RE-INVENTING ISLAMIC CIVILIZATION IN THE SUDANIC BELT: THE ROLE OF SHEIKH USMAN DAN FODIO

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ABSTRACT

Islamic civilization has left a great impact in Sub-Saharan Africa as a result of several Islamic empires that existed in the region. Empires like Ghana (790-1076), Kanem/Bornu (700-1376), Mali (1230-1600) and Songhay (1340-1591) were clear indications of the presence of Islamic civilization in the region. However, as time goes, these Islamic empires collapsed, and Islamic civilization declined due to the widespread of vices and illiteracy in the region. From the beginning of the 18th century these practices were partly regarded as part of Islam. So, in response to this depravity, a revivalism and reform movement was organized and led by Sheikh Usman Dan Fodio (1755-1817). This reform movement led to the re-invention of Islamic civilization and establishment of Sokoto Caliphate in the present day of northern Nigeria. This paper discusses the role of Sheikh Usman Dan Fodio in reviving and re-inventing Islamic civilization in the Sudanic Belt. The paper analyses his career, thoughts and intellectual activities. It concludes by highlighting some of the books he authored in defence of Islamic civilization.

Field of Research: Islamic Civilization, Dan Fodio, Africa

1. Background

The presence of Islam in the Sudanic Belt dates back to the eighth century, when the ruling elite in the Kingdom of Ghana accepted Islam and worked tirelessly to spread it among the local indigenes. As Islam spread in the Savannah region, commercial links were established with North Africa and other parts of the world, especially some parts of the Arab world. Trade and commerce also paved way for the introduction of new elements of material culture, and made possible the intellectual development which naturally followed the introduction and spread of literacy. A number of Islamic empires were established in the region and a good amount of scholarship and intellectual activities were firmly rooted in the region. The Islamization of the region could be traced back to Ghana empire (790-1076), which was Islamized and contributed immensely to the spread of Islam. Another Islamic empire in the region was that of Kanem/Bornu (700-1376), which produced a large number of Muslim scholars. Before the collapse of this empire, another Islamic empire emerged in the north, which was known as Mali empire (1230-1600), that was later, succeeded by Songhay empire (1340-1591). All these Islamic empires and city states were clear indications on how Islam got momentum and acceptance from both the rulers and the ruled.

However, as time goes, these Islamic empires collapsed and the true teachings of Islam were mixed and bastardized due to the widespread of vices and illiteracy in the region. From the beginning of the 18th century these deviant practices were often regarded as being part of Islam. This, however, necessitated reaction from various Islamic scholars, such as Sheikh Usman Dan
Fodio with the intention of reforming and reviving Islamic civilization in the region to its original purity.

In the early 19th century in Hausa land, a reform and Jihad movement was organized and led by one of the prominent Islamic scholars of the century, namely Sheikh Usman Dan Fodio (1755-1817). This reform movement led to the establishment of Sokoto Caliphate in the present day of northern Nigeria. This paper discusses the role of Sheikh Usman Dan Fodio in reviving and re-inventing Islamic civilization in the Sudanic Belt. The paper analyses his career, thoughts and intellectual activities. It concludes by highlighting some of the books he authored in defence of Islamic civilization.

Dan Fodio’s Life and Education

Usman Dan Fodio, the founder of Sokoto Caliphate, a religious leader, writer and Islamic promoter was from an urbanized ethnic Fulani living in Hausa state in what is today northern Nigeria. He was born in Maratta, a town in the Hausa state of Gobir on Sunday 15th December, 1754. Not long after his birth, Usman’s family moved to Degel, a town of reasonable distance, still within the State of Gobir, where Usman spent his childhood. The traditional Muslim Educational System in this society demanded children at very early age to learn the Qur’an in addition to reading and writing. Shehu Usman no doubt went through this system perhaps in a stricter manner. (Bugaje, U. 1979).

According to Iraqi A. A. 1983, Dan Fodio started his education very early where he memorized the holy Qur’an under the supervision of his father, who was himself a renowned scholar. He then later studied many Islamic books in the Hausaland from various scholars such as Sheikh Jibril bin Umar in Agades. Subsequently, he moved to other scholars in search of knowledge traveling from one teacher to another in a traditional way of teaching that was dominant in the region, reading extensively in the Islamic sciences. (Sharif, M. 2008).

However, his teachers, as reported by his brother ʿAbdullahi bin Fodio, were too many to be recorded. Prominent among them, after his father, was a certain Shaikh ʿAbd al-Rahman b. Ḥammada who taught him syntax and the science of grammar. Another pious and upright scholar Usman Binduri who was in fact Shehu’s uncle not only taught him but influenced him remarkably. Yet another uncle of his was a man of reputable knowledge, Muhammad Sambo who taught him al-Mukhtasar of Khalil. Next in the list of his teachers was Jibril b. Umar, a Tuareg scholar of high learning and revolutionary zeal who had contact with the Middle Eastern Muslim world through his pilgrimage. Much of Shehu Usman’s revolutionary zeal has been traced to this teacher who Shehu himself so respected. Hajj Muhammad b. Ra-ji and Ahmad b. Muhammad were yet others of the Shehu’s uncles who taught him Saḥīḥ al-Bukhārī and Tafsīr of the Qur’ān respectively. The Shehu also attended the classes of one Hāshim al-Zamfari where he studied Tafsīr of the Qur’ān again. (El-Masri, F. H. 1963).

In 1774 Dan Fodio began his active life as a teacher, and for the next twelve years he combined study with teaching and preaching in Kebbi and Gobir, followed by further five years in Zamfara. He focused, in his preaching, on religious, social and political issues criticizing Hausa rulers and accusing them of corruption and tyranny, while on the other hand, accusing the local populous of mixing religious injunctions with their local traditions and cultures. (Iraqi, A. A. 1983). After several years of preaching, Hijrah and Jihad, Dan Fodio established Sokoto Caliphate in 1804. However, in 1811, Dan Fodio retired and left the administration of the empire in the hands of both ʿAbdullahi and Muhammad Bello devoting himself to scholarship and writing. He died in 1817 and was buried in Hubare Sokoto.
Dan Fodio’s Jihād and Reform Movement

Usman Dan Fodio’s reform movement was aimed at eliminating the religious and social corruptions imposed by the various rulers of city-states in Hausaland which culminated in bastardizing and diluting Islamic teachings with local cultures and traditions. His effort to establish a truly Islamic state invited several intellectual controversies particularly from the court ‘Ulama whose interest is to defend the system and get their interest preserved.

Tukur, M. 1999, asserted that Dan Fodio’s reform was not just a Jihad movement aimed at eliminating religious and social vices alone, but it was also aimed at creating a peaceful, descent and egalitarian society solidly formed under effective administration. In view of that, he was able to attract enough students and followers in the wider community of Islam including Tuareg, Hausa and Fulani. The result of such attraction was the emergence of an efficient and effective administration and military organization possessing a credible leadership and motivated followership.

Teaching and Da’awah

Shehu Usman Dan Fodio, like any other Mujaddid, began his career with teaching and preaching in order to prepare ground for his next mission. He recognized that teaching and preaching are very fertile methods for conveying his message to the public and prepare them for the coming struggle. So, Dan Fodio started teaching and preaching in his home town Degel in 1774. And in the same year he started moving around Degel, accompanied by his brother Abdullah, teaching and preaching. Later in the company of Abdullah and other disciples he began to travel out of Degel, to the east and west, Kebbi (to the west) being his first station of call. With Degel as his base, Shehu Usman and his group travelled to other towns in Gobir, teaching and preaching with remarkable success. (Bugaje, U. 1979).

During the week, he taught his students Islamic sciences such as Tafsīr, Hadīth and Fiqh, and on the weekend he lectured to the general public. The main thrust of Shehu’s teaching appeared to have been the expounding of the fundamentals of Islam and correcting the bad practices that had developed over the centuries in Hausaland. He confronted rigidity and extremism among the scholars and false claims made by pseudo-mystics. (Quick, A. A. 1995). Abdullah reported in his Tāzīyīn al- Warāqat:

“Then we rose up with the Sheikh helping him in his mission work for religion. He travelled for that purpose to the east and to the west, calling the people to the religion of God by his preaching and his poem as in other languages and destroying customs contrary to Muslim law. Some of the people from surrounding countries came to him, and entered his community while we were in his country which had become famous through him.” Abdullah B. Fodio, 1963).

Shehu divided his teachings into three: the first lesson was to general public commanding them to uphold to the true teachings of Islam and abandon devilish innovations created by some people in the land. The second lesson was for his students teaching them fundamentals of Islam and the need to purify their souls from the impurities of this world. The third lesson was to scholars and advanced students for revision and special lessons on Sufism. (Iraqi, A. A. 1983).

At this juncture, Shehu was fully aware of the problems his preaching would raise and therefore prepared himself to take up the challenge. In this process alone, Shehu was reported by Bello (his son) to have written over fifty books. Moreover, for 19 years Dan Fodio was a preacher and a teacher on the move, and wherever he went he stayed long enough to establish a community and then leave one of his students or disciples to continue the job.
However, Shehu was not in the habit of visiting the rulers but when his following became so large he decided to visit the Sultan of Gobir Bawa Jangwarzo and explain the true teachings of Islam to him, commanding him to observe and establish justice throughout his lands. With this attempt, Shehu has thrown himself into direct confrontation with rulers and court 'Ulama.

Encounter With 'Ulama and Hausa Rulers

One of the earliest challenges faced by Shehu Usman Dan Fodio was intellectual controversy from the court 'Ulama who resisted his reform and supported the injustice and tyranny of Hausa rulers. Dan Fodio called this category of scholars "Ulama al-Suu" or evil scholars whose vested interest lied in the preservation of the status quo. These intellectual antagonisms directed against Dan Fodio lied in the following key points:

a. The court 'Ulama questioned the legitimacy of Dan Fodio’s Jihad, since it was directed against fellow Muslims and took place in Dar al-Islam.
b. They viewed the declaration of Dan Fodio as Amir al-Mu’minin as direct challenge to the authority and thus, called his attention to the obedience of the constituted authority as enshrined in the Qur’an.
c. These scholars believed that whoever commits major sin becomes unbeliever, a view intellectually rejected by Dan Fodio.
d. Whether or not Dan Fodio is allowed to collect donations from the Jamā‘ah.

While responding to court 'Ulama Dan Fodio argued that the regimes of Hausaland were corrupt and hypocrite and thus can be considered as legitimate targets for Jihad. And the title of Amir al-Mu’minin was given to him by the Jamā‘ah and such action is not in contradiction with any Islamic injunction. On the case committing major sin, Dan Fodio asserted that it was the Khawārij who first initiated the idea and injected it into Islam and thus, it is another innovation that must be uprooted.

These scholars stepped up their criticism against the Shehu and did everything possible to undermine his mission. They have tried several times to question the validity of the central pillar of his mission “al-Amr bi al-ma‘arūf wa al-nahyi ‘an al-munkar”. On his struggle against this class of 'Ulama, Shehu wrote more than fifty different books as reported by his son Muhammad Bello. As a result of that, Shehu emerged victorious at the end of the tussle and became widely acknowledged as the leading scholar in Hausaland despite his relatively young age.

Now the rulers of Hausaland realized that the success of Shehu’s mission was going to be at the expense of their thrones. So, Bawa Jan Gwarzo plot to kill him by inviting him to celebrate Eid al-Kabīr with him at Magami. Shehu Usman, who was said to have attended the occasion, was escorted with a following of nearly 1000 men. Some scholars who had come with Bawa were reported to have joined Shehu’s company, making his following yet larger. Bawa, bewildered by the number of Shehu’s following, which reflects his growing influence, was said to have abandoned his idea of killing the Shehu. At the end of this Eid prayer, the 'Ulama were presented with gifts, the greatest of which went to the Shehu. All but the Shehu and his following accepted the gifts. Shehu, according to Bugaje, U. 1979, told Bawa that he wasn’t in need of his wealth, seized this opportunity to make five demands instead of the material gifts:

1. To allow me to call people to God in your land.
2. Not to stop anybody who intend to respond to my call.
3. To treat with respect anyone with a turban.
4. To free all the political prisoners.
5. Not to burden the subjects with taxes.
Bawa agreed to these demands and among the prisoners freed was Abarshi the prince of Zamfara. This move by Shehu was extremely significant as it displayed his active involvement in the affairs of the people to whom he was preaching. Surely the freeing of a leading member of the Zamfara elite would endear him to the leadership of that region and spread the news of his authority. The demand for the removal of taxes from the people will bring reality of his presence and effectiveness of prohibiting evils into every home in the countryside. Moreover, the Shehu solidified his ability to preach openly and took pressure off his students and followers who were known for the wearing of turban. Sources also stated that all of the scholars present at Magami, who numbered over a thousand, joined the rank of Shehu’s following. Bawa died the following year 1789 – 90. (Quick, A. H. 1995).

Nafata who took the throne of Gobir in 1796, embarked on attacking the Jamā‘ah (who were distinguishable from their dressing) waylaying them and robbing their properties in the hope that they will return under his jurisdiction. This however had the opposite effect in making the Jamā‘ah more firm and militant in changing the state of affairs in Hausaland. In the wake of Nafata’s persecutions the Jamā‘ah demanded a showdown with the Gobir authorities but Shehu refused to consent to any confrontation. Shehu, however, knew that a confrontation was no longer inevitable. As if to prepare his Jamā‘ah for the eventual confrontation the Shehu composed a poem apparently in praise of Shaikh Abd al-Kadir Jailani, in which he urged the Jamā‘ah to acquire arms, as it is Sunnah (to do so) and prayed to Allah to show him Islamic rule in Hausaland. Shehu’s message to both the Jamā‘ah as well as the kings of Hausaland, Gobir in particular, was very clear. Jamā‘ah’s response to this call to arms frightened Nafata who being more desperate than ever before, thought to check this "menace" through decrees announced the followings:

a. Nobody, except Dan Fodio in person, was allowed to preach.
b. No more conversions to Islam were to be allowed and those who were not born Muslims should return to their former religion (paganism).

The decrees, Bugaje 1979 argued, represented Nafata’s last hope in arresting the growth and potential of the Jamā‘ah and restoring his eroded political base. That with all his rage, Nafata could not dare ask the Shehu himself to stop calling people to Islam should have revealed to him (Nafata) his real worth in that changing circumstances. The decrees were of no avail and Nafata finally resorted to assassinate the Shehu. The attempt was abortive and soon after that Nafata died leaving the throne to his son Yunfa in 1803.

Yunfa proved to be more aggressive in approach towards Shehu and his Jamā‘ah. In fact, Yunfa went as far as attacking a certain Muslim community living in the town of Gimbana in Kebbi, under their leader Abdussalam. This Jamā‘ah migrated to Gimbana since the onset of Nafata’s hostility. Abdussalam and his Jamā‘ah were attacked, their property robbed, their men and women taken captives, with many left dead and the whole village destroyed. These captures on their way to Alkalawa, the capital of Gobir, where they were to be enslaved, passed through Degel the centre of the Jamā‘ah. The Jamā‘ah at Degel, moved by the agony of their brothers, ambushed the party, defeated Yunfa’s army and released their brothers and sisters. This release of Muslim captures was said to have been done without prior consultation of Shehu who saw it as a rush action which could have been avoided. Yunfa now infuriated by this Degel incidence ordered Shehu to leave his Jamā‘ah to go into exile. Shehu refused this order and in replying Yunfa he said “I will not forsake my community, but I (and my Jamā‘ah) will leave your land for Allah’s earth’s is wide. For Shehu and his Jamā‘ah, it is now time for Hijrah. (Abdullahi, M. 1963).
Hijrah and Jihad

In preparation of the Jamāʿah’s mind set for Jihad and Hijrah, Shehu authored Wathiqat ahl al-Sudan wa man Shā Allah min al-ikhwān calling the attention of his Jamāʿah for Hijrah and preparation for Jihad. This twenty-seven point Wathiqah, was soon circulated through the network which the Jamāʿah had formed, in course of the previous thirty years all over Hausaland and Borno. The first seven points of this Wathiqah summarized the core of the message:

1. That the commanding of righteousness is obligatory by assent.
2. And that the prohibition of evil is obligatory by assent as well.
3. That Hijrah from the land of the heathen is obligatory.
4. And that the befriending of the faithful is obligatory as well.
5. And that the appointment of the Commander of the faithful is obligatory by assent.
6. And that obedience to him and to all his deputies is obligatory by assent.
7. And the waging of Holy War (al-Jihad) is obligatory by assent. (Usman b. Fodio, 1961).

Hijra and solidarity among the believers immediately followed which automatically call for the appointment of the Imam (Commander of the faithful) and his deputies. These, besides being "obligatory by assent" are particularly essential to the Jihad which the Wathiqat is in a way declaring. She asserted in points 11, 12 and 15 that:

11. And that by assent the status of a town is the status of its ruler; if he be Muslim, the town belongs to Islam; but if he be heathen the town is a town of heathendom from which flight is obligatory.

12. And that to make war upon the heathen King who will not say ‘There is no God but Allah’ is obligatory by assent, and that to take the government from him is obligatory by assent;

15. And to make war against the King who is an apostate - who has not abandoned the religion of Islam as far as profession of it is concerned, but who mingles the observances of Islam with the observances of heathendom, like the kings of Hausaland for the most part- is [also] obligatory by assent, and to take the government from him is obligatory by assent. (Bugaje, U. 1979).

Many of Shehu’s disciples like Abdullah (his brother), Aliyu Jedo and Abdussalam to mention but a few, were working ‘round the clock’ for the Hijrah. Muhammad Bello, who had been away from Degel visiting Ali Agali (a Tuareg scholar) was dispatched to Kebbi for the organization of the Hijrah and distribution of yet another of Shehu’s pamphlets, this time calling people for Hijrah. So, on the twelfth of Dhul-Qa’dā, 1218 A.H. / February 1804 A.D. Shehu and his Jamāʿah left Degel for Gudu to mark the beginning of Shehu’s Hijrah. (Bugaje, U. 1979).

The choice of Gudu, a town at the distant borders of Gobir, is not without strategic consideration. Located outside the Sokoto river Valley, reasonably watered and farthest away from Alkalawa the capital of Gobir, Gudu obviously offered some military advantages to the Jamāʿah. Soon after the decision to move to Gudu was taken, Ali Jedo, a leading member of the revolutionary personnel rushed to Gudu to build a dwelling for the Shehu while Agali, the tuareg scholar supplied camels and donkeys to carry Shehu, his group and their precious library from Degel to their new found base - Gudu. (Bugaje, U. 1981).

Immediately Shehu arrived at Gudu, the Jamāʿah began to find their way and assembled there. Alarmed by this mass exodus, Yunfa ordered the governors of his town to take captive of all those who migrated to the Sheikh, and they began to persecute the Muslims, killing them and confiscating their property. This obvious danger did not however dissuade many of the Jamāʿah from making their way to Gudu. The result was as ‘Abd Allah reported:
"Some (Muhājirūn) reached us complete with their families and possession. Some only with their families, some arrived alone, with their possession, no family"


To this, one could add those who fell prey to the ambush and killings of Yunfa's forces and never saw Gudu at all. The readiness with which the Jamā'ah faced these formidable dangers and difficulties and flocked to Gudu should leave us in no doubt about their courage and above all their commitment to the cause of Islam. In line with the points he raised in the Masā'il and Wathiqah, Shehu bade the Jamā'ah at Gudu to elect their Imam. And they unanimously elected him as Amīr al-Mu'mīnīn. Soon afterwards, the kings became nervous because of the number of people he drew away from them and viewed his community as a threat to authority. However, Yunfa considered this as rebellion and launched several attacks on them. This scenario, gave Shehu the authority to declare Jihad against the Hausa rulers.

Moreover, having failed to succeed in stopping the Jamā'ah from assembling at Gudu, Yunfa began sending army detachments to raid the Jamā'ah at Gudu. He must have hoped to exhaust or even nip the nascent Islamic community at Gudu before they could master any might. Faced by such raids the Jamā'ah at Gudu, under their Imam and commander, organized themselves for defence with their scanty military resources. Yunfa took a full-scale military campaign against the Jamā'ah. He seemed to have planned a surprised attack but the Jamā'ah got to know through a Tuareg informant, and began to prepare themselves against such attack.

As the battle line was drawn we find on the Gobir side a large and heavily armed army ready to pounce on a people who have rebelled against their authority and their way of life. On the Jamā'ah side we find a small gathering of Mujāhidūn, confident in their Lord and ready for Shahādah or victory, in their struggle to check the excesses of Kufr and establish Islam. (Bugaje, U. 1981). Soon after the battle broke out, the Muhājirūn were able to route the Gobir forces who fled. The commander of the Mujāhidūn at least recalled the battle of Badr when describing this battle:

"By the help of him who helped the Prophet against the foe
At Badr, with an army of angels gathered together
And many a great man our hands flung down
And axes cleft his head spilt asunder
And many a brave warrior did our arrows strike down
We drove them off in the middle of the day
And we are an army victorious in Islam.
And we are proud of nothing but that" (Bugaje, U. 1981).

And so, the Jamā'ah continued recording victory upon victory despite some difficulties and challenges surrounding them until the capture of Birnin Kebbi in 1805. And by the year 1810 the Jihad was over and Shehu withdrew to the town of Sifawa to continue with his intellectual endeavours, leaving his brother Abdullah and his son Bello to administer the Caliphate.

Establishment of the Caliphate

The seeds of revivalism and reform planted by Shehu Usman Dan Fodio in the early 19th century in Hausaland resulted in the establishment of Sokoto Caliphate. The Sokoto triumvirate, as they came to be called, was not only imbued with the vision of the society they wanted to establish, but also had the patience and perseverance to struggle for the realization of many aspects of this vision. (Hamid, B. 2011). The success of the Jihad and the establishment of the Sokoto Caliphate had a profound influence on the entire continent. In fact, much of Usman Dan Fodio’s criticism of
the rulers in the Hausaland stemmed from the fact that the patronage of Muslim scholars did not necessarily indicate an acceptance of the restrictions and demands which an orthodox Muslim ruler should place upon the polity and society. However, the Jihad resulted in a federal theocratic state, with extensive autonomy for emirates, recognizing the spiritual authority of the caliph or the sultan of Sokoto. Therefore, the state developed as a state concerned primarily with military and economic expansion with organized Islamic rule of law. The contribution of people towards the success of Jihad cannot be over emphasized, particularly his close associates were his younger brother, ‘Abdullahi, and his son, Muhammad Bello were both actively involved in the Jihad that brought about the Caliphate. (Sharif, M. 2008).

From 1808 until the mid-1830s, the Sokoto Caliphate expanded gradually annexing the plains to the West and key parts of Yorubaland. It became one of the largest empires in Africa stretching from modern day Burkina Faso to Cameroon including most of Northern Nigeria. At its height, the Sokoto Caliphate included over thirty different emirates under its political structure. (Falola T. H. 2009).

Before Shehu died in 1817, the philosophy as well as the structure of the Islamic order the movement fought to establish was already laid down. The task of putting in the details and developing the institutions naturally fell on Muhammad Bello, a scholar of high standing, on whom the leadership of the Caliphate fell after the Shehu. It was under him (Bello) therefore, that the frontiers of the state got pushed further south incorporating more policies, which naturally led to the development of more complex government apparatus and a "permanent organized and professionalized military forces". The political structure, according to Bugaje, U. 1981, was organized with the Sultan ruling from Sokoto, and the leader of each emirate was appointed by the Sultan as the flag bearer of that city but was given wide independence and autonomy.

After 1811C.E, Usman retired and left the administration of the empire in both the hands of ‘Abdullahi and Bello and devoted himself to scholarship. Upon his death in 1817C.E, his son, Muḥammad Bello, succeeded him as Amīr al-Muʾminīn (Leader of the Faithful) and became the Sultan of the Sokoto Caliphate which was the biggest state south of the Sahara at that time. Usman’s brother ‘Abdullahi was given the title Emīr of Gwando and he was placed in charge of the Western Emirates, Nupe and Ilorin. The Sokoto caliphate became one of the largest and most powerful empires in sub-Saharan Africa before the arrival of the colonial masters. (Sharif, M. 2008).

Sokoto Caliphate produced scholars of high calibre and contributed immensely to the pool of knowledge. The founder of the Caliphate Shehu Usman Dan Fodio, his brother ‘Abdullahi and his son Muḥammad Bello authored over three hundred and fifty works. Many of these works are still buried in various archival collections scattered in different parts of the world. The few works that have been published are yet to receive wide circulation. Consequently, the seminal ideas of these distinguished leaders and scholars are not easily accessible to the scholarly community as well as the general reader.4 Prominent among their works are: Iḥyāʾ al-Sunnah wa Ikhmād al-Bidʿah, al-Amr bil maʿarūf wa al-Nahyʾ an al munkar, Iḥnām al-Munkirīn, Bayān Wujūb al Hijrāh, al-Masāʾil al-Muhimmah, Wathiqat ahl al-Sūdān wa man Shā Allah min al-ikhwān for Usman Dan Fodio. And Tāzīn al-Waraqāt, Taqrib al-Darūrī min Ullām al-Dīn, Sabīl Aḥl al-Ṣalāḥ ilā al-Falāḥ, Sabīl al-Najāt, Diyā al-Sūltān and Diyā al-Anām fi al-Halāl wa al-Harām for Abdullahi Bin Muhammad Fodio. And Infāq al-Maysūr, Uṣūl al-Siyāsah, Risālah ilā Jamāʾah al-Muslimīn, Ṭāḥwīl Muhimmah, Tanbih al-Afḥām and Kashf al-Muhtadīn for Muhammad Bello bin Usman.

By the end of 1890s the empire began to disintegrate as a result of internal rivalry, an opportunity seized by the European colonial armies to encroach on the periphery of the empire.
By 1903 the Sokoto Caliphate fell to the French and British colonial armies. During this period, the British, which controlled over eighty per cent of the empire, allowed the Sultan to remain as a ceremonial ruler.

Conclusion

The Jihad movement orchestrated and led by Shehu Usman Dan Fodio is one of the most influential Jihad movements in Sub-Saharan Africa. His Jihad resulted in the re-invention and establishment of one of largest and most powerful empires in Africa. The reform movement of this great Mujaddid can be classified into four main phases: the phase of public da’awah and preaching (1774-1793), the phase of planning and organization of the movement (1793-1804), the phase of Hijra, Jihad and victory (1804-1810) and the phase of consolidation and the establishment of the Islamic order (1810-1817). The empire left a heritage of intellectual and scholarly activities that are yet to be uncovered by the researchers and general public.

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