ARABIC MANUSCRIPTS IN THE EARLY NUPE KINGDOM

MUHAMMED BABA IBRAHIM

A Thesis submitted to the Postgraduate School
Ahmadu Bello University in partial fulfilment
of the requirements for the degree of
Master of Library Science

Department of Library Science
Faculty of Education
Ahmadu Bello University
Zaria,Nigeria

1988

DECLARATION

I hereby declare that this thesis has been composed by myself and that it is a research work. It has not been accepted in a previous applications for higher degree. All quotations are distinguished by quotation marks and the sources of information are specifically acknowledged by means of references.

Signature: _____

Name: _____

Date: _____

CERTIFICATION

This thesis entitled "Arabic manuscripts in the early Nupe Kingdom" by Ibrahim, Muhammed Baba meets the regulations governing the award of the degree of Ahmadu Bello University and is approved for its contribution to knowledge and literary presentation.

Professor A. Mohammed
Chairman, Supervisory Committee — Date

Mr. M.I.H. Zia
Member, Advisory Committee — 15-12-88 Date

Dr. G.T. Onadiran
Head of Department — Date

Professor
Dean, Postgraduate School — 1-2-89 Date

ACKNOWLEDGEMENT

BISMILLAHIR - RAHANIR - RAHIM

The researcher wishes to thank Almighty Allah for His mercy and magnamity on us.

The interest and guidance of the two supervisors - Professor A. Mohammed and Mr. M.I.H. Zia - are superb and not equitable. Their contributions right from the planning stage are immeasurable. Hence, the researcher wishes to express thanks and profound gratitude towards the success of this project.

The assistance of the underlisted Ulama are highly appreciated:

Mallam Muhammad Kudu Madami - Emi Madami Bida

Alhaji Shafi' Bida

Alhaji Abdullahi Nasarafu

Alhaji Musa Bida

Mallam M.A. Mikailu.

Finally, profound gratitude to the authority of Zungeru College of Advanced Studies, Niger State, for both financial and moral support.

ABSTRACT

Arabic Manuscripts treated in this thesis have been existing in Nupeland since 15th century, Arabic Manuscripts are sources for recording important information and also explaining fundamental principles of Islam according to the teachings of Quran (Holy book for Muslims) and Hadith Sayings and deeds of Prophet Muhammed (Peace and Blessings of Allah be on Him).

The research examines the manuscripts of early Ulama in Nupeland specifically those on Social, political, religious injunctions, medicine and islamic Jurisprudence. Hence, the researcher identified the manuscripts originating from Nupeland in the National Achives Kaduna. The life history of four Ulama that contributed towards Islamization of Nupeland are traced and about one hundred and fifty six Arabic manuscripts of three families are studied. It is the aim of the researcher to study the Arabic Manuscripts in Nupeland and make them available for the academic world because of their importance as authentic documents with great value.

The related literature are reviewed and the history of Nupe dynasty which existed in the middle belt of Nigeria in the 15th century was traced.

Finally, the researcher discussed the deplorable conditions of the manuscripts and the urgent need to harness them because of their importance to humanity.

A sample of Arabic Manuscripts is attached at the appendix to potray their physical nature and also their composition. It is a historical manuscripts with a title, 'Kitab al Tarikh Bida'. It narrates the life history of Sheikh Abdulrahamah and Mallam Dendo Manko Musa and also a comprehensive history of some towns in Nupeland.

TABLE OF CONTENTS

		Page
Title page	.....	i
Declaration	.....	ii
Certification	.....	iii
Acknowledgement	.....	iv
Abstract	.....	v
Table of Contents	.....	vi
List of Appendix	.....	ix
CHAPTER 1		
Introduction	.....	1
1.1 Statement of the Problem	.....	4
1.2 Objective of Study	.....	4
1.3 Definitions of Some Terms	.....	5
1.4 Significance of Study	.....	12
1.5 Limitations and Scope	.....	14
1.6 Methodology	.....	16
CHAPTER 2		
Literature Review	.....	20
CHAPTER 3		
An Outline History of Nupe Dynasty		27
CHAPTER 4		
Jihad in Nupeland	.....	38
4.1 Islamic Education in Nupeland		42
CHAPTER 5		
Four Famous Ulama of the Early Nupe Kingdom	.....	48
5.1 Etsu Jibirilla	.....	48
5.2 Shehu Abdulrahman B. Muhammad Al-Sherif	.....	50

		Page
5.3	Mallam Dendo Manko Musa ...	53
5.4	Mallam Muhammadu Babba ...	55

CHAPTER 6

Identification of Arabic Manuscripts Originating From Early Nupe Kingdom

6.1	Preamble ...	59

CHAPTER 7

Content Analyses of Arabic Manuscripts Collections in the Custody of Three Families in Nupeland ... 70

7.1	Emi Alikali Kutigi ../	71
7.2	Emi Liman Banwuya Collections	78
7.3	Emi Liman Nasarafu ...	85

CHAPTER 8

Summary of Findings, Conclusions, Recommendations and Further Research

8.1	Summary of Findings ...	93
8.1.1	Chapter One - Introduction	95
8.1.2	Chapter 2 - Review of Literature	95
8.1.3	Chapter 3 - An Outline History of Nupe Dynasty	96
8.1.4	Chapter 4 - Jihad in Nupeland	96
8.1.5	Chapter 5 - Four Famous Ulama of the Early Nupe Kingdom	97
8.1.6	Chapter 6 - Identifying Some Arabic Manuscripts that Originated from Nupeland.	97
8.1.7	Chapter 7 - Content Analysis of Arabic Manuscripts collections in Possession of Three Ulama	97
8.2	Conclusion ...	98
8.3	Recommendations ...	98
8.4	Further Research ...	99
BIBLIOGRAPHY	...	101
Appendices	...	104

LIST OF APPENDICES

APPENDIX		Page
A	Questionnaire	104
B	A Sketch Map of Bida City	105
C	A Map of Nupe Kingdom	106
D	Historical Chart of Nupe Rulers	107
E	Geneological Three of Fulani Etsus' of Bida Mallam Dendo (Died 1832 at Raba)	109
F	Kitab Al Tarikh, Bida	110

Chapter 1

INTRODUCTION

There is evidence that Islam spread to Nupeland before the 15th century, through Muslim immigrants, teachers, holymen and traders. It was through them that Islam infiltrated into Nupeland from the West, North and East. This was the view of Ajayi (1971).[1] Adeleye (1977) believed that the introduction of Islam in Nupeland was around 17th century.[2] All these views suggest the early existence of Islam in Nupeland and also the intensity of trade between Northern and Southern Nigeria. The far North exchanged horses and potash for slaves and Kolanuts with the Nupeland.[3] Another historical facts from Ajayi and Crowder (1971) in support of trade links was the visit of Sarkin Kano, Yakubu to Nupeland. He reigned between 1452 - 63 and he contracted a commercial relation with the Etsu Nupe (King of Nupeland).

Islam therefore existed in Nupeland before the Sokoto Jihad. The success of the Jihad in Nupeland owed far more to the internal political situation than to any desire on the part of Muslims to reform the religion. The internal disputes for the Etsu stool by the princes paved the way for the success of the Jihad in Nupeland. Hence, the political

situation was explcited by Mallam Dendo Manko Musa to destablise his enemies in Nupeland.[4]

Another evidence of the early existence of Islam in Nupeland is the accounts given by Johnson (1931) and Mason (1970) that Alafin Ajiboyade (1580-90) used to take advice from the Ulama in the Nupe dynasty.[5] All these accounts tend to show the existence of Islam in Nupeland before the 17th century.

Islam also came to Hausaland in the 15th and 16th centuries ..or earlier through traders and scholars.[6] They were engaged in the expansion of Islam, establishing schools and winning new converts. The practice by the early Ulama to explain the Islamic religion to illiterate masses led to an explosion of literary works. Hence, there were unprecedented intellectual contributions of literary works in areas such as politics, education, economics, commerce and medicine. Notable among these writings were interesting poems, Quranic translations and commentaries, debates on the affairs of the state, didactic stories and detailed analyses of comtemporary events.

It is imperative to identify these Arabic manuscripts that were written by reputable Ulama before they became extinct. This study is the results of such an interest to record the Arabic manuscripts of Nupe-land because of their tremendeous value to scholarship

and to the history of Nupeland in particular and Nigeria in general.

The existence of these manuscripts in the area has also been mentioned in a book jointly written by Rev. James Fredrick Schon and Rev. Samuel Ajayi Crowther (1841).[7] They saw large collection of Arabic manuscripts in the chief of Eggan's house. They were found beautifully written in Arabic the language which the chief could not comprehend except those he had written himself in Nupe. This again is a clear indication of the existence of Arabic manuscripts in the kingdom and the extent of the devotion of early Ulama in producing Arabic Literature.

There are three Ulama that changed the historical trend of Nupeland although they are not the pioneers of establishing Islam in the area. One of them is Sheikh Abdulrahman Ibn Mohammed whose great intellectual and spiritual excellence is acknowledged by the Shehu Usman Dan Fodio. Secondly, there was Mallam Manko Dendo Musa. He was a Fulani man from Kebbi and also a student of Dan Fodio. Lastly, there was Mallam Mohammed Babba who is described as both a pupil and a relation of Dan Fodio.[8]

Some of these early works which are still in existence are examined and redorded in this thesis as a step to preserve them for the benefit of posterity.

1.1: Statement of the Problem

The problem of this research is the identification and analysis of Arabic manuscripts produced by some early Nupe Ulama. The purpose is to trace the history of early Arabic writing among the Nupe and the contribution these people made to the development of Arabic literature in Nigeria. The Study also intends to evaluate the works of these Ulama and measure the present trends of Islamic teachings with what obtained in the old kingdom.

1.2: Objective of Study

The underlisted topics are discussed in the study, the problems associated with the production and acquisition of the manuscripts are identified and an attempt made to suggest solutions to them:

i. To outline the historical background of Nupeland.

ii. To find out about the spread of Islam to Nupeland and those individuals that greatly contributed towards its expansion.

iii. To identify various Arabic manuscripts and study their authorship, composition, period, contents, the period of high production and decline and method of acquisition.

iv. To analyse the data and come out with descriptions of some Arabic manuscripts that existed since the

advent of the Jihad of Usman Dan Fodio or the period preceding it.

v. To identify the conditions of the manuscripts and suggest ways of improving their preservation.

1.3: Definitions of Some Terms

It is the belief of every Muslim that Islam began with the creation of the world by the Almighty Allah and all the former generations that worshiped Allah followed the natural law and orderliness and this was all that Islam endorsed.

It is imperative to define the following key words in this study i.e. Islam, Jihad, Arabic, Nupeland, Nupe dynasty and manuscripts. These words give better understanding of the topic of this study and greatly help in focussing the researcher's mind on the salient points.

Islam is a religion of peace and it enjoins peaceful co-existence among the different creatures. It teaches mankind to obey and respect Allah (the creator) and to live in peace with one another. To make peace with Allah, one has to ensure absolute submission to His will, recognise His oneness, obey His commands and worship Him as the only one who deserves to be worshiped.[9]

Islam is a way of life; it provides for peace all over the world because it makes no difference between races and colour of people, rather, it encourages universal brotherhood and peaceful co-existence of all races and ranks. The institution of Salat (Prayer) teaches absolute equality of all human beings before God. Both the white and the black muslims consider one another brothers and sisters irrespective of their race and country of origin.

Islam is the religion of those who follow the Prophet Muhammed. "Islam" is an Arabic word that is translated as "submission", "surrender" or "commitment in the Encyclopedia Americana. It is explained further that Islam describes the proper relationship between man and God (Allah).

The definition in the Encyclopedia Americana (1981) shows clearly the aims and objectives of Islam as a religion. The religion was brought to mankind through the Prophet Muhammed (Peace and blessings of Allah be on him) and it was the culmination of religions sent since the creation of Adam.[10]

The World Book Encyclopedia (1981), describes Islam as the name given to the religion preached by the Prophet Muhammed in the A.D. 600's. Prophet Muhammed (Peace and Blessings of Allah be on him) was an Arab, who was born in Makka in A.D. 570. He was a messanger of God and preached the oneness of the Almighty God.[11]

The International Encyclopedia of the Social Science (1972) defines Islam as the act of submitting to God, it is the proper and most widely used term for the religion of those who believe that the Quran is the true word of God transmitted to mankind as an ultimate revelation through the medium of his prophet and messenger, Muhammed.[12]

The Encyclopedia of Islam (1978) defines Islam as surrender to God and profession of Islam, that is adherence to the message of the prophet.[13]

The Dictionary of Islam (1885) describes Islam as resignation to the will of God. It means the observation of the five duties. Bearing witness that there is but one God; reciting the daily prayers, giving the legal arms, observing the Ramadan and making the pilgrimage to Makkah once in a life time. In Quran, the word is used for paying homage to God and Islam is the religion of all prophets from the time of Adam.[14]

Jihad is defined as the litigation between Islam and polytheism. It takes four forms according to Qurashi (1960) and they are:[15]

1. "Jihad of the heart", is the self purification. This is termed as the greater jihad because the heart is the centre of Imam (faith). One has to

convince oneself of complete faith in Allah, His messenger Prophet Muhammad (May peace and blessing of Allah be on him). The other pillars of Islam are to pray five times, fast during the month of ramadan, paying of Zakat (alms) and performing of the hajj (visit to Makka).

2. "Jihad of the tongue" means persuading people to adopt the right path and follow it with one mind. The Prophet Muhammad (P.B.U.H.) adopted and preferred this method. He always urged his followers to adopt this method which is acceptable to Islamic Principles.

3. "Jihad of the hand", means supporting the right and correcting the wrong by using physical means short of violence. This method is to utilise the teaching of Qu'ran and Hadith to convince and convert the infidel.

4. "Jihad of the sword", permits the Muslims to defend themselves from any aggressor who may threaten the existence of Islam. This is the view of Qureshi (1960).[16]

Islam prohibits all kinds of warfare except Jihad. Only a war which has an ultimate religious purpose and is conducted according to Islamic Laws approved by Islam can be termed Jihad. No other form of fighting is permitted within or without the Muslim community; hence Jihad is approved by Islam as "Fi Sabil-Allah"

(for the sake of Allah). This means that fighting should fulfil the following main conditions concerning its purpose:-

a. It should aim at liquidating "Fitnah" "Fitnah means denial of human rights, especially disallowing the Muslims to follow and practice the teaching of Islam as a religion.

b. It should not aim at self-aggrandizement or gaining enemy territory, or spoils of war, or revenge, or for acquiring any wordly advantage. Use of Jihad (or compulsion), as an instrument of proselytisaction is prohibited.[17]

The leader of the Sokoto Jihad - Shehu Usman Dan Fodio began his career as a teacher and preacher. From his youth he showed signs of rebellion against the rigidity of the fuqaha, (Jurists Ulama) and their blind adherence to the Maliki madhaab, (Maliki School of law). At the same time he lamented the ignorance of the masses of the basic tenets of the faith and took active measures to improve their knowledge.
He emphasised more on Quran and Hadith. Thus, as Usman, Y.B. (1979) had pointed out, the Shehu's political influence grow from his achievements as a teacher and preacher.[18]

"History", according to New Age Encyclopedia (1963) has a double meaning. It denotes the course of events, as well as events as remembered and written down (written History).[19]

Encyclopedia Americana (1981) describes history as the past experience of mankind. More exactly, history is the memory of the past experience as it has been preserved, largely in writing words.[20]

In this thesis, the early Islamic collections in Nupeland are the literature that originated before and during the rise of Islam in Nupeland and the influence of Jihad on the explosion of Arabic literature. Nupeland comprises those areas that speak the Nupe language, namely, Gbako, Lavun, Agaie, and Lapai local governments in Niger State. Nupe language is also widely spoken at Pategi and Lafiagi of Edu Local Government in Kwara State and also in southern part of Plateau State.

Nupe Kingdom are areas that were under the rule of Nupe (King of Nupe's) before the advent of colonial rule, writes Nadel (1965). Nupe Kingdom extended eastward to Tsaragi, South and West to Yorubaland (Kaba), and northward to Kambari and Gbari.[21]

The documents are in the form of Quran, (Holy book) of Muslims) Hadith (sayings and deeds of Prophet Muhammad) , historical documents on the

important injunctions in Hadith and Qur'an, Islamic literature and important records of historical significance.

Hadith is the sayings, deeds and approval of Prophet Muhammad (Peace and Blessings of Allah be on him), hence it guides a muslim in every sphere of his life - individual and social, material and moral, economic and political, legal and cultural, national and international. The conduct and character of the prophet has been declared as a specimen to the followed and adopted by man to achieve nearness to Allah and ultimate salvation. Hadith, literally means a piece of news, a tale, a story or a report relating to a present or past event. In technical sense, the books on Hadith stand for the report of the words and deeds, approval or disapproval of the Holy Prophet Muhammad .

The history of Nupeland is connected with the spread of Islam and the Kingship of three ruling houses in Bida originates from Shehu Usman Danfodio's disciplines who are of Fulani origin.

In this study, Arabic manuscripts refer to those handwritten books that originated from early Islamic scholars in 18th and 19th century or even earlier. The word manuscript means any material that is hand-written. This was the chief method of recording history for about 4,500 years, until printing came into general

use during the 1400's. Through manuscripts, scholars have learnt about the business transactions, customs, family affairs, government activities and religious beliefs of ancient people.

1.4: Significance of Study

The study of Arabic manuscripts collections in the early Nupeland is entirely a new area of research. The study is therefore a first and a very significant one which will bring to limelight these literary works which are yet known to the academic world.

The manuscripts are in form of articles on historical, political, and socio-economic and Islamic matters. They are composed by very intelligent Ulama who could preach and comment on the Islamic religion. Their works are little known because of lack of publicity in the academic world. The manuscripts involved are those that have originated from Nupeland or are in custory of Ulama in the area. The method of acquisition and organisational pattern of the manuscripts are also treated.

The research intends to identify these Arabic manuscripts so as to avoid their extinction. It is also hoped that the study will enhance the use of the manuscripts by exposing their contents for further research and possible publication.

It is significant to point out that the Ulama that were involved in the spread of Islam were highly learned and very intelligent. Their knowledge encompassed all types of disciplines and religious topics that they came across during their studies. Hence, the early Ulama (preachers) engaged themselves in literary work by writing books and recording events which consequently became reference documents for future generations. It is hoped that this study will uncover the documents, expose their contents and also increase their use.

The study is also significant because the manuscripts contain records of administration, taxes, court procedures and important events which were kept by the rulers at different locations in the Emirate.

The fact that Islam has existed in Nupeland for centuries and more than ninety-seven percent of the Nupes are Muslims, there has not been any research undertaken to identify Arabic manuscripts collections of the early Nupeland in contrast with the Sokoto caliphabe, on which several researches have been conducted.

The research is considered to be of extreme value to the historians for documenting contemporary history of Nupes in particular and the Sokoto Jihad in general. By means of sample survey conducted for this topic, Arabic documents on colonial rule, tribal

wars, important figures like Sheikh Abdulrahman[14] and records of important events written within and outside the Kingdom have been identified.

The Bibliographical data of the research will be of great significance to the librarians and documentalists. This study will serve as a reference source on Arabic manuscripts in the early Nupeland. There is also comprehensive account of early Arabic schools and Islamic education in Nupeland.

Finally, in Niger State achieves, there are lists of many Arabic manuscripts collected from various corners of Nupeland many of which date back to 18th and 19th centuries which have not been exposed to the academic world before this study. Hence, the study will be of great significance to researchers in Nigeria in particular and the whole world in general.

1.5: Limitations and Scope

It is important for every study to have a limit and scope. This aspect is much pronounced in a study of this nature because it entails a survey and investigation in a wide geographical area.

Variety of limitations were anticipated before embarking on the study at the initial stage. Inadequate financial resources is perhaps the major handicap of this study. The economic situation in the country coupled with poor funding of Higher

Education generally were recognised right from the beginning of the study and steps were taken to judiciously utilise the meagre resources at the disposal of the researcher. One of the methods used was to reduce the scope of the study which was done in such a way that it did not affect the validity of the study or its contribution to scholarship generally. No doubt, the geographical area with number of subjects for the study is very large, hence, it was necessary to select the most influential and appropriate individual writers and collectors of manuscripts. Furthermore, the nature of sponsorship had to be considered. The period for the completion of the study was three years while the researcher was only allowed one year. This greatly affected the work and resulted in lack of sufficient time to collect comprehensive data for the research. Nevertheless, the researcher tried to run up and down, especially during the week-ends to collect as much data as was possible.

Lack of sufficient knowledge of the Arabic language was another handicap. The researcher's knowledge of Arabic is inadequate and so there was the need to hire a translator/transliterator. Time had also to be taken to solve the problem of verification of information given to ascertain authenticity and validity.

Physical factors adversely affect the researcher's tour to certain areas like Akere, the village where Shehu Abdulrahaman died and buried. It is however learnt from a reliable source that his grave is covered with white sand and this signifies that he was regarded as a Walliyi (saint) a status held in high esteem by any muslim community.

Lack of adequate written record also hindered my efforts to lay hands on certain vital information on the history of some Ulama who shaped Nupe history. However, great care was taken to ascertain the reliability of those at hand. This was done by cross-checking with the available literature coupled with face to face interviews. There was also problem of unco-operative attitude of some Ulama in Bida town who were reluctant to release their manuscripts.

1.6: Methodology

The study is a documentary research and a survey method has been utilised. It is designed to conform with the time and financial constraints.

The following steps have been undertaken to facilitate accessibility of material and collection of data:

Step I - The researcher identifies the Arabic manuscripts in Nupeland by paying visits to the nooks and corners of the emirate.

Step II - Related literature on the topic was searched for throughout the country in such places as the Ahmadu Bello University, Arewa House Kaduna, National Achieves Kaduna, Niger State Achives, Emirs palaces in Bida, Agaie and Lapai and the University of Ibadan. The findings are documented in chapters two and three.

Step III- Arabic manusoripts which were collected in 1950 and are presently housed at the National Achieve Kaduna are identified and their contents analysed in chapter five.

Step IV - The researcher studied three collections with the aid of a questionnaire - a specimen of which is given in the appendix. This was followed up with a critical survey of the life history of the families and the analyses of their collections. The data collected was finally scrutinised and analysed. At this stage, the research became tedious due to the handicap of the researcher in comprehending the Arabic language. However the use of a translator and transliterator made the work a lot easier.

Finally, the information gathered has been summarised and the problems discussed.

References

1. Ajayi, J.F.A. and Crowder, M. (1971). History of West Africa. Longman Press, London, P. 15.

2. Adeleye, R.A. (1977). Power and Diplomacy in Northern Nigeria 1804-1906. Longman Press, London, P. 34.

3. Ajayi, J.F.A. and Crowder M. (1971) Op. Cit.p.311.

4. Imam, Isa Ndatsu (1973). "A History of Islam in Nupe". An Unpublished B.A. Thesis. Nigeria, A.B.U. Zaria, 1973, P. 20.

5. Johnson, S. (1921). The History of the Yoruba from the Earliest times to the beginning of the British Protectorate. Church Missionary Society, Nigeria, p. 164 - see also; Mason, D. (1970). The Nupe Kingdom in the 19th Century. A Political History of Nupe. University of Birmingham, England, p. 48.

6. Adeleye R.A. (1969). Op. Cit. P. 16.

7. Schon, Rev. James Fredrick and Crowther, Rev. Samuel Ajayi (1841). Journals Expedition up the Niger in 1841. (Reprint edition) Frank Cass, London, 1970 .

8. Imam, Isa Ndatsu (1973). Op. Cit. p. 18.

9. Abdul, M.O.A. (1983). Islam as a religion, University of Ibadan, Nigeria, P. 15.

10. The World Book Encyclopedia (1981). Crolier Limited, U.S.A. 1979, p. 491.

11. The World Book Encyclopedia (1981) Vol. 10. World Book Child craft International U.S.A. 1981.

12. International Encyclopedia of the Social Science (1972). Macmillan Press, London, 1972.p.202.

13. The Encyclopedia of Islam (1978). E.J. Brill, Leiden Press, Neither Lands, P. 171.

14. Hughes, T.P. The Dictionary of Islam (1985). Oxford Press, London.

15. Qureshi, M.M. (1960). Land marks of Jihad. Ashraf Press, Lahore, Pakistan, P. 4.

16. Ibid. P. 16.

17. Ibid. p.5.

18. Usman, Y.B. (Ed) (1979). Studies in the History of the Sokoto Caliphate. Nigeria, Ahmadu Bello University Press, Zaria, 1979,p.18.

19. New Age Encyclopedia (1963). Lexicon Publication, p. 458.

20. Encyclopedia Americana (1979). History, Canada, Grolier Lent, 1979, P. 226.

21. Nadel S.F. (1965). The Black Byzantium, Oxford Press, London, 1965, P.1.

Chapter 2

LITERATURE REVIEW

Related Literature on this topic is very scarce due to lack of interest in studying the activities of Shehu Usman Dan Fodio and the Sokoto Jihad in the middle belt area of northern Nigeria. This leads to lack of a comprehensive literature on the topic. An evidence of lack of interest in the activities of Dan Fodio, in the middle belt region is portrayed in a book titled "The studies in the History of the Caliphate, the Sokoto seminar papers", edited by Y.B. Usman. The book is composed of twenty-five papers presented at the Sokoto Seminar held in Sokoto from the 6th to 10th January, 1975. The seminar was organised by the departments of history of the Ahmadu Bello University Zaria and the Abdullahi Bayero College Kano, with the support of Arewa House Kaduna. The seminar was conclusive on various historical aspects of Sokoto Jihad but was elusive on the effects of the Jihad in the middle belt area of Nigeria. The nature, organisation and also method of retrieval of Arabic documents during the period of the Jihad had not been well documented.[1]

One of the researches that relate to this study is the one undertaken by S.F. Nadel in 1934.[2] The study was sponsored by the Rockfeller Foundation of New York, which provided sufficient funds at the disposal of the International Institute for a Comprehensive study of African Languages and cultures. Fellowships were instituted to enable specially trained students to undertake scientific research into the social organisation of selected units of African Society. The research work was on Nupe society and was aimed at studying the factors of social cohesion which operate to prevent its disintergration through contact with European civilization, the openings for co-operation, and the tendencies towards new groupings. The study also made efforts to evaluate the Islamic Schools during those early days but it was completely silent on the types of Arabic documents that existed during that period.

Professor Abdullahi Mohammed (1967) mentioned certain centres of learning in his doctorate dissertation, quoting Bida as one of the centres of learning and scholarship in the 18th and 19th centuries.[3] But the study did not elaborate on the nature of Islamic documents that existed in Nupeland during that period. The author confirmed

that many learned Ulama were sent to Ilorin to work as court clerks, teachers and preachers. The true existence of Nupe dynasty was confirmed by S.A. Balogun[4] who, did not, however elaborate on the type of existing literature of the effect of the Jihad in Nupeland. It was stated that Sokoto asked for assistance of Gwandu to help recover some money of the Caliph from the Emir of Bida who seized it from a messenger. This was a historical evidence of conflict between Nupeland and the Sokoto caliphate.

A comprehensive study of Islam in Nupe was undertaken by Imam in 1977.[5] The study traced the introduction of Islam to the period of Tsoede.

The study is a purely historical survey of the spread of Islam into Nupeland. It does not discuss the existence of Arabic Literature written by the principal actors that championed the cause of Islam in Nupeland. It is also silent on the existence of Arabic Literature which is a very vital factor in the spread of Islam in the area.

"The magic land of Nigeria" is written by Babatunde A. Shadeko. He narrates the cultural aspects of Nupe, but does not touch on Arabic manuscripts that existed in the emirate.[6]

There is a comprehensive history of the Nupeland in Hausa book written by R.M. East (1932).

The title of the book is Labarun Hausawa da Makwabtansu. It mentions all the names of the Etsu that reigned in Nupeland in chronological order but no mention is made of the existence of Arabic manuscripts.

In a book titled, Journal of an Expedition up the Niger in 1841 by Rev. James Fredrick Schon and Mr. Samuel Crowther, the existence of Arabic manuscripts is mentioned but no attempt has been made to identify the authors of those manuscripts. Again no elaboration is made on the nature of those documents and no bibliographical details have been given.[8]

Etsu Muhammadu Ndayako (1935 - 62) wrote a book titled," In ji Etsu, Zuwan Turawa Bida da Hafiyan Etsu Nupe Ingila, which means the coming of Europeans to Nupeland and also the visit of Etsu Nupe to Britain as narated by Etsu. He gives a detailed account of the history of Nupe and also his visit to England. The book is silent on the existence of Arabic manuscripts in the Nupeland.

A short list of Arabic manuscripts collected from former Northern Nigeria is to be found at Niger State Achives, Minna. The list is neither

comprehensive nor exhaustive. The bibliographical data given is insufficient and cannot be of much value to researchers.

In a thesis submitted to Ahmadu Bello University Zaria, Katsina (1984) discusses historical development and description of the Islamic educational system in Kano, Katsina and Zaria.[10] He confirms the existence of large collections of Arabic manuscript in the form of texts, poems and articles. He states further that the manuscripts are only circulated locally and some of them are lying in many centres of Quranic learning unknown and unexplored by scholars. His thesis identifies and describes about forty manuscripts and carries five samples of facsmile copies. However, these manuscripts are not from Nupeland.

In the Sokoto Caliphate (Last (1969) analyses the role of the vizierate in maintaining the administrative and the spiritual position of the caliphate based on 19th century Arabic documents. The book is comprehensive on Arabic manuscripts that originated from Sokoto, Katsina, Kano and Borno, but only one is mentioned from the Nupeland.[11]

Manson's (1970) research on Nupe was documented and titled, "Nupe Kingdom in the 19thc century: A Political History". The study consisted of critical study of political history events that occured in the

Nupe Kingdom which was established in the second decade of 19th century by emigrant muslims missionaries and their followers.[12] It makes a critical analysis of events and comes up with deductions from the data collected. It is a master piece of analytic work but nothing is mentioned of the Arabic Literature, or Islamic schools that existed during the period of this study. Hence, the study does not cover many aspects of Islam which have greatly molded the tradition of the Nupe.

In Power and Diplomacy in Northern Nigeria, 1804-1906, R.A. Adeleye (1977) devoted only three pages to the Nupeland.[13] He focused his attention on the relationship of the Nupeland with Sokoto caliphate.

Idowu (1972), in his book titled, The growth of African civilisation, described in detail the Sokoto Caliphate with many illustration but only a page was devoted to the middle belt area of Nigeria.[14]

John Hatch (1967), in his book titled Nigeria, a History discusses the events that took place from 15th century in the middle belt of Nigeria but he surprisingly omits to mention the Islamic events that took place in the period of this study. This is a serious draw back because Islam greatly affected the life of Nupe people.[15]

References

1. Usman, Y.B. (ed 1979). Op. Cit. p. 290-291.

2. Nadel, S.F. (1965). Op. cit.

3. Abdullahi, M. (1976). A Hausa Scholar, Trader and His Library Collection; the case study of Umar Falke of Kano, Unpublished Ph.D. Thesis. North-western University, Evanston, p.108.

4. Usman, Y.B. (ed. 1979). Op. cit. p. 278.

5. Imam, I.N. (1973) "A History of Islam in Nupe". Unpublished B.A. Thesis Ahmadu Bello University Zaria, Nigeria.

6. Shadeko, A. Babatunde (1973) The Magic land of Nigeria, Macmillan Press, Nigeria, 1973.

7. East, R.M. (1932), Labarun Hausawa da Makwabtansu. Translation Bureau Zaria, Nigeria, p. 24.

8. Schon, J.F. and Crowther, S.A. (1970) Op. cit.

9. Ndayako, Etsu Muhammadu (1950) In ji Etsu Nupe, Zuwa Bida da Tafiyan Etsu Nupe England, Gaskiya Corporation, Zaria, Nigeria.

10. Katsina, M.N. (1984). "A Study of Advanced level Quranic Schools in Kano, Katsina and Zaria. Unpublished MLS Thesis.

11. Last, Murray (1969). Sokoto Caliphate. University Press, London, 1969.

12. Mason, D. (1970). Op. Cit.

13. Adeleye, R.A. (1977). Op. Cit.

14. Idowu, H.O. Webster, J.B. and Boahen, A.A.(1972). The Growth of African Civilization. The Revolutionary years West Africa since 1800. Longman, London, No.9.

15. Hatch, John (1967). Nigeria: A History. Longman Press, London, England, 46.

Chapter 3

AN OUTLINE HISTORY OF NUPE KINGDOM

The Nupe live in the heart of Nigeria, in the lower basin of rivers Niger and Benue in Niger State. The area lies between $9^{o}30'$ and $8^{o}30'$. N.L. It covers four out of the nine local government areas in Niger State, namely, Gbako, Lavun, Agaie and Lapai. Nupe are also in Magama, Suleja, some parts of Kwara and Benue States. Their language belongs to the Sudanese languages group and there are five markedly different dialects, which are Nupe proper, Eba, Zitaco, Bassa and Kupa.[1]

It is generally accepted that the Nupe ancestors migrated from across North East Africa to Nubia and than to Nupeland.[2] The Nupe Kingdom at its Zenith extended to Kamuku in the North, Gbari in the East, the Kakanda in the South and some parts of Yorubaland.[3] The Nupe are in the middle belt region, an area intermediate between far North and Southern Nigeria.

Nupe Kingdom existed since 15th century and was initially under Binis until in the 19th century when the dynasty was conquered by the Fulani Jihadists.[4]

The Kingdom was founded by Tsoede or Edegi who was born in the middle of the fifteenth century. There was no organised state at that time, but there

was a small chieftasnship under the Chief of Nku. The son of the Attah of Idah was on a hunting expedition on the river Niger where upon he saw the daughter of Etsu Nku and they fell in love. They got married and lived at Mku until when he was to succeed to his father's throne after his death. The prince left his wife with a child - Tsoede who became the founder of the first organised Nupe kingdom.

At the age of thirty, Tsoede was selected as one of the slaves to be sent to the Attah of Idah as a tribute. At that time the Nupe people paid annual tributes to the Attah (King) of the Gara at Eda (Idah), far down the river Niger.[5] The tribute was paid in slaves and every family head was required to contribute one male member of his house every year. The Attah recognised his son in the new slave by the charm and ring he was wearing and kept him in his palace. The charm and ring were earlier left behind with his wife at Nku with instruction to give them to the new baby. Tsoede was treated and also accorded respect as other legitimate sons of the Attah of Idah. He stayed for thirty years at his father's court.

Tsoede as a young man was brave and his braveness earned him the envy of his brothers. Once, the king was ill and the court diviner prophesized that only a fruit from a very high oil-palm outside the town and plucked by one man could cure the king. All the king's

legitimate sons tried in vain to pluck the fruit. Finally, Tsoede tried and was successful. He cut his lip badly as if he was born with a split lip. Tsoede's achievement made him more loved by his father and honoured by the court but his half-brothers developed hatred towards him.

The Attah of Idah advised his son Tsoede to run away to Nku, his mother's country, when he deduced that his death was near. The Attah mandated his son to rule over Nku and gave him riches of all kings and various symbols of kingship. Such symbols included twelve Nupe slaves, a bronze kakaki (a trumpet, state drum hung with brass bells, heavy iron chains with fetters and strong magic power. Tsoede left Eda with his father's gift and was hotly pursued by his half-brothers. He was helped by two men who he compensated with chieftancy titles. He took refuge at Ega near river Kaduna until his pursuers were tired and retreated to Idah. Tsoede settled at Nupeko after he had killed the chief and made himself chief of the place. He conquered Nku, the town of his maternal uncle and made himself the ruler of all Beni. Tsoede waged victorious wars against many tribes and kingdoms. He conquered Yagba and Bunu (Yoruba towns), Kaduna, Ebe-Kambari, and Kamuku. His first capital Nupeko which means "Great Nupe" had to be replaced by Gbara

when the town became too small. Tsoede reigned from Gbara for sixty years and died at the age of 120 years. His four sons founded Mokwa in the south-west corner of Nupeland, as their temporary capital.

Tsoede's descendants continued to expand the kingom until the advent of the Fulani Jihadists led by Mallam Dendo. Abdu Wəliyi founded the capital Jima on the river Kaduna opposite Gbara. The twelveth king after Tsoede Jibrilla (1746-1759) was described by Nadal (1965) as the first Nupe king to become a Muslim.[6] This could not be true because Etsu Abdu Waliyi (1679-1760) bore a Muslim name and he reigned before Jibrilla. It might be that Jibrilla started to apply Islamic law in the administration of Nupe kingdom. Sultan Mohammed Bello referred to Etsu Jibrilla as having contributed a great deal towards the spread of Islam in his area.[7] The Nupe kingdom reached the zenith of its power under Etsu Muazu who was the nineteenth king of Nupe (1778-1795). It was during his reign that Mallam Manko Dendo Musa came to Nupeland. Malam Dendo was a Fulani from Kebbi who was destined to change the whole fate of the Nupe kingdom. He first appeared as an itinerant preacher, diviner and medicine man. From C. 1746, the kingdom of Nupe was gradually transformed from a pagan kingdom to an Islamic State, the first of its type in the central or middle belt area of Nigeria.[8]

Nupeland became part of a larger Islamic political system of the Sokoto Caliphate in the 19th century. The Tsoede dynasty was forced out of power by Fulbe (Fulani) led by Mallam Dendo Manko Musa. The area became part and parcel of the Sokoto Caliphate, under the sovereignty of Gwandu.

"There is little information on the system of kingship in pre-Fulani area. It is only known that the heir was always the first son born during the Etsu's reign. He should wear only white dresses, eat food prepared by his wives and no murder should be committed when he was around."

The Fulani established their political supremacy and also spread Islam over Northern Nigeria in a loosely organised, decentralised dual empire, the Western part under the supremacy of the Sultan Sarkin Musulmi of Sokoto, while the Eastern part was administered by Emir of Gwandu - Shehu Abdullahi Fodio.[9]

Mallam Dendo organised a strong army composed of cattle Fulani, merchants from northern towns and Islamic scholars. He applied for a tuta, a flag from Usman Dan Fodio. The flag signified recognition of Nupeland as part and parcel of Sokoto Caliphate and also the submission to the leadership of Shehu in that locality. The flag was also a sort of licence granted to its bearer to lead and executé the jihad in his locality.

Mallam Dendo's arrival in Nupeland coincided with the death of Etsu Mu'azu which brought internal conflict within the Kingdom. At the death of Etsu Mu'azu, there were two contenders for the throne. Mu'azu son of Jimada who was the legitimate heir according to the Nupe tradition and Majiya II, who was Etsu Mu'azu brother's son and who by tradition should not succeed his uncle if the latter had children of his own. Majiya claimed the throne by the right of traditional Nupe succession and also because he was the eldest in the family circle. Jimada, however was regarded as the legitimate heir according to the ancient Nupe rules of royal inheritance which decreed that the elder son, born in purple should become king. The internal conflict led to a temporary division of Nupeland into Western and Eastern units. Jimada reigned at Eastern part with his capital at Gbara while Majiya built himself a capital at Raba, on the river Niger. Majiya gained the support of Mallam Dendo, hence, he became powerful and soon snatched the other half of Nupeland from his rival.[10] Jimada was killed in the battle of Ragada and Majiya declared himself as the Etsu of the entire Nupe kingdom.

The intimacy between Etsu Majiya and Mallam Dendo developed to the extend that the latter gave his youngest son Masaba to the former as his foster-son,

This practice was common with Nupes. Mallam Dendo became powerful and Etsu Majiya sensed that he might lose his chieftancy to him. He drove Mallam Dendo and all his followers from Raba and chased them from his territory across the Niger into Ilorin. With the help of Mallam Alimi of Ilorin Mallam Dendo regained the control of the Kingdom. He defeated Majiya near Jebba and came down to Raba. He repaid Idrisu for his help and he was made puppet king while he Mallam Dendo - remained the real ruler. A revolt by Idrisu ended his life and Majiya was installed again as the new Etsu. Mallam Dendo Manko died in 1832 and left four sons - Abdu Gboya, Usman Zaki, Mammudu Gwogi and Masaba - with two daughters, namely, Gogo Sabaci and Godo Wodiko.

Two years after Majiya's death, his son Tsoede who succeeded him revolted against the Fulani and he was killed. His son Dzurugi (Red-one) returned to Zugurma. The second son of Mallam Dendo developed interest in administration and he set up a shadow kingdom at Zugurma. From this time the ancient Nupe Kingdom abandoned all legal claim to the rulership over the country and Fulanis took over the control. Hence, Usman Zaki assumed power in 1836 and the period marked the end of the Tsoede dynasty.[11]

The Usman Zaki period was marked with upheavals within the new Fulani Kingdom. There were constant wars between sons of Mallam Dendo, wars against other tribes and against the factions in Nupe. The most popular and youngest son of Mallam Dendo - Masaba - waged war against Usman Zaki and drove him away in 1841. Usman Zaki ran away to Gwandu with Umaru, the son of his eldest brother - Majiya. Nupe Kingdom grew extensively during the rign of Masaba. He first resided at Lade and later changed to Raba. He conquered Kamuku, Gbari, Kakanda and part of Yorubaland. Umar Bahushe was a general under Masaba and he revolted against his overlord and drove the Etsu from Raba. He had to seek refuge in Ilorin. Umar Bahushe became powerful but the Fulanis rallied round Usman Zaki. Umaru Majiya joined him and they fought for three years. Umaru Bahaushe's troop was defeated after a three month sieze of Bida. The rebel general was finally killed.

Usman Zaki was reinstated and the capital was changed from Raba to Bida. This was a period of comparative peace.[12] He died in 1859 and was succeeded by Masaba whose second reign lasted till 1873. His reign saw many physical developments at Bida, these were the building of three palaces, the great Jumat Mosque and the layout of night market.

After Masaba's death, Umaru the sonoof Majiya became Etsu. He reigned from 1873 till 1882. He was described as Islamic Jihadists because he waged Islamic Jihad against Bunu in the present Plateau State, Tsaragi in Kwara State, and sent expeditions into Gbari country. He was succeeded by Etsu Maliki who ruled from 1882 to 1895. His reign was peaceful but the masses suffered due to high taxation. Etsu Abubakar followed and ruled from 1895 to 1901. It was in his reign that the Niger Company Troops fought against Nupe and the British finally gained control in 1897. The Etsu was deposed and Mohammed was appointed to replace him. Etsu Abubakar attempted to return to Nupeland, and with large army, he defeated Mohammadu. However, with the help of the British, Etsu Mohammadu regained his throne and continued to rule until he died in 1915. He was succeeded by Etsu Bello (1916-26), Etsu Saidu (1926-35), Etsu Mohammadu Ndayako (1935-62), Etsu Usman Sarki (1962-69), Etsu Musa (1969-75) and finally the present Etsu Umaru Ndayako.

The Fulani conquest had greatly changed the course of Nupe history - political and social. There was sociological assimilation within the kingdom. The Fulani conquerous who were the minority were absorbed completely into the culture of the people whom

they conquered. Despite this, they maintained elements of a superiority complex to date. The Fulanis are known as Goyi,(Fulani descendant) Wacin,(Noble birth) and Gitsu (Prince). Fulanis lost their language and characteristics of their race and original culture, except, the Islam which they established with vigour. Hence, the Fulanis were assimilated both socially, politically and culturally. They read and quote the history of ancient Nupe with some enthusiasm and pride with which they learned or talked about their own historical heroes.

References

1. Nadel, S.F. (1965), Op. Cit. p.1.

2. Niger State Government, Ministry of Information, Minna. This is Niger State. Bida. Government Printer, 1979.p.1.

3. Nadel, S.F. (1965). Op. Cit. p. 74.

4. Ibid, p. 72.

5. Ibid, p.73.

6. Ibid, p. 76.

7. Doi, A.I. (1984). Islam in Nigeria. Gaskiya Corporation, Zaria. P. 62. See also: Abubakar, Sa'ad (1985). "The case of Kin Nupe Before the advent of Colonial Rule". In: Ajayi, J.F.A. and Ikara, B. (ed.), (1985). Evolution of Political Culture in Nigeria. University Press, Nigeria, p. 70.

8. Abubakar, Sa'ad (1985). Op. Cit. p. 70-73.

9. Nadel, S.F. (1965), Op. Cit. P. 77.

10. Ibid, p. 78.

11. Abubakar, Sa'ad (1985). Op. Cit. p. 71.

12. Nadel, S.F. (1965). Op. Cit. p. 82.

JIHAD IN NUPELAND

The Sokoto Jihad which later found its way into Nupeland was a reformation of Muslim political thought and Muslim institutions. Professor Abdullahi Smith (1961) further pointed out that the Sokoto Jihad should be viewed as an'Intellectual movement, involving in the minds of the leaders a conception of the ideal society and the philosophy of social revolution".[1] The real significance of the movement cannot be understood unless emphasis is laid on its intellectual aspect. Hence, the Sokoto Jihad, should be viewed as a revolutionary movement within a Muslim community and not as a war between Muslims and pegans.

According to Smith (1961), the pioneer of the Jihad, Shehu Usman Dan Fodio, started preaching at the age of twenty in 1774. The main problems that occupied his mind at the initial stage were:

i. The rigidity and conservativeness of the Ulama with regard to the interpretation of Islam;

ii. The emergence of class of charlatans under the cloak of sainthood;

iii. The lack of religious education among the common people.[2]

Islam existed in Nupeland long before the advent of Sokoto Jihad. Nupeland was just to the south of ancient Hausa States where Islam was known to have existed as early as the 15th century.[3] Hausaland and Nupeland were linked through trade; mainly in Kolanut and slave trade. Hence, Islamic influence may have begun to penetrate into Nupeland possibly at the time when Tsoede was trying to establish his authority in the river Niger - Kaduna confluence. However, it is apparent that Islam did not become an important factor until about the mid-eighteen century. Before that period, the only thing we know about spread of Islam in Nupeland is that there were a number of Etsu who bore Islamic names; such as Abudu Waliyi (1679-1700), Ibrahim (1713-17) and Abubakar Kolo (1742-6).
The role of Etsu Jibril (c. 1746 - 1759) in the propagation of Islam has been acknowledged in many historical books. He waged Jihad on his own and this earned him the title of the first Muslim Etsu to adopt Islam as a state religion.[4]

The spread of Islam began in political headquarters and commercial centres of Raba, Mokwa, Labozhi, Dabban, Bida, Katcha, Agaie, Eggan, Takunti and Baro.

There was an influx of Ulama into Nupeland in the 1670s. The Ulama and also the Sarkin Kano, Bawa fled from Kano and Katsina due to the Jukun invasion

at that time. The Sarkin Kano went to Daura and Ulama from Kano and Katsina headed to Nupeland which was the only peaceful domain at that period. They settled at the northern part of the Nupe kingdom, notably in Agaie, Katcha, Gulu and Dama. This was also the same time that two separate groups of immigrants from Bornu came and settled in Nupeland. One of the groups consisted mainly of scholars of the Yamani origin and the other was a Muslim community of Kulumrado in Bornu under their leader, Mallam Umar. The Yamani group settled in the trans-Kaduna region (Banu Kusopa) while Kulumrado settled in the Dibbo province in the East-Agaie and Gulu.[5]

The two were closely followed by other muslims from the north in the 18th century under the leadership of Bima Hassan and they were settled at Kutigi and Enagi by Etsu Muazu.[6]

Even though Islam was gradually established by traders right from the time of Tsoede, there were elements of idol worshipping which characterised the practice of the early muslim converts. Though there is evidence of early establishment of Islam in Nupeland we are not so sure about its wide-spread practice. An Imam (1973) has said, even if Tsoede was a Muslim, his faith in Islam might have been a matter of expediency such as fear of being attacked by a powerful Empire.

The period of real Jihad started in Nupeland with Shehu Abdulraman who began preaching in 1778 at the tender age of 22 years, but there were established Quranic Schools before his birth. He was educated locally which suggested the depth of Islamic education in the Nupeland. He single handedly waged a Jihad by means of preaching in public places, thus exposing himself to all dangers for at times he was physically attacked by the infidels. He visited Shehu Usman Dan Fodio in Sokoto in connection with the execution of the Jihad. Infact his sainthood overshadowed the popularity of Mallam Dendo and it was after his death that Mallam Dendo became popular. Mallam Dendo Manko came to Nupeland as the bearer of the Fulani Jihad. He was entrusted with the double task of spreading Islam and paving the way for the Fulani conquest. He made Raba the centre of his activities from where he eventually established Islam. He was instrumental in spreading Islam among the Binis while Mallam Babba proceeded to Agaie to live and spread Islam there among the Ganaganas. The most interesting thing with Mallam Dendo was that he never assumed the title of the Etsu up to the time of his death in 1832. He advised his sons not to seek for kingship after his death, not to indulge themselves in

The period of real Jihad started in Nupeland with Shehu Abdulraman who began preaching in 1778 at the tender age of 22 years, but there were established Quranic Schools before his birth. He was educated locally which suggested the depth of Islamic education in the Nupeland. He single handedly waged a Jihad by means of preaching in public places, thus exposing himself to all dangers for at times he was physically attacked by the infidels. He visited Shehu Usman Dan Fodio in Sokoto in connection with the execution of the Jihad. Infact his sainthood overshadowed the popularity of Mallam Dendo and it was after his death that Mallam Dendo became popular. Mallam Dendo Manko came to Nupeland as the bearer of the Fulani Jihad. He was entrusted with the double task of spreading Islam and paving the way for the Fulani conquest. He made Raba the centre of his activities from where he eventually established Islam. He was instrumental in spreading Islam among the Binis while Mallam Babba proceeded to Agaie to live and spread Islam there among the Ganaganas. The most interesting thing with Mallam Dendo was that he never assumed the title of the Etsu up to the time of his death in 1832. He advised his sons not to seek for kingship after his death, not to indulge themselves in

official secular power, but to remain dedicated to the cause of Islam and as spiritual heads of the Nupeland. This advice was not heeded and his sons became more absorbed in worldly political power than inclined to the Islamic religion.[7]

4.1: Islamic Education in Nupeland

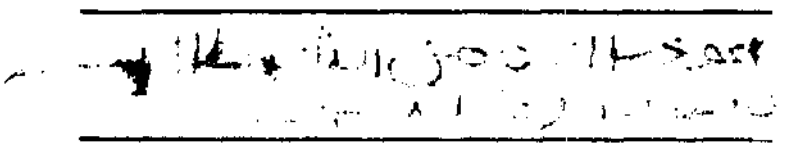
It is pertinent to discuss Islamic educational institutions in Nupeland which are established in early Nupeland. These were the school attended by the early Ulama that led to expansion of learning and consequently to the explosion of literary works.

There were formal Islamic educational institutions in Nupeland before the advent of Western education. There are also historical facts suggesting the existence of Islamic schools in early Nupeland. Some of them had been mentioned in the doctorate thesis of Abdullahi Mohammed (1976).[8] He stated that Bida was very reputable as a centre of learning during those days and it was known outside Nupeland. Mallams from Bida were given important posts in other countries and also several Bida Koranic teachers established flourishing schools in Oyo and Ilorin.

Lastly, Imam (1973) reported that there were some Ulama with large Arabic schools and one of them was the school that Sheikh Abdulraham attended before the advent of Jihad in Nupeland.[9]

There were two grades of learning, namely, the institutions of the Koranic school and the institution of age grade associations. There are two categories of Ulama learned in Arabic and Islamic principles in Nupeland. The Ulama are called "Man" in Nupe language. In the first category are Ulama with little knowledge of Quran. They could only recite few Sura (chapters) from the Quran. They are engaged in charm and medicine selling. They write verses from the Quran and sell them as amulets. The second category contains Ulama that are reputable in the art of Arabic. They can interprete and comprehend Quran perfectly well.

Similarly, there were two grades of learning in Islamic schools. The first was known as "Katun Elo", which literally means "slate reading". This was the initial stage of learning Arabic writing by memorising alphabets and they were written on wooden slates thus:



The Mallam in this grade could only read the Quran without actually knowing the meaning of the words. The danger of these Mallams was their inability to comprehend the message in the Quran, hence, they could not interprete the spiritual meaning of the Quranic passages.

The students offer Wolimat sacrifice at the varicus stages of Quran. For example, a pupil has to cook beans when he can recite Fatiha to suratul fiil.

The higher grade called "Kpikpe" which means "learning", and this involved the learning of Arabic language in the form of tafsir and also studying of such books like al-Tawrah, al-Zaburah and al-injilah. There are other books located in Nupeland which were on Islamic sciences. The books were read by Shehu Abdulrahman at Abaji where he first learnt Arabic.[10] The branches are as follows:

1. Al-Balagha البلاغة is a book on Arabic language and linguistics.
2. Ilm al-ma'ani علم المعاني This is the study of idiomatic in Arabic language.
3. Badiu The study of metaphor in Arabic language.
4. Tafsir is the study of the interpretation of Quran.
5. Nasikh and Mansukh
   This is the study of chapters of Quran that cancel each other and also the study of surahs that abrogate each other.

There were also a few schools of high reputation that were well known andheld in high esteem. They later occupied the most influential position in the society. Their advice were always sought by friends, strangers on spiritual and social matters and on different type of problems. The important political and religious offices of judges, scribe and imams of the town mosques were always occupied by this group of Mallams. They also officiated during marriage naming and funeral ceremonies.

The size and standard of the Quran schools varied as widely as did the status and standard of learning among the Mallams. Some Schools were small with not more than three pupils, while others had more than one hundred children. The teachers were jealous of the reputation of their schools.

Girls were not left behind in the early Quran schools. In certain Bida schools one would find young girls learning together with boys. They normally came from the families of the nobility and poor. They were taught the art of reading Quran and Islamic injunctions.

Quran teachings began as a rule, in early childhood; at 6 years of age. It lasted from five to ten years, depending on the power of recitation and understanding of each pupil. Some pupils learnt quicker than others and in a school, one might find a gifted child of sixteen years studying knowledge (e.g. Ataura) while

one of seventeen years was still battling with the Quran. These discrepancies were due to the intellectual quotient which varied from one child to the other.

Mallams were daily involved in all socio-political activities which kept law and order in the society. They were looked upon as spiritual leaders, their advice were always considered and consequently implemented.

There were more than 1,000 Quranic schools in Niger province in 1963 and most of them were located in Nupe Emirate. Bida town possessed over 100 Quranic schools with over 1,000 pupils, out of a population of 24,000 in 1963.[11]

References

1. Al-Hajj, M.A. (1979). "The meaning of the Sokoto Jihad". In: Usman, Y.B. (ed, 1979) Studies in the history of the Sokoto Caliphate, the Sokoto Seminar papers, A.B.U. Zaria, Pp. 1-19.

2. Smith, A. (1979). "The contemporary significance of the Academic Ideals of the Sokoto Jihad" In: Usman, Y.B. (ed, 1979). Op. Cit. P. 242-257.

3. Abubakar, Sa'ad (1985). Op. Cit. p. 70.

4. Mason, M. (1970). The Nupe Kingdom in the 19th century, A political history. Unpublished Ph.D. Thesis, University of Birmingham.

5. Imam, I.N. Op. Cit. pp. 34.

6. Imam, I.N. Op. cit. Pp. 10-14.

7. Abubakar, Sa'ad. (1985). Op. cit. p. 71. See also Nadel, S.F. (1965). Op. cit. p. 80.

8. Mohammed, A. (1976). Op. cit. p. 108.

9. Imam, I.N. (1973). Op. cit. p.51.

10. Nadel, S.F. (1965). Op. cit. Pp.378-401.

11. Nigerian census (1963).

Chapter 5

FOUR FAMOUS ULAMA OF THE EARLY NUPE KINGDOM

As earlier mentioned in the introduction, there were prominent Ulama that contributed immensely towards the advancement of Islam in Nupeland. They were extremely versed in Islamic knowledge and they devoted a lot of time to ensuring the development of Islam in Nupeland. Some of such eminent scholars were:-

1. Etsu Jibirilla.
2. Shehu Abdulrahaman B. Al-Sherif.
3. Mallam Dendo Manko Musa.
4. Mallam Muhammadu Babba.

The above list of Ulama is not exhaustive but these were the live wires of the transormation that took place in Nupeland. Their collective activities transformed the state from a pagan kingdom to an Islamic state as from C. 1746.[1] It is unfortunate that little is known about the extent of this transformation.

5.1: Etsu Jibrilla

He was the Etsu Nupe as from C. 1746 to 1759 and was the first Etsu to publically proclaim the religion of Islam. The previous Etsu did not go beyond answering muslim names but Jibirilla was

actually a practising Muslim. He was declared as the first to accept Islam and to apply its principles throughout his domain.

Etsu Jibrilla embraced Islam in1746 and he automatically became the Imam of the community. He was in law, the highest judicial functionary in the state. It could be deduced that Nupeland was declared as an Islamic state during his period and this later earned him commendation from Sultan Muhammad Bello. His transformation technics were adopted by the Fulani ruling class.

According to Imam (1973) the Fulani government was made up of three types of office holders which closely followed the pattern adopted by Etsu Jibrilla.[2] First was the Sarakizi and its composition comprised town elders and old soldiers. Ena Sarakizi comprises about thirteen officials headed by the Ndeji. The second group were known as, "Ena Manzhi" which means Association of "Ulama" and they comprised Ulama like Imam, Naib, Qadi and his Mofti. They were learned and also respected. The last class was of lower class comprised of free slaves, known as, "Ena Wuzhi". This comprised slaves that had gained their freedom.[3]

Etsu Jibrilla was driven out of his kingdom after thirteen years rule and he hid in exile at Kutigi, where his grave could be seen up till today.

He also tried to terminate Ketsa and Ndaduma rituals by abolishing the offices of Ndazhi which meant

ritual priest. But the forces of reaction were stronger than the forces of reform. The result was revolt because his subjects were not ready for the reformation he intended to introduced. Thus, Etsu Jibrilla appeared as a Muslim reformer that tried to extend Islam at the expense of traditional polytheistic practices. It is not known wether any writing was produced by Etsu Jibrilla.

5.2: Shehu Abdulrahman B. Muhammad Al-Sherif

He was born in 1756 in Gbaji near Agaie. His father was an Arab Muslim and his mother was a Nupe, hence he had the Nupe tribal marks. His father was called Mohammed Ash-Sherif. He grew up with his mother and maternal grandfather while his father was away.

He was taken to school and he later studied under various teachers. He started reading and writing under his maternal grand-father, who later handed him over to a teacher at Etukpan a village to the West of Agaie. He studied under him for sometime before he joined another teacher at Agaie. He travelled widely together with his teachers.

Shehu Abdulrahaman started preaching in 1778 at the tender age of 22 years. He traveled widely in the course of preaching the Islamic doctrines especially during market days and sometimes he also used to sit by the side of roads calling the people to the

religion of God. He visited Shehu Usman Fodio and declared his intention to study under him in 1786. Shehu Usman directed him to his brother-Shehu Abdullahi. Shehu Abdullahi was very impressed with Shehu Abdulrahaman's level of knowledge especially of Islamic Sciences. Shehu Abdulrahaman told him that he had already read books on Al-balagha, Ilm al-ma'ani, Badiu, Tassawuf, Tauhid, Tafsir, Nasih and Mansuh . This showed the extent of his Islamic knowledge which encompassed almost all the existing branches of Islamic sciences in that period.

When northern forces led by the Fulani came to champion the cause of Islam in Nupeland they were surprised to find that Shehu Abdurahaman had already began the islamization of the people in the area. The Fulani were not happy with this development and the Jihad of Abdulrahman was terminated by Malam Dendo.

Abdulrahaman gained public acclaim and many converts in to Islam. New converts came to him for instructions on religious rites and they were always impressed with his depth of knowledge and consequently they sent their children to study under him. He was credited with mystical powers and so he was regarded as a saint, "Waliyi".

Mallam Dendo Manko Musa was not happy with Abdurahaman's popularity. This was as result of

Abdulrahaman refusal to cooperate with Mallam Dendo/ He refused to participate in the war between Mallam Dendo faction and that of Etsu Jimada/ Imam (1973) stressed that the early victories of the Jihadists in Hausaland inspired Mallam Dendo. He conceived an idea to eliminate the Nupe Jihadists and he played Etsu's against each other before he finally assumed the leadership of Jihad in Nupeland.[5]

Abdulrahamam is said to have written more than 70 pamphlets both of prose and poems which the Researcher could not trace. The researcher wanted to investigate the authenticity of the documents at his family house but the efforts were in vain. The family was not ready to reveal them. The present family head at Bida was not ready to expose vital information on Shehu Abdulrahaman.[6] However, his documents might be difficult to trace because of the method of inheritance among Nupes which is based on Islamic injunctions. The researcher paid many visits to ascertain Abdulrahaman works but all in vain. His property including his literary works might have been shared among his children and since there was no systematic record they would be difficult to trace.

Shehu Abdulrahaman was killed in a battle in A.H. 1234/1819 A.D. at Akere which was thirty-six kilometres away from Zungeru. He was beheaded while reciting the Holy Quran.

5.3: Mallam Dendo Manko Musa

Mallam Dendo was a Fulani man from Kebbi area who was destined to change the whole fate of Nupe Kingdom. He was from Bangama village, some twelve killometres south west of Birnin Kebbi.

He first appeared in Nupeland as an itinerant preacher, diviner and healer in about 1810.[7] His arrival coincided with internal conflict between two princes who wanted to occupy the vacant throne. He seized the opportunity to gain power for himself. Mallam Dendo travelled widely within Nupeland to disseminate Islamic doctrines and it was during one of those travels that he came across Fatimako in chains at Dabban. She was insane and none of the native doctors around could cure her. Mallam Dendo voluntered to cure her but with a condition that he would be allowed to marry her. His request was granted and he applied drugs the following day. The drugs were perfume from a plant and Quranic verse written on a slate for drinking. On his third visit, he directed that Fatima should be unchanged. She became well and Mallam Dendo married her. She later gave birth to Mustapha, Muhmood and Mamman Saba (Masaba).

Mallam Dendo was able to penetrate into the Nupe society because of his Karamah in performing Asiri (miracle). One of the wonders of Mallam Dendo

was the magic (feat) he prepared for Etsu Majiya during his war with Kukuruku. The expedition was successful, Kukuruku were defeated and many were taken as captives. Majiya's failure to check Dendo's power made the Fulani Jihad in Nupeland easy and successful. Another Karama that he performed that won him popularity among people was the magic he prepared when Etsu Majiya attacked Ilorin where Dendo was a refuge.

A hole was dug under the hut. Mallam Dendo entered the hut and remained there for three days. Etsu Majiya was woefully defeated.

Mallam Dendo was described as the lover of books because he always carried them in bags and hug them on both of his shoulders. Mallam Dendo was versed in Quran, hence, he played the role of a court Mallam with such great efficiency that he soon became the actual ruler of Nupe kingdom. He transformed the state to become a part of the Fulani Empire with the help of other Ulama mainly of Hausa and Fulani origin.

Mallam Dendo derived this name because of his love for literary work. "Dendo" conotates hanging bags of books on the shoulder". This clearly shown his great interest in literary production, collections and documentation. But it was disappointing that the researcher could not lay hand, nor trace a single

document from Mallam Dendo's collection. The researcher attributed this lapse' to the practice of inheritance according to Islamic law. It was due to the sharing of the books among his children that might have caused the destruction of the collection. This was deduced from an interview with Mallam Kudu Madami.
He confirmed the existence of some documents on Asiri in his possession but he was not ready to reveal them.
Mallam Dendo died in 1837 at Raba.

5.4: Mallam Muhammadu Babba

He was popularly known as Mallam Babba and Agaie is to this day, addressed as "Garin Mallam Babba". He was a Fulani man and both he and Mallam Dendo - were students of Shehu Usman Fodio.
Mallam Babba was the founder of Agaie and the executor of the Fulani Jihad in that emirate. He was son of Mallam Attahiru of Yantumaki in Katsina Emirate.

Mallam Babba and Mallam Dendo were at Ilorin together and both of them joined to fight Etsu Majiya in 1822. They succeeded in driving the Etsu out of Raba and both of them and other Jihadists settled there for sometime. Mallam Babba was jealous of Mallam Dendo's influence in Raba, hence he decided to establish his own empire. Mallam Dendo advised him to run away and he took twelve men, crossed three rivers, travelling by night and hiding by day from the

Nupe troops who might intercept his party. He raided small villages as he went along while his troops grew in size and strength. He finally got to Agaie which he made the capital of another smaller Fulani emirate in Nupe country. His method of teaching religion drew new converts and students. His aim was in search of virgin land to rule. The Agaie Kinglet was attractive for the ardent Jihadists and was a conducive area where Islamic state could be established. He embarked on building an empire for himself.[9]

His collections were on three principal division of Islamic religion- namely, Quran Text, Hadith and Mysticism. This information was gained in the interview conducted in Agaie and the researcher could not establish any document from his collections. It was established that he contributed immensely towards advancement of Islam. He died in 1848 and his territory extended up to the river Niger to the south.

In conclusion, the researcher wishes to state categorically that although three of these four pioneers of Islam in Nupeland had written several books, none of them was available for documentation.

References

1. Abubakar, Sa'ad (1985), Ibid., p. 67-76.
2. Ibid, p.71.
3. Doi, A. (1984). Islam in Nigeria , Gaskiya Corporation Zaria, Nigeria,p. 62.
4. Imam, N.I. Op. cit. p.16.
5. Ibid., p.20.
6. Ibid. p. 17.
7. Adeleye, R.A. (1977). Op. Cit. p.34.
8. Doi, A.I. (1984). Op. cit. p.64.
9. Nadel, S.F. (1965). Op. cit. p.97.

Chapter 6

IDENTIFICATION OF ARABIC MANUSCRIPTS ORIGINATING FROM EARLY NUPE KINGDOM

There are many Arabic manuscripts in different parts of Nigeria which originated from Nupe Kingdom. A letter was written in 1950 by the British administrators in Nigeria from the seat of the northern regional government at Kaduna to collect all the available arabic manuscripts from all the corners of this country.[1]

The exercise was pursued with vigour and thousands of Arabic manuscripts were collected and transfered to the National Achives Kaduna. The list of manuscripts in the custody of the Achives was compiled by their titles only and other bibliographical details were left out.

This chapter will discuss those manuscripts that orginated in the Nupe Kingdom and which are presently in Kaduna National Achives.

The Arabic manuscripts were sources for information and dissemination of religious propaganda during the early period of spreading Islam in Nupeland. Hence, the Ulama were meticulous in composing them. This showed their dedication and commitment in the upliftment of Islam through writing their thoughts down for the future generations.

The Arabic manuscripts in the National achives Kaduna, were classified according to the names of their owners. The selection was based on the importance of the document.

The researcher went to the National Achives Kaduna to ascertain the existence of these manuscripts and also to identify their authorship, titles, date of composition, place of composition and lastly to study their contents. All the relevant Arabic manuscripts were identified and some of them were closely studied.

Preamble

The Arabic manuscripts listed below discuss various topics on the social, political and religious aspects of the life of the Nupe people. The manuscripts are on various topics including, Islamic injunctions and also political doctrines according to Islamic principles. The manuscripts are identified by stating their titles, authors, dates of composition, places of composition, contents, and lastly pagination. This method of identification is applied to all the manuscripts studied both at the National Achives Kaduna and those located in Nupeland.

The analysis of Arabic Manuscripts located at National Achieves Kaduna are as follows:-

Discipline	Documents	%
Islamic Studies	55	46
Islamic Jurisprudence	14	12
Traditional Medicine	6	5
Arabic Literature & Grammer	30	25
History	9	7
Political Science	4	3
Others i.e. Old and New Testament.	3	2
Total	121	100%

1. Title: Kitab Mandudi

   Author: Anonymous

   Date of Composition : A.H. 1180/1766 A.D.

   Place of Composition: Bida

   Contents: The manuscripts gives a detailed account of the family head and also the early history of the prophet Muhammad. It discusses the messages of Prophet Muhammad, 50 pages.

2. Title: Kitab Shurrubul Zalali

   Author: Sheikh Abu Muhammadu Abdullahi Ibn Hashim

   Date of Composition: 1180/1166 A.D.

   Place of Composition :

   Contents: The book contains guides on Arabic Grammer. It explains ways of reaching perfection

in Arabic Grammar. The only shortcomings of the book is lack of passages and exercises for the learner. 50 pages.

3. Title: Kitab Hamiyatul Af-ali
Author: Sheikh Muhammadu Ibn Al-Ini
Date of Composition: A.H. 1314/1896 A.D.
Place of Composition: ?
Comments: The book is on Arabic grammar and is suitable for beginers. It narrates the right steps and is a model for teaching Arabic language-especially to young ones.

4. Title: Kitab Al-Shi'iri
Author: Anonymous
Date of Composition: A.H. 1293/1876 A.D.
Place of Composition: Bida
Contents: Kitabl Al Shi'iri contains poetry and commentary. It contains Arabic songs on Islamic Principles. It is written tribute extolling the virtues or achievements of Prophet Muhammad and his 'early converts . 31 pages.

5. Title: Kitabul Zohrul Faihi
Author: Anonymous
Date of Composition: A.H. 1180/1766 A.D.
Place of Composition: Bida
Contents: The book is on religious prayers. It explains principles and guidance on offering prayers at the period of distress. 88 pages.

6. Title: Kitab Zabura

Author: ?

Date of Composition: A.D. 1180/1766 A.D.

Contents: It contains the life history of Prophet Dawud (David). It narrates his early birth, adulthood and messages to humanity. 28 pages.

7. Title: Kitab Nupe Chronicle

Author: Anonymous

Date of Composition: A.H. 1300/1883

Place of Composition: Bida

Contents: The book is on Nupe Kingship and it contains the historical charts of Nupes and also names of Nupe chiefs before the Fulani Jihad. 2 pages.

8. Title: Kitab Rahmali Fie Dibbi Walhikmati

Author: Sheikh Muhammadu Ibn Muhammadu Ibn Abi Qaidi.

Date of Composition: ?

Place of Composition: Bida

Contents: The book is purely on native medicine. It contains name of herbs and their usefulness to man. The book portrays traditional medicines which used to be applied before the advent of modern medicine. 48 pages.

9. Title : Kitab Al Mukhtasar Khalil

Author: Sheikh Ibn Ishaq.

Place of Composition: Bida

Date of Composition: A.H. 1245/1830 A.D.

Contents: It contains Islamic jurisprudence based on the Maliki school of thought. It narrates the basic principles of the school and also the brief biography of the founder of the school. 404 pages.

10. Title: Kitab Al Nahuru

Author: Sheikh Shuhabi

Place of Composition: Bida

Date of Composition: A.H. 1285/1868 A.D.

Contents: It contains exercises on Arabic grammar suitable for beginners. It explains essential parts of Arabic grammar for those who have little knowledge of the language. It can serve as a textbook for new beginners. 58 pages.

11. Title: Kitab Al Mawa

Author: Sheikh Mawa'izu

Place of Composition: Bida

Contents: It contains series of guides to Ulama who want to engage in Wa'azi (sermon). It states in clear terms the religious obligations and qualities that one has to possess before one deliver a sermon in public. 110 pages.

12. Title: Kitab Pisalatul Nasihatu

Author: Anonymous

Place of Composition: Bida

Date of Composition: A.H. 1290/1873 A.D.

Contents: It explains five fundamental principles of Islam, these are oneness of God, prayer, fasting, Zakat and Hajj. 6 pages.

13. Title: Kitab gidah

Author: Sheikh Usman Fodio

Place of Composition: Sokoto

Date of Composition: A.H. 1295/1878.

Comments: The book describes the creation of the universe. It also describes the creation of Adam and Eve. The work is based on the teachings of Quran and Hadith. 18 pages.

14. Title: Kitab Tarikh Bida

Author: Anonymous

Place of Composition: Bida

Date of Composition: A.H. 1300/1883.

Contents: The manuscript narrates the history of Bida emirate and its people. It covers the Chieftancy holders, the rise of Jihad and the conquest of Bida by the British imperialist. It also narrates the stories of wars with the British Army. 22 pages.

15. Title: Kitab Daliyatu Ibn Wasir

Author: Sheikh Hassan Yusi

Place of Composition: Bida

Data of Composition: A.H. 1303/1888 A.D.

Contents: A treatise of Arabic literature teaching poetry. It explains Arabic literature in simple form for the beginners. 26 pages.

16. Title: Kitab Tarikh Umaru Bida

Author: Anonymous

Place of Composition: Bida

Date of Composition: A.H. 1305/1888 A.D.

Contents: The manustript is specifically on Etsu Umaru's stewardship in Nupeland. It describes his early childhood and the way he rules the kingdom. 4 pages.

17. Title: Kitab Sifatul Tauratu

Author: Anonymous

Place of Composition: Bida

Date of Composition: A.H. 1310/1892 A.D.

Contents: It reveals the contents of the Old Testament and gives commentary on the text for the understanding of Muslims. It is a guide to the understanding of old testament. 20 pages

18. Title: Kitab Imadatul Ulmanau

Author: Sheikh Usman Fodio

Place of Composition: Sokoto

Date of Composition: A.H. 1315/1897 A.D.

Contents: The author devotes the work on complete submission of one to Allah and the essentials to achieve those hights. It is a manuscript on guide to Islamic commandments and devotion to Almighty God. 2 pages.

19. Title: Kitab Al Fawaid

Author: Anonymous

Date of Composition: A.H. 1315/1897 A.D.

Place of Composition: Bida

Contents: It is a guide to various treatment for different types of disease. A collection of various prescription of traditional medicine with herbs and some verses from Holy Quran. 22 pages.

20. Title: Kitab al Fiqihu

Author: Anonymous

Place of Composition: Bida

Date of Composition: A.H. 1338/1919 A.D.

Contents: It contains comprehensive guide on Islamic jurisprudence. It gives conditions for the appointments of judges and their qualities. 28 pages.

21. Title: Kitab Al Abriyatu

Author: Alfazazie

Place of Composition: Egypt

Date of Composition: A.H. 1285/1868 A.D.

Contents: It is a poetry composed on Islamic principles. It is nicely composed that one could sing with the verses. The author has many Arabic poetry books on his name which are highly valued and utilised by Ulama all over the world. 44 pages.

22. Title: Kitabul Shari'ah

Author: Sheikh Zagaqie.

Place of Composition: ?

Date of Composition: ?

Contents: The manuscript is on Islamic Jurisprudence in accordance with Maliki school. It gives full detailed description of laws on Salat, Sawn. (Hajj) and Zakat based on Maliki code of laws. 54 pages.

23. Title: Kitab Adab Al-Ashati

Author: Anonymous

Place of Composition: Bida

Date of Composition: A.H. 1315/1897 A.D.

Contents: A socio-politico manuscript on ways to live a peaceful and prosperous life on this earth according to the teaching of Islam. 34 pages.

24. Title: Kitab Shemsul Al Baidau

Author: Anonymous

Place of Composition: Bida

Date of Composition: ?

Contents: It is a manuscript which prophesy the events that may occur in the following year. The principles are based on the first day of the year and the prophet that is born on that particular day. It is narrated in the manuscript that events that took place during the life span of that prophet may occur during that year. This type of prediction is unacceptable to some schools of Islamic thought. 8 pages.

25. Title: Kitab Mauludun Nabiyi
Author: Anonymous
Date of Composition: A.H. 1315/1897 A.D.
Place of Composition: Bida
Contents: It gives a comprehensive history of Prophet Muhammed (P.B.O.H.) the manuscript is written with high accuracy for advanced students in Islamic schools. 50 pages.

26. Title: Kitabul Hadith fil Akhba
Author: Anonymous
Date of Composition: A.H. 1325/1907 A.D.
Place of Composition: Bida
Contents: The manuscript describes the judgement day. It is based on the revelation of the Holy Quran and Hadith. It narrates events that will take place on the ressurection day. 14 pages.

27. Title: Kitab Tabriz fil-Nahwu

Author: Anonymous

Date of Composition: ?

Place of Composition: Bida

Contents: The author observes the decline in the standard of Arabic grammar among the Ulama and the scholars. He decides to write a book on those grammatical errors. 8 pages.

28. Title: Kitab Ilmulyaqin

Author: Anonymous

Date of Composition: ?

Place of Composition: Bida

Contents: The book describes Islamic monaticism. It enlightens the reader on ways to attain sainthood status according to Islamic principles.

The manuscripts listed above were selected based on their importance and comprehensiveness. The list is not exhaustive because there are many Arabic manuscript from Nupeland that were not studied. The researcher examined many and concluded that they were not in nice condition.

Chapter 7

CONTENT ANALYSES OF ARABIC MANUSCRIPTS COLLECTIONS IN THE CUSTODY OF THREE FAMILIES IN NUPELAND

This chapter gives the account of three family collections. Historical background of the family heads are given with their scholarly achievements. The strength of the family collections have been studied and also analysed.

The Arabic Manuscripts in Nupeland can be classified into the following subject headings:

1. Quran - Various types of Quran with Tafsir (Commentries).

ii. Hadith according to different school of thoughts e.g. Maliki, Shaifi and Hambali.

iii. Tafsir is explanation and commentary on the Holy Quran.

iv. Figh - Books on figh are the largest in number because of diverse nature of the subject and it comprises of books on Islamic jurisprudence Tauhid (Belief in oneness of God), salat (prayer), Siyam (fasting), Zakat (almsgiving) and hajj (pilgrimage).

v. Other various topics - politics, sociology, medicine and astrology.

Emi Alikali Kutigi

Emi Alikali Kutigi is located at Efu-Turi in Bida and the house derives its name from Alikali which means, "An Islamic Judge".

The family is engaged in teaching and spreading of Islam. The present collection was greatly increased by Alhaji Yahaya Alikali. His actual date of Birth could not be calculated, but it is reliably learnt that he died in 1906 at the age of about ninety. He spent all his life in teaching, and writing books as well as working as a judge (qadi). He wrote more than thirty manuscripts during his life time on various topics ranging from politics to social and Islamic religious topics. It was also learnt that Alhaji Yahaya left only six shilling and six pence (65 kobo) at his death. This was due to the fact that he was a lover of books and had spent all his money on them. He was known to have advised his sons and students to spend their money on books.

Alhaji Yahaya left behind more than 7,000 books which were distributed among his 4 wives 3 female and 2 male children according to Islamic law of inheritance. The subject matter of the books included Islamic injunctions, Islamic law and jurisprudence. Figh, Quran (written with Ajami), Kundi and Tafsir.

The present head of family is Alhaji Baba Saba Yahaya. He was taught Arabic by his father. He was once a teacher for twenty years and now has settled for Quran Teaching as expected of the Head of the family. His personal collection has risen to more than 5,000 Islamic books and Arabic manuscripts.

The Arabic manuscripts in his collection can be classified into three groups i.e. political, religious and historical. The Arabic manuscripts were studied and identified according to the above classification. Alhaji Yahaya stresses that all the Arabic manuscripts in his custody are inherited from his grand father. He also showed two Arabic manuscripts composed few years back.

Alhaji Baba Saba Yahaya, was born in 1920. He now devotes his time to teaching Islamic Studies. He has two big wooden cupboards in his room where he keeps all the books he inherited from his parents in addition to the ones that he purchased while working as a school teacher. He strongly adheres to his father's advice that one should spend ones money on books rather than on expensive clothes or wolrdly materials.

The organisation of Alhaji Yahaya's book is rather awkward because the books are arranged according to their sizes. This method has made use

of the collection difficult because one has to search all through the shelves for a particular book.

Alhaji Yahaya also informed the interviewer that many of this books were yet to be returned by the clients. This clearly shows lack of a systematic method of lending out his materials.

The method of searching for information is tedious. This is done by scanning through pages whenever he is searching for information. This was demonstrated while looking for an Islamic prayer which the Mallam wanted to read that particular night and it took him more than twenty minutes to locate the prayer. It is the researchers believe that if the documents are well arranged according to disciplines with the right coding, the documents will take less time to be located by the users. He confirms that sometimes, it takes him more than a week to locate a piece of information.

There are many retrieval problems, one of which is the time wastage. This was already demonstrated and the researcher wishes to conclude that, it is a great problem to Alhaji Yahaya because he personally complains of this time wastage and sometime he has to give up an important assignment to search for a piece of information.

There is evidence which shows that almost all the documents are inherited from his grand parents and they are the family property. It is confirmed that each

family member can have access to the books with the expressed permission of the head of family, although the original collections are divided among the family members.

The Arabic manuscripts in his possession are as follows:

1. Title: Habaru Muhtabu Minal Asral
   Author: Alhaji Yahaya
   Date of Composition: 1902
   Place of Composition: Bida
   Contents: The manuscript is of historical value and the story of sudden war which is not expected by the people. It gives the account of witch-craft and the method by which it is liquidated by the authorities. They are given medicine which exposes their evil deeds and leads to their death. 30 pages.

2. Title: Qatful thimari
   Author: Alhaji Yahaya
   Date of Composition: 1905
   Place of Publication: Bida
   Contents: The title of the Book is the plucking of fruits. The manuscript was composed when a schoolboy asked the author to tell him the history of the prophet. It reveals the history of the prophet Muhammad in a nutshell which is suitable for our primary and secondary schools. The student

is called Idirisu of Wurna ward. The story is written in simple, straight Arabic for the beginners.

3. Title: Taskiratu Durusi
   Author: Alhaji Yahaya
   Place of Composition: Bida
   Date of Composition: 1932
   Contents: The subject matter of the manuscript is Educational awareness and politics. The author advises his audience not to leave learning for the politicians. He further states that the composition of parties are muslims, hence, they should not fight each other because of worldly gain. The manuscript narrates the evils of politics. 35 pages.

4. Title: Busharatul Mulki Linafri
   Author: Alhaji Yahaya
   Place of Composition: Bida
   Date of Composition: 1901
   Contents: The manuscript is a warning on the evil of politics. It reveals the conception of the author on Nigerian politics. The author is not happy with the way muslims are behaving in the political parties. 18 pages.

5. Title: Assidiqu Murun

Author: Alhaji Yahaya

Place of Composition: Bida

Date of Composition: 1920

Contents: The manuscript is written because of an argument on three topics. The topics are the words of Quran, reserving places for influential people in the mosque and lastly, smoking of cigarette by muslims. The manuscript treats these topics with supportive verses from Quran and Hadith. 28 pages.

6. Title: Liyawul qabili

Author: Alhaji Yahaya

Place of Composition: Bida

Date of Composition: 1930

Contents: The manuscript enlightens his students on the act of Kablu in Salat (folding of arms). The author quotes Hadith and Quran to support the act of Kablu. 15 pages.

7. Title: Hujatul Hasim

Author: Alhaji Yahaya

Date of Composition: 1902

Place of Composition: Bida

Contents: It is on the evils of marrying more than four wives. The manuscript is produced as

a result of questions ask by a pupil and the answer by his teacher. The script was taken at Zaria and more than 5,000 copies were printed and sold. 85 pages.

8. Title: Al-Ijabatul Kubura

Author: Alhaji Yahaya

Date of Composition: 1903

Place of Composition: Bida

Contents: It is a continuation of Hujatul Hasim. The author is confronted with an explanation from Quran - Saratul Nisai (chapter 4) that Allah says, a muslim is free to have eighteen wives, thus:

Two, Two, (Mathama)	=	4
Three, Three (Thulatha)	=	6
Four, Four (Ruba'a)	=	8
Total	=	18 wives

The manuscript narrates that a judge (Alkali) at Lokoja has ten wives and he supports his action with a verse in the Holy Quran - chapter 4.
The manuscript is composed to explain that verse in the Quran. The author explains the danger of marrying more than four wives to the public. 90 pages.

7.2: Emi Liman Banwuya Collections

The head of the family is Alhaji Shafie and he is 56 years old. His vision is clear because he can take a book from the family collection and read without any difficulty. He inherited his collections from his grand father who participated in the spread of Islam in Nupeland. He confirms that his grand father was a known Mallam in the dynasty.

There are about one hundred pupils in the evening quaranic school which is managed by his brothers. There are one hundred and fifty reference books on a table for the students. Alhaji Shaffie is more concerned with the advanced students - "kpikpe". He always teachers them in the morning whenever there is no social engagement.

Alhaji Shaffie lives in two rooms and the collections are in the palour. They are arranged neatly on each other, covered with a protected glass. The total number of books in the family custody is 3,031 on various disciplines.

The Mallam confesses that he has lost many valuable documents, hence, he has stopped giving out any of his manuscripts. He acquires new materials through exchange.

His method of looking for an information from the bulk of documents waste a lot of precious time.

The documents are mutilated by use and weather. It is also difficult to comprehend the information. He also utilises the services of his students to get information from them. It is through these processes that he increases his knowledge. The other most important channel is through listening to sermon by reputable Ulama.

Alhaji Shaffie has travelled widely in Zaria and Borno in search of knowledge. This was the practice before the modern schools became predominant. Scholars from Nupe kingdom travelled to the Upper North, especially Sokoto, Gwandu, Katsina, Borno and Zaria in search of knowledge.

Alhaji Shaffie's studies have covered a considerable amount of Islamic literature comprising of Quran, Hadith, Tafsir and the Arabic language. He confirms that all the books in his custody have been digested by rote learning. He feels that his collection is not rich and more new materials are required, so as to make it comprehensive. He concludes that, there is need to keep in touch with new publications on Islam.

The comprehensive list of the early Islamic literature in his custody of which more than seventy-percent are inherited are as follows:

Quran (text)	=	365 Books
Tafsir	=	614 "
Fiqh	=	300 "
Arabic	=	200 "
Kundi Forms	=	314 "
Pamphlets Forms	=	531 "
Total	=	3,181 "

The collections in Emi Liman Banwuya family are more organised than that of Emi Alkali. The family head of the former is more popular because of his present status as the current Imam of one of the Friday mosques in Bida. He is also presently Chief Education Officer Incharge of Islamic Studies in Gboko Local Government, Niger State. The list of some Arabic manuscripts in his collection is as follows:-

1. Title: The Karama (wonders) of Shehu Usman Dan Fodio.

Author: Gidade Ibn Laima

Place of Composition: Sokoto

Date of Composition: 19th century

Contents: It covers the Biography of Shehu Usman Dan Fodio. It comprises his Karama (miracles) during his early childhood, adult and at the old age.

2. Title: Mawafu lil Sawabi wa Samayituhu Tajijum Warakati

Author: Shehu Abdullahi - Brother of Shehu Usman Dan Fodio Sakwato.

Place of Composition: Sakwato

Date of Composition: ?

Contents: It is on a message to all the muslims based on Islamic Principles. It touches the fundamental principles of Islam and these topics are Salat (five daily prayers) Saum (fasting) Zakaat (compulsory alms) Hajj (visit to Makka) and Oneness of almighty Allah. 60 pages.

3. Title: ?

Author : Shehu Ubuti

Place of Composition: Bida

Date of Composition: ?

Contents: The Book describes the genesis of Hisaf. Hisaf is the Science of forecast or prediction. The manuscript gives detail of the art of forecasting the future. 20 pages.

4. Title: -

Author: Alhaji Yahaya Alkali

Place of Composition: Bida

Date of Composition: 1902

Contents: The manuscript is praising those that keep themselves purified and do not have interest

in the worldly gains. They are always devoted to the cause of Islam. 38 pages.

5. Title: Almasayinia Kitabina Almasayina Al Asila Wal Ajuiba.
Author: Alhaji Abdullahi Jibirilu
Date of Composition: ?
Place of Composition: Bida
Contents: Its contents are questions and answers on Islamic Studies. It covers questions and the right answers on marriage, Sharia and Islamic jurisprudence. 25 pages.

6. Title: Kitabul Manjudu
Author: Alhaji Abdullahi Jibirilu
Date of Composition : ?
Place of Composition: Bida
Contents: This is a scientific manuscript on the evolution of man. It tells of the development of the child in the mother's womb. It describes stages of development from conception to birth of a child. It also entails how the destiny of babies are determined for example his colour, habits and death. The narration is based on Quran as a scientific Book and also on the words of Allah. 18 pages.

7. Title: Al mizaq
Author: Yusuf Abdullahi Mayaki Tijani Lokoja
Date of Composition: ?
Place of Composition: Lokoja.

Contents : This is an epitaph on a reputable Mallam and colleague of the author, in person of Alhaji Sulaiman Alele. There is also a list of prominent and well versed Ulama from the Various nooks and corners of Nigeria. 10 pages.

8. Title: Hamziyyah

Author: Shehu Bushari

Place of Composition: Egypt

Date of Composition: ?

Contents: It is a song composed in praise of the Prophet Muhammad (Peace and Blessings of Allah be on Him). It is a long poem written, with the rhyme of Hamiziya (poem that ends with Hamza). 24 pages.

9. Title: Lamiyatu Hafiz Ali

Author: ?

Date of Composition:

Place of Composition: Bida

Contents: It is a comprehensive Arabic manuscript on teaching methods of the Arabic language and Islamic Studies. It treats all aspects of the religion. The book could be termed as "Principles of Islamic Education". The topics that are comprehensively treated are as follows:

1. Arabic Grammar - Sarhu and Na'au
2. Four ways of acquiring knowledge and its wisdom
3. Respect to the teachers
4. The phases of learning
5. Paying Homage or gift to the teachers
6. Hidimatii - duties of the teacher
7. Darasi - methods of studying
8. Adannal la malal - being ready to learn
9. Recitation
10. Understanding the text. 34 pages.

10. Title: Ati Yatul Muti

Author: Abdullahi Ibn Muhammad Ibn Salam

Places of Composition: ?

Date of Composition: ?

Contents: The manuscript is written on quarto size brown papers and it covers all aspects of Islamic Religion. The topics covered are as follows:

1. Oneness of God - Tauhid
2. Al-Wudu - Abolution
3. Ritual - Bath
4. Tayimamu - sand
5. Azan - calling for prayers
6. Salat - Five daily prayers
7. Qasaru - Prayers of a traveller
8. Salaru Juma'a (Jumat Prayer)

9. Ghusul (Abolution)
10. Istikha (Prayers for rain)
11. Dead Body
12. Siyam - Fasting
13. Iitikhaf - worship during Ramadan
14. Zakat - during the last ten days
15. Hajji and Umra (Pilgrimage to Mecca)
16. Salati and praise of Prophet Muhammad (praise and Blessings of Allah be on Him)
17. Prophets
18. Worldly sentiments - sermon. 125 pages.

11. Title: Uban Iba'a.

Author: Alhaji Yahaya Alkali

Place of Composition: Bida

Date of Composition: 1903

Contents: It contains life history of the Holy Prophet. The manuscript praises our Prophet Muhammad (PBUH). It is a complete and comprehensive history of the Holy Prophet for advance Students.

7.3: Emi Liman Nasarafu

The Head of the family is Alhaji Abdullahi Nasarafu and he is now seventy-five years old. He has more than one hundred pupils in his Quranic school.

His Quranic school is organised because there is modern equipment and adequate teaching aids for both

teachers and pupils. There are two classrooms, each with a modern blackboard. There are also adequate chairs and desks for the pupils and also reference books in a corner for the students to consult.

His collections was handed down to him by his father and it was not shared among the family members. The books are not well organised because they are arranged according to their sizes while the pamphlets are clustered in one place. This makes retrieval difficult because he has to search all the book cases on shelves for information. This is done by scanning through all the documents.

The family is described as one of the early Islamic scholars in the town and most members of the family can narrate traditions of the town without reading from any document.

The books are for all the members of the family hence, any members is free to use them. The list are as follows:-

Quran (Tafsir & Commentry)	50	manuscripts
Hadith	120	"
Figh	240	"
Arabic language	112	"
Kundi	100	"

The manuscripts in the possession of Alhaji Abdullahi Nasarafu are as follows:

1. Title: Kitab Tuhfatul Hukkami

   Date of Composition: 1906

   Place of Composition: ?

   Author: Sheikh Abubakar Ibn As-Sim

   Contents: The manuscript deals with the Maliki School of law. It is a comprehensive and reliable work on the doctrines of Maliki School of thought. 262 pages.

2. Title: Kitab Tazynul Waraqat.

   Date of Composition: ?

   Place of Composition: Sokoto

   Author: Sheikh Abdullahi Fodio

   Contents: A manuscript narrating the history of Islamic reformation and other religious developments in the Hausa States. It is a documentary history of Islam in Hausaland. 42 pages.

3. Title: Kitab Aba Maqra'i

   Date of Composition : ?

   Place of Composition: ?

   Author: Sheikh Abu Maqra

   Contents: It gives the account of the influence of stars on human affairs. It is a book on astrology and it is useful when undertaking a journey or a project. It is a narrative work which is written in logical manner. 22 pages.

4. Title: Kitab Ul-quran

Date of Composition: ?

Place of Composition: ?

Author: Anonymous

Contents: A complete text of the Holy Quran and a guide to Islamic Religion. It explains Quran from cover to cover and gives examples of verses and phrases which are difficult to understand. 524 pages.

5. Title: Kitab Aja-Ibul Makhluqati

Place of Composition: ?

Date of Composition: ?

Author : Anonymous

Contents: The manuscript describes the creation of man according to the revelation in Quran and Hadith. It also gives account of people and nations of the world. 80 pages.

6. Title: Kitab al Irshad

Place of Composition: ?

Date of Composition: ?

Author: Anonymous

Contents: It contains a guide to the knowledge of self determination and gives examples of the character of reputable Ulama. It explains examplary qualities expected of Ulama. 4 pages.

7. Title: Kitab Hadis Abdullahi Ibn Salami

Place of Composition: ?

Date of Composition: ?

Author: Sheikh Abdullahi Ibn Salami

Contents: It contains questions and answers on Islamic religion. The manuscript is based on the Prophet Muhammad's (P.B.O.H.) answers to unbeliever. The Christian later converted to Islam. 60 pages.

8. Title : Kitab Qamus (Juz-il Auwal)

Place of Composition: ?

Date of Composition: ?

Author: Anonymous

Contents: It contains explanation of words in Arabic language and also a recipe for medication. There are also simple prescription of local herbs. It describes some medications from Holy Quran and how to prepare them. 858 pages.

9. Title: Kitabbul Darrul Tiryazi

Place of Composition: Bida

Date of Composition: 1901

Author: Sheikh Muhammad

Contents: It gives religious prescriptions of some medical treatment. The manuscript contains Quranic verses and names of herbs which are used in curing some ailments. 96 pages.

10. Title: Kitab Mas-alatul hamdu Lillahi

    Place of Composition: ?

    Date of Composition: ?

    Author: Anonymous

    Contents: A four pages manuscript explaining the significance and advantages of Surat Fatiha. It stresses the importance of Suratul Fatiha in the five daily prayer's and other Islamic activities. 4 pages.

11. Title: Kitab Zabrijatul Subtiyatul Kubra

    Place of Composition: ?

    Date of Composition: ?

    Author: Sheikh Abubakar

    Contents: It contains questions and answers on the Islamic religion. It also contains Islamic philosophy, wisdom and distribution of legacies, 8 pages.

12. Title: Kitab Al Miyath

    Place of Composition: ?

    Date of Composition: ?

    Author: Sheikh Abu Ibrahim

    Contents: A guide to Islamic way of dividing inheritance to those responsible for orphans. A comprehensive document on inheritance, according to the Maliki School of Law.

13. Title: Kitab Arba'atun wa Tis'una

Place of Composition: ?

Date of Composition: ?

Author: Anonymous

Contents: A manuscript containing articles on prayers from Quran and Hadith. It also narrates about the judgement day. The manuscript contains ninety-four chapters. 700 pages.

14. Title: Kitab Dawa-ul Amrad

Place of Composition: ?

Date of Composition: ?

Author: Anonymous

Contents: It contains various prescriptions for various illness affecting human beings. 10 pages.

15. Title: Katab Bayan Al Maqrai minal Fawa-id.

Place of Composition: ?

Date of Composition: ?

Author: Anonymous

Contents: The manuscript narrates names of Allah and their importance to Muslim. 18 pages.

16. Title: Kitab Adabul Adati

Place of Composition: ?

Date of Composition: 1824

Author : Anonymous

Contents: The manuscript explains traditions in connection with eating, drinking marriage and legal

profits in accordance to Islamic principles. The manuscript also narrates the correct path to attain good reputation in the society.

17. Title: Kitab Tis'ata Aqlami
Date of Composition: 1923
Place of Composition: ?
Author: Anonymous
Contents: A guide to the distribution of inheritance accordance to the Maliki code of Law. It explains ways of solving inheritance problems and also the implications of the laws. The manuscript gives practical examples. 6 pages.

The researcher wishes to conclude that there are many Arabic manuscripts in the custody of Ulama in the Nupeland which will be of great value to humanity. The only difficulty in harnessing them is the conservative attitude of the custodians in refusing to release them for study.

Chapter 8

SUMMARY OF FINDINGS, CONCLUSIONS, RECOMMENDATIONS AND FURTHER RESEARCH

8.1: Summary of Findings

The study reveals that the Sokoto Jihad which spread its tentacles to Nupeland had a considerable social, political, economic and more importantly religious and educational impact on the Nupeland. The Nupes became part of larger Islamic political system in the Northern parts of Nigeria in 19th century. This new status was accompanied by an outburst of literary work. These were inspired by the expansion of the Islamic religion and educational system in the area with a demand for literacy in Arabic literature and interest in the development of Islam. It was in this process of mass convertion to Islam that led to explosion of Arabic manuscripts. There was need for religious guidance.

There are large collections of Arabic manuscripts but they are unknown and not well organised. For example, the heads of three families studied do not know the exact number of Arabic manuscripts in their possession. Secondly, it takes them many hours and sometimes the whole day to retrieve certain manuscripts.

The details analyses of the Arabic manuscripts study in this research are stated over-leaf.

Discipline	Number
Islamic Studies	70
Islamic law jurisprudence	19
Traditional Medicine	10
Arabic Literature	34
History	15
Political Science	6
Others, i.e. religion	4
Total	156

There is a serious delimitation which greatly affects the study. This is the uncooperative attitude of Ulama in Nupeland. There are two reasons advanced for their lukewarm attitude. First, is the tendencies that the researcher is given a grant by the government and they need their share. Secondly, they attach special importance to the manuscripts, because they are the only legacy they could leave for their children. This cold reception was neither expected nor fore-seen. The researcher concludes that there are many valuable manuscripts in the possession of the Ulama but they are not ready to reveal them for identification.

The study also reveals the deplorable conditions of the Arabic manuscripts. The diversity of the

manuscripts are revealed and also there is the urgent need to harness them for the socio-political and educational advancement of Nigerian society.

This research is mainly to identify some Arabic manuscripts that originated from the early Nupeland. The researcher is motivated by large number of Arabic manuscripts and the fear of their extinction. Their existence are not known in the academic circle, hence they are not fully utilized. They are lying in the dusty cupboards of Ulama all over Nigeria.

The study is devided into seven chapters. It is pertinent to summarise the chapters, so as to give the full perspective of the research and findings.

8.1.1: Chapter One-Introduction

The chapter traces evidence of Islam in Nupeland and this goes back to 15th century during the reign of Tsoede. Islam filters into Nupeland through muslim traders, immigrants, teachers' and Ulama. Nupeland in the heart of Nigeria was on the trade route between North and South. Other topics discussed in the chapter are Statement of Problems, Significance of the Study, Objectives of Study, Limitations, Scope and Methodology.

8.1.2: Chapter 2 - Review of Literature

The relevant related literature are searched and reviewed. The literature on Arabic manuscripts in

8.2: Conclusion

The study reveals the existence of many Arabic manuscripts in Nupeland which were written in the 17th century or earlier. The manuscripts of various discipline are in Arabic language, while some are explained in Nupe. The researcher studied about one hundred and fifty six identified Arabic manuscripts and their contents analysed. However, there is urgent need to collect and collate them from various Ulama in Nigeria because of their usefulness to humanity.

Arabic manuscripts from three important families are identified. The historical background of the families are traced and the researcher concludes that they form the bulk of the works by some early Ulama in Nupeland. They were engaged in the spread of Islam through preaching and teaching. This role is played up till today. The families are also engaged in the administration of justice in the shariah courts all over the state.

8.3: Recommendations

The researcher is aware of financial problems confronting both state and Federal governments of Nigeria, but there is urgent need to give immediate attention to the collection and collation of the Arabic manuscripts in Nigeria. In this type of

exercise could have been initiated by the British administration who were alien then there is greater need for the present government to pursue the exercise to its logical conclusion. If this step is not taken, various valuable records which are in the hands of the Ulama will vanish due to improper handling. The manuscripts are too precious to vanish without record.

The researcher wishes to recommend that both Federal Government and with the cooperation of State Governments should collect all the available Arabic manuscripts in Nigeria. This should be done by photocopying the original and returning them back to the owners. The traditional rulers should help in achieving this aim. Secondly, there is urgent need to document all the available Arabic manuscripts and make them available to scholars.

Finally, there is need to study private collections of some Ulama in the nooks and corners of Nupeland in particular and Nigeria at large. The life history and background should be studied for the benefit of future generations.

8.4: Further Research

Arabic manuscripts are on many disciplines, hence the scope of the study is wide. This consequently leads to further areas for research.

One of the areas for further research is identification of Arabic manistricts in some parts of Nupeland. These areas are Eggan, Raba, Akere, Patigi, Lafiagi and Lokoja. There are reputable Ulama in these areas who had lived as far back as 18th century.

Secondly, there is need to investigate further the writings of Mallam Dendu Manko Musa. Mallam Muhammadu Babba, Sheikh Abdulraham B. Muhammad Al-Sherif and Etsu Jibirilla. They were engaged in preaching and spreading of Islam. Hence, they might have produced some Islamic literature.

BIBLIOGRAPHY

1. Abdul, M.O.A. (1983). Islam as a religion. University of Ibadan, Nigeria.

2. Abdullahi, M. (1976). A Hausa Scholar, A Trader and his Library Collections, The Case Study of Umar Falke of Kano State. Unpublished Ph.D. Thesis. North Western University Evanston.

3. Adeleye, R.A. (1977). Power and Diplomacy in Northern Nigeria 1804-1906. Longman, London. England.

4. Ajayi, F.E.A. and Crowder, M. (1971), History of West Africa. Longman, London, England.

5. Ajayi, J.E.A. and Ikare, B. (ed. 1985) - Evolution of Political Culture in Nigeria. University Press, Nigeria.

6. Bivar, A.D.H. (1959). Arabic Documents of Northern Nigeria. Gaskiya Corporation Zaria, Nigeria.

7. The Encyclopedia of Islam, (1978). Liden Press, Netherlands.

8. Doi, A.I. (1984). Islam in Nigeria, Gaskiya Corporation, Zaria, Nigeria.

9. East, R.M. (1932). Labarun Hausawa da Makwabtansu. Translation Bureau, Zaria. Nigeria.

10. Encyclopedia Americana (1981). Grolier Press, U.S.A.

11. Hatch, John (1967). Nigeria: a history. Longman Press London, England.

12. Hogben, S.J. (1966). An Introduction to the History of the Islamic State of Northern Nigeria. Oxford University Press, London.

13. Hughes, T.P. (1885), The Dictionary of Islam Oxford University Press, London, England.

14. Idowu, H.O. Webster, J.B. and Boahen, A.A.(1972). The Growth Civilization. The Revolutionary Years West Africa since 1800. Longman Press, London.

15. Imam, Isa Ndatsu (1973) "A History of Islam in Nupe. Unpublished B.A. Thesis. Ahmadu Bello University, Zaria, Nigeria.

16. International Encyclopedia of the Social Science(1972) Macmillan Press, London, England.

17. Johnson, S. (1981) - The History of the Yoruba from the Beginning of the British Protectorate Church Missionary Society, Lagos, Nigeria.

18. Katsina, M.N. (1984). " A Study of Advanced Level Quranic Schools in Kano, Katsina and Zaria. Unpublished M.L.S. Thesis. Ahmadu Bello University, Zaria, Nigeria.

19. Last, Murray, (1977). The Sokoto Caliphate, Longman Press, London, England.

20. Mason, D. (1970). "The Nupe Kingdom in the 19th Century. A Political History of Nupe". Unpublished Ph.D. Thesis. University of Birmingham, England.

21. National Achieves Kaduna. Simple list of Arabic Manuscripts collected from Niger Province, 1st April, 1959 to 31st March,1967.

22. Niger State Government, Ministry of Information, This is Niger State, Bida (1979), Government Printer Minna, Niger State.

23. Nadel, S.F. (1965). The Black Byzantium Oxford Press, Longman, England.

24. Ndayako, Etsu Muhammadu (1950) - Inji Etsu Nupe, Zuwan Turawa Bida na Tafiyan Etsu Nupe England . Gaskiya Corporation, Zaria, Nigeria.

25. New Age Encyclopedia (1963), McGraw Hill Eastern(s) Limited, London, England.

26. Qureshi, M.... (1960). Law of Jihad Land marks. Ashraf Press, Labore, Pakistan.

27. Shadeko, B.A. (1973), The Magic Land of Nigeria. Macmillan Press, Lagos, Nigeria.

28. Schon, Rev. James Fredrick and Crowther, (1941) - Journal Expedition Up the Niger in 1841. (Reprint Ed). Frank Cass Press, London, England.

29. Usman Y.B. (1979), Studies in the History of The Sokoto Caliphate. Ahmadu Bello University Press, Zaria, Nigeria.

30. World Book Encyclopedia Vol. 10. (1981) World Book Child Craft International Press, U.S.A.

APPENDIX A

QUESTIONNAIRE

The questionnaire was restructed and scrutined to eliminate confusion and the underlisted questions were asked orally:

1. Family Name:
2. Short history of the present Head of the family.
3. The strength of the family collections:

   Zuran _____

   Tafsir _____

   Hadith _____

   Fiqh _____

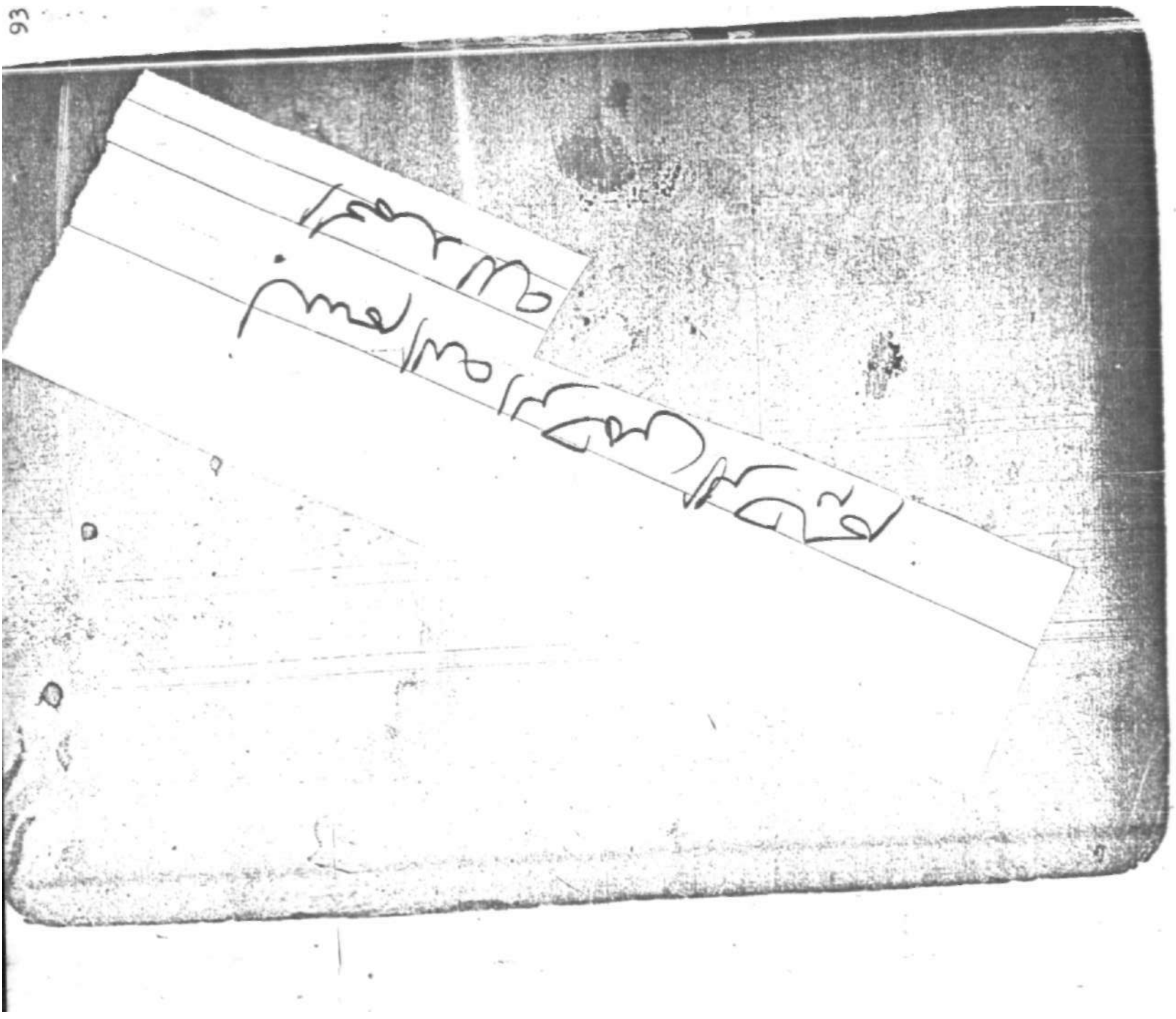
   Arabic manuscripts _____

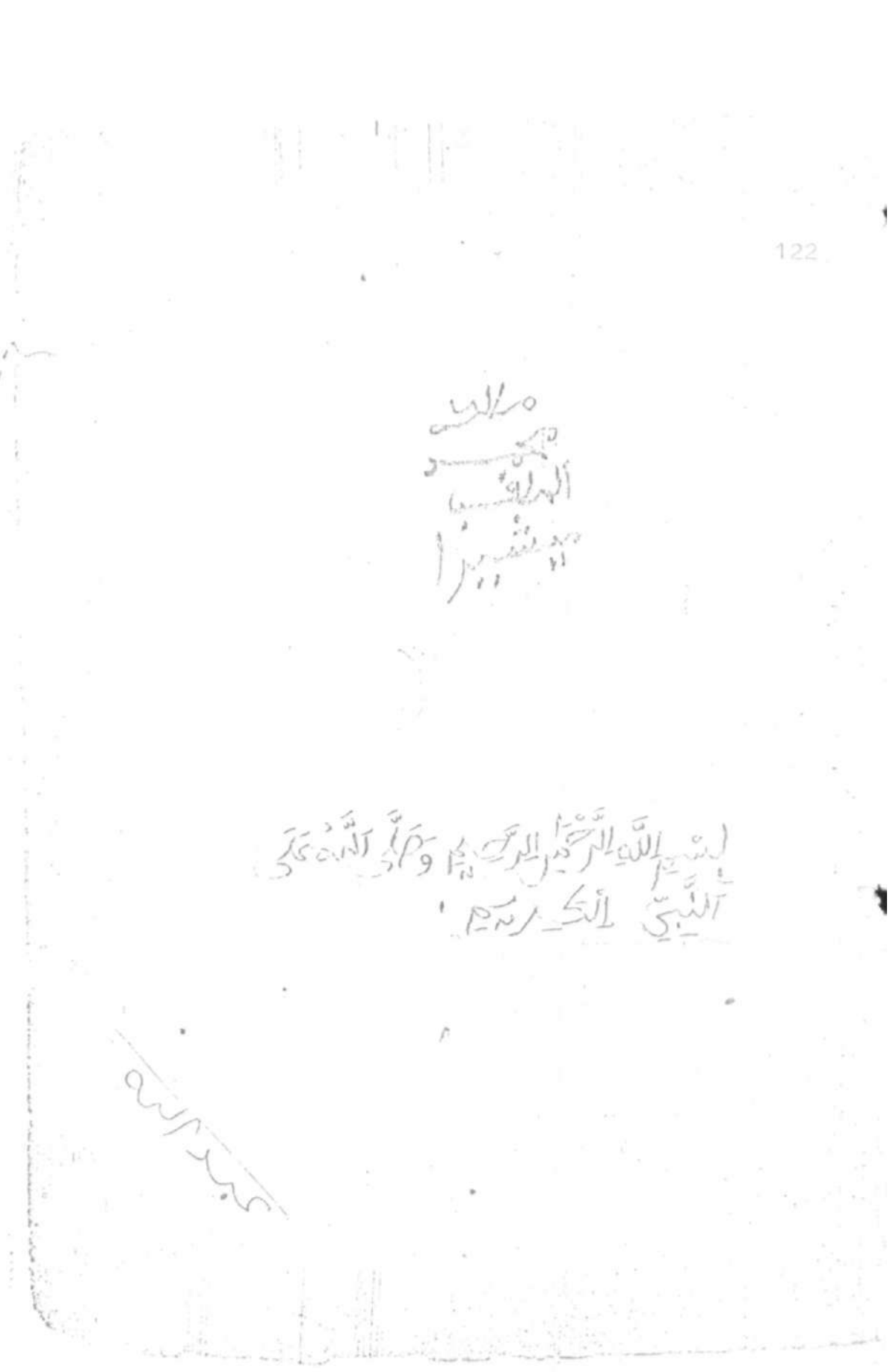
   Kundi _____

   Pamphlets (4 pages) _____

   Total _____

4. How was the bulk of the manuscripts acquired?
5. How long does it take you to look for a piece of information?
6. Do you think the manuscript is part of another work or an independent study?
7. What is the total number of manuscripts in your possession?
8. When and where were the manuscripts composed?
9. Who are the writers of the manuscripts?
10. How are the manuscripts acquired?
11. Why are you keeping the manuscripts?
12. How do you communicate with your peers, especially in acquiring knowledge and Arabic manuscripts?

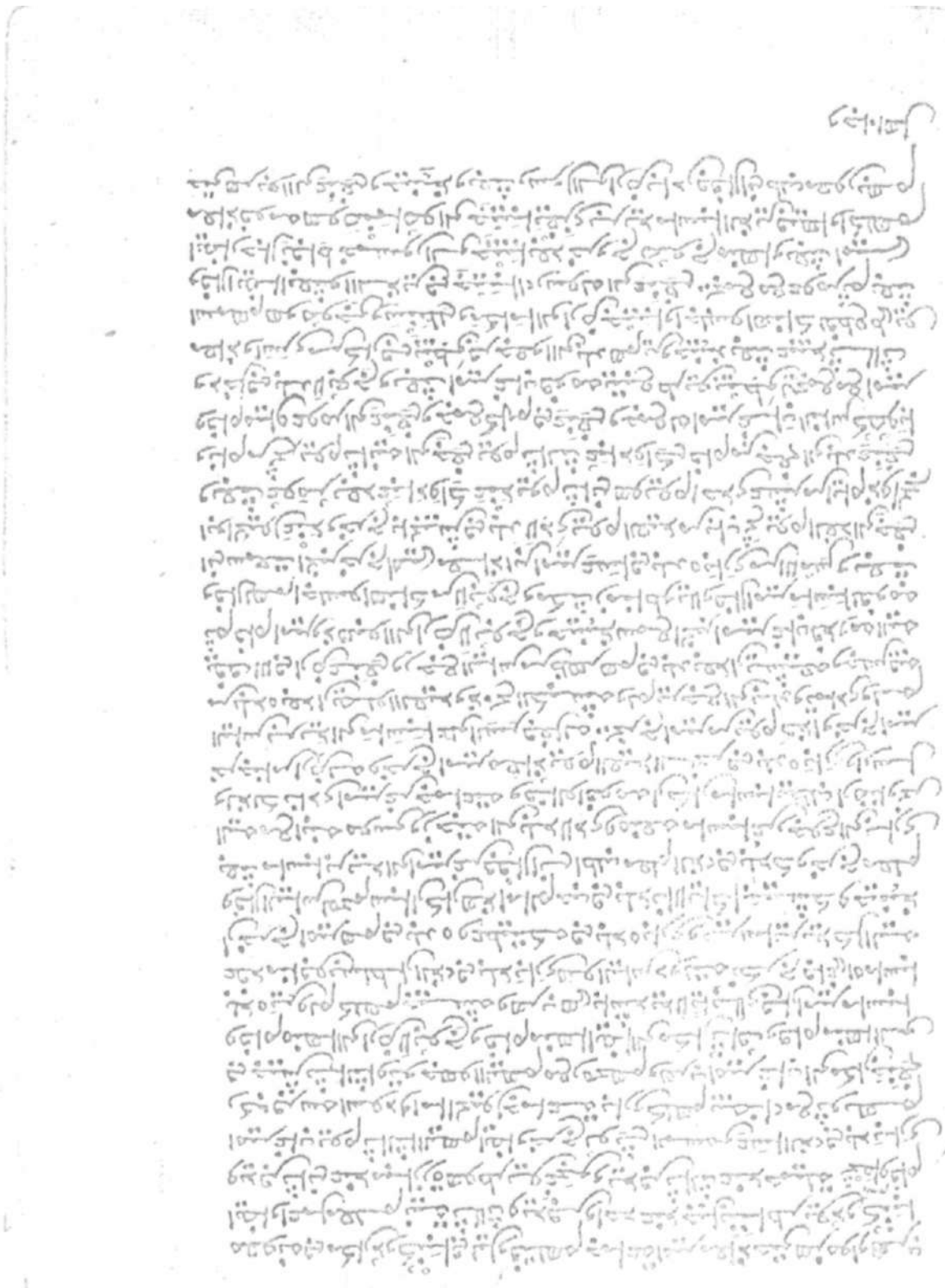


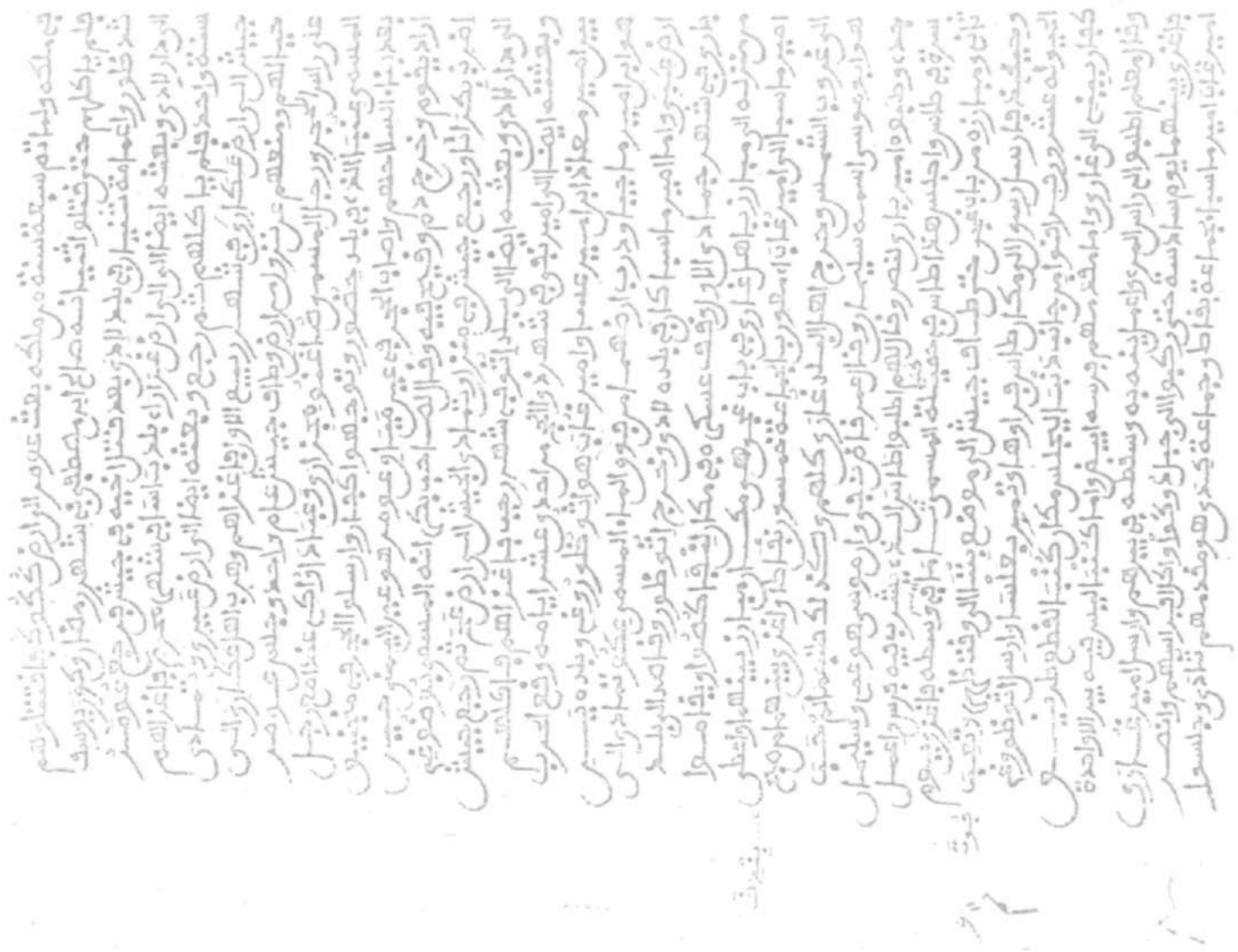


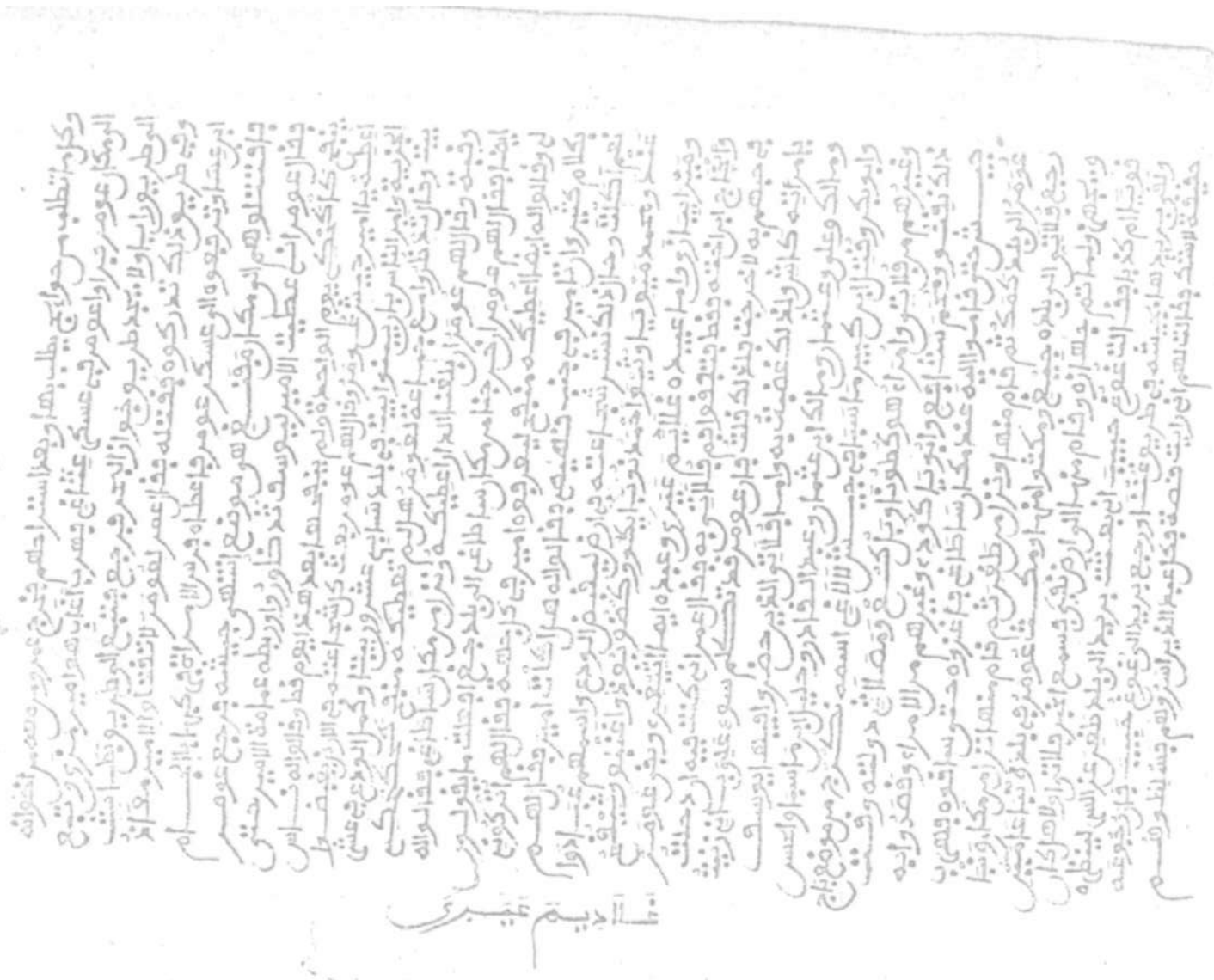
KITAB TARIH BIDA
BY
ALKALI UMARU
1300 A.H.
1883 A.D.

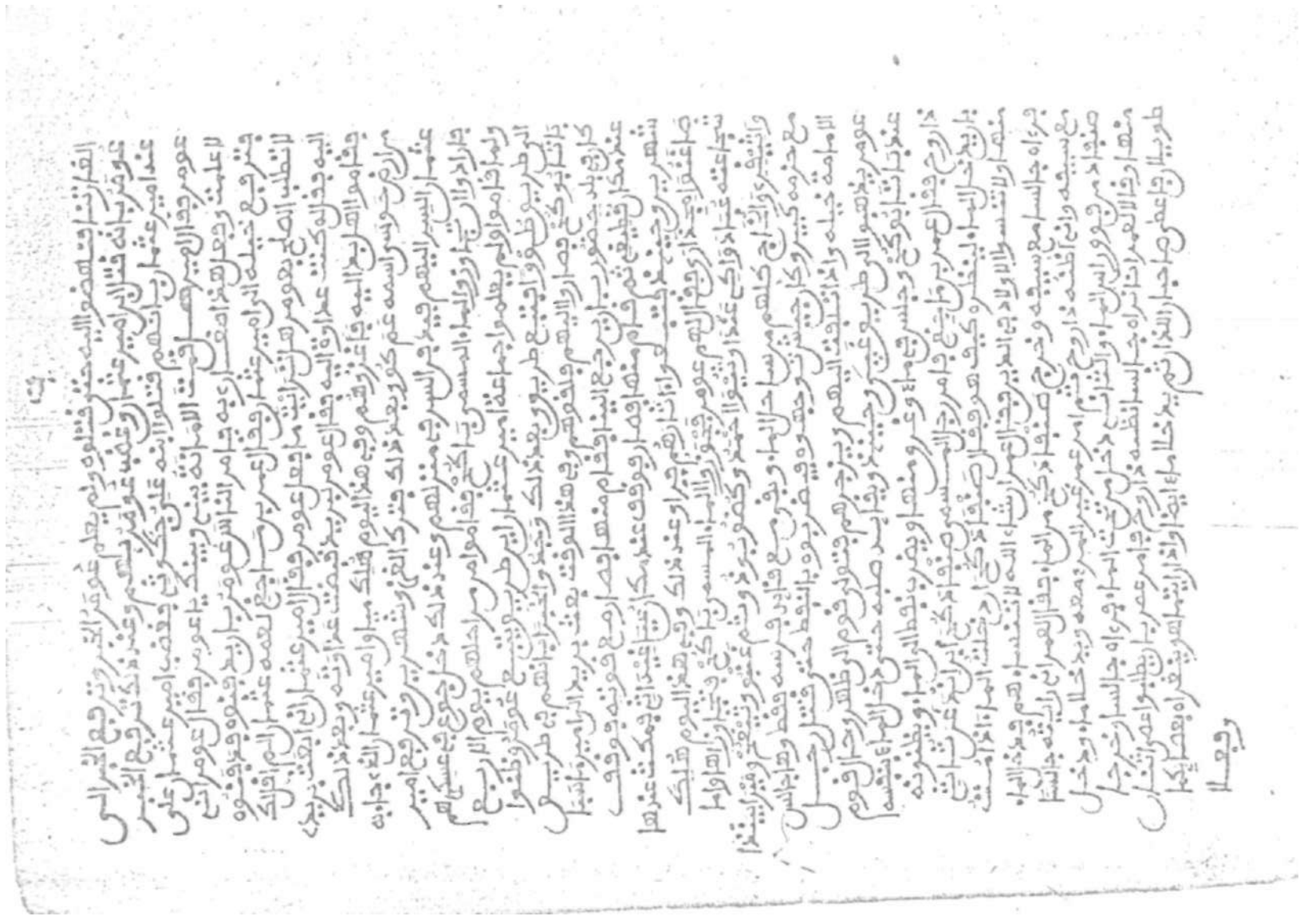
امير شيبان بن الاول وبعث ابن اخيه ماجن بن حسن شيبان الى دوريخ بن يزيد
وماتت بعد ابنها ومكث امير عثمان في ملكه اثنتي عشرة سنة ووقع خصومة
بينه وبين اخيه مناسبا الاجل طلب ثغر عمر حتى قتل احدهما ابو مسير
في بلد وخرج معظم سبا في بلد ابا من شهر شوال يوم سبت وجلس في
مكان يقوطا غي هو ومراحله وطلب امراة صلح بينهما ابن صلح وخرج
عظيما مع جيشه اليه فاشتد القتال فقتل من الجيش عشرة الاف وابن
عمر ابن ماجن واخذ عظيم اقدر مع جرسه وامر عشرة من ابن فقتله
الاجل عظيم اخيه صعيد وبعد مناسبا الى بلد لاد ومكث هناك حتى
بنى بلد بابا خمسة وماتت امه فاطم كوجي بلد لاد وبكر مناسبا
عمامة امير وجلس هناك احدى عشرة سنة وجاء مقام خليل هو امير
مسلم في بلد شذ من بلد رابا بعد ان قال ارض كله عداوة لامير عثمان
ثلاث مئين بالجرم شطيط ورفعه معلم خليل امير مسلم الى ارض حوسى
وجلسه في بلد بريشكب وماتت عظيم في جيش قمار وقع امير عثمان الى حوسى
وقال لهم خليل واعطيتكم وديعة يا معشر سبا ارض نفس الى وبانت الله صلح
بينكم وبين اخيكم عثمان وتبعه عمر بن ماجن ومالك وتبعه الشاهر ابناء
عثمان واذا بدر بيشا وغيرهم من الامراء وبعد ذلك فان معشر سبا الى امير
وعطيت ابن اخي مصطفى هو صالح شيبان ابو ابن اخيه مصطفى وهو بوسف
المسمى تذكر وانا اخل دولة كشور وامير جيش عمر وفر فاكل
بابا كوسلطان انخ بني صوما حب كثير جسر طويل وقال معشر سبا الامير
معاذ وقال ايضا الامير نحن ارجعنا الى بلدنا لاد ونبعد اركانوا في بلد واحد مرابا
يكونوا في بلد لاد وكذلك وقالوا لانرجع الى بلدك وكنا في مكان الشر
جلسنا ومعاذ في بلد طشروشد في بلد نطغب ابا نكرا به وقالوا ان امير
مسلم لا يقدر ان يكسر اظفارنا وشن نسر جمع الى بلد ذاوا ما جلس سرا بامر بعد
قتال امير ماجن وجلس مالم دشد بلد لاده الى ارض رفع امير عثمان الى
ارض حوسى ثمانية وعشرون سنة وليس في بلد رابا شيء الا اركان اطلال
وحينئذ وقع الحرب بين امير ماسبا وبين امير نبو وبين امير معاذ
الى بلد ارز وشد بلد امير نبو الى بلده نطغب وجلس هناك الى ما وكان معه سبا

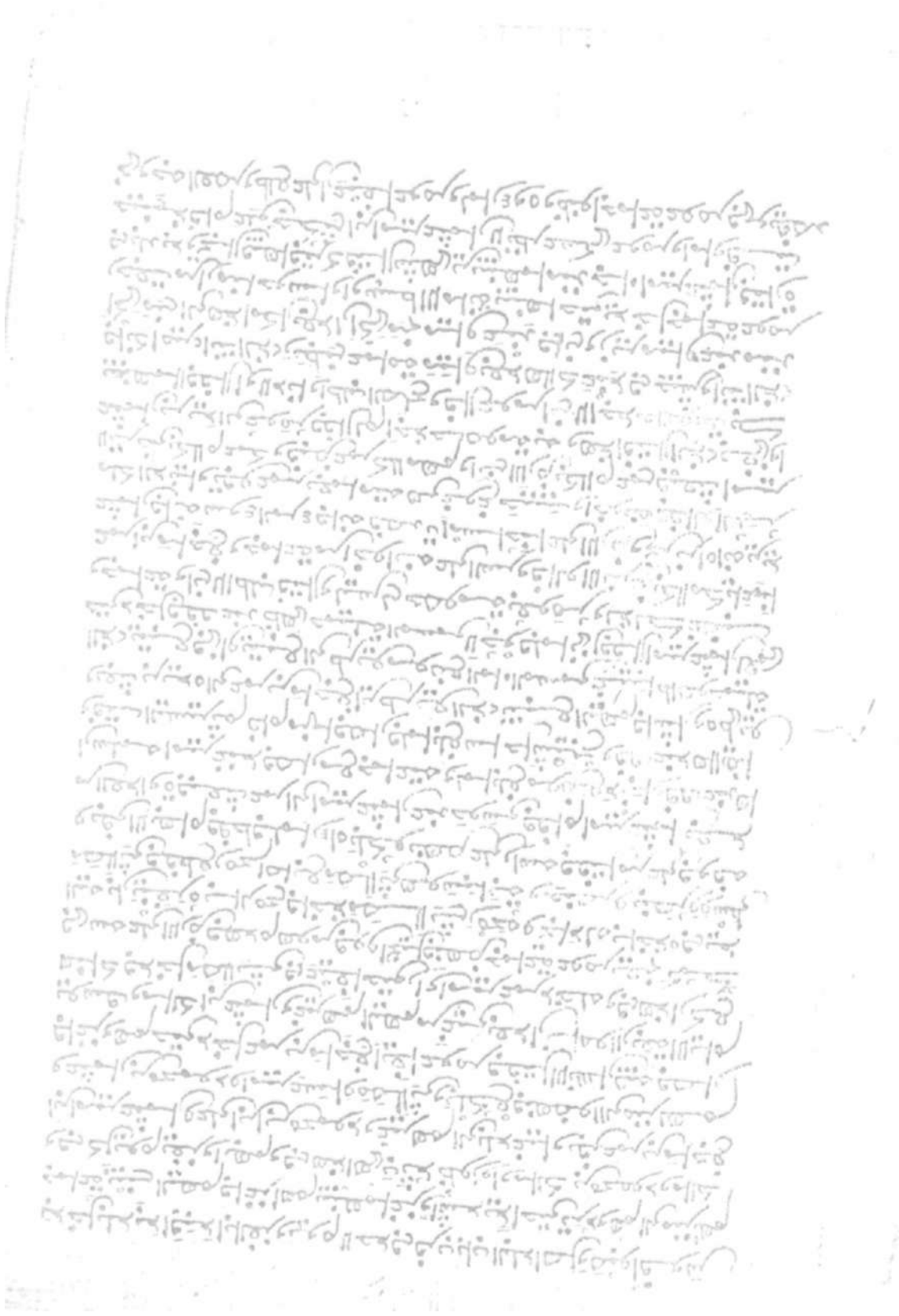
في ملكه

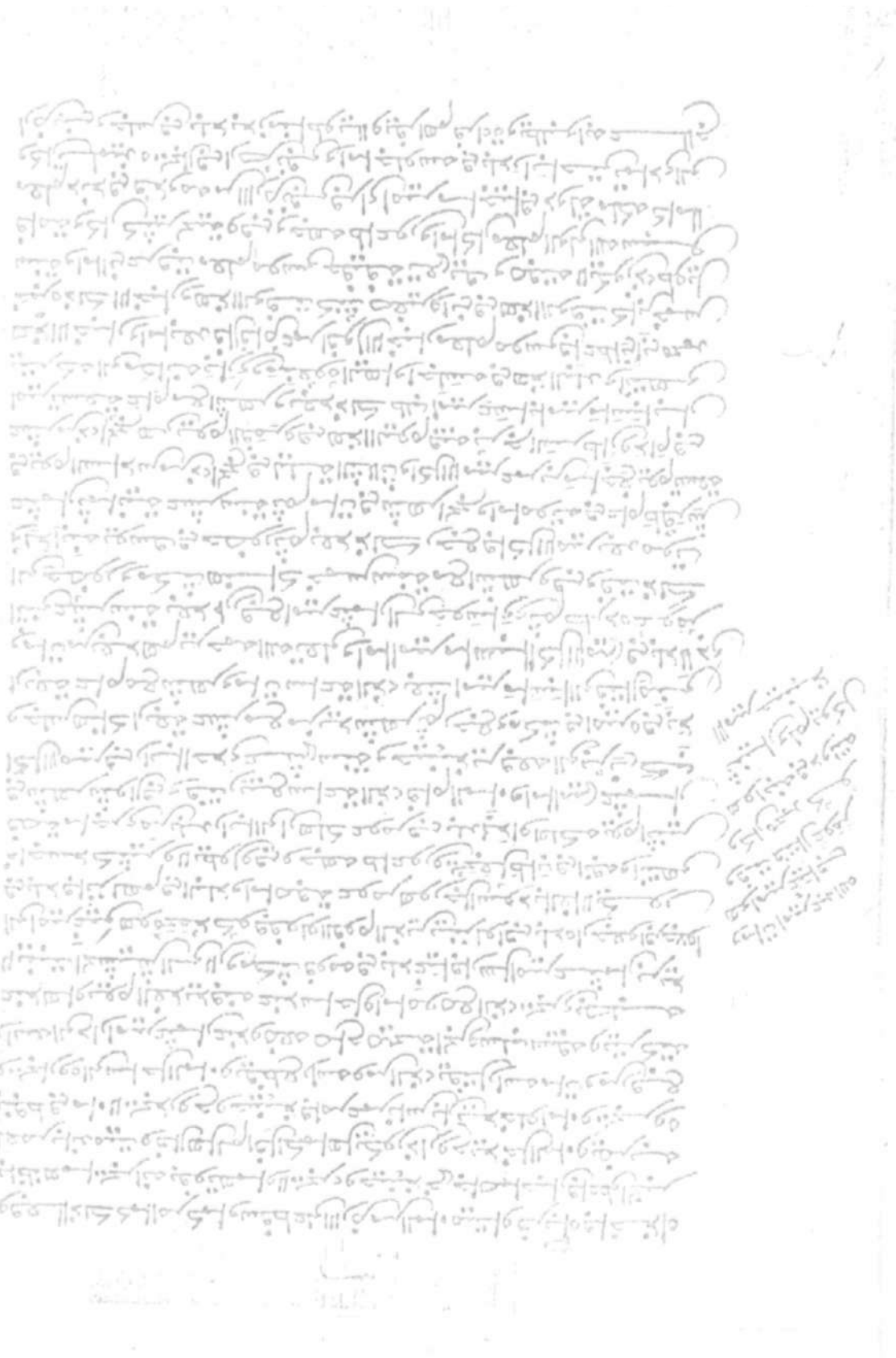


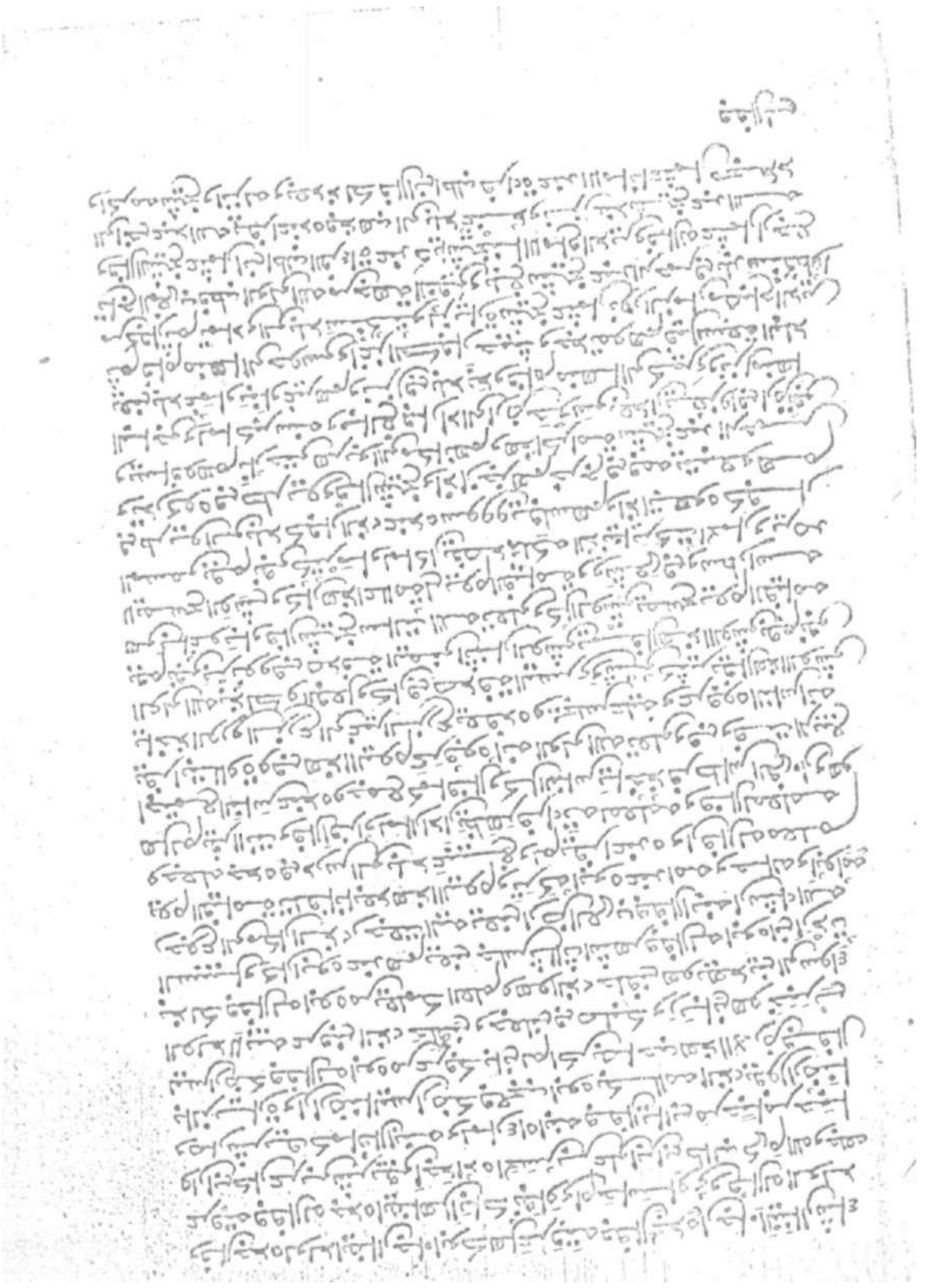


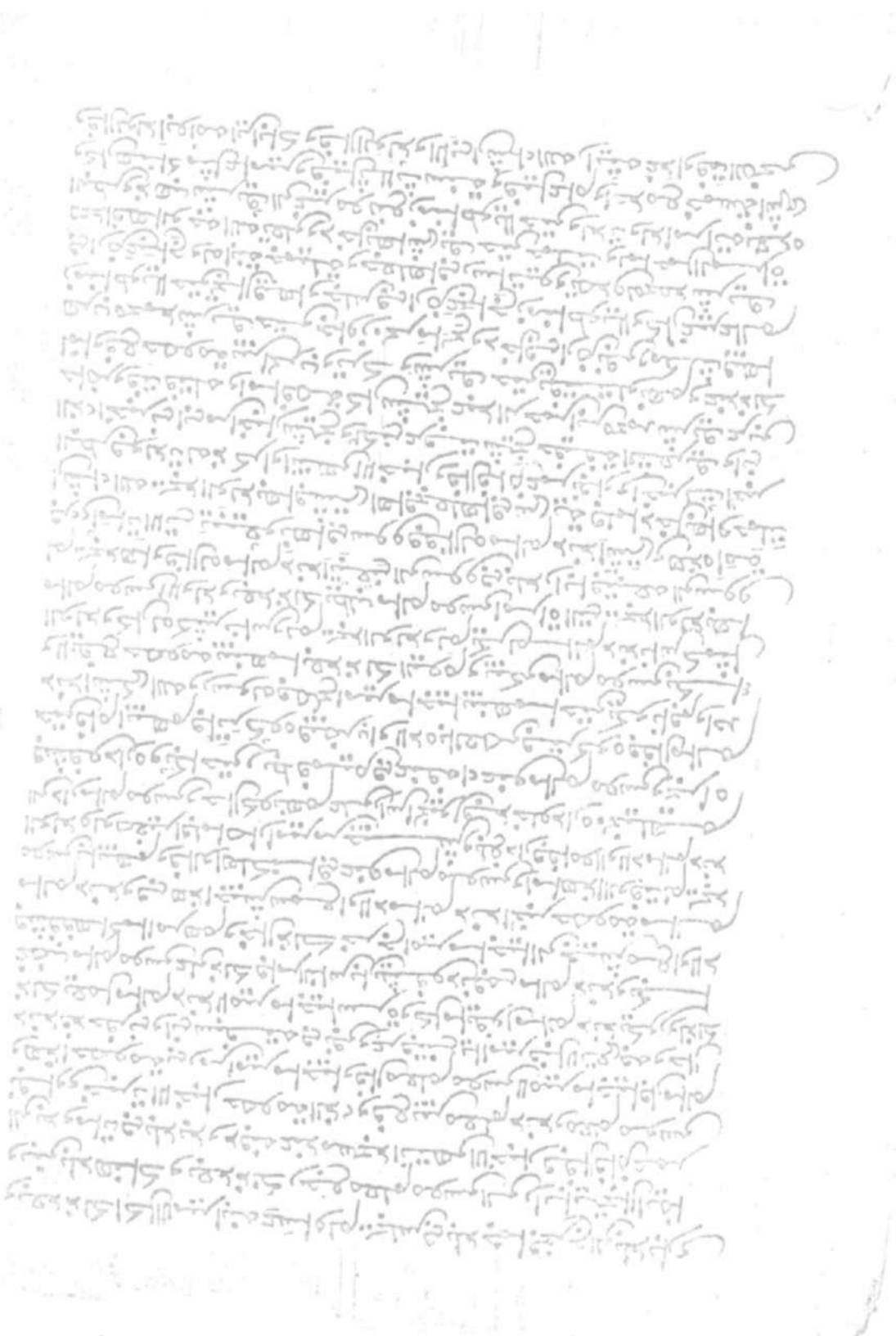


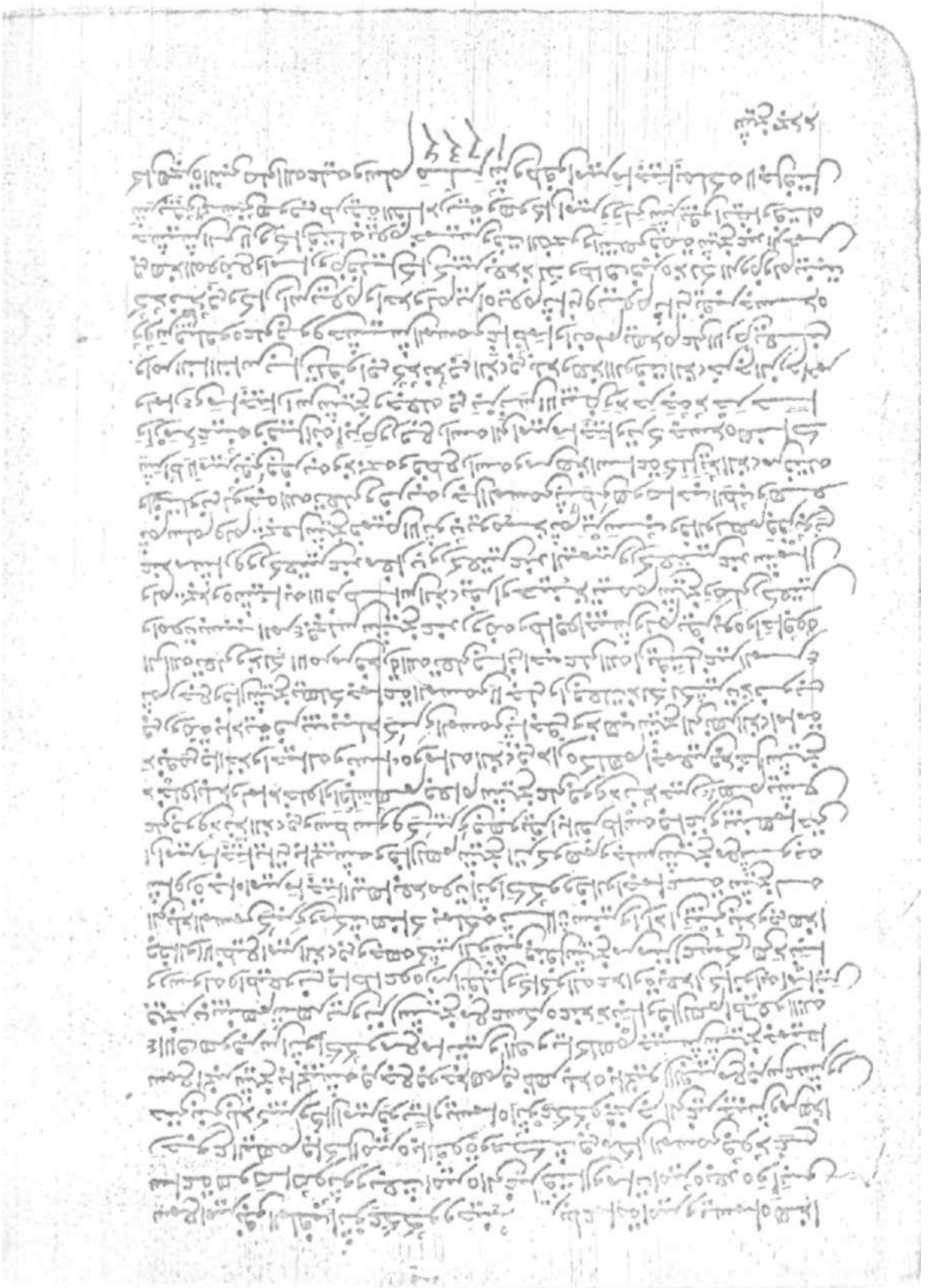


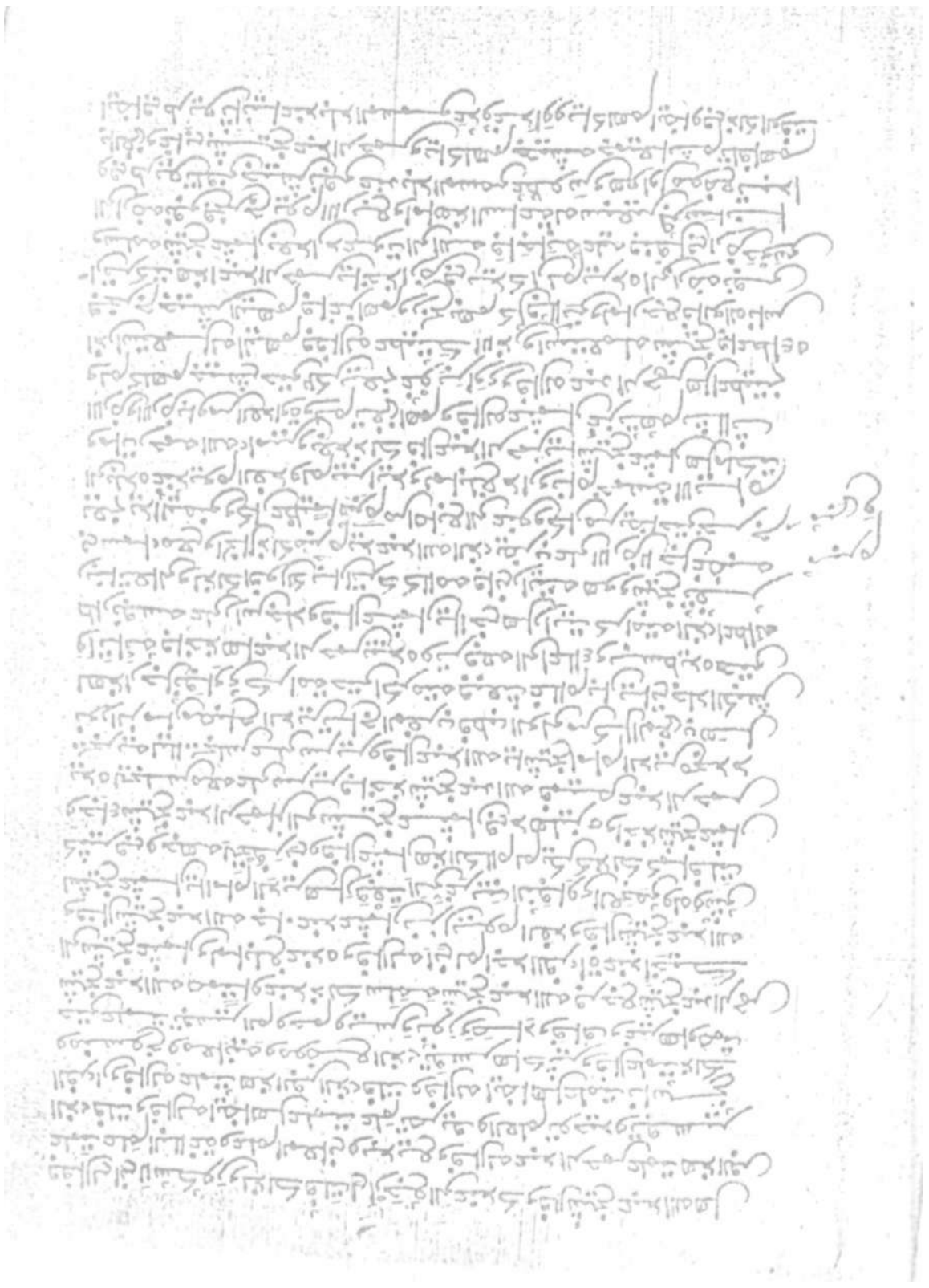






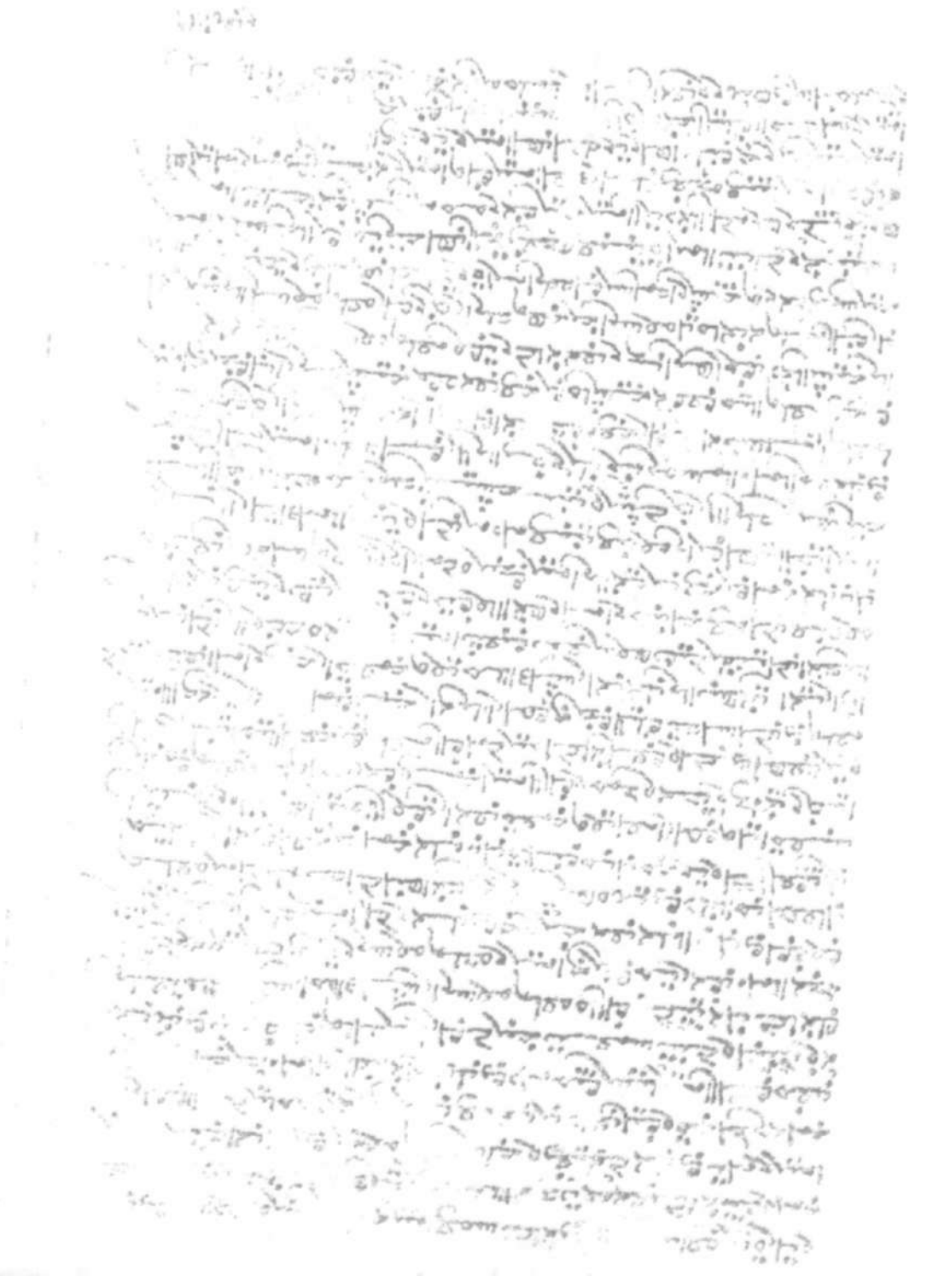






الفار تنا فتلهضوا اليه حتى قتلوه ولم يعلم عومر الخبر وترجع الخبر الى
عومر بانه قتل ابن امير عثمان وغضب عومر بهم وعنده لكثر رجع الخبر
عند امير عثمان بانهم قتلوا ابنه على حكوش فغضب امير عثمان على
عومر وقال امير هل قمت الامانة بيني وبينك يا عومر فقال عومر ان
لا علمت وجعل هذا اصغار به يا معشر الناس عومر بن ربيع فجنوه وغلوه
فترجع خيله الى امير عثمان وقال عمر بن ماجع لعمه عثمان الم اقل لك
لا تطلب الصلح بعومر هل رأيت ما فعل عومر فقال امير عثمان ان ابعث بريد
اليه فقل له كنت عداوة اليه فقال عومر بريد قبضت عداوته وبعد ذلك
قاموا الهل بعد اليه يا غزوهم وفي هذا اليوم هلك ميا وامير عثمان الغ جاءه
مراسل خوسى اسمه عم كور بعد ذلك فترك الغزو وشهر بين وترجع امير
عثمان السير اليهم فيه في السير في منتزلهم وعند ذلك دخل جوع في عسكرهم
فاراد ان تجاوز الماء المسمى باكخ فقاموا من مراحلهم يوم الاربع
ولما قاموا ولم يعلموا جماعة امير عثمان ابن طريق يتبع عومر وظنوا
ان طريق ظفروا فتبع طريق وبعد ذلك وجد والخبر بانهم في طريق
بانا ابو كخ فصاروا اليهم فلقوهم وفي هذا الوقت بعث بريد الى امير ما سبا
كان في بلد حضور بان يرجع اليه فقام منها فصار مع فوته فوقف
عند مكان قطيفي ثم قام منها فصار فوقف عند مكان ميا غيداث فمكث عندها
شهرين وحينئذ يتبعوا اثارهم فيرا وعند ذلك وفي هذا اليوم هلك
شجاعته عباد واك عندا وثيوا احمد وكضوبوة وشم عتبو وتيغم وفيرا يتغذا
واثيفر والخاج كلهم من ساحل الماء وبقوا مع قايد فرسه فقط وهو جالس
مع حزمه كبير وكان جيش نوجهوه فيضربوه بالنبط حتى قتل رجل
الامامة خيله واذا تسلقت اليهم ويزجرهم فتولى قوم الى ظهر وحال قوم
عومر يذهبوا الى طريق غيس وجينغ ويقايد صلبه حتى دخل الماء بنفسه
عند جاء ابو كخ وجلس في ماء وغرومنها ويضرب بنبط الى الماء ويظنونه
ذا روح فقال عمر بن ماجع قايد رجل المسمى صنباد كخ ابن انه عن شاش
بار يغ فحل الماء لينظره كيف هو فقال صنباد كخ اذا دخلت الماء اذا مشت
منها ولا تنسوا الاولاد الهبير فقال عمر ان شاء الله لا ننساه هم فدخل الماء
جراه جالسا مع سيبه وخرج صنباد كخ من الماء فقال عمر ان رايته جالسا
مع سيبه وانا ظنه ذا روح قم امر عمر غير المرء معه ويد خلا ماء ودخل
صنباد من فوق راس الماء والشاب دخل من تحت الماء جراه جالسا وخرجا
منها وقال عمر انا نراه جالسا نظنه ذا روح فامر عمر بار يغ طبوا عصا تشل
طويلا ان اعطى صاحبان الذان ثم يد خلا ماء ايضا واذا رايتما هو يغفراه بعصايكما

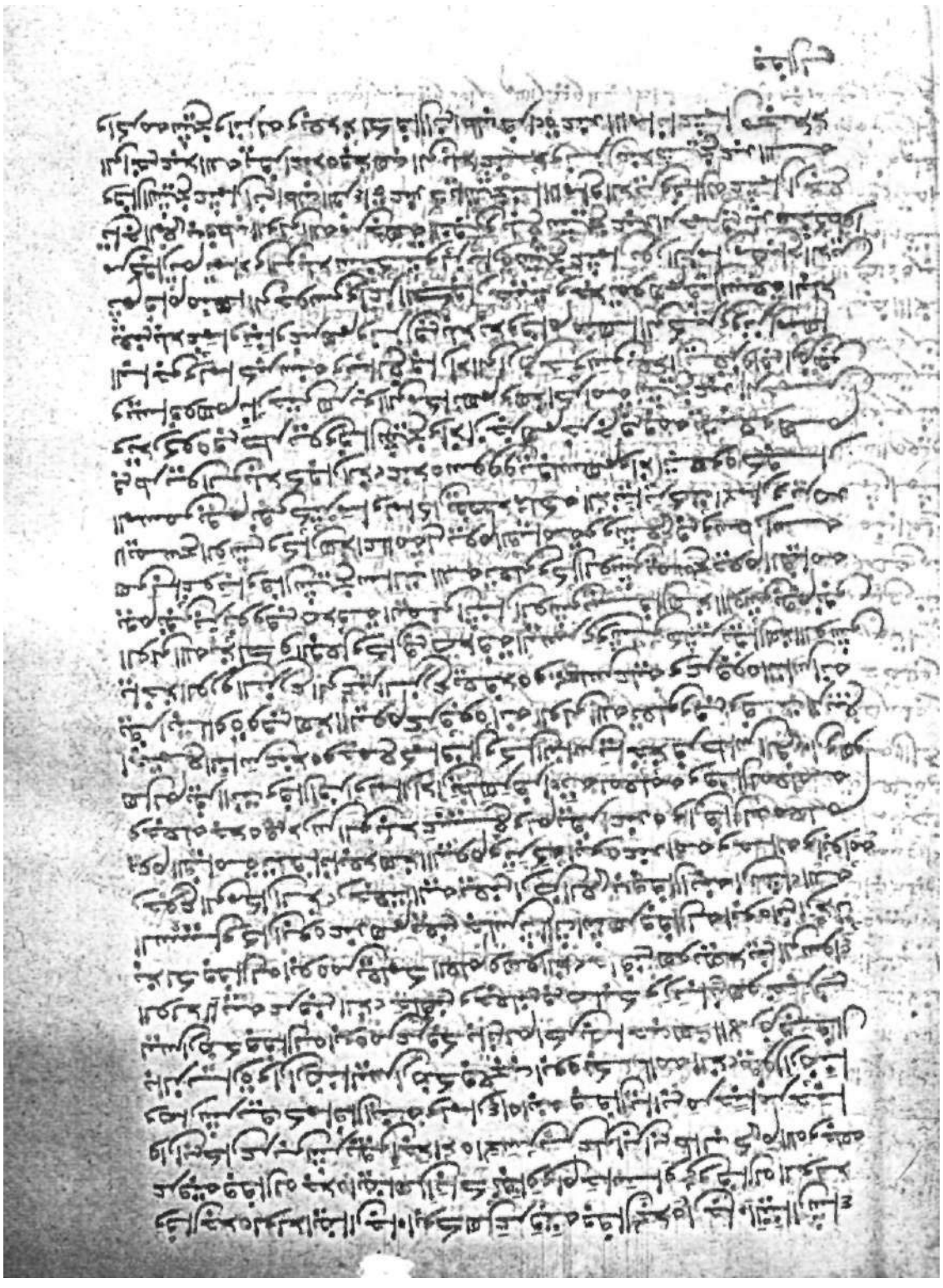
وجعلا



وتارة يرجع الى رأبا وفي ذلك سمع امير جماري خبره وهو امير في بلد
جما وقت ذلك بعد موت عبد الله وجبريل هو الذي خرج في ملك
امير ومات في بلد كطيفي وجلس معلم موسى في بلد بدا فجاءه امير
جماري لحاجة وقيل بعث بريدة مع فرس غوري الله ليركبها اليه اولما
بلغه وقف الامير ليس فيه ماء في بلدنا واذا نطلب الماء خرجنا الى موضع
ثم وكثبا وكنت سمعت خبرك بان غير عالم جاء غريب في بلد بدا
فلذلك ذاهبتك فقال له معلم موسى ان شاء الله ان سئلت الله تعالى
نجد الماء فعزمته فخرج امير ومعلم موسى وتبع طريق مروكثبا
جوفجا في باب البلد بعد خروج في بلد وكان امير على راس الخيل واشار
بالعصا بيده الذي في يده هي تروحي هذا هناك اطلب ماء فامر معلم
بان يفعل بكا وتوجه بابه فنالة باب بلد جما فرجعا في دار فلما تم
سبعة ايام فصار امعا يوم جمعة بعد ان يقول الامير اطلب انا وكيش
ابيض ويذبح وتصد ولحمه وقال الامير اجمع قدر طعام الذي يطعم في بطن
وترجعها في بكا وفعل ذلك امير كما قال معلم فرجعا اليه ايضا ودخل
معلم في بكا ساعة قليلا فخرج فصار الروح ارجما فلما بلغ دار تتوجه الامير
ان اربد ان يذهب الى بلد بعد ان شاء الله يوم جمعة ارجع واما ابعث بريدك
الى هذا بكا ينتظر كيف هو من بعد فبعث امير بريده كضو الى بكا برد
موضع بكا مع جانبه واما وهذا الوقت وقت الحريف وتبع برد طريق
باب بلد جما فرجع بريد الى امير فجبره كما راى ويوم سادس بعثه
امير ايضا اليها فراى موضع ينبع ماء مريكا وتبع الماء انار البرد
حتى جرى على الارض كثير وبنت حشيش على به حتى دخل الماء
في بلد هو الماء المسمى شوظري وغير الى الان فاعطى امير مال كثير
لمعلم ابو لفت ذاك فارجع ووقت كذا فانى اراد جيش الى ارض عجا
فرجع معلم اليه بعد فجيشه فرجع بعد عقد جيش الى رأبا فخرج امير
الى جيش الذي يقول هو ابهم وبعد ذلك وتبع معلم موسى بمعلم دنغ فم
بارض المعلم دنغ له يا موسى اخرجهم على ارض وصار معلم موسى الى بلد بدا
حين سمع قدوم جيش واعمل سرا فاعطى امراة وتخلط به جفف وتصبه في جسده
وحينئذ وكانت المراة تتبع مجفف تجل بها حتى تسبق الى عسكر امير
هو تو يكون هو مكان الذي نزل امير حين قدومه من جيش فدخلت المراة
دنصب امير ليبيع مجفف فلما راى الحاضرون امير وقام امير ودخل في بكا ولما يراها
امير حين خروج بناء الدار توطف بها امير وتوضح المراة فخرجت وخرج
امير وساعة الثليل اخذ مرض الامير بسبب الوطي فخرج طاعون في جسده
وتحمله ناس في صندوق وبعد ان مات وغسله مربد جما وتدفنه اثناء الليل

وبعد ذلك

وجعل اذلك كما امر كما وسقط على الارض من الماء منيته وشربه فاخذاه
باطنهما بجرانه بفوتهما والبحر وحينئذ حتى جاء صاحب الجبل فاعطى الخبر
لعمر بن عبد الله ميت وقال الرجل لم اقتل كما هل يكون ذا روح يدخل الماء ويضربه
بنقط في ماء لا يجري وحينئذ فامر عمر اسرابية خلوا عنه وبجروه
ويجاروه الى ساحل الماء ويقطع راسه ومن الغد يقتل راسه فاخذ عمر رفيع
راسه الوحش الامير عثمان عنه ومعه صاح صيحة الجن وسلب منه وبقي كثير
عنهما ويوم الغد يقتله عند ساحل واحد مع الغد يقتل يطلبه
لا ينبت الحشيش البتة ومكث قومه في بلد غيا فارسل امير عثمان برجع
الى امير غيبي هو فعند كوفقوا القوم الذين يستنزلوا وجيده ارجعوا ويطلبوا
في بلد فانزلهم في البلد واما نجعة عمر هو رجل اسود بالغا يكون
ذا جسد كثير ولا يطول وفيه وجهه طاعون وجعل طاه في انفه وانتهى
قصة ما جرى من بلد زاب الى ان هلك عمر هو في بلدة اوهلكه يوم انيس
في شهر شوال في وقت زيغ ساعة الذي قام الماء واما امير عثمان
اكل الامير في رأس الحدى عشرة سنة وحينئذ يبرجعه الوحش كله
وجلس هناك اربعة عشر مع مزيد شهر ثم رجع وكنت في امير في يوم
اربعة عام مع شهر وماتة ساعة الذي بقت امير ما سبا الوقت الى
وماتا من بعدهم يرحمه الله تعالى واما امير ما سبا اكل امير في بلد لا بدى
اثنى عشر سنة بقطار فيع امير عثمان الوحوسا وثم طرده عمر
الى حضور ومكث هناك خمس سنة مع اشهر وفي وقت ذلك
ولد ابنه يوسف في حضور ثم بعد ذلك رجع واكل الامير بعد موت
عثمان ثمانية عشر سنة ثم مات في شهر الحج واما موته في عام طفيرش
في يوم السادس عشر من الحج في بلدة الثلاث واكل الامير عمر من راجع يوم تسعة
عشر من الحج هو يوم الغدير وفيه هذا اليوم فيه برجم السرطار وخام في
امير تسعة عام مع اشهر وبعد ذلك طلب امير عسا امير ما سبا بان
يتركه الوحكانه بازي وتنفوه اليها واجلسه في هذا البلد وانتهى
هذا الاخبار واما بعد قال قام عمر اقول الاخبار وعلم موسى داعطاه ابو محمد
خبره ذلك الاخبار وهذا الوقت كنت صغيرا وانا في هذا الوقت كابن خمس
سنة واما انا عمرت معلم موسى حقيقة تعريف وصفته ابكور طويل
قامة وكان كثير لحية وفي وجهه طاعون واما كان معلم الولي الله سبحن
معلم دنغ في قومه من الارض نبي فراى امير صاحبا به دولة ملكه كاملا
وكان تلميذه يجال في ارض نبي واما جلوسه في بلد راب احتى تعالى الى
ارض نبي وجلس في بلد بعد زمنا طويلا ويقراهم قراءة ويطلبوا به علاج



شيخ محمد صاحب الكرامة واما كار معلم دنده في تلك الايام فقال
ولم يظهر كرامته حينئذ واخبر بمعلم دنده بامير ماجيا
باغزاه عالم دنده حتى هرب الروطه فما حتى مات هناك فظهر
كرامة عالم دنده في ارض شعر لاجل غزو امير ماجيا اشتهر اخبارهنا
وقال عمر بن محمد بتاوي قاضي في بلاد غاري واني لما رأيت صاحب البلد
المسمى طاهر وانه سبق ذا اجل التلميذ وهو يطلبون بالاذن لاجل قطع طريق
وهو كان يقطع الناس في طريق واعمل النبي لامير جاهي حتى مكتب
فيها ولذلك ينفتح الناس اليهم وحال كون في الكرسي جميعهم بهذا وقت
كان ابو نا في بلد غاري وجلست كالقعدي بن عام وهذا الوقت كانوا
قائمين في بلد جميع بعد هربوا منسبا الى حضور وهذا الوقت لم يكن الناس
في بلد غاري حتى خرج ابو نا منها وجلس في طاقي مع اخواني وقت ذلك
توفات ابو نا محمد بن الحسين قائم في شهر رمضان سنة ١٣٠٧ بعد اربعة ايام يوم جمعة
وكان قبره في بلد عقيق خرج برحمة الله تعالى وانا مطرق في قبره مطر الرحمة
واوسع قبره وانزله في دار النعيم من جنة البرزخ فانه في طريقة عبد القادر
كيلاني رضي الله عنه وترك ابو نا ابناء هو عمر وابو بكر وجبريل وانا سبعا
وامريس ومبهونة وعايشة وخديجة وكان انا هو وقبل عمر تشاور
عمر قت معلم جمادي متعكنا في بلد الاهور وانا كنت في بلد غاري وانه في بلده
عشر مع ابيه معلم الحاج وبعث معلم جمادي الى بلد غاري وبيع سراويل
بثلاثين البشر وانا خرجت اليهم ابيع سراويل عند ذلك عرفته واخذ تنه
وهو اخذ نا كثيلا بيننا حتى خرج هو في بلده الى يوم الخميس ابام
او عشرين وانا كذلك عند بلده حتى خرج الله تعالى ما يوهم الى امة محمد
شيخنا اتجاني رضي الله وهو الذي سبب بان خرج في وسط بلدنا وبنيت
دار في باب الماء المسمى الكوفة قصبة الاحجار ايضا كوفة اهل بغداد
بهذه الشارع الحمد لله السند طول العمر على ذلك واشكره ان يختم
جاور سنين ايضا اللهم امتنا بايمان والصلح وجميع الاولاد واختم بسلم
امين
الصلاة والسلام على رسول الله صلى
الله عليه وسلم اكتبه
لشيخنا محمد الملقب غر
زاد الله عز وش في بجاه
نبي معلى امين
اسم كاتبه في تلميذه
عثمان اينسابات
انتهى