

**THE GIDADO FAMILY LIBRARY COLLECTION: A CASE
STUDY OF A SCHOLARLY COMMUNITY
IN KANO**

BY

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DECLARATION

I hereby declare that this thesis, submitted for the award of Master of Library Science Degree is a record of my own research work.


All quotations are indicated by quotation marks and sources of information used in the study are properly acknowledged by means of references.


DEDICATION

This work is dedicated to my beloved Parents. May Almighty Allah continue to shower His blessings on them, Ameen.

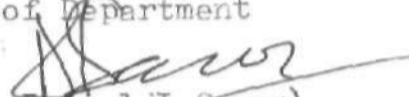
CERTIFICATION

This thesis entitled, The Gidado Family Library Collection: A Case study of a Scholarly Community in Kano by Awwal Mustapha Zahradan, meets the regulations governing the award of the degree of Master of Library Science of Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.


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ABSTRACT

This work centres mainly on scholarly activities and private library of the Waziri Gidado. It is also the aim of this thesis to determine the contributions of this scholarly community in Kano towards the development of literacy and librarianship in Kano in particular and Hausaland in general. There are many existing private collections hidden in Nigeria and works done by many eminent scholars and are yet to be discussed or subject to research.

In order to obtain relevant data on the above major operations, interviews were conducted among the three prominent sons of the late Waziri Gidado. The history of the family and full description of their scholarly life were fully-discussed. Their family collection were also discussed

Finally, this is followed by a discussion of possible usefulness of the study to some eminent scholars and research centres in the country.

CHAPTER ONE

Introduction

There have been a number of studies on private book and manuscripts collections with a view to adding more literature in the field of librarianship and bringing to limelight private library development in the Northern part of Nigeria in particular and in Nigeria in general.

Pathetically little is known about the libraries of the ancient time, and as far as private libraries are concerned there is far less evidence for that. The only collections known to be privately owned was that for rulers and religious scholars of that time. Historically we learned how libraries developed in some areas where physical features, principally water, favoured the settlement of the people as in the case of ancient Egypt and Mesopotamia.

Other pre-requisites include the development of commerce, trade, education, political development and power and status subgroup (i. e., kings, priests, scholars, and wealthy men to imitate the collections). As far as the history of libraries in Nigeria is concerned private libraries are ones in existence for well over five hundred years prior to the emergence of other types of libraries. They are not only older than college, public and special libraries but even older than the library profession itself. Unfortunately

little is known about their development in comparison with other type of libraries.

Private library collection has helped in developing many historical libraries among them are Egypt, Great Britain, Italy, Soviet Union, France, United States of America, Germany and Australia. In the case of Nigeria it is just in recent years that some attention is being paid to private libraries. Scholarship activities in Nigeria is not as new as librarianship it is rather older than librarianship, it has also a rich history even before the concept of librarianship. And as far as Islamic scholarship activities are concerned in contemporary Hausaland we can trace the "Ulama" activities a long time before the advent of Shehu Usman Dan-Fodio in 1774 A.D. It is well known that Islamic scholarly activities always goes hand in hand with library services or even the librarianship itself, i.e. they are complementary.

A number of studies were undertaken on the scholarly pursuits of the "Ulama" in Northern Nigeria and the private library collections. For instance, Ahmad Muhammad Kani in his paper, Bibliographical Control in Nigeria: the Case of Arabic Scripts literature, states that, "By the time of the British occupation of Nigeria a great deal of private collections and public and semi-public libraries were believed to have existed in this part of the world". He went further explaining that, "The body of literature available in these collections and libraries could be broadly divided into social, political, economic and scientific literature". No serious attention has

been given in the modern times to this vital heritage until 1943 when C.E. Whitting contributed an article in the Journal of Royal and Asiatic Society entitled the unprinted indigenous Arabic literature of Northern Nigeria, in which he noted the existence of some writings relating to the 19th century literary output. As for the idea of recovery, identification, preservation and indexing of the literature, it was rather a later development.

In 1954, the former Deputy Librarian of the University of Ibadan was commissioned to tour the then Northern Nigeria with a view to recovering manuscripts bearing on the history of Western and Central Sudan. Later on in 1955, W.E. Kendale contributed a number of articles in the Journal of Royal Asiatic Society, on the Arabic manuscripts recovered by him. He listed in one article alone eighty five works believed to have been written by Shaykh Uthman Dan-Fodio. This recovery exercise was to some extent pioneering. The owners of these manuscripts were being persuaded through different methods especially when it was discovered that many of them were reluctant to depart with their valuable heritage. The materials were being loaned for micro-filming and returned afterwards to the owners. In addition to this, Kendale succeeded also in micro-filming a collection of Arabic manuscripts housed in the library of Lugard Memorial Hall at Kaduna.

In 1963, Professor M.A. al-Hajj was commissioned by the Institute of African Studies, University of Ife, to tour the then Northern States in order to make new discovery.

M.A. al-Hajj was able to recover some 130 manuscripts. These manuscripts were later xeroxed and deposited with the libraries of the University of Ife, Ibadan, and Northern History Research Schemes. It is important to state that in the process of his field work M.A. al-Hajj came across an important discovery pertaining to the contents of some of the manuscripts, the discovery did not only throw light on the introduction of Islam into Hausaland from Western Sudan, but it gives much information about the migration of the Wangarawa and the intellectual and cultural activities connected with this trend. This study also helped considerably in the reconsideration and the reconstruction of some important historical developments in Hausaland from (14th to the 17th) centuries. In view of this new development Professor M.A. al-Hajj concluded that scholarstic and private library activities had long been in existence in Hausaland from 14th centuries to the 17th centuries and up to present day.

Similarly from 1959 onwards special attention was given to the area of Borno. An extensive field work was carried out in that year by Abdullahi Smith. He was able to put his hands on pre-nineteen century writings of eminent scholars such as Muhammad b. Abd al-Rahman al-Sarnawi popularly known as Muhammad al-Hajrani (d. 1755) and Muhammad al-Tahir b. Ibrahim al-Fullati, nicknamed as al-Tahir Firasma and Muhammad al-Bulaqi (d. 1847). A considerable number of various writings dealing with the history, cultural

and intellectual activities of Bornu 'Malams' from the 14th century onwards were also discovered by Abdullahi Smith.

In his book entitled, *History of education in Nigeria*, Babs A. Fafunwa states that; "For centuries scholars have realised that Arabic as a language and Islam as a religion have contributed substantially to world civilization and culture. It was Islam that revived the human pursuit of science and it was through the Arabs and not the Romans that the modern world achieved light and power through science. In the ninth and tenth centuries the Muslims compiled great lexicons and developed philosophical learning in Islam. The Muhammad V University in Morocco today have a valuable collection of some of these early works. At least a century before the Western world thought of establishing higher centres of learning, the Muslim world had established such institutions in Basra, Kufa, Baghdad, Cairo, and Cordova. These began as religious schools located in mosques, and later developed into universities. Ahmad M. Kani in a seminar paper titled; "New source material for the literary activity of the Ulama of Central and Western Archives" highlighted on the literary activity of the scholars of central and western Sudan from the 16th century onwards. The paper further stated that a great deal of literature have not only been uncovered but not effectively utilized for the reconstruction and proper understanding of historical processes and events which took

place at a given time. He further went on explaining that "After 1962 the arduous task of the recovery of Arabic script literature became a major concern of various Archives Centres in addition to the University Centres of Documentation, such as the Northern History Research Scheme of Ahmadu Bello University, Zaria, Centre of Arabic Documentation, University of Ibadan, and of recent Bayero University Graduate Research Data Centre."

JUSTIFICATION OF THE STUDY

Rationally speaking this topic deserves to be studied the tremendous contributions made by renowned personalities and families deserve to be in the limelight. Not only that this study can on one hand be a reply to various calls made by many distinguished scholars and title-holders especially those in the fields of librarianship and history to research on the topic.

For along time now the history of scholarship or 'Ulama' activities in Hausaland and the contribution made by title holders i.e., traditional institutions and the roles they played towards the development of their localities together with their intellectual contributions has received considerable research attention.

STATEMENT OF THE PROBLEM

This project is concerned with the scholarly activities and private library collections in Kano in particular and Hausaland in general. Specifically it will acquire data about

the scholarly activities and private library of the Gidado family.

The question that this study seeks to answer are:

- (1) What is the general contribution made in the field of scholarly activity and private collection of our eminent scholars from the early period i.e., before and after Shehu's period?
- (2) To what extent these activities been organised and who are the beneficiaries?
- (3) What is the relevance to the librarianship and the intellectual life of our people?

The Objectives of the Study:

The objectives of this study are:

- (1) To acquire data about the scholarly activities and library collection of the Gidado family.
- (2) To determine the contributions of this scholarly community in Kano towards the development of literacy and librarianship in Kano in particular and Hausaland in general.
- (3) To survey the area of private collections of some notable scholars and their contributions made in the literary activity in Hausaland.
- (4) The study will also serve as a guide and reference source to scholars and future researchers.

Assumptions/Hypotheses of the Study:

Considering the existing environment surrounding private collections in Nigeria plus the advent of literature explosion in all fields of human endeavours, the research

study is therefore guided by the following assumptions:

- (1) There are many existing private collections hidden in Nigeria and works done by many eminent scholars and are yet to be discussed or subjected to research.
- (2) That there is little effort in the areas of recovery collection, preservation and maintenance of these materials.
- (3) That co-operation between libraries as far as this study is virtually non-existent.
- (4) The collection considered for this project is sizeable enough for a study of this nature.
- (5) That private collection if brought in the lime-light contribute to the development of knowledge generally and especially in Nigeria.
- (6) That private collections exist in Nigeria and that of the Waziri Gidado family collections forms part of it.

SCOPE AND LIMITATIONS

This work focusses on an aspect of Waziri Gidado library collection and their scholarstic activities; and for historical background of private collection and scholarstic activities in Kano and Hausaland in general. It is not intended to be a comprehensive study on private collections.

METHODOLOGY

The methods to be employed in the collection of data necessary for this project will include the following:

- (1) Literature search;
- (2) Personal visits to some emirate councils, archives and museums related to the study.

- (3) Interviews with the private collector and individual religious traditional leaders and eminent scholars.
- (4) The study also requires the examination of many documents (documentary analysis) available e.g. relevant files and texts will be thoroughly searched.
- (5) And inferences will be drawn from the analysis of the findings.

ORGANIZATION OF THE STUDY

This study is organized into five chapters: chapter one introduces and justifies the study. It states its problems, underlying assumptions, scope, limitations and methodology.

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

Chapter three traces the historical background of Private library collection and scholarly activity in Hausaland.

Chapter four treats the major theme of the study i.e., the founder Muhammad Gidado, his early life and training, his trip to Mecca, his descendants and his children.

In Chapter five, collectively brings all the findings of the study together, and concludes by offering some useful suggestions and recommendations for further research of this kind.

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

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CHAPTER TWOREVIEW OF RELATED LITERATURE

Quite a number of studies on collections and scholarly activity have been produced. A survey of the previous works including those produced for dissertations and thesis as part of the requirement for the degree of B.L.S., M.L.S. or Ph.D. in Library Science have revealed that there is still much to be done in this new area of research.

However, literature relevant to this area abounds: and it is in form of books, theses, periodicals, articles and papers presented at seminars, symposiums, conferences or workshops. These works are considered relevant and important to the present study because they provide a necessary background information on the subject of present study.

One of the prominent works is that of Kani (1978). It centres on the literary activity in Hausaland in the late eighteenth and early nineteenth centuries with special reference to Shaykh Uthman b. Fodio. The thesis discusses the impact of Islam in the Western and Central Sudan (Hausaland). One remarkable Islamic influence in the region was the emergence of scholars who actively engaged in various scholarly and literary activity as well as privately owned collections. The most spectacular figure of these scholars was Shaykh Uthman b. Fodio. The author then goes on further to deal specifically with the writings of the Shaykh. He systematically analysed source of the works of the Shaykh.

He also discusses their characteristics, quantity, the periods and subjects which they have covered.

Another closely related work which is also most relevant to the present study and one of the earliest works is that by Ahmad Shalaby's History of Muslim Education. An essentially Historical work, this book traced the beginning of Islam, its spread all over the present day Middle East and North Africa, as well as the evolution of a system of education that went with the religion. The book also traces the various changes in scholarly activity and variation found in the system of Islamic education all over the muslim world up to the beginning of this century.

An unpublished paper entitled, "Some Aspects of Education and book Culture in the Western and Central Sudan from the 11th to the 19th centuries" by C.P. Canday presents a discussion of the history of Islamic education in Bilad-us-Sudan, especially Hausaland. The paper mentioned a number of eminent scholars of that period and their outstanding contribution to Islamic education. Emphasis however seems to have been placed on the book, its availability or scarcity through the two book trade channels of North Africa via the Sahara to Hausaland (the Sudan), and from the Middle East through Sudan, Chad and Kanem-Bornu. Canday showed, how owing to the distance involved and the constant scarcity and high cost of paper, the development of local book production methods was necessitated i. e., through copying by hand on imported sheets of paper and binding them locally with cure hide.

Mukoshy (1979), discussed the contribution made by Nana Asmau Bintu Usman b. Fodio to West African literature from eighteenth century to nineteenth century. The author discussed at length the historical background of Asmay suntu. This covers her family background, childhood, adulthood, education, teaching and scholarly engagements. The thesis has also chronologically listed the works written or translated by Asma. The importance of these works is as well indicated at the concluding portion of the thesis. Sutura finally emphasized that the writing of Asma are still extensively known and are being used not only in Hausaland but the whole West African sub-continent.

John Harris (1970) in his presidential address to his fellow librarians which appeared in Nigerian Librarian, Volumes 1 and 2 of April to August, 1970, drew the attention of the librarians to the foresight of Henry Carr who before his death had a private collection of about 18,000 books. T.C. Elias (1970) in lecture made some propositions for the donation of a sizeable and specialised collection and called on librarians to encourage owners to bequeath and propagate the significant roles which such collections might play.

A. B. Fafunwa's book: History of Education in Nigeria, is very valuable in providing information on the origin, purpose and forms of Islamic education and generally the scholarly activity all over the world, and in Nigeria in particular. The book describes the Qur'anic schools of the

early 70's in Nigeria, and also discusses the sort of reforms already enforced by the scholars in the few existing Qur'anic institutions with a view to making them more formal and placing them in line with present trends in education. He then appealed to educators to make more effort in promoting scholarship.

Balarabe (1985) clearly explained the nature of private collection and their importance on information services in Sokoto Caliphate. The various information resources available then are well outlined in his paper. The private collection of places, the mosques, and the Qur'anic schools that existed are shown to be the most effective information services agencies. He explained in the same vein that the information dissemination include religious leaders, judges, emirs, Imams, teachers, and so forth. Balarabe concluded by emphasizing the impact of those information service agencies on the development and preservation of the Sokoto Caliphate materials for posterity.

Sodangi (1984) deals with Bibliographical control of manuscript in Nigeria with particular reference to Arabic, Hausa and Fulde manuscripts. The thesis sheds some light on the availability of manuscripts materials of an eminent scholar in Hausaland. The scholarly activities and private collections characterising the then Hausaland are briefly discussed. Both Hausa and Fulfulde collections are thoroughly exposed.

Muhammad A. (1975) in his Ph.D. thesis submitted to North-Western University, U.S.A. entitled, "A Hausa Scholar-trader and his library collection; the case study of Umar Falke's of Kano, Nigeria", gave a detailed study of Umar Falke's like (1893-1962) particularly regarding his roles as trader, Islamic scholar, leader and teacher and also leader of the Tijjaniyyah Brotherhood Movement in West Africa. He also cited some learned men who dedicated their lives to the pursuit and dissemination of Islamic education. The thesis is significant to the present study because it throws some light on the richness of a private collection, it also examines the historical background, management, content and use of that private collection. It is also proves that the library studied is one good example of the many private libraries that contains numerous works written in Hausaland in general and in Nigeria in particular.

A work on the Arabic collection of Ibadan University Library by Mahmud (1964) is also worth citing. Mahmud's analysis of the collection as first given by his article emphasized important of the hundred and sixty Arabic manuscripts collected by W.E.N. Kensdale from Northern Nigeria. The article further enumerated some common problems associated with this special collection. These include among others, acquisition, cataloguing, classification and shortage of qualified staff. It then offers some suggestions with a view

to solving the problems. The paper also calls for a systematic programme of recovering the great volume of manuscript of eminent scholar that are widely dispersed throughout Nigeria and other areas of west Africa.

Naiya's work (1984) on Advanced level Qur'anic schools, has, to a certain extent, exerted its influence upon the present study. The author studied some selected Qur'anic schools in Kano, Katsina and Zaria. The development of these schools, their curricular, size and contents of their collections were thoroughly treated. Scholarly activities were indicated and without the private collection all the scholarship wouldn't have been treated well.

Kani (1980) in another work focusses on bibliographical control in Nigeria with special reference to Arabic script literature. The paper enumerates the different institutions and organisations both within and outside the country that have been involved in the recovery of indigenous Arabic manuscripts written by some eminent scholars of that time. It also highlighted the various accomplishments so far made towards the organisation of these materials.

Alegbeleye's (1979) publication on bibliographical control of archival and manuscripts materials in Nigeria is also a relevant article to our study pertaining to both private and public scholarstic activity. In this publication Alegbeleye emphasized the importance of an effective bibliographical tool, in relatively lacking in coverage of the

entire country. The writer states some ways and means of compiling a national bibliography of the materials in question.

In his paper Vail's (1957) cited the importance of manuscripts and archival collections or materials. He then advises the librarians to consider the collection of manuscript materials as regards their primary professional responsibilities. The paper concludes by giving some guides to the librarians on how these special kinds of materials should be taken good care of especially as regards to their organisation, preservation and utilization.

Muhammad Z. (1983) in an M.L.S. thesis entitled; 'the Contribution of philanthropic organisations towards literary and library development in Nigeria' examine samples of three philanthropic organisations and provided a detailed study of their scholarly contribution. The organisations are:

- (1) Jama'atu Narul Islam, Kaduna
- (2) Islamic Education Trust, Minna.
- (3) Islamic Trust of Nigeria, Zaria.

Mansur's, F. B. (1981) in a B.L.S. project report on private collections in Nigeria entitled "A study of collections, works and publications of Alhaji Dr. Abubakar Imam (late)", examined the biography of the late Dr. Abubakar Imam, the historical development of his collections and their nature, as well as his literary output. Some useful suggestions on how to improve the standard of private library collections in

the country were made. In the same manner, A.M. Kani studied the Hausaland as an example of an area which is rich in Arabic literature written by local scholars. He noted that the availability of Arabic writings since the fourteenth century support the fact that a good number of schools have emerged and that these schools were producing eminent scholars who undertook the responsibility of preading Islamic knowledge among their respective communities. He further argued that it was as a result of such scholars activities that literacy became widespread. Centres of learning such as Kano, Katsina, Zaria, Yandoto and Degel are said to have played a significant role in disseminating knowledge and enhancing the educational development of their populace. Kani stressed that by the 19th century learning had reached its peak in Hausaland. Hence eminent scholars such as Uthman b. Fodi (whom he actually studied) succeeded through their teachings and writings in creating a class of intelligent who in turn shoulder the responsibility of transmitting knowledge in their localities.

Mention should also be made of A. Gullaume who, in his study on philosophy and theology mentioned that Muslim academics were the fore-runners and moulders of the European Universities and that Muslim scholars have made serious contributions to the development and history of Islamic institutions in the middle ages.

Last's (1979) book, has some influence on the present study. The book gives a special treatment to the writings of the Sokoto viziers. It shows the physical characteristics of

these works. These are especially in form of books, manuscripts and letters. Last attributed the availability of books in the Sokoto Caliphate to the following factors: existence of source locally written, works before the Jihad, wide range of book importation during and after the Jihad, book copying and the literary engagement of the viziers. While the existence of many extensive files was as a result of the correspondence between the headquarters (Sokoto) and other emirates.

Another publication which throws significant light on the present study is Kendale's (1955) article. The article is about 160 Arabic titles on indigenous Islamic literature.

Olukayode Okanlawon (June, 1976), in his undergraduate research project, studied private collections of the two eminent Nigerian politicians. They are Malam (Dr.) Aminu Kano and Chief Obafemi Awolowo. Okanlawo administered a questionnaire for the owners of the collections. Other methods he employed are interviewing the owners and personal observation of documentary evidences. Okanlawon discovered that the collections of the two personalities are made up of diffused subject backgrounds.

Okanlawo discovered that Malam Aminu's collections are made up of fiction, others include bibliographies, reference works, books on psychology, philosophy, politics and government, history, literature, health science, Islamic Islamic Religion, Law and economics. The late Chief Obafemi Awolowo was a lawyer by profession so the bulk of his books

are on law. He however has books on political science, history, literature, economics, Christianity, education, Health Science, philosophy, psychology, Yoruba literature, and some reference works.

S. Galadanchi's thesis entitled 'Harakatal-lughat al-Arabiyyat fin Nigeria' traces the development of the Arabic language among Muslim communities in Nigeria. Another Ph.D. thesis entitled 'Scholars, Saints and Capitalists in Kano 1904-1974' by I.A. Tahir has made mention of eminent Islamic scholars and their activities and their contribution to the growth of life and Culture of Kano city.

An unpublished paper, 'From Cradle to grave: The Contribution of the ulama to education in Nigeria' written by A. Muhammed and M.B. Khan mainly deals with the whole Islamic scholarly activities in present day Hausaland. This was done through their discussion of a number of noteworthy and outstanding scholars of both ancient and recent times. The life stories (including educational endeavour), areas or fields of specialization, experiences and (in the case of the living ones) their present engagements and styles of teachings were intensively scrutinized and presented in the paper.

Ahmed Kabiru Muhammad, conducted a study in his B.L.S. thesis (1985). In which he examined the history of Kano as a Centre of Islamic learning, a detailed historical origin of the title of Waziri in Kano traditional institution and

the roles played by the title holders to date. He also wrote a biography of the family of Imam Isa Waziri including his contributions towards the development of Islamic education in Kano. He further examined the development of Imam Isa Waziri's private library, the nature and use of the collection, acquisition, maintenance and organisation of the collections.

Aliyu, (1983) similarly conducted a study on 'The Private collection, works and publications of Alhaji A. Mahmud Gummi. The collection is made up of reference materials which are mainly on fiqh, hadith, qur'an and history. These constitute a reasonable percentage of the collection and are mostly made in serialised volumes just like encyclopaedias. There are also journals mainly from the universities of Madina and Jeddah, Pakistan, Iraq, Afghanistan, Indonesia, Egypt and other Muslim countries. These journals deal with many more subjects other than Islam and Arabic. There are also magazines, pamphlets and handouts which mostly deal with Islamic affairs. Most of the magazines also come from the same sources or places with journals mentioned above. These deal with various topics and exist mostly in Arabic, Hausa and English. The bulk of the others are made up of book materials dealing with various subjects. They are of varied authorship. These avail in, Arabic, Hausa, English and few other languages.

Chamberlin (1975), in his Ph.D. thesis discussed the development of Islamic education in Kano city. He talked about the scholarly development in Kano including the foundations laid by the early scholar and their influence on Islamic studies in Kano city.

In 1966, a first attempt to locate the existence of indigenous Northern Nigerian materials from outside Nigeria was made by another scholar, Dr. Hassan Gwarzo. Dr. Gwarzo visited so many libraries and archives in the North Africa sub-continent, such as Tunisia, Algeria, and Morocco. Considerable amount of writings of the Sokoto Jihadists were collected together with other materials. As for the foreign countries, one good example of the many universities that have a good collections of books and studied on privately owned collections is the University of Niamey in Niger Republic. For instance, in his survey of the collection of the institute de Recherches en Sciences Humaines (IRSH), University de Niamey, Mr. Kani noted many works produced by scholars from what is now the Federal Republic of Nigeria. Mr. Kani has this to say, "apart from the considerable number of manuscripts of works by the great Mujahidin Uthman bn Fodio, Abd Allah b. Fodio and Muhammad Bello". Examples of the works produced by those scholars include among others; Taqyid Akhbar Jama'at al-Shaykh Allahina Bikay by Muhammad Salih, Qadi of the Emir of Kano Abd Allah ibn Ibrahim (reg. 1855-83). The work, dated 1288/1871-2, is a history of the jihad in Kano. There is also

Mukhtasar al-athar al-Kanawiyya Min al-Ghawdawiyya ilal-Fudawiyya by Muhammad b. Adam al-Findiki al-Falaki al-Kanawi. This work focusses mainly on the political and social history of Kano from the epoch of Bagauda down to the Jihad period. Also provided in the collections of the (IRSH), University of Niamey are the followings: a copy of the well-known Tariqh arbab hadhal- balad al-Musamma Kanu, popularly known as the Kano Chronicle, several king lists of the rulers of Hausaland, alot of materials on the history of Gobir and Kebbi and a document (letter) written by the emir of Gwandu Malik b. Muhammad b. Abd Allah b. Fodio.

Similarly in a seminar paper on Sokoto Caliphate entitled; "towards an intellectual history some reflections on the literature of the Jihad and the Caliphate" (1774-1903) by Uthman Sayyid Ahmad Ismail, Dept. of History, Ahmadu Bello University, 1975. Of the known works over a hundred are attributed to Shaykh Uthman (d. 1817)., sixty to Shaykh Abdullahi (d. 1829) and some seventy eight to Muhammad Bello (d. 1837). The author further stated that if anything writing seem to have been their first and foremost occupation on the one hand they were scholars of the highest order. They were masters of all the sciences of Islam and Arabic language on another they were men of very unusual abilities, accomplishing a lot and taking many things in their stride. Most of all they were men who were thoroughly dedicated to their cause. In addition to all these, there are a number of many others that could not all be mention here.

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CHAPTER THREE

PRIVATE LIBRARY COLLECTIONS AND SCHOLARLY
ACTIVITIES IN HAUSALAND: AN HISTORICAL SURVEY.

3:1 Private Library and Scholarly Activity In Pre-Jihad
Period.

Although no one knows for certain the exact date of the introduction of Islam in Hausaland, it is however generally accepted that Islam began penetrating into that area between the eleventh and the fourteenth centuries A. D.

Islam then took hold of the local populations, supported from time to time by itinerant scholars, such as the celebrated Muhammad ibn Abd al-Karim al-Maghili (d. 909/1503) and by local initiatives through the communications with the rest of the Muslim world resulting from the pilgrimage and the study of Maghrib and Egyptian works such as those of Abd al-Rahman al-Suyuti (d. 911/1503). In fact, the Hausa states as early as the beginning of the fifteenth century A. D. did not live in isolation but were in constant touch with the saharan centres of learning, such as Timbuktu and Jenne. The rule of the Askia of Songhay is indeed believed to have extended up to Kano, Katsina and Kebbi.

Al-Maghili arrived in Kano in (1492) while on a journey that took him to Mecca as well as to Air, Gao and Katsina among other places. While in Kano, in addition to organising and seeing to the religious needs of the North African community there, Al-Maghili, according to the Kano Chronicle "wrote a Qur'an for the people of Kano for he had not brought

one with him, and taught the Qur'an and the interpretation of the law". He also, on the request of Muhammad Rumfa, wrote a treatise on how a good Muslim ruler should govern, called "The Crown of Religion concerning the obligation of Princess". This document has had a considerable impact on the political and religious history of West Africa.

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

So, long before the Sokoto Jihad, the peoples of Hausaland had contacts with north Africa through trade. There were caravan routes connecting Kano and Bornu in Northern Nigeria with Agades and Timbuktu in North Africa. Among the items of this ancient trade were books transported from North Africa into the Hausaland. Many such books, when they came to the Hausaland, were copied by individuals, hence the beginning of Arabic manuscript literature in this part of the world.

Unfortunately very few scholars paid absolute attention to the manuscripts of the pre-Jihad period. The manuscripts are yet to be adequately exposed to the public. This, therefore, lives people with the wrong impression that it was ^{only} in the nineteenth century during the Jihad movement

that manuscripts began to be produced in the country. Among the few contributions made to shed some light on the availability of manuscript literature before the Jihad are the famous works of Hiskett (1955) and that of Biver and Hiskett (1962).

The earlier works and collections found in the pre-jihad period were mostly those strictly used as textbooks for the teaching of Islam by the scholars of those days. Example of such collection include the Holy Qur'an, the Sahih al-Bukhari, Mukhtasar of Khalil b. Ishaq and the Ishriniyyat of Al-Fazazi (d. 627/1230). This work attained a great popularity in the Western Sudan and it was used mainly in praise of the Prophet Muhammad (S.A.W.).

It is the intention of this chapter to touch on the academic career of some selected eminent scholars before Shehu's period.

As early as the 15th century A.D. many scholarly activities were undertaken in the Sankore University in Timbuktu. One of the illustrious erudite people of the time was the well-known figure and famous historian, Ahmed Baba of Timbuktu (born 758/1357-830/1427). This scholar was said to have been a pupil of Ibn Marzuq, he travelled to Cairo to study and later to teach. He was an outstanding personality and to some extent the precursor of Arabic letters in Western Africa at large. He was credited with the preparation of a digest of his teachers commentary on the 'Jumal'. Because of his tremendous literary contributions, Ahmad Baba is believed to have

a personal library of nearly 2,000 collections.

However, coming more specifically to the activities in Hausaland, mention must first be made of a distinguished scholar of his time by name Abu Abdullahi Muhammad b. Abd-Karim b. Muhammad al-Maghili al-Kilimsani (d. 909/1504). He was a very well known figure in the history of the Western Sudan. He contributed in the spread of Islam and his teachings had great influence and also did greatly influenced the thoughts of the Fulani Jihad leaders in West Africa.

Al-Maghili resided in Tuwat, then moved to Sudan, visiting Ahir, Takedda, Kashina (Katsina) Kanu (Kano) and alot of other places in Western Sudan. It is a fact that a considerable number of texts attributed to al-Maghili have been preserved in Nigeria. The Corpus of his works that are presently extent include the followings:

- (1) Tarif fima yajib ala' L'muluk. This Arabic text was edited by Muhammad Zayyan b. Muhammad al-Mamman, Waziri of Katsina in 1931. It was also translated by T.H. Baldwin as the obligations of Princes in 1932.
- (2) Mukhtasar mumma Yajuz lil-hukkam fi raddal-nas an al-haram. This text was also translated by Palmer (1914) as an early Fulani conception of Islam.

In addition to the above works, there are quite a good number of literary compositions that are attributed to al-Maghili though they are not included here.

The next scholar in the early nineteenth century was Muhammad b. Ahmed b. Ali Muhammad al-Tazak-lifi, popularly known as Aida Ahmad. He attended al-Maghili's class of instructions. In 915/1509, he went to Mecca. He travelled very widely i.e., to Egypt and Hijaz. He is reported to have made contact with renowned scholars of his time. On his return to the Sudan, Aida settled at Katsina, where the Sultan appointed him Qadi, he eventually died in the year 936/1529 at the age of sixty years, having written commentaries on the Mukhtasar of Khalil, and other texts.

Another eminent scholar with an immense scholarstic contribution in the seventeenth century was a personage by name Muhammad al-Kashimawi, best known in Hausaland as Dan-Marina. He has featured prominently in the intellectual life of Hausaland. He lived and died in Katsina in about 1655. Among the works known to have been written by him are commentary of the Ishriniyyat of al-Fazazi (d. 1230) in praise of the Prophet (S.A.W.) and another poem entitled Mazjarat al-Fitiyan. Muhammad Bello described him as a corridor of knowledge, a poet, a critic and a well known scholar. He is mentioned in the Infac al-Maysur as having been the teacher of Dan-Masani, another distinguished scholar.

Muhammad Ibn Ghumahu, known as Dan-Masani, was a student of Dan-Marina, probably the most famous 17th century scholar in Hausaland. He was born in about 1003/1595 and died in Katsina at the age of seventy five years. He wrote extensively on Shari'a, politics, theology

and poetry. Among the works known to have been written by Dan-Masani are commentary on the Ishriniyyat of al-Fazazi entitled al-Nafhah al-anbariyah fi sharh al-ishriniyah; al-Buzugh al-Shamsiyah fi sharh al-ashmawiyah, a commentary on the Muqaddimah of Abd al-Bari al-Rifai al-Ashmawi which is one of the popular books on Maliki fiqh in Hausaland. Dan-Masani had a work probably on the history of the Yoruba peoples entitled, Azhar al-ruba fi akhbar yaruba and a grammar of Arabic, Nuzhah yasirah ala ma' rifat ma yaqbal al-Sarf wa 'adamah. This clearly showed that, the evidence before us demonstrates clearly that there was considerable Islamic scholarly activity in the region of Hausaland from the fifteenth to the eighteenth century, similarly we can also trace the private library collection from the evidence given above. Equally there is no doubt that scholars had impressed their people on how they would learn and pursue relevant materials of learning. Also their position in the community as leaders and great scholars actually eased their task of undertaking direct and indirect reference work, while the diplomatic aspect of their duties assisted them in executing some elements of inter-library loan with some North African schools and places. Nothing existed at the period that one could call a public library, but many private libraries abound.

3:2 INTELLECTUAL AND LITERARY ACTIVITIES IN 18TH AND 20TH CENTURY HAUSALAND.

The year 1774 A.D. was the beginning of an Islamic revolutionary movement in Hausaland. It is the intention of the present research to study the academic career of the

three leading founders of the Sokoto Caliphate, namely, Shaykh Usman Dan-Fodio, Shaykh Abdullahi, and Shaykh Muhammad Bello. Indeed, alot has been written over the years regarding the lives and works of the trio by several scholars both in Nigeria and elsewhere. However, the present study has viewed the contributions of the trio in the spheres of learning as more than just teachers; they were as well performing the duties of a group of reference librarians even if outside the formal structure of what one can now refer to as a "library". The Sokoto Caliphate covered most of the territories stretching from Sokoto in the North-west to Adamawa (in the upper Benue River basin), in the south-east to Misau, Jama'are and Hadejia in the north-east to Liptako (in the present-day Upper Volta) in the south-west. This Caliphate existed throughout the 19th century, overthrown only at the period of the British conquest, leaving behind a wonderful tradition of scholarship and a sound administrative system.

In 1809 the present city of Sokoto was built and made the stronghold of a newly established Caliphate, the Sokoto Caliphate. The brains behind the establishment and smooth operation of the Caliphate were the trio of Sheikh Uthman Dan Fodio, Muhammad Bello and Mallam Abdullahi Fodio. Thus from 1810, the trimuirs initiated a sound move to organize a new administration based on Islamic models. This is best substantiated by Smith's suggestion that:

"... The academic ideals, the traditions of learning which the Mujahidun (Redeemers), sought to follow and develop were not, of course, something which they invented themselves. They were the time honoured ideals and traditions of scholarship which had formed the basis of intellectual endeavour in the Islamic world for centuries: traditions and ideals which the ancient universities of the Islamic world had been founded to preserve."

Public enlightenment had been the most important pre-occupation of the *trio* this was done in various ways, including public lectures, numerous scholarly writings, and providing reference information and referral services. It is indeed great to notice that the trio (of Sheikhs Usman, Abdullahi and Bello) divided themselves purely on the basis of subject specialization, a feature which is gaining tremendous recognition in modern librarianship. Sheikh Usman for instance, devoted his energy to dealing with and answering all reference questions pertaining to the fundamental theory and practice upon which the faith of Islam was built: the concept of prayer, the day of judgement, Fasting, etc; Abdullahi, on the other hand, busied himself with Law (the Shari'a), while Bello became more concerned with handling research and all referral works on political theory and public administration.

In the words of Sheikh Usman himself:

"...So, take to reading the works of my brother, Abdullahi for he is, on the whole concerned with the letter of the Shari'a. Take to reading the works of my son, Muhammad Bello for he is on the whole, concerned with the preservation of the science of politics... with regards to the persons, aims, time, place, and (prevailing) conditions. Take to reading my works, too, for I am, on the whole, concerned with the preservation of both. All our works are explanations of what had been generally treated in the works of previous scholars..."

However, as pointed out the most significant contributions of the *trio* in the field of librarianship where mainly in the area of Reference and Information/Referral services. By reference service we refer to the librarian's ability to translate the query into terms that can be met by a given reference source. The reference process, therefore, encompasses reference service, reference work, and the reference sources.

Samuel Green (19), the father of American reference process instituted the first formal reference service at the Worcester Public Library in Massachusetts in 1876. He emphasized the importance of personal aid to people requesting information. Examples of the triumvir's personal reference aid to people could be the numerous cases of individuals and groups writing or coming in person to any of the three scholars in question for

answer to any social, political, religious, or academic topic of relevance to their lives and works. It was on the occasion of Abdullahi's visit to Kano for example, that the local Muslim community requested him to guide them on the principles of Islamic administration, and it was then that he compiled his famous Diya al-Hukkam which later became an "Administrative Handbook".

Murray Last also in his book, The Sokoto Caliphate, cites instances where the trio, as well as the Caliphs after them wrote books and letters of advice to specific leaders, like Ya'aqub, or to the community in general, explaining details of Islamic Law and practice.

The three leading founders of Sokoto Caliphate were also known to be holding group seminars and workshops, as well as wide range of lecture-discussion sessions on popular topics affecting the lives of the community members throughout their lifetime.

In the area of indirect reference work the Sokoto Caliphate is known to have intensified what one can comfortably refer to as 'Inter-library loan', although the lack of a printing technology slowed down or hampered absolute reliance on the idea. Nevertheless, Last (19) (Once more) write " ... their libraries also contained... written works of authors such as Ahmad Baba of Timbuktu.."

The tradition was based on the copy-industry, whereby a wide range of books were imported and tidiously re-copied for circulation purposes. Hiskett's (19)

statement on the availability of texts (in the Caliphate) and other precious reference tools is also a further indication that a reasonable degree of inter-library activity was going on between the scholars in the Caliphate and other areas. In his words:

"... Today, we normally enjoy the facilities of highly organised libraries and even then it is often difficult enough to lay one's hand on what one needs. I never cease to marvel at the extraordinary availability of books in the much more vigorous and demanding physical conditions of the West and Central Sudan of Shaikh Abdullah's time... I wonder if, even in this age of photocopying, it is easier to lay one's hands on, say, Tanbih al-ghafilin than it was in A.D. 1700."

It can be seen that a highly developed system of communications is no doubt required for a reliable and effective inter-library co-operative system. Thus, the Sokoto Caliphate was able to perform through regular contacts with many parts of Western and Central Sudan, and even as far as some Middle Eastern Empires. In this way, an effective network of distribution of texts was established. Letters, containing request of all sorts, for example could be found among the remains of the correspondences of the Caliphate. These letters were written by various persons from outside of the Caliphate seeking assistances on how to secure every day needs typical of a present-day information and Referral Centre.

The vizier of Dogon Daji, for example, was asking for a good dictionary in one of the letters; the emir of Dogon Daji, on the other hand was asking to be referred to an excellent builder; another letter was also asking for advice on the necessary arrangements required to have the wife of the Emir of Hadejia, who had just completed her Qur'anic studies brought to Sokoto (perhaps for graduation ceremonies). Further evidences of the traces of interlibrary cooperation can be seen from the fact that regular contact was maintained between Sokoto and a number of leading Islamic Universities of that period. Lavers (19), for instance writes:

"Sokoto existed upon the frontiers of Dar al-Islam, its subjects made the pilgrimage, many of its scholars studied at al-Azhar and other places of learning in the heartlands of Islam while much of its trade was with various parts of the Ottoman Empire."

Lavers also cites examples of text written in Sokoto .e.g. (Infaq al-Maysur) and various other correspondences between Bello and al-Kanemi found in some Maghrib libraries. The case of the vizier of Dogon Daji cited earlier, who wrote to Sokoto (the Headquarters) asking for a good dictionary is a good example of the normal library jobs being performed at that period. First it could be seen to be touching on Information and Referral work; secondly, it was ranging on interlibrary work, because if the dictionary could

not be found in Sokoto, the request would surely be referred to areas known or believed to be having one. Sometimes, requests were even sent to as far as Baghdad for (Kamus) dictionaries of Malam Umaru of Tambawal together with the letter. Murray Last, also, referring to the vizier, Muhammad Bukhari (1886-1903) writes:

"....He studied in Tambawal, making use of the large library of the Emir of Tambawal, Umar, and being taught by Malam Hamid."

This indicates that no matter the level of sophistication and size, some large private libraries were in operation. Another good evidence of the significance of keeping private libraries in the era of the Caliphate could be extracted from Nan Asmau's Wakar Gewaye, Asma'u was the learned daughter of the Sheikh Usman, and in the above mentioned poem she wrote:

"... Sa an nan Agali fa ya taho
Kuma kun jiya
Ya dauki kayan Shehu Littaffai
na sa."

Meaning: Then Agali came (also, do you hear carrying the Shehu's belongings, his collection of (Private Library)."

In the above poem Asma'u points to two things. First, that the Shaikh had attached so much importance to his books that his special servant (Agali) was to transport

the collection to wherever the community moved (the period was one of the insecurity and the Shehu, with his followers had to migrate to peaceful settlements on a few occasions). Secondly, (Kayan Shehy) "the belonging of Shehu" is shown by the poet to be synonymous with (littaffai na sa) his books. It has already been noted that the Jihad leaders, prominently Shaykh Usman b. Fodio, his brother, Abdullahi, and son Muhammad Bello, were themselves learned men of excellent reputation from the above explanation. They, therefore not only promoted scholarship but also made enormous contributions to it through their teachings and publications. They imposed Arabic, the language of Islam, as the official and literary language throughout the Caliphate. Justifying the strong commitment of the Sokoto Jihadists to the production of numerous works, Hodgkin (1975) states that "they (Jihadists) and their Chief associates were faced with new stimulus, demands, and problems which impelled them to write the need to explain and justify their revolution to reform government and morals, to educate their followers in the traditional Islamic Sciences, to record the past, especially their own revolutionary and post-revolutionary history, to develop an adequate system of internal communication". All these help to explain why the Hausaland witnessed an extraordinary outpouring of Arabic writings beginning from the period about 1774 A.D. onward. Also, the period in particular clearly marks the division between

the early and the modern period in the Arabic-Islamic literature of Nigeria.

3:3 PRIVATE LIBRARY COLLECTION DURING THE JIHAD PERIOD.

Now let us discuss the works of these three scholars, namely, Shaikh Usman, Abdullahi and Muhammad Bello, in relation to their contribution toward private library collection in Hausaland. In the first place let us take the leader first.

One of the most famous Muslim scholars who really excelled himself in the intellectual activities in Hausaland was the Jihad leader, Shaykh Usman b. Fodio. Shaykh Usman b. Fodio was born at Larrette (in the present Sokoto State of Nigeria) on Sunday the last day of Safar, 1168 A.H., December, 1754. He belong to a scholarly community which migrated to Hausaland from Futa Toro before the 15th century.

Uthman was educated in the well-known Islamic system of education passed to Hausaland from Timbuktu. This system had persisted through the centuries wherever orthodox muslims were to be found. Shaykh Uthman read the Qur'an with his father Muhammad b. Salih and learnt al-Ishriniyyat and similar works from his Shaykh. He learnt syntax and the science of grammar from al-Khulasa and other works from al-Shaykh Abd al-Rahman b. Hamada. He studied al-Mukhtasar

under his paternal and maternal uncle known as Buddri b. al-Amin b. Uthman b. Hamma b. Ali. This Shaykh of his was learned and pious, well known for his righteousness and the ordering of right and forbidding of wrong and for being occupied with what concerned him. Shehu Usman imitated him in character and deeds. He accompanied him for nearly two years.

After reaching this stage, the Shaykh went to study with Jibril b. Umar and accompanied him for almost a year learning from him until he came with him to the town of Agades. It is, therefore, believed that Shaykh Jibril's revolutionary ideas have greatly influenced Shaykh Uthman b. Fudi. Shaykh Uthman had a great regard for Jibril because of the latter's knowledge, piety and his struggle for reform. There have been several attempts to determine the numerical strength of the Shaykh's works by means of listing. But up till today the exact number is unknown.

However, this study did not intend to try to have the exact list even if they have been compiled, it only intended to try to have a brief mention of the Shehu's works.

Among his works, is one published book called, Ihya al-Sunna wa Ikhmad al-Bid'a. This work appears to be the first important work written in Arabic by Shaykh Usman. In comparison with his other known works, it is the most voluminous. Another important book among his writings is Kitab bayan Wujub al-hijjira, followed by Kitab tanbih al-Ikhwan, Kitab wasikat al-Ikhwan, Nur-al-bab, Najmul Ikhwan,

Kitab Usul al-din. These are some of the important writings of the Shaykh. According to some sources said that Shaykh wrote over one hundred books. Besides, he had other books such as Qur'an and books on theology and other subjects which were not written by him but he only privately possessed them in his library.

The next prolific scholar in the Sokoto Caliphate was Shaykh Abdullahi b. Fodio of Gwandu. He contributed greatly in the building of Sokoto Caliphate. Abdullahi's works also covered various subjects such as Arabic grammar, principles of Islamic jurisprudence, Islamic Law etc. Among his writing are as follows: Diya ul-Sultan, Diyaul Hukkam, Daul Musalli, Alfujatul Usul. These are some of the important writings of this great scholar in their struggle to establish the Sokoto Caliphate and in promoting private library collection.

The next among the three prominent leaders of the Sokoto Caliphate was Sultan Bello. Born in A.D. 1781 and died in 1837. He was said to have studied very widely and studied about 20,000 books. Because of this the strength of his scholarstic and private library collection can never be doubted. Among his important writings is the famous Infag ul-Maisur. This is one of the prominent writings published in a form of books al-Adab, Kitab Refil-Ishtibah. This kind of books are rare books.

Apart from Muhammad Bello, other sons of Shaykh Uthman like Muhammad Buhari, Aliyu Babba and Isan Kware were also noted for their significant contributions to the development of scholarstic and private library collection in Sokoto Caliphate and the entire Hausaland.

The other important contributor is Gidado Ibn Laima who died in 1851 and who was the immediate successor of Muhammad Bello, he was also an intelligent and erudite scholar who contributed immensely in private library collection as well as scholarly activity in Hausaland. He also wrote some books. Such as Rawd al-Salihin and Al-Kashf wal-bayan. The other books of his were mostly penegyrics to his immediate successor.

Similarly we have another great scholar known as Abdulkadir b. al-Mustapha, best known as Dan-Tafa. He was one of the great scholars of 19th century Sokoto Caliphate. He was born in 1804. His father was Malam Mustapha b. Muhammad al-Torodi. Abdulkadir's mother was Khadijah, the eldest daughter of Shehu Usman. She distinguished herself with Sufic and literary trends. She composed many poems in both Arabic and Fulfulde languages.

Abdulkadir contributed immensely in both two fields i.e., the scholarstic activity and the private collection. He was the author of more than forty books on different Islamic sciences. He composed many poems in Arabic language. He made significant contributions to Sokoto literature. He

translated into Arabic a poem composed in Fulfulde by Nana Asma, the daughter of Chehu Usman, the title of the translation is "Mawsafat al-Sudan."

The following are some of his books which he wrote on philosophy, literature, history and Sufism. In history he wrote Rawrat al-Afkar and Mawsufat al-Sudan, and Sufism and philosophy he wrote Kashf al-Gidra wal Rayb and al-Futuhāt al-Rabbaniyyah. In literature there is Diwan Abd al-Qadir b. Mustapha i.e. a (collection of his poems) and there is Musamarat al-Habib wal Musayarat al-Mujib. From this information above we can say that Malam Abdulkadir Dan Tafa was among the 19th century Hausaland scholars and at the same time a private library collector.

Another scholar who contributed greatly in this field is Umar Falke.

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CHAPTER FOURTHE FOUNDER4:1 The Biography of Waziri Gidado

Waziri Gidado was born in 1865 in Kano City. His father Malam Mustafa belonged to one of the Fulani clans that hailed from Marwa a town now situated in the Federal Republic of Cameroun.⁽¹⁾ Malam Mustapha's father was Malam Abubakar who had fifteen children including Malam Mustafa who was the last born. Waziri Gidado's father was a learned scholar who knew the Qur'an by heart. He came to Kano on route to Sokoto in search of Islamic religious knowledge. He stayed in Sokoto for a number of years and settled at Yakasai Quarters. It was there his sons Malam Ahmadu and Muhammad Gidado were born. After sometime Malam Mustafa died in Kano leaving his two sons.

Both Malam Ahmadu and Malam Gidado continued their study of Islam. They travelled to Sokoto for further studies. When Muhammad Gidado acquired some reasonable degree of knowledge we returned to Kano and settled there paying occasional visits to Zaria where he studied under the famous Islamic scholar Umar al-Wali.⁽²⁾

Muhammad Gidado continued to teach his students who were mainly his children.



The late Muhammadu Waziri Gidado
1865-1937

During this time Malam Gidado became acquainted with the Emir of Kano Muhammadu Abbas⁽³⁾ long before he became Emir. Muhammad Gidado soon became his confidante. When the British occupied the city of Kano in 1903 Muhammad Abbas was appointed the Emir of Kano to replace Malam Aliyu. On becoming the Emir of Kano, Muhammad Abbas appointed Malam Gidado to be in charge of the Shari'a (judiciary). He later became the Chief Judge (Qadi al-qudat) of the whole emirate. He held this office for six years after which he was appointed to the post of the Waziri (vizier) of Kano. He continued to be in charge of the judiciary and was ranked the most senior of the Emir's councillors. He served as the Waziri of Kano for the rest of the reign of Emir Muhammadu Abbas, through that of Emir Usman II (r. 1919-26) up till the reign of Abdullahi Bayero (r. 1926-53).

4:2. Waziri Gidado's Trip to Makkah

One of the most important aspects of the life and activities of Waziri Gidado was his trip to Makkah in 1931 to perform the pilgrimage (Hajj). This trip is important not only to the Emir himself but to the development of Islamic studies and the Shari'ah in particular to Northern Nigeria. The trip opened up new horizons for the Ulema. New ideas, new books and new ways of thinking were introduced into northern



The Emir of Kano and his Council

The Emir Abdullahi Bayero and his Powerful Council.

Nigeria through this singular visit of the Waziri. It is not the place to expatiate on this rise and development of the Kano Law School, here suffice is to say that it was through the effort, foresight, and progressive outlook of the Waziri that the Kano Law School came into being.

Malam Gidado travelled by road from Kano to the Sudan as was then the custom. In those days air travel was not known. Most pilgrims travelled on horse back or on foot. In 1931 Malam Gidado was given a Kano Native Authority vehicle to transport him from Kano to the Sudan. He was accompanied by two of his senior sons, Malam Abubakar (who later became the Waziri of Kano) and Malam Aliyu who later became a Judge (an Alkali). These two sons of Waziri Gidado were learned in Islamic Studies and one of them Malam Abubakar was able to record his impressions of the trip in a Hausa manuscript entitled, "Yaye Duhum 'ahadi na Haramaini".

During the Waziri's sojourn in Khartoum he was able to visit a model Islamiyyah College in which all aspects of Islamic Studies and the Shari'ah were taught. The College and its activities impressed the Waziri very much to the extent that he showed keen interest in establishing a similar school in Kano. He talked to the authorities who agreed for a similar school to be known as the law school to be established in northern Nigeria. These talks took place between 1933-34. (4)



The Official Residence of Waziri: An ancient architectural talent.

This school is the one that subsequently became the school for Arabic studies, Kano. Among the first batch of students of this school were the late Dr. Aliyu Abubakar who is considered to be the doyen of Arabic letters in Nigeria, the late Alhaji Muhammad Dan 'amu, poet, scholar; and a one time Chief Imam of Kano and Malam Sambo, former Wali of Gwandu who is a jurist and an esoteric in his own writing.

The establishment of the Kano Law School was not the only contribution of Malam Gidado to the development of Islamic and legal education in Nigeria. Earlier on in 1928 he was instrumental in setting up a training school for judges (alkalri) and other court personnel (muhutai). The school was known as the judicial school and was headed by a renowned Islamic scholar Malam Sulaiman who later became the Wali of Kano. The present Waziri of Kano Malam Shehu Gidado was one of the first pupil of the Judicial school.

Malam Gidado was a versatile scholar who was very fluent in Arabic language and was well-versed in all the branches of Islamic studies. He was a teacher, an author and an able administrator. He used to teach his students (who were mainly his children and kinsmen) before going to the emir's palace for state affairs. Looking through his biography one is reminded of scholars like the celebrated Ishaq al-Ghazali (d. 1111 A.D.), Muhammad ibn Abd al-Karim al-Maghili

(d. 1505 A.D.) and Abd al-Rahman ibn-Khaldun ~~who combined~~ sound scholarship with statecraft in their activities so well without letting either of the two suffer from neglect. He left a number of books and manuscripts ~~over two thousand five hundred (2,500), which have been~~ the main object of our study. Malam Gidado died in 1937 leaving behind thirty-two children.⁽⁶⁾ First of whom twenty are alive to (their names are listed in the footnote). Many of the children of Waziri Gidado as well as his grand-children have distinguished themselves in scholarship and public life. Prominent ~~Islamic scholars among his children include~~ the late Malam Ibrahim Cigari, the Waziri Abubakar, ~~the present~~ Waziri of Kano Malam Shehu Gidado, the Imam of Murtala Muhammad mosque, Malam Isa Waziri, Ambassador Malam Muhammad Rufai, Malam Aliyu Muhammad Gidado who is a retired area court Judge (an Alkali), and Malam Salihi Muhammad a one time Permanent Secretary in Kano State Civil Service. Two of his children were lucky to have succeeded him not only in his capacity as a prominent scholar but also in his position as the Waziri of Kano. We give brief outlines of their career below.

4:3. A Brief Biography of Malam Abubakar Muhammad Gidado- The Waziri of Kano.

Malam Abubakar Gidado was the second son of Muhammad Gidado after Ibrahim Cigari. He was born in Kano in 1908. He was admitted into the Provincial



Waziri Abubakar
1908-1971

School, Shahuci in 1915 when he was seven years old. In 1921 he went to Katsina College. After graduating from that famous northern Nigerian College he returned to Kano in 1927 and began a career in teaching. He was appointed the Headmaster of the Kano Middle School. He travelled to Makkah on pilgrimage with his father. On his return from the Holy land he was moved to the office of the Galadima of Kano and in 1934 he was transferred to the Native Authority Treasury. In 1941 he was appointed Chief Scribe in the office of the Ciroma who was then incharge of the whole District administration of Kano emirate. In 1949 he was appointed the District Head of Ungogo with the title of Dokajin Kano. In 1954 he was transferred from Ungogo to Wudil but after three months he was transferred to the Headquarters and was charged with the responsibility of being the emir's Councillor for Health and Hygiene. In 1957, he moved to Zakirai as Councillor without portfolio. In 1957, the Emir of Kano appointed him the Waziri of Kano. Waziri Abubakar was a well-balanced scholar who was at home in both Arabic and Islamic Studies as well as modern western education. He was an author, an insatiable reader and an excellent statesman. During his tenure of office the judiciary (i.e., Area courts) was transferred from the local administration to the regional government. He later became incharge of the police who were also transferred to the Federal Service. Among his books are Kano Ta Dabo Cigari

on the political and cultural history of Kano up to the reign of emir Muhammad Sanusi, an up-dated edition of this book has been published by his son Alhaji Ibrahim Abubakar, Director General in the Kano State Civil Service.

Waziri Abubakar left a number of books on various subjects in English and Arabic. He died in 1971 and was succeeded by his junior brother Malam Shehu Gidado as the Waziri of Kano. He has left behind him a number of children many of whom are well-known senior civil servants and prominent public figures. May his soul rest in peace, Amin.

4:4. A Brief Biography of Mallam Shehu Muhammad Gidado, the present Waziri of Kano.

Malam Shehu Gidado is the third son of Waziri Gidado. He was born in 1910 and he completed reading the Qur'an at the age of eleven. He continued to further his knowledge of Islam by studying all aspects of Islamic Studies including jurisprudence (fiqh), theology (tawhid), Qur'anic exegesis (tafsir) and all branches of Arabic language and Hadith. He read under his father Malam Gidado. In 1928 when the emir of Kano Abdullahi Bayero established the judicial school Malam Shehu was one of the first eight pupils who were admitted into the school. After his graduation from the school he was appointed to be the Deputy Headmaster of the school. He held that office until 1937 when he was given the



The Present Waziri:
Alhaji Shehu Gidado Displaying the books he inherited
from his late father Waziri Gidado.

added responsibility of looking after the school library. In 1938 he was appointed as the deputy to the Chief Qadi in Kaduna. 1939 Malam Shehu was appointed as the deputy Chief Imam of Kano and in 1960 he became a member of the emir of Kano council. He held this office for twelve years. In 1969 he became the Imam of Abdullahi Bayero Mosque which is popularly known as the Waje Mosque at Fagge.

Malam Shehu Gidado succeeded his brother the late Malam Abubakar as the Qaziri of Kano in 1971. He has been a member of the Emir's council since then and he has continued to teach in his official residence at Tudun Wuzirci. He teaches from Monday to Friday in the afternoon while on Saturdays and Sundays he teaches in the morning. Malam Shehu Gidado is a very learned scholar, pious and unassuming. He has been to pilgrimage several times and has been in the fore-front for the establishment of the Jumma among Muslims in Nigeria. He has a number of children some of whom are occupying prominent positions. He inherited many books from his father and has continued to buy more during his trips abroad. He has over one thousand volumes in his private collection.

4:5. Early years of Alhaji Ahmed Rufa'i, his life and Contribution

Malam Ahmed Rufai is the seventh son of Waziri Gidado. Born in 1916. He started his Qur'anic education one Asma'u. When he was twelve years he entered Shriuci



Ambassador, Ahmed Rufai (rtd) Displaying the books
He inherited from his late father Waziri Gidado Born
in 1916.

elementary school where he spent two years. By 1930, he secured admission into the then middle school. After completion of the middle school, later proceeded to elementary training school, where he completed it by 1936 and took the teaching profession. By 1941 he was assigned to establish staff office popularly known as public service commission, which was under the native authority (N.A.). In December, 1958, he got a scholarship to Sudan where he obtained a Grade II teachers certificate at one school called Bahtaruda. When he came back he was appointed Principal of Arabic Teachers' College, Gwale. By 1961 he was appointed Ambassador to Saudi-Arabia by the then Northern Nigeria under the powerful leadership of the late Sir, Ahmadu Bello, Sarkin Sokoto, later he was transferred to Pakistan, Congo and Niger Republic. By 1969, he came back to state attachment as Kano State Chairman, Public Service Commission. In 1975, he was transferred to Rural Development Agency as Chairman, later by 1979, he became the Chairman, Kano Municipal Council after 1979 election. Later the council was dissolved by the Governor Rimi because of the political differences. In 1983, he entered election and won senatorial seat under PRP umbrella. He spent 80 days on the seat, then Buhari regime emerged. He is presently on his own private business.

4:6. His Collection

Malam Ahmed Rufai's collection originated from his father the late Waziri Gidado. He inherited a number of books. Since then he realized the importance of books and documents for his personal use and the use of his children. His collection is made up of materials mostly on Islam. The subjects of the religious materials range from history and philosophy of Islam as well as history of Caliphs, muslim scholars and its Tafsir. There are also some books written in Hausa dealing with some Islamic subject. According to my interview with him he said his total number of books will reach about 300 copies including some journals.

At present he is writing on two books both in the area of jurisprudence. The first book gives detail explanation about inheritance. It is chapter by chapter, all in Arabic language. The title of the book is (Umdatul-Mirasi) li-Ahmad Rufai al-Kanawi- i.e., (Pillars of inheritance). Also the second book is in a form of poem on one famous (fiqh) book called Al-Ahdhari. He said he is writing these two books under the supervision of his senior brother Waziri Shehu.

4:7. Early Years of Imam Isa Waziri, His scholarly Life and Contribution.

Imam Isa Waziri was the fourteenth (14th) son of late Waziri Gidado. He was born in 1924. After circumcision,

Alhajj Isa along with his brothers were told to start schooling at home, receiving instructions from one Malam Mamudu. This school did not stay long, for when Waziri Gidado was preparing to make a pilgrimage to Mecca in 1932, Alhaji Isa and his brothers were transferred to Masallacin Jalli (Jalli mosque) in Yakasai Quarters to attend the school there under the instructions of Malam Imam of Jalli mosque.

The judicial school, Kano, was initially serving as a preliminary institution from which successful candidates gain admission into the then Maliki School of Law. Malam Isa was successful to gain admission into both school and completed them successfully by 1942. The remarkable achievement he derived from the schools included the fluency in Arabic language, Islamic Law and other discipline. Malam Isa took up teaching appointment with a Syrian private school of one Mr. Durr. It was situated at the Syrian quarters, Kano; It was popularly known as Kantin Kwari. After that Malam Isa resigned from the teaching line and joined one Mr. Shour, a licensed buying agents (L.B.A.) in Gwarzo. This idea sounded very nice to Alhaji Isa who was then tired of receiving very meagre salary. Malam Isa did not stay very long in the job of business. Lastly, he resigned his services from the Shour business in 1950, and joined the Judicial Department of the then Native Authority (N.A. in 1951), then he took up appointment as Court Clerk (Mufti) in a Magistrate Court in



ALH. Isa Waziri
The Imam of Murtala Mosque
1924.

the city. By 1962, Malam Isa left Kano for Cairo to study Islamic Law at Azhar University. He spent five years and return with Bachelor's degree in Islamic Law in 1967. He secured teaching appointment with Kano State Ministry of Education where he was posted to various institutions in Kano. By 1972 Malam Isa applied for transfer of service to be appointed a Magistrate. Because of constant transfer from one place to another this constitute a greatest havoc to the development of his private library as it was said to be in one of these areas that a violent storm took off the roofing of his place of residence and almost destroyed all of his books. He was only lucky to have those books which were printed. And even those that survived this storm, had their beautiful bindings damaged or some of their pages mutilated. Later, he was transferred back to Kano metropolitan and served in Shahuji Area Court in 1981. He later sought for a transfer to Ministry of Education where he was appointed as the Vice-Principal of Arabic Teachers' College, Gwale, the position which he still occupies.

Alhaji Isa Waziri's contributions towards the development of education particularly Islamic education started with his appointment as Chief Imam of Murtala Muhammad Mosque. This position gave him a concrete ground to deliver sermons and preachings to the people of Kano. Alhaji Isa is still contributing through lectures in schools, public places and in Radio and Television programmes.

Unlike his elder brothers, Malam Isa Waziri was not able to inherit some of his late father's collection of books. This was because his father Waziri Gidado died when he was still young attending Judicial School. As such, his library does not include materials from the late Waziri Gidado's famous collection.

His library started with some few Maliki law school textbooks and exercise books which he used during his days in the school, the library later increased. However, the most important event in the history of this collection was his study trip to Cairo in 1962. This gave him an opportunity to get more collections. More materials were added in 1967. The strength of the collection is over four hundred (400) books and non books materials. It embraces the major field of Islamic knowledge like fiqh, Hadith, tafsir and Arabic grammar. Also Malam Isa has keen interest in writing books and poems. He has written about two books and many poems so far. Among the books written by Shaikh Isa are; Marriage in Islam. This is the title of the book this work is on marriage and its place in Islam. It discusses the different types of divorce. And also the responsibilities of both husband and wife in marriage according to Islamic rules and regulations. The second book is titled Qur'an and its teaching (Kurani da Muujizojinsa) it is written in Hausa language. This work discusses the Qur'an and its teachings to all Muslims.

4:8. Origin and Roles of the Title of Waziri in Kano.

The word "Waziri" have been derived from the Arabic word meaning representative. In the early history of the title of Waziri in Kano, there existed many contradictions as to the roles of this office because of the absence of a clear definition and roles of this position. This state of affairs continued up to the time of Waziri Alabar Sarki.

Traditionally, the Habe dynasty and early Fulani administrators in Kano did not use the position of Waziri. It was in the late 19th century when the position was created by Emir Alu (1894-1904) that it became part of the administration. This position was first occupied by Mallam Ahmadu, the son of the 4th Fulani Emir of Kano Abdullahi Maje Karofi (1855- 1883), who was appointed by Emir Alu (1894-1903). Because of the contradiction of the office it was of the opinion of most people that the position was created to turban some of the princes who had no traditional titles in hand. Later, Ahmadu died in the battle of Kwatarkwashi and another person was appointed to occupy the position. This new Waziri called Malam Abdu was later removed and the position was given to Abdullahi Bayero, the son of the 8th Emir of Kano Abbas (1903-1919). He was however later reassigned, the office was strangely occupied by one of the servants of the Emir's palace called

Danrimi Alabar Sarki in 1903. This was on the orders of the then newly arrived colonial administrators who showed considerable lack of insight of the traditional institution of Kano. This appointment came after that of Emir Abbas, in 1903 when the European colonialist conquered Kano. Therefore, Emir Abbas was the first Emir during the British rule and similarly Danrimi Alabar Sarki was also the first Waziri of Kano during the British rule. The unorthodox system of appointing Danrimi as the Waziri of Kano brought about serious drift between him and Emir Abbas. Waziri Danrimi was said to have grown so powerful to defy the authority of Emir Abbas. This ugly situation was arrested when the then British Governor, Lord Lugard visited Kano and order the immediate removal of Danrimi as Waziri of Kano. Hence the responsibility of appointing a new Waziri was vested on the Emir. Emir Abbas became reluctant to appoint a new Waziri. However, the Emir later decided to come up with a new criteria for selecting the Waziri of Kano. This criteria discouraged the appointment of Waziri either from the ruling house or its servants. And added to the new criteria is that the academic qualification any body wishing to be appointed as Waziri has to have, thus he must be of a scholar and knowledgable. As a result, a defined role of the office of the Chief Legal Advisor to the Emir and head of the Judiciary in Kano (Islamic Law).

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From the above, it could be understood that before the coming of Emir Abbas, the title of Waziri was opened to anyone the incumbent Emir felt was suitable for the appointment without any criteria or qualification. The role of this office were not even define in a manner that could allow the holder of the title to perform meaningful functions to the palace. However, having experienced the implications of these inadequacies personally, Emir Abbas decided to define a role for the office and attached some kind of qualifications to it. Since then, the laid down criteria is followed in the selection and appointment of subsequent holders of the title to date.

The books left by the Waziri have been distributed among his children as part of his estate. Almost all his books are now intact although scattered among his inheritors. But because many of his children are themselves learned men the books are kept in good condition and are in current use. The children keep circulating them among themselves and continue to enrich the library legacy of their father through bringing new books or accepting gifts of books from charitable Muslim organisations. A number of scholars speak highly of the Waziri's collection not only because of its size but also because of its richness in scholarship.

As an extension of the Gidado collection we also have the collection of his son the late Waziri Abubakar.

The books in this collection consist of volume he inherited from his father but they have not yet been distributed among his own heirs.

We are convinced that the library of Waziri Gidado and those of his descendants has much to offer us in relation to the history and development of local and private libraries in northern Nigeria. Hence the reason behind the present study.

4.9. Nature and Coverage of Waziri Gidado Library Collection.

Historical Development

Waziri Gidado's collection originated from his father Malam Mustapha Ibn Abubakar who was also a learned Malam as discussed earlier. After the death of his father Waziri inherited a number of books. Since then he realized the importance of books and documents for his personal use and the use of his children and his followers.

Considering his background, orientation, religion as well as teaching and training he had, it is logical not unexpected that his collection is made up of materials mostly on Islam and Arabic. Islam, being a complete way of life encompasses all subjects and Waziri Gidado's collection has considerable materials treated from the Islamic point of view. The materials were mostly written in Arabic and also those dealing with branches of classical Arabic.

h. 10. Coverage of the Library Collection.

The Library Collection of Waziri Gidado has a stock strength of over two thousand five hundred (2,500) including books, manuscripts and non-book materials. It embraces the major fields of Islamic and Arabic knowledge like:

Fiqh (Jurisprudence)
Nahw (grammar)
Ahadith (traditions)
Adab (literature)
Tawhid (Doctrine of divine unity)
Lughah (Philology)
Tasawwuf (Mysticism or sufism)
Siyar (biographies)
Tarikh (History)
Tafsir (Commentary)
Barf (Syntax)
Mustalah (al-hadith)
Al-Mantiq (etymology)
Balagha (metaphorical expressions)
Usul (fundamentals of jurisprudence)
Arud (poetic metres).

From the above one could say that the materials mostly were made up in Arabic language and its Ajami of Hausa and few other languages. It could be said further that the collection covers more Islamic subjects and those relating to the Arab and Muslim world (e.g., judicial system), educational and economic system. The greater percentage of the collection is made up of Hadith, Fiqh, and Qur'an.

4:11. Analysis of the Collection.

As stated earlier the bulk of the collection is made up of Islamic and Arabic materials. Close check and observation shows that the materials treated Qur'an either as extracts of suras (chapters) or the complete Qur'an (made up of 114 chapters, there are many of these for the purpose of reading only, that is without translation. There are then the translated areas in Arabic.

On Hadith (Muslim tradition), there are materials on authorities like Imam Al-Bukhari who was one of the most outstanding authorities on Hadith, another outstanding authorities was Imam Muslim, then many others termed as SAHIHAIN. These are people like Tirmidhi, Abu Dawud, Al-Nasa'i, Ibn Majah and so on. There are also some few other works on criticism of the Hadith.

Fiqh is Waziri Gidado's area of specialisation. He has more materials in this discipline. There are materials on Ijma, Siyas, Ijtihad and other subjects. Most importantly there are many works treating the Maliki Law School. Imam Maliki is the person whose teaching is being followed by Muslims West of Mecca. These include most African countries including Nigeria (his home country). There are materials treating subjects mostly based on the Maliki Law School. Matters like Adab, Ibadat (creed, prayers, fasting, Zakat etc.), Mu'urialat (marriage, divorce, inheritance, personal status, family matters etc. are adequately

treated). The collection also contains many interesting sources written by the nineteenth century Jihad leaders (Uthman Dofio, Abdullahi Fodio and Muhammad Bello) of the Hausa states in the Central Sudan.

Some of the selected titles in the library, according to their broad subject areas are:

FIQH (Jurisprudence)

- (1) Muwedda Malik
- (2) Al- Ashmawi -Sharh Mukhtasar.
- (3) Jawahirul Aklil
- (4) Hulaselul Usul
- (5) Al-Izziyyah
- (6) Al-Ladhani
- (7) Al-Risalah
- (8) Al-Ahdhari
- (9) Muzzahibul-Arba'at
- (10) Mukhtasar Halil Vol. I & II.
- (11) Hujjiyyatul Ikrar fil ahkamil kadheyyat
- (12) Al-Ashah wamazairu fi kawadin wal-furu'a
- (13) Addin wal Zakat Alal Mazahibil-erba'at
- (14) Al-Mizanil-Kubra
- (15) Al-Mudawnetul Kubra
- (16) Hashiyyatul-adwi, Vol. II.

TAFSIR (Commentary)

- (1) Tafsir Qurtabi
- (2) Sharh Manzumat at Qurtabi
- (3) Tafsir Jalalaini
- (4) Tafsir Mufir
- (5) Tafsir Fahrul-Zazi
- (6) Dural-Samini
- (7) Kitabul-rud anfa fi tafsir.

- (8) Al-itkanu fi ulumil Qur'an
- (9) Kitabul addi wal-adab min ayatul Qur'an.
- (10) Tafsirul ddabrii.
- (11) Tafsirul Ibn Kasir.
- (12) Tafsir al-Baidhawi
- (13) Tafsir al-Kashshaf.
- (14) Tafsir al-Jauhari Adandawi.
- (15) Tafsir al-Munar.

HADITH (Prophet Traditions)

- (1) Sahih al-Bukhari
- (2) Sahih al-Muslim
- (3) Sunan Tirmizi
- (4) Sunan Abu-Dawud
- (5) Arbauna Hadith.
- (6) Tanwirul Hawalik
- (7) Tadribul-rawa fi sharh takribul al-nawawi.
- (8) Al-hulum wal Murjaro
- (9) Al-Targibu wal Terhibu. Minal Hadith Assharif.

TAUHID (Doctrine of Divine Unity)

- (1) Hayatul Islam fi sifatullahi wa sifatul Rasuluhu.
- (2) Al-Habaik fi Akhbarul Malaik.
- (3) Al-Insanul Kamul, Vol. II.

LUGGAH (Philology)

- (1) Al-Burdah
- (2) Al-Faridah
- (3) Al-Tulfat al-Wardiyyah.
- (4) Miftahul Ulum
- (5) Ukudul-Jimani fil Ma'ani wal-bayan.

NAHWU (Grammar)

- (1) Kitabul akhberul Nahwiyyin libasiriyyin.
- (2) Al-Ashahu wanna zairu fin nahwu.
- (3) Al-Bahjatul mardhiyya fi sharhi alfiyyat.
- (4) Ibn Al-akil-al-fiyyat.
- (5) Al-Kamus al-Muhid (Complete Volume) 1-4.

BALAGHA (Metaphorical Expressions)

- (1) Asrarul-Balaga.

SIYAR (Biographies)

- (1) Hayatul-Ardi.
- (2) Siratul-Nabiy
- (3) Kashful-Gummati an Jami ul ummatu.
- (4) Siratul Halabiyyat, Vol. II.

TASAWWUF (Sufism)

- (1) Shamsul-muariful Kubra.
- (2) Azwaj Anib iktiraful Kabair.
- (3) Jawahir al-Ma'ani.
- (4) 'Al-Fath al-Rabbani Wal Fa'i dataral-Rahmani.
- (5) Misbahal Arwahi.
- (6) Miftah al-Wilaya al-Kamila.
- (7) Dala'il al-Khayrat.
- (8) Yaqutat al-Farida.

12. Arrangement and Organisation

The Waziri library collection was originally kept on shelves housed in one single room called Dakin littattafai before his death. When the collection was to be distributed to the heirs it was then kept in boxes and locked in one room. Thus the books and manuscripts were placed in boxes

According to the subjects. One can therefore discover that many copies of the Qur'an were housed in separate boxes, while books on jurisprudence (Fiqh) and other disciplines were also kept in separate boxes. This art of organising the materials is exactly of the conventional way of organizing these manuscripts as practical today by some contemporary traditional elites in Kano. During my interview with Malam Ahmad Rufai, Waziri son of the owner of the library under study told me that he had organised his personal collection according to subject areas with author title catalogues kept in a book form, handwritten.

With regard to Waziri Gidado's library no catalogue of any kind has been found with the collection in Dakin littattafai.

Although Waziri Gidado did not keep any catalogue for his library or at least it has not been discovered in the library yet on preliminary investigation it was discovered that all the material has been arranged according to subjects.

4.13. Acquisition and Maintenance

Acquisition is concerned with obtaining library materials which invariably make up the collections of the library and historically it used to be done by the head of the library when libraries were by themselves small and administered simply.

In the private library collections that existed in the centuries that pre- this age, items were acquired

into the collection through a number of ways. Items were purchased, owners employed, paid copyists who copied existing works. Items were received as gifts. Others were exchanged or acquired in the process of wars.

During the library's early history selection and acquisition were done based on the owners actual academic needs. The collection was solely financed by the late Waziri Gidado himself. As a person whose job was always reading and teaching etc., most of the materials acquired were from the local book stalls commonly found in many places around Kano, Kurmi market is an ancient market situated in Kano city and most of the book stalls were built there, and the scholars used to visit there regularly in order to purchase their needs. One source from Alhaji Ahmed Rufai son of late Waziri Gidado said that, the late Waziri Gidado used to get his regular supply of books from one book-seller from Kurmi market known as Malam Sa'adu and Malam Sa'adu used to get them from one Al-Tayyib known to come from Libya, beside this there were two brothers also came from Egypt, these two brothers sold a lot of books to late Waziri Gidado as well as clothes. During his trip to Mecca it was said that he stopped at Sudan and purchased some volumes dealing with Arabic texts. And on his way back from Mecca stopped at Egypt and made a bulk purchase of some volumes. There were some Arabic journals mainly from Sudan and Egypt.

4:14. Use and Maintenance

The collection of late Waziri Gidado was widely used by himself and his children as well during his lifetime.

4:15. Library Exchange Arrangements.

The exchange of publications between libraries, learned societies, institutions and governments is one of the established modes of acquiring library materials the world over. Acquiring the publications which are not for sale in the market of books or not distributed in the usual book-trade channels, also obtaining government publications on a regular basis, and also using to best advantage the duplicates of a library and as well as its own publications or those of the parents organisation, by offering them in return for publications not represented in the library's collection.

Waziri Gidado undertook library exchange arrangements during his scholarly life. He undertook the exercise with some great scholars among them was one Alkali Maigari. This Judge was appointed by the late Emir of Kano, Abdullahi Maje-Nasarawa, he was a famous Malam in the history of Hausaland. Another scholar was also at Hadejia called Alhaji Bamalli. He acquired some books through this exercise with some of these people who happen to have two or more copies of the titles that attracted

him. Hence, he usually acquired two copies of a particular title anytime possible so as to facilitate the exchange deal.

Lewis, I.M., Islam in Tropical Africa., Oxford, O.U.P., 1966.

H.R. Palmer, 'The Kano Chronicle' in Burdon, J.A. Northern Nigeria: Historical Notes on certain emirates tribes, London, Gregg International Publishers Ltd., 1972.

H.R. Palmer, Sudanese Memoirs; London, Government Printer, 1924, Vol. 3.

Zohredeen, M.S., Abdullah Ibn Fodio's Contribution to the Fulani Jihad in 19th century of Hausaland. (Unpublished Ph.D. thesis, McGill University, 1976. (R.D.C., B.U.L.K.).

CHAPTER FIVESUMMARY, CONCLUSION AND RECOMMENDATIONS.5:1. Summary of the Chapters

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

The thesis then went ahead to review the related literature of the study. Basically, the literature review covered some prominent work like that of Professor Bichi on Umar Falke and his library collection and that of Kani whose studies covered the literary activities of the Sokoto Caliphate's ulama, it also cited works dealing with some Arabic manuscript materials.

Subsequently, the historical background of private library collection and scholarly activity in Hausaland was discussed. This covered three different periods viz: pre-Jihad, Jihad and post-jihad, as well as the contemporary periods. Some prominent scholars and their activities in respect of each of the three periods were treated in depth. This then followed by the major theme of the study i.e., the founder, Waziri Gidado, his early life, his training, his trip to Mecca and his decendents, his collection and its analysis.

Collectively the study then brought all the findings together, and concludes by offering some useful suggestions and recommendations for the further research of this kind.

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

Waziri Gidado was a learned scholar, a religious leader, and title holder, had succeeded to collect materials whose quantity and quality were reasonably enough to form private library. He had allowed enough access to the collection and had made a good use of these himself, and that is the purpose of any library or information materials. Just like himself, the collection is of great historical and religious importance. If properly used it will be adequate to cater for the learning requirements not the family alone but for a number of people at any given time. As the content of the collection indicated, it will contribute to the in-depth study of the Qur'an, fiqh, Hadith and other related fields up to any level of academic performance.

In this concluding chapter this thesis would be incomplete without making some suggestions regarding the methods to go about studying and collecting such historical and valuable material.

- (1) Efforts should be intensified with a view to hunt for these materials with vigour and preserve them with care.
- (2) The importance of such an undertaking for the development of indigenous research is very substantial, touching as it does, the areas of literacy, educational development, as well as the relationship between scholarship and traditional title in the history of Hausaland.
- (3) Librarians should be prepared to help in rendering professional advice to the owners of private libraries in the management of such libraries. Such advice should include the maintenance of proper files, and provision of the basic library tools for the use of the private libraries.
- (4) It needs to be born in mind that literacy development is impossible without library services and that the successful spread of the latter would very much depend on solid foundations which seem to be best provided by the storage, retrieval and dissemination.
- (5) The study of the life history of Waziri Gidado, his descendants and the family library collection is potentially significant, in that it has already shed some light on an important individual traditional title holder- scholar of the Hausaland.
- (6) Thus such materials would provide adequate and reliable information especially on the side of the records of judiciary. Literacy and the need to reconstruct the history of Hausaland from documentary evidence such as the personal libraries of the traditional title holders in Kano.

- (7) The life of Waziri Gidado exemplifies this combination of the traditional title and Islamic learning.
- (8) The study also did not only throw light on Waziri Gidado as a malam but also did reflect on the fundamental activities and methods of the tradition of Islamic learning and scholarship as it operates in Kano and Hausaland.
- (9) The most important thing now is that scholars should be aware of the existence of the documents which could later be housed in a much more suitable place.
- (10) Finally, with the massive amount of this Islamic literature in Kano and Hausaland in general, it will only be proper to hope for the development of more centres such as those in Bayero University, (Document Centre), University of Ibadan, Jos Musuem etc. for the care and utilization of the documents.

Finally, the Waziri Gidado library collection and the discussion made in Chapter three are all geared to reflect Islamic scholarly activity in Kano and Hausaland in general. It is therefore hoped that this study will fill a vacuum in the direction of giving a balanced picture between an intellectual history of Hausaland with reference to Court malams and title holders on the one hand and the Islamic intellectual history of the Hausaland emphasising the role and significance of the traditional title holders on the other.

According to Waziri learning is a means to an end and not an end in itself. Private libraries have contributed to the

establishment of some institutional libraries in Nigeria. However, the significance and the role which such libraries could play to the general advancement of knowledge and human race are yet to be realised in Nigeria. Waziri's contributions to the scholarly activities and the private library collection as well as the role he played in the position of Waziri (vizier) in ancient Kano was a noble one and unique. Examining the above statement very closely it will be clearly seen that Waziri Gidado will definitely fall in the groups of malams-scholars devines and jurists and a title holder. I also appeal to the research fellows on scholarly activities and the children of Waziri Gidado not to allow this noble work and valuable collection to disappear like water running away into the sand without any visible benefit to the community.

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GLOSSARY

Adab-	Literature.
Ajami-	(Hausa) Non-Arabic languages.
Alim-	A learned man Pl. Ulama.
Amir-	Emir, governor, chief.
Alhaji-	One who performed the Muslim pilgrimage.
Awliya-	Saints, Singular Wali.
Bay'a-	Alliegence.
Bilad-	land.
Bilad al-Islam or Dar al-Islam-	the abode of Islam.
Fāqīh-	Jurist (Plu.) Fuqaha,
Fiqh-	Jurisprudence.
Fasihi-	An intelligent or brilliant person. One who can read, write, and speak <u>FASIH</u> .
Ibn-	Son of Abbreviation, B. e.g. Muhammad, b. Abu-bakr.
Imam-	a leader, particularly in muslim congregational prayers.
Isnad-	Science of Islamic traditions, hadith, the chain of authority of which such tradition is based.
Jama'a-	Community.
Muslim-	a follower of Islamic religion.
Shaykh-	an early venerable gentleman also the title of a scholar.
Tafsir-	Exegesis; Qur'anic commentary.

Tasawwuf-	Sufism; Islamic mysticism.
Tesrif-	Science of morphology grammar.
Tawhid-	Theology: doctrine of devine faith.
Wakōki-	poems; odes.
Wathīqa-	letter, e.g. personal letter from one person to another.

INTERVIEW QUESTIONNAIRE

- (1) Could you please tell me your life history?
- (2) Do you under-take scholarly activity, if so to what extent?
- (3) Do you possess private collection?
- (4) What is the dominant subject area of this collection?
- (5) What are the methods and means of acquiring materials for the collection?
- (6) How often do you use the library and beside you, who uses the library?
- (7) Does your library include rare materials? If so, which ones?
- (8) Have you ever undertaken to write books or pamphlets on any article? If yes, are they published or not? If they are not published why?
- (9) What is your view about establishing and maintenance of private libraries in Nigeria?
- (10) What suggestions would you give to help private libraries provide better services to the public?

INTERVIEW QUESTIONNAIRE

- (1) Could you please tell me the life history of late Waziri Gidado?
- (2) Could you tell me the position and the origin of this traditional title "Waziri"?
- (3) Could you explain the roles and analogy of the holders of Waziri in Kano?
- (4) Could you explain to me his scholarly life?
- (5) Did he possess private library collection?
- (6) What inspired him to undertake this noble work of collecting books?
- (7) What was the dominant subject area of his library collection?
- (8) Could you tell me what were his methods and means of acquiring materials for his library?
- (9) How did he maintain the collection e.g. interms of repairs, dust, cleaning etc?
- (10) Did the library include rare books?
- (11) Has he ever undertaken to write books or pamphlets or any article? If yes, are they published or not? If they are not published why?
- (12) When the owner of this famous collection died. Could you tell me how it was distributed to the heirs?