Britanica, Junior Encyclopedia for his children, Encyclopedia of Islam 1-2, Hausa – English Dictionary, English Dictionaries, and Arabic Dictionaries, Yearbooks, Encyclopedia of space, Atlases, Manuals, Directories, Biographies, etc.

10. Manuscripts: there are many materials in manuscripts form and most of them are very rare. The manuscripts include the Holy Qur'an written by hand. Other rare books include:

- a. **Ziqahi** by Hassan Aliyu Ibn Muhammad which is about Sharia
- b. **Tanzilu warakat** by Sheikh Abdullahi Ibn Foodio which is about History of the Jihad of his brother Sheikh Usman Ibn Fodio.
- c. **Commentary of Ajurumiya** by Liman Muhammad a popular and well known in Zaria the above is about lugga (philology) see photocopies at appendix 3. -5.

The above mentioned examples plus others which are not mentioned are books written by hand. The pictures of some of these manuscripts can be found in appendix 1.

HIS PUBLICATIONS

The works and publications of Umar Sanda became important in this study as they form part of his Collection. Malam Umar Sanda has been a writer ever since he finished school. He authored numerous books, pamphlets and articles in different newspapers. Malam has written four books which he wanted it published since, but for the past six years these books were being sent from one publisher to the other but never published up till now. He remarked that it is due to treat of blacklisting any publisher that publish his work.⁶ For instance, a brother of his having the M.I.S Printing Press in Zaria wanted to publish but he begged him not to, so as to save him from such embarrassment.

Alhaji Umar Sanda contribute to the spread of Islamic education through writing articles in different newspaper notbable among them are the New Nigerian, Gaskiya Tafi Kwabo, and Amana. Below are some of the titles of his articles published in the New Nigeria Newspaper in 1984.

1. Niyyat before worship (2) 20th July, 1984 P.8.
2. Does a person Re-incarnate after death? (1) 17th August, 1984 page 12.

This article is in three parts and was very much enjoyed by the Muslims and non-Muslims particularly the scientifically minded people. As a result of this article, Malam received a lot of letters from both the Muslims and non-Muslims seeking him to produce a book on the topic.

3. Ldahya as strong sunnah in Islam. 31st August, 1984, page 12.
4. Debt in Islam (1) 14th September, 1984 page 12. This article is in two parts.

Alhaji Umar Sanda also wrote a number of articles on different aspects of Islam which were produced in small pamphlets. Some of these articles are on the Principles of Islam, Islamic Sufiyya and Tariq, Islam and Science, The contribution of Muslims to Astronomy, Israe wal Miraj which consists of some many diagrams and drawings, the significance of the Holy Quran and Sunna, etc.

Malam also wrote articles in some Islamic journals like HASKE – journal produce by the Jama’atul Nasarul Islam. Besides, a lot of manuscripts written in Arabic, Hausa and English could be found in the Collection. These are some of his lectures delivered in some institutions or in public.

Since Malam was a translator/interpreter in the then Northern Region House of Assembly, his writings could be found in the Hansard which is a daily proceedings of the

House of Assembly. He also participated in drafting syllabus for some private schools and government institutions. Presently, he has been given another assignment connected with the Department of Education in the Nigeria Air Force Base at Kaduna.⁷

REFERENCES

1. Personal observation together with Abdurrahim Umar Sanda on 16/5/85
2. Ibid
3. Ibid
4. Discussion and observation held with Alhaji Umar Sanda on 10/5/85
5. Found in the Collection on 16/5/85
6. Discussion held with Umar Sanda at his residence on 10/5/85
7. Discussion held with Alhaji Ahmad Dikko. Malam's younger brother on 28/3/85

CHAPTER FIVE

SUMMARY, CONCLUSION AND SUGGESTIONS

From the study, it has been discovered that Alhaji Umar Sanda has a substantial number of books and other library materials which are housed in seven rooms and are well arranged by subject thought without using any classification scheme as in the conventional libraries. There is not a single personnel employed to take care of the Collection. It is manned by the owner.

It has been found that many people are unaware of the existence of his Collection, of those who are aware of the Collection, only few are allowed access to it and they are mostly his relatives and friends.

Considering the coverage and constraints of Alhaji Umar Sanda's Collection, it could be concluded that it is of high research value particularly due to the availability of numerous primary sources of research. The Collection is as large as some of the conventional libraries in Nigeria. It contains valuable Historical documents found in the archives and museums. This study has therefore further confirmed that the Northern Nigeria is full of private Collections which are of importance to the Nation except that their existence are unaware of.

This research will be incomplete without mentioning some suggestions:

1. Since most of the private libraries in Northern Nigeria consist of large Collection of Hausa – Ajami manuscripts, the Arewa House or any other body should maintain good relation with the owners of these Collections and should try to get their rare books and manuscripts to photocopy or microfilm them in order to save them from being lost, destroyed or distributed as a result of inheritance.

I feel this suggestion is very important especially if we look at what happened to Alhaji Isa Waziri's Collection.¹ While he was away, after a heavy rainfall the roof of the room that housed

his Collection collapsed. After clearance, it was discovered that the writings of the manuscripts were washed away as they were written with 'Tawada' (Ink).

2. More repository centres such as those in B.U.K National Archives Kaduna, Jos Museum etc should be established by the National Library of Nigeria to retrieve the massive amount of locally oriented materials such as Hausa – Ajami and Arabic manuscripts lost after the death of the owners.
3. When these centres are established, they should conduct research with the aim of finding out private libraries in their areas. They should also find out the nature and coverage of these Collections. This research would greatly contribute in making the public aware of who and who has a private Collection in their areas and what is their contents.
4. The owners of private libraries should be encouraged to be consulting librarians for pieces of advice while the librarians should be prepared to assist them. Such advice should include the management of libraries, the maintenance of their files and manuscripts and the organization of the Collection according to a given method devoid of any complexity.
5. Alhaji Umar Sanda should try to have an accounting file for all expenses incurred on the Collection. This would help in the understanding of how much has been spent or is being spent on the library. He should also have a stamp containing his name and address for stamping his library materials.
6. Alhaji Umar Sanda should solicit for the services of a qualified librarian even if it were once in a while to assist in the arrangement and maintenance of the Collection in order to ease accessibility and usage.
7. The National Library or any other body concerned should device various means where by the private libraries found are made known to the public. Also, the owners of such libraries should

be educated on the need to allow non members of their families and acquaintances use their Collections.

8. The public should be encouraged to take part in the art of collecting books. This could be possible since many people out of hobby for instance engage themselves in stamp Collection. Why not book Collection?

DEPARTMENT OF LIBRARY SCIENCE, AHMADU BELLO UNIVERSITY, ZARIA

Sample of Questionnaire Administered

1. BIOGRAPHY:

1.1 When was Malam Born ?

- a. At what place?
- b. Who is Malam's father?
- c. Can you briefly tell us his historical background?
- d. How did you acquire your education
- e. Who were your teachers
- f. Can you briefly tell us the historical background of some of your teachers?
- g. Who were your mates?

2. HISTORICAL BACKGROUND

2.1 when did you start your Collection

- a. What are the purposes and functions of your Collection?
i.....ii.....
.....iii.....
- b. Did the Collection start from the scratch or did it get something to build on?
- c. How would you describe the rate of growth and development since then? I) Rapid
II) moderate III) slow
- d. What reasons have accounted for the answer to question C?
- e. Can you give a brief estimate of your Collection?

3. LIBRARY OPERATIONS AND ADMINISTRATION

3.1 do you have anyone to look after your Collections?

- a. If so how many?
- b. If no, who takes care of it?
- c. How do you acquire the material?
- d. How do you organize them?
- e. Do you allow outsiders to make use of your Collection?
- f. What future plan do you have for the Collection?
- g. How do you maintain them?

4. BUDGET:

- a. Do you prepare any budget for the library materials?
- b. If yes, is it annually or how?
- c. If no, how do you get your materials?
- d. What is the average amount of money spent on the following annually? I) books II) periodicals III) non book material (eg A/V) IV) Newspapers V) Others specify

5. ORGANIZATION:

- a. What system do you follow in organizaing your Collection?
- b. How do you keep the record of your Collection?
- c. What guides do you provide to allow easy use (for yourself and any other) of your Collection ?
- d. Do you have any record to indicate those who have borrowed books and those who have return them?
- e. What guide do you do in acquisition of your reference materials.

6. ACQUISITION:

- a. How are these items acquired? I) Gift II) Purchases III) loan IV) any other, specify.

- b. Do you have a definite period of the year when you do your ordering? If yes kindly state the reasons.

7. CO-OPERATION:

- a) Are you a member of any library?
- b) If yes, mention them
- c) If no why are you not a member?
- d) Have you ever received book or non book gifts from private individuals?
- e) If yes, kindly mention them
- f) Do you cooperate with any library? If yes, mention the library.

8. MAINTENANCE:

- a) How well ventilated is your library in terms of the following
 - a. Number of windows ii) No. of doors.
- b) How often do you bind your books when they become torn?
- c) How do you prevent your material against theft? Your children (especially the smaller ones) from playing with the Collections?
- d) How often do you clean them?
- e) The rooms where the Collection is now is it meant for it or was it concerted for it?

9. CHARACTERISTICS:

- a) What is the total volume of the Collection?
- b) What is the volume of the Collection by the following? i) textbook ii) reports iii) periodicals and pamphlets iv) newspaper v) Govt. publications vi) Maps and calendars vii) others.

c) Do you have any plan for the improvement of providing more effective information services?

d) What other comments or suggestions do you have about your Collections?

10. OWNER:

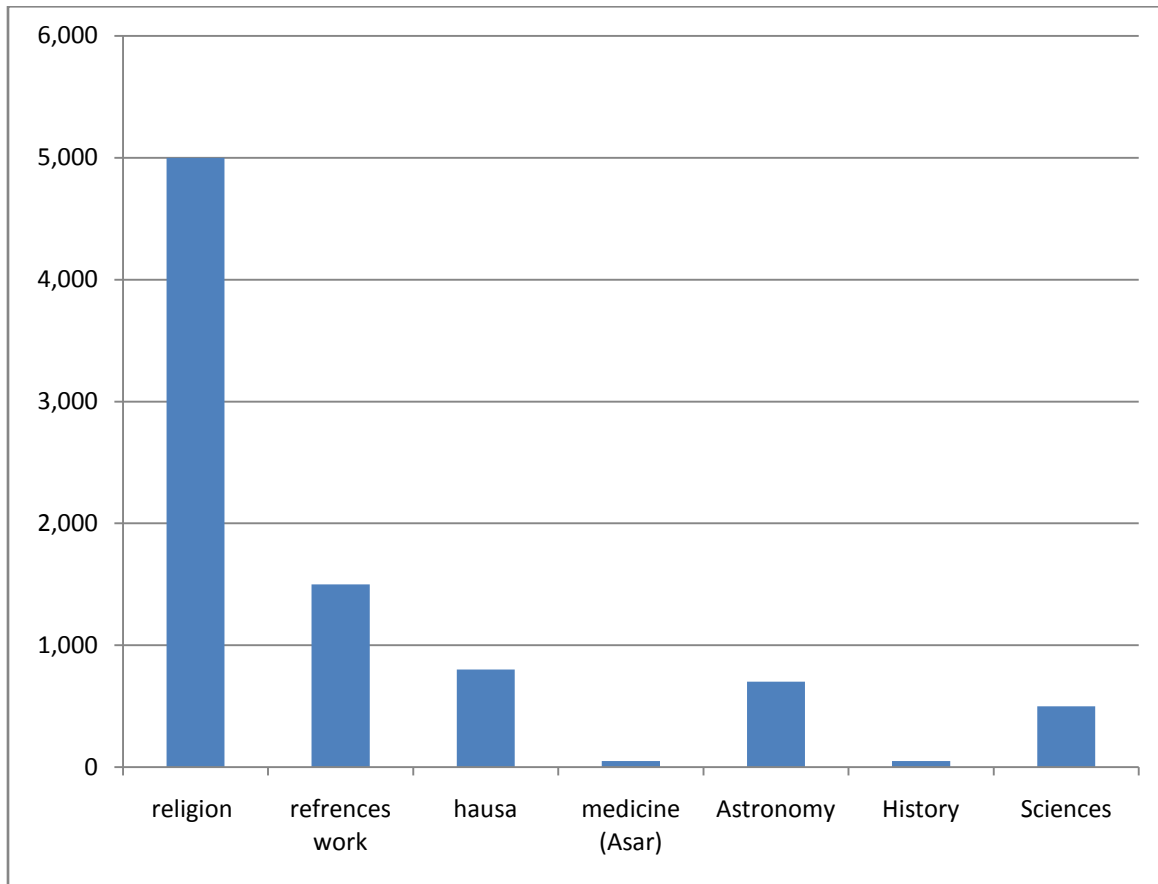
a. How often do you use the library? I) daily ii) occasionally

b. How often do you use the library in terms of hours per day?

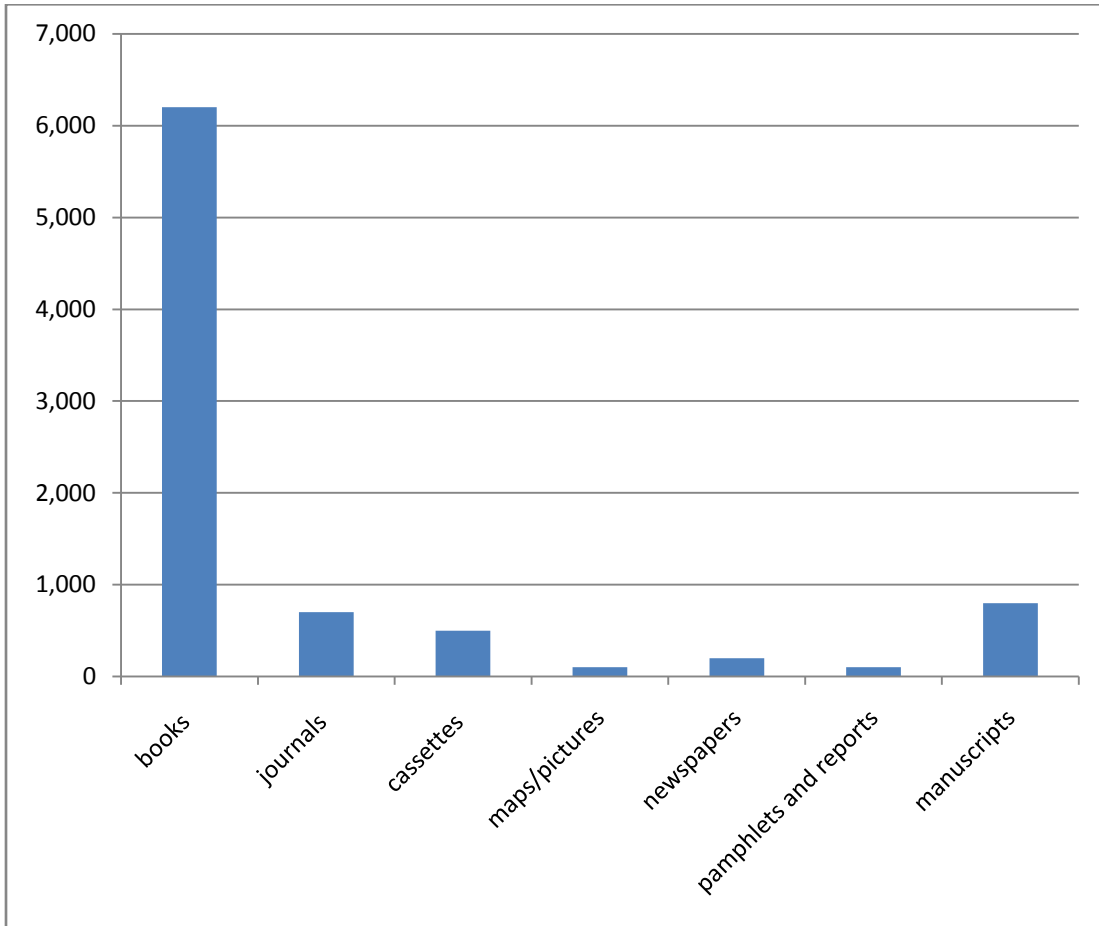
c. Why do you use the library?

d. Do you have any future plan for the library?

APPENDIX II



APPENDIX I



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِذَلِكَ عَلَّمْنَا قُرَيْشًا مَعْرِفَةَ اللَّهِ وَإِلَهِهُمُ مُحَمَّدٌ رَجُلٌ مِنْ أَمْمِهِمْ لَمْ يَمَسَّهُ لَهْفٌ مِنْ قَبْلِ الْوَعْدِ وَأَكْبَرُ حَتَّى إِذَا اسْتَعِذَ مِنْهَا بِبَنِي إِسْرَائِيلَ وَيُلْقُوا بِأَعْيُنِهِمْ فَاسْتَعَاذَ بِبَنِي إِسْرَائِيلَ
 وَأَقْبَلَهُمْ تَمِيزًا وَهُمْ يَدْعُونَ عَلَى الْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ
 فَلَمَّا رَوَوْا الْقُرْآنَ إِذَا فِيهَا مِنْ عَذَابٍ مُذَسَّرٍ لَكُمُ الْعَذَابُ فِي ذَلِكَ الْيَوْمِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ وَالْبَرَّةِ
 يَا أَيُّهَا الَّذِينَ آمَنُوا أَلْبَسُوا عِبْرَاتِهِمْ مِنَ الْآيَاتِ إِنَّهُمْ يَنْتَقِلُونَ مِنْهَا لَمَّا نُوذِرُوا لَكُنْ لَهُمْ آيَاتٌ أَنْ يَحْسِبُوا أَنَّ عِبْرَاتِهِمْ تُرْجَى
 فَذَرِكُمْ إِنَّهُمْ كَانَ لَأُولُو الْأَبْصَارِ فِيكُمْ مِنْكُمْ قَوْمٌ يَنْتَقِلُونَ مِنْهَا لَمَّا نُوذِرُوا لَكُنْ لَهُمْ آيَاتٌ أَنْ يَحْسِبُوا أَنَّ عِبْرَاتِهِمْ تُرْجَى
 يَا أَيُّهَا الَّذِينَ آمَنُوا أَلْبَسُوا عِبْرَاتِهِمْ مِنَ الْآيَاتِ إِنَّهُمْ يَنْتَقِلُونَ مِنْهَا لَمَّا نُوذِرُوا لَكُنْ لَهُمْ آيَاتٌ أَنْ يَحْسِبُوا أَنَّ عِبْرَاتِهِمْ تُرْجَى

وَيَعْتَمِدُونَ عَلَى الْعُتُوبَةِ وَأَلْبَسُوا عِبْرَاتِهِمْ مِنَ الْآيَاتِ إِنَّهُمْ يَنْتَقِلُونَ مِنْهَا لَمَّا نُوذِرُوا لَكُنْ لَهُمْ آيَاتٌ أَنْ يَحْسِبُوا أَنَّ عِبْرَاتِهِمْ تُرْجَى
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 يَا أَيُّهَا الَّذِينَ آمَنُوا أَلْبَسُوا عِبْرَاتِهِمْ مِنَ الْآيَاتِ إِنَّهُمْ يَنْتَقِلُونَ مِنْهَا لَمَّا نُوذِرُوا لَكُنْ لَهُمْ آيَاتٌ أَنْ يَحْسِبُوا أَنَّ عِبْرَاتِهِمْ تُرْجَى

فَذَرِكُمْ إِنَّهُمْ كَانَ لَأُولُو الْأَبْصَارِ فِيكُمْ مِنْكُمْ قَوْمٌ يَنْتَقِلُونَ مِنْهَا لَمَّا نُوذِرُوا لَكُنْ لَهُمْ آيَاتٌ أَنْ يَحْسِبُوا أَنَّ عِبْرَاتِهِمْ تُرْجَى
 يَا أَيُّهَا الَّذِينَ آمَنُوا أَلْبَسُوا عِبْرَاتِهِمْ مِنَ الْآيَاتِ إِنَّهُمْ يَنْتَقِلُونَ مِنْهَا لَمَّا نُوذِرُوا لَكُنْ لَهُمْ آيَاتٌ أَنْ يَحْسِبُوا أَنَّ عِبْرَاتِهِمْ تُرْجَى
 وَذَرِكُمْ إِنَّهُمْ كَانَ لَأُولُو الْأَبْصَارِ فِيكُمْ مِنْكُمْ قَوْمٌ يَنْتَقِلُونَ مِنْهَا لَمَّا نُوذِرُوا لَكُنْ لَهُمْ آيَاتٌ أَنْ يَحْسِبُوا أَنَّ عِبْرَاتِهِمْ تُرْجَى

بسم الله الرحمن الرحيم
والصلاة والسلام على سيدنا محمد
الذي ولد في مكة ليلة الاثنين
العاشر من ربيع الأول سنة
التي ولد فيها نبي الله صلى الله عليه وسلم
والصلاة والسلام على سيدنا محمد
الذي ولد في مكة ليلة الاثنين
العاشر من ربيع الأول سنة
التي ولد فيها نبي الله صلى الله عليه وسلم

قوله تعالى في سورة البقرة
التي هي الأولى من سورة البقرة
والصلاة والسلام على سيدنا محمد
الذي ولد في مكة ليلة الاثنين
العاشر من ربيع الأول سنة
التي ولد فيها نبي الله صلى الله عليه وسلم

قوله يوم يبعثونهم

قوله يوم يبعثونهم

قوله يوم يبعثونهم
والصلاة والسلام على سيدنا محمد
الذي ولد في مكة ليلة الاثنين
العاشر من ربيع الأول سنة
التي ولد فيها نبي الله صلى الله عليه وسلم

قوله يوم يبعثونهم

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والصلاة والسلام على سيدنا محمد
الذي ولد في مكة ليلة الاثنين
العاشر من ربيع الأول سنة
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اولادهم ونساءهم ومشييتهم
بعد انتشارهم في الدنيا ووعظهم
حتى اغاروا ارضهم وقتلوا
فدحرهم الله اليه والارواح
من بعد هدمهم وسروهم بظهورهم
فولوا لهم توبوا انما يتعجبونكم
ثم فوجوههم في رؤسهم فمقتولوا
فما تجواؤوا اخذ الهلاك فلو لم
خلوا بالارواح يمنع جمعنا
راوا الجموع من بينهم وبينهم
هسته ذنبا تساوهم في الدنيا
ياسا بالاختيار فاعرفهم هم
لما اليها البحر طالع بقسطا
فلت عوا وهما في كواكب
ثم انما طالعهم في ارضهم
حتى جمعوا فيهم في الدنيا
صدورهم في رؤسهم في
سرنا بجرهم في رؤسهم في

ورجالهم فموتة بالعباس
وتظاهر الفرس بالانكسار
بسلامة الابدوي والافراس
جمع الخطر جماعة الخناس
فارتاع تدهو هل نعم من اس
هل بالبين ثم والارواح عيسى
بالله والاسلاء خوف اليباس
بغيرون يعوجاه بعد اليباس
فيهم يفرهم انوا الوسواس
ثم فاعرف باوهو جمع اليباس
نبتا كجاء اليباس الا جمع اليباس
خذ بدها واكتب على الفرس
بعض المعولة طالع الاجناس
مكسوة اليباس والافراس
سلوى في رؤسهم في الكاس
ووردنا وخذورنا في اليباس
في البحر طالعنا كجوه اليباس
وابعض منهم جاء من كراس

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