

ARA 402

THE WRITINGS OF NIGERIAN ULAMA



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Course code: ARA 402

Course title: The Writings of Nigerian Ulama

Course credit load: 2 Units

Series 1: History And Development Of Arabic In Nigeria (تاريخ وتطور اللغة العربية في نيجيريا)

Part 1: Early advent of Arabic in Nigeria (البدايات الأولى لدخول العربية إلى نيجيريا)

- 1.1 Historical background of Arabic arrival
- 1.2 Channels of introduction: trade, religion, and scholarship
- 1.3 Early centres of Arabic learning

Part 2: Growth and institutionalisation of Arabic (نمو العربية وتأسيس المؤسسات التعليمية)

- 2.1 Role of Islamic scholarship and Ulama
- 2.2 Establishment of Quranic schools and madrasas
- 2.3 Arabic in administration and correspondence

Part 3: Modern development of Arabic in Nigeria (التطور الحديث للغة العربية في نيجيريا)

- 3.1 Colonial and post-colonial influences
- 3.2 Arabic in Nigerian universities and research
- 3.3 Contemporary challenges and prospects

Part 4: Comparative perspectives (المقارنات مع العالم العربي)

- 4.1 Similarities with Arabic development in the wider Arab world
- 4.2 Distinctive Nigerian contributions to Arabic scholarship

Introduction

Arabic has played a central role in shaping intellectual and cultural life in Nigeria. From its earliest arrival through trade and religious contact, to its adoption by scholars and institutions, the language has served as a bridge between Nigeria and the wider Islamic world. Understanding how Arabic developed in Nigeria provides a foundation for appreciating the writings of Nigerian Ulama, which is the focus of this course.

The aim of this Series is to explain the history and development of Arabic in Nigeria, highlighting its early advent, institutional growth, modern progress, and comparative perspectives with the Arab world.

We shall commence this Series by exploring the (early advent of Arabic in Nigeria), focusing on its historical background, channels of introduction, and early



centres of learning. Next, we will move on to نمو العربية وتأسيس المؤسسات التعليمية (growth and institutionalisation of Arabic), examining the role of Islamic scholarship, Quranic schools, and administrative uses. Following that, we will consider التطور الحديث للغة العربية في نيجيريا (modern development of Arabic in Nigeria), looking at colonial and post-colonial influences, universities, and contemporary challenges. Finally, we will wrap up with المقارنات مع العالم العربي (comparative perspectives), where we will connect Nigerian Arabic scholarship with developments in the wider Arab world. This progression will equip you with a clear understanding of how Arabic has evolved in Nigeria and why it remains significant today.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 1.1** explain the historical background of the advent of Arabic in Nigeria,
- **SLO 1.2** describe the channels through which Arabic was introduced, including trade, religion, and scholarship,
- **SLO 1.3** identify early centres of Arabic learning in Nigeria,
- **SLO 1.4** analyse the role of Islamic scholarship and Ulama in the growth of Arabic,
- **SLO 1.5** explain the establishment of Quranic schools and madrasas as institutions of Arabic learning,
- **SLO 1.6** describe the use of Arabic in administration and correspondence in Nigeria,
- **SLO 1.7** evaluate the impact of colonial and post-colonial influences on Arabic development,
- **SLO 1.8** discuss the role of Nigerian universities and research in advancing Arabic studies,
- **SLO 1.9** assess contemporary challenges and prospects for Arabic in Nigeria,
- **SLO 1.10** compare the development of Arabic in Nigeria with similar trends in the wider Arab world,
- **SLO 1.11** highlight distinctive Nigerian contributions to Arabic scholarship.

1.1 Early Advent Of Arabic In Nigeria (البدايات الأولى لدخول العربية إلى نيجيريا)

1.1.1 Historical background of Arabic arrival

The **advent of Arabic in Nigeria** refers to the period when the Arabic language first entered the region through contact with traders, scholars, and religious leaders. **Arabic (العربية)** is the language of the Qur'an and Islamic scholarship, and its arrival in Nigeria was closely tied to the



spread of Islam. From the 11th century onwards, Arabic became a medium of religious instruction and communication among Muslim communities in northern Nigeria.

Fill in the blank: The advent of Arabic in Nigeria was closely tied to the spread of _____.

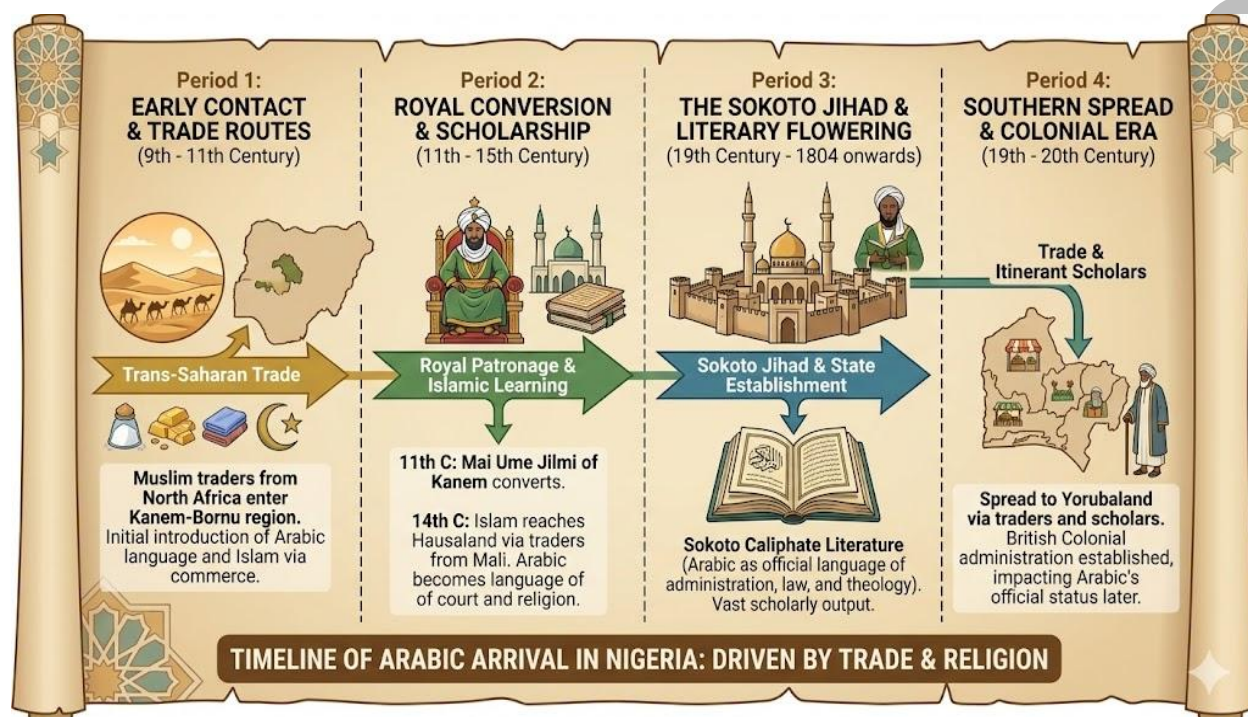


Figure 1.1: Timeline of Arabic arrival in Nigeria

1.1.2 Channels of introduction: trade, religion, and scholarship

Arabic entered Nigeria through several **channels** (قنوات). The first was **trade** (التجارة), as merchants from North Africa and the Maghrib brought goods and communicated in Arabic. The second was **religion** (الدين), since Islam required knowledge of Arabic for prayer and Qur'anic recitation. The third was **scholarship** (العلم), as Ulama introduced Arabic texts and teaching methods. These channels ensured that Arabic was not only a religious language but also a tool for cultural and intellectual exchange.

Fill in the blank: Arabic entered Nigeria through trade, religion, and _____.





Plate 1.1: Trade and scholarship as channels of Arabic introduction

1.1.3 Early centres of Arabic learning

The earliest **centres of Arabic learning** (مراكز تعليم العربية) in Nigeria were Quranic schools and scholarly circles in northern cities such as Kano, Katsina, and Borno. These centres provided instruction in Qur'anic recitation, Islamic law, and Arabic grammar. They also produced manuscripts that reflected both local and wider Islamic traditions. Over time, these centres became hubs of intellectual activity, attracting students from across West Africa.

Fill in the blank: The earliest centres of Arabic learning in Nigeria were Quranic schools and scholarly circles in cities such as _____.

Centre	Explanation
Kano	A major hub of Islamic scholarship and Arabic learning, known for its scholars and manuscript traditions.
Katsina	Famous for its Qur'anic schools and scholarly networks that connected with North Africa.
Borno	A historic centre of Arabic education, producing scholars and preserving Islamic manuscripts.

Box 1.1: Early centres of Arabic learning in Nigeria

Pilot questions 1.1

1. What was the main factor that tied the advent of Arabic in Nigeria to local communities?



2. Name the three channels through which Arabic entered Nigeria.
3. Identify two northern Nigerian cities that served as early centres of Arabic learning.
4. Fill in the blank: Arabic entered Nigeria through trade, religion, and _____.
5. Fill in the blank: The earliest centres of Arabic learning in Nigeria were Quranic schools and scholarly circles in cities such as _____.

1.2 Growth And Institutionalisation Of Arabic (نمو العربية وتأسيس المؤسسات التعليمية)

1.2.1 Role of Islamic scholarship and Ulama

The **Ulama** (العلماء), meaning Islamic scholars, played a central role in the growth of Arabic in Nigeria. They promoted Arabic as the language of religious instruction, legal discourse, and intellectual exchange. Through their writings, sermons, and teaching, the Ulama ensured that Arabic became embedded in the cultural and spiritual life of Muslim communities. Their influence extended beyond religion, shaping social and political structures as well.

Fill in the blank: The Ulama promoted Arabic as the language of religious instruction, legal discourse, and _____ exchange.

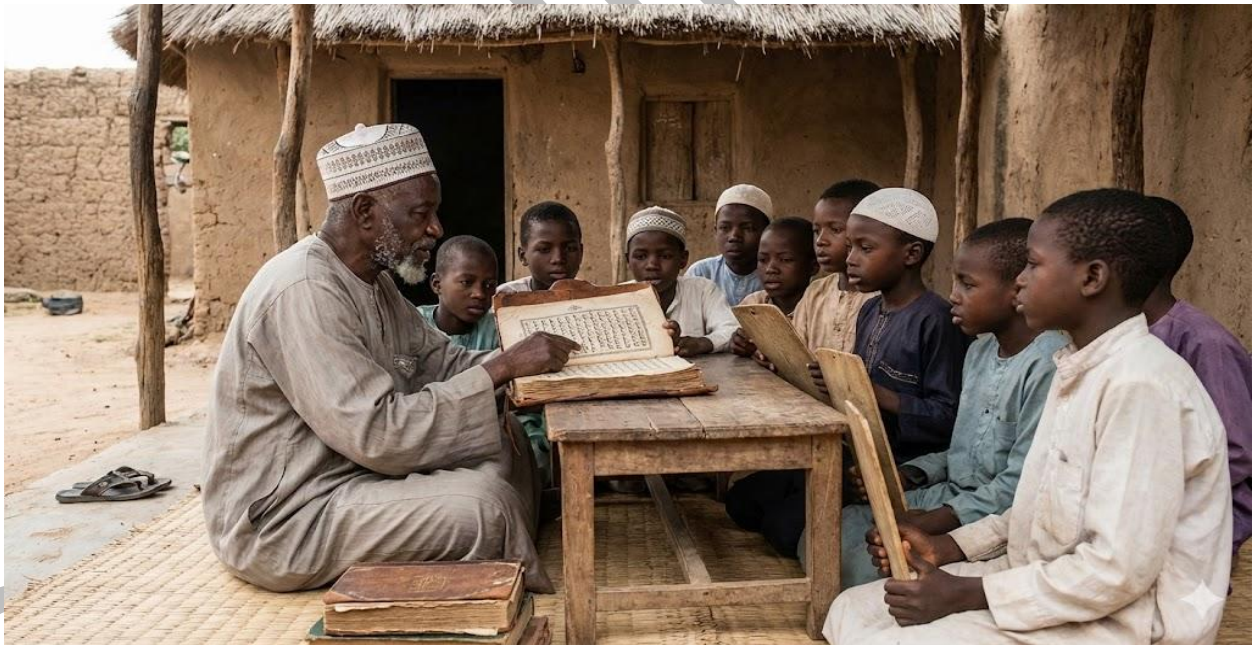


Plate 1.2: Ulama promoting Arabic scholarship in Nigeria

1.2.2 Establishment of Quranic schools and madrasas

Quranic schools (مدارس قرآنية) and **madrasas** (مدارس إسلامية) were the earliest institutions dedicated to Arabic learning in Nigeria. These schools taught Qur'anic recitation, Islamic law,



and Arabic grammar. They provided structured learning environments where students memorised the Qur'an and studied classical Arabic texts. Over time, madrasas expanded their curricula to include subjects such as logic, rhetoric, and jurisprudence, further strengthening Arabic literacy among Nigerian Muslims.

Fill in the blank: Quranic schools and madrasas taught Qur'anic recitation, Islamic law, and Arabic _____.

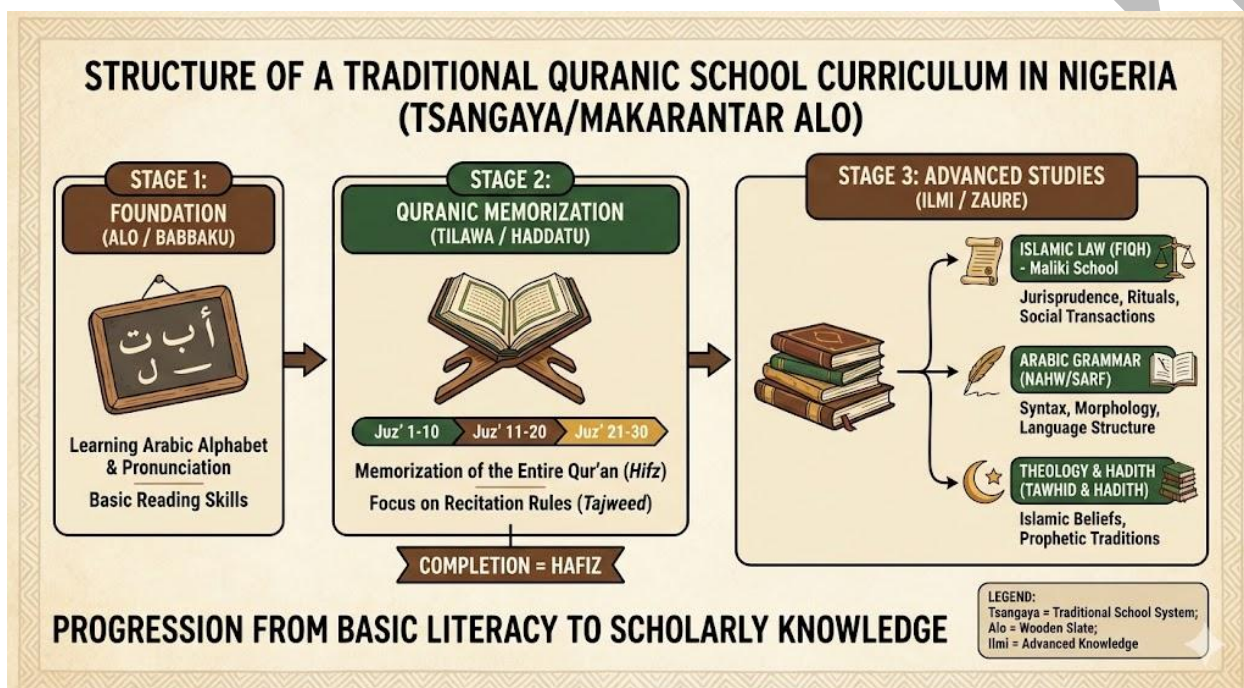


Figure 1.2: Curriculum of Quranic schools in Nigeria

1.2.3 Arabic in administration and correspondence

Arabic was also used in **administration** (الإدارة) and **correspondence** (المراسلات), especially in northern Nigeria. Rulers and officials employed Arabic for official letters, treaties, and record-keeping. This practice reinforced Arabic as a language of governance and diplomacy. The use of Arabic in administration demonstrated its importance beyond religious contexts, making it a tool for political authority and international relations.

Fill in the blank: Arabic was used in administration for official letters, treaties, and _____.

Use	Explanation
Official Letters	Arabic was employed in drafting formal communications between rulers, scholars, and officials.
Treaties	Diplomatic agreements and pacts were recorded in Arabic to ensure clarity and legitimacy.



Record Keeping	Administrative records, tax documents, and historical accounts were maintained in Arabic script.
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Box 1.2: Uses of Arabic in administration and correspondence

Pilot questions 1.2

1. What role did the Ulama play in promoting Arabic in Nigeria?
2. Name two subjects taught in Quranic schools and madrasas.
3. How did Arabic function in administration and correspondence?
4. Fill in the blank: Quranic schools and madrasas taught Qur'anic recitation, Islamic law, and Arabic _____.
5. Fill in the blank: Arabic was used in administration for official letters, treaties, and _____.

1.3 Modern Development Of Arabic In Nigeria (التطور الحديث للغة العربية في نيجيريا)

1.3.1 Colonial and post-colonial influences

During the **colonial period** (الفترة الاستعمارية), Arabic faced challenges as colonial authorities promoted English and discouraged Islamic education. Despite this, Arabic continued to thrive in religious and informal settings. In the **post-colonial era** (الفترة ما بعد الاستعمار), Nigeria witnessed renewed interest in Arabic, with governments and communities supporting its inclusion in formal education. This period marked a transition where Arabic moved from being primarily religious to gaining recognition as an academic discipline.

Fill in the blank: In the colonial period, Arabic faced challenges as authorities promoted _____ and discouraged Islamic education.

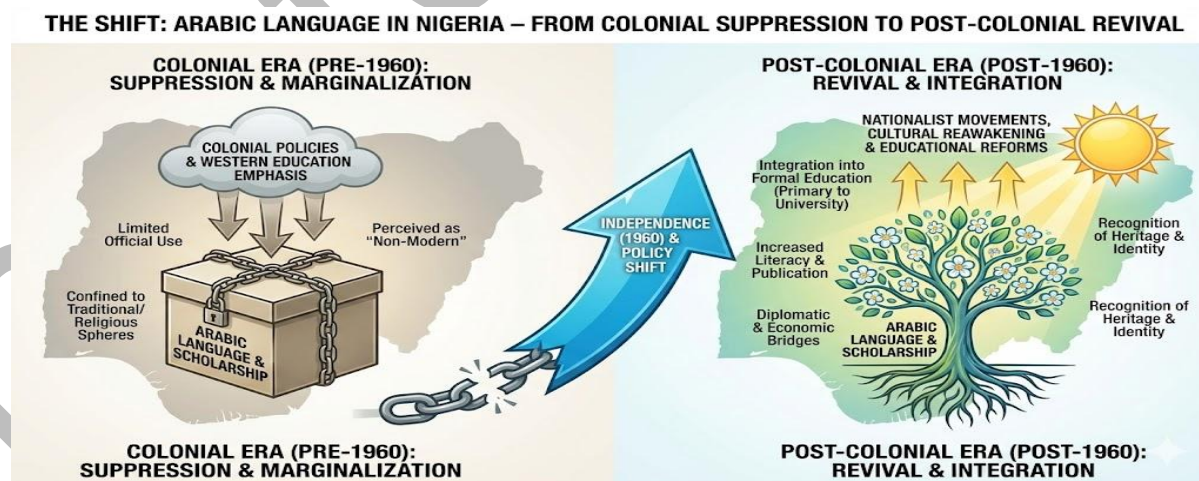


Figure 1.3: Colonial and post-colonial influences on Arabic



1.3.2 Arabic in Nigerian universities and research

The establishment of **universities** (الجامعات) in Nigeria created opportunities for Arabic to be studied as a formal subject. Departments of Arabic and Islamic Studies were set up in institutions such as the University of Ibadan and Bayero University Kano. These centres promoted advanced research in Arabic linguistics, literature, and Islamic scholarship. Nigerian academics began publishing works in Arabic, contributing to global discourse and strengthening Nigeria's intellectual presence in the Arab world.

Fill in the blank: Nigerian universities established departments of Arabic and Islamic Studies to promote advanced _____ in Arabic.



Plate 1.3: Arabic studies in Nigerian universities

1.3.3 Contemporary challenges and prospects

Today, Arabic in Nigeria faces both challenges and opportunities. **Challenges** (تحديات) include limited resources, competition with English, and declining interest among younger generations. **Prospects** (آفاق) include digital resources, international collaborations, and renewed emphasis on cultural preservation. The future of Arabic in Nigeria depends on balancing modern educational needs with the rich heritage of Islamic scholarship.

Fill in the blank: Contemporary challenges for Arabic in Nigeria include limited resources and competition with _____.

Category	Details
Challenges	Limited resources for Arabic education; competition with English as the dominant language; declining interest among younger generations.



Prospects	Growth of digital resources and online platforms; opportunities for international collaborations in Arabic scholarship; cultural preservation through digitisation and community initiatives.
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Box 1.3: Contemporary challenges and prospects for Arabic in Nigeria

Pilot questions 1.3

1. What was the main challenge Arabic faced during the colonial period?
2. Name one Nigerian university that established a department of Arabic and Islamic Studies.
3. What type of research did Nigerian academics begin publishing in Arabic?
4. Fill in the blank: Contemporary challenges for Arabic in Nigeria include limited resources and competition with _____.
5. Fill in the blank: Nigerian universities established departments of Arabic and Islamic Studies to promote advanced _____ in Arabic.

1.4 Comparative Perspectives (المقارنات مع العالم العربي)

1.4.1 Similarities with Arabic development in the wider Arab world

The development of Arabic in Nigeria shares several **similarities** (تشابهات) with its growth in the wider Arab world. In both contexts, Arabic was first introduced through religion, particularly the Qur'an, and then expanded into scholarship, administration, and literature. Nigerian centres of learning mirrored Arab institutions by teaching Qur'anic recitation, grammar, and jurisprudence. This parallel growth highlights the universal role of Arabic as a language of faith and intellectual tradition.

Fill in the blank: The development of Arabic in Nigeria, like in the wider Arab world, was first introduced through _____.



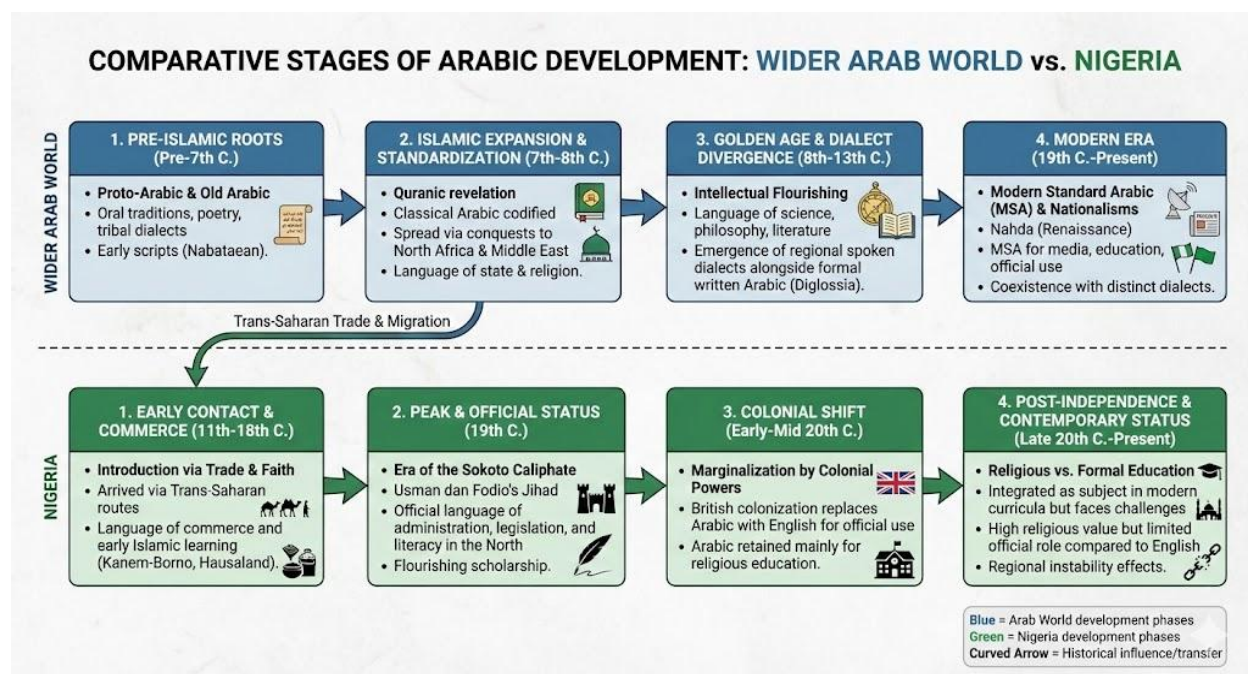


Figure 1.4: Comparative stages of Arabic development

1.4.2 Distinctive Nigerian contributions to Arabic scholarship

Nigeria has made **distinctive contributions** (إسهامات مميزة) to Arabic scholarship, particularly through the writings of its Ulama. Scholars such as Usman B. Fodio and Abdullahi B. Fodio produced works in Arabic that addressed local realities while engaging with global Islamic discourse. These writings enriched Arabic literature by introducing perspectives rooted in West African experiences. Nigerian scholarship demonstrates how Arabic can adapt to diverse cultural contexts while maintaining its universal character.

Fill in the blank: Nigerian Ulama enriched Arabic literature by introducing perspectives rooted in _____ African experiences.

Scholar	Contribution
Usman B. Fodio	Authored Arabic works on reform, law, and Islamic revival; promoted justice and religious renewal.
Abdullahi B. Fodio	Wrote extensively in Arabic on education, governance, and pedagogy; emphasised structured learning.
Muhammad Bello	Produced Arabic texts on leadership, administration, and statecraft; consolidated Sokoto Caliphate governance.

Box 1.4: Distinctive Nigerian contributions to Arabic scholarship



Pilot questions 1.4

1. What was the main similarity between the development of Arabic in Nigeria and the wider Arab world?
2. Name one Nigerian scholar who contributed to Arabic scholarship.
3. How did Nigerian Ulama enrich Arabic literature?
4. Fill in the blank: Nigerian Ulama enriched Arabic literature by introducing perspectives rooted in _____ African experiences.
5. Fill in the blank: The development of Arabic in Nigeria, like in the wider Arab world, was first introduced through _____.



Series Summary

This Series has guided you through the history and development of Arabic in Nigeria, showing how the language arrived, grew, and evolved within Nigerian society. We began with the **البدايات** (early advent of Arabic in Nigeria), where we examined its historical background, channels of introduction, and early centres of learning. We then moved on to **نمو** (growth and institutionalisation of Arabic), focusing on the role of the Ulama, Quranic schools, and its use in administration. Following that, we explored **التطور** (modern development of Arabic in Nigeria), considering colonial and post-colonial influences, the rise of Arabic in universities, and contemporary challenges. Finally, we concluded with **المقارنات مع العالم العربي** (comparative perspectives), highlighting similarities with the wider Arab world and distinctive Nigerian contributions to Arabic scholarship.

By completing this Series, you should now be able to explain the historical background of Arabic in Nigeria, describe its channels of introduction, identify early centres of learning, analyse the role of Islamic scholarship, explain institutional growth, evaluate colonial and post-colonial influences, discuss Arabic in universities, assess contemporary challenges, and compare Nigerian developments with those in the Arab world. These achievements align directly with the Series Learning Outcomes (SLOs), ensuring you have a clear and structured understanding of how Arabic has developed in Nigeria and why it remains significant today.

Glossary of Terms

- **Administration (الإدارة):** The use of Arabic in official governance, including letters, treaties, and record-keeping.
- **Arabic (العربية):** The language of the Qur'an and Islamic scholarship, introduced into Nigeria through trade, religion, and scholarship.
- **Channels (قنوات):** The means through which Arabic entered Nigeria, such as trade, religion, and scholarship.
- **Challenges (تحديات):** Difficulties faced by Arabic in Nigeria, including limited resources, competition with English, and declining interest among younger generations.
- **Correspondence (المراسلات):** The use of Arabic in written communication for administration and diplomacy.
- **Madrasas (مدارس إسلامية):** Islamic schools that taught Qur'anic recitation, Arabic grammar, and Islamic law, later expanding to include subjects such as logic and jurisprudence.
- **Post-colonial era (الفترة ما بعد الاستعمار):** The period after Nigeria's independence when Arabic gained recognition in formal education and academic research.



- **Prospects (آفاق):** Opportunities for Arabic in Nigeria, including digital resources, international collaborations, and cultural preservation.
- **Quranic schools (مدارس قرآنية):** Early institutions in Nigeria dedicated to teaching Qur'anic recitation and Arabic literacy.
- **Scholarship (العلم):** The intellectual tradition of teaching and writing in Arabic, promoted by Ulama in Nigeria.
- **Trade (التجارة):** One of the channels through which Arabic was introduced into Nigeria, as merchants from North Africa and the Maghrib brought goods and communicated in Arabic.
- **Ulama (العلماء):** Islamic scholars who promoted Arabic as the language of religious instruction, legal discourse, and intellectual exchange.
- **Universities (الجامعات):** Nigerian higher education institutions that established departments of Arabic and Islamic Studies, promoting advanced research and scholarship.



Concept Check Questions [Series 1]

Objective questions

1. Arabic entered Nigeria through trade, religion, and _____. (Linked to SLO 1.2)
2. The earliest centres of Arabic learning in Nigeria were Quranic schools and scholarly circles in cities such as _____. (Linked to SLO 1.3)
3. The Ulama promoted Arabic as the language of religious instruction, legal discourse, and _____ exchange. (Linked to SLO 1.4)
4. During the colonial period, Arabic faced challenges as authorities promoted _____. (Linked to SLO 1.7)
5. Nigerian Ulama enriched Arabic literature by introducing perspectives rooted in _____ African experiences. (Linked to SLO 1.11)

Short-answer questions

6. Define the role of Quranic schools in the institutionalisation of Arabic in Nigeria. (Linked to SLO 1.5)
7. Explain one way Arabic was used in administration and correspondence in Nigeria. (Linked to SLO 1.6)
8. Identify one Nigerian university that established a department of Arabic and Islamic Studies. (Linked to SLO 1.8)
9. State one contemporary challenge facing Arabic in Nigeria today. (Linked to SLO 1.9)
10. Mention one similarity between the development of Arabic in Nigeria and the wider Arab world. (Linked to SLO 1.10)

Long-answer questions

11. Analyse the impact of colonial and post-colonial influences on the development of Arabic in Nigeria. (Linked to SLO 1.7)
12. Evaluate the role of Nigerian universities and research centres in advancing Arabic studies. (Linked to SLO 1.8)
13. Discuss the distinctive contributions of Nigerian Ulama to Arabic scholarship, giving examples of their works. (Linked to SLO 1.11)



Answers to Concept Check Questions [Series 1]

Objective questions

1. Scholarship.
2. Kano, Katsina, or Borno.
3. Intellectual exchange.
4. English.
5. West African experiences.

Short-answer questions

6. Quranic schools provided structured learning environments for Qur'anic recitation, Islamic law, and Arabic grammar, laying the foundation for literacy in Arabic.
7. Arabic was used for official letters, treaties, and record-keeping in governance.
8. University of Ibadan or Bayero University Kano.
9. Limited resources, competition with English, or declining interest among younger generations.
10. Both contexts introduced Arabic through religion, particularly the Qur'an.

Long-answer questions

11. *Basic response:* Colonial authorities promoted English and discouraged Islamic education, which limited Arabic's growth. Post-colonial Nigeria revived Arabic by supporting its inclusion in schools and universities.
Value-added response: Beyond revival, post-colonial Nigeria positioned Arabic as an academic discipline, enabling research and publications that connected Nigerian scholarship with global Islamic discourse.
12. *Basic response:* Nigerian universities established departments of Arabic and Islamic Studies, promoting advanced learning and research.
Value-added response: These institutions not only advanced Arabic linguistics and literature but also fostered international collaborations, producing scholarship that contributed to both Nigerian and global intellectual traditions.
13. *Basic response:* Nigerian Ulama such as Usman B. Fodio and Abdullahi B. Fodio wrote in Arabic, addressing local realities and enriching Islamic scholarship.
Value-added response: Their works introduced West African perspectives into Arabic literature, blending reform, governance, and education with global Islamic thought, thereby diversifying the intellectual heritage of Arabic scholarship.



Answers to Pilot Questions [Series 1]

Part 1.1 Early advent of Arabic in Nigeria

1. Islam.
2. Trade, religion, and scholarship.
3. Kano, Katsina, and Borno.
4. Scholarship.
5. Kano, Katsina, or Borno.

Part 1.2 Growth and institutionalisation of Arabic

1. They promoted Arabic as the language of religious instruction, legal discourse, and intellectual exchange.
2. Qur'anic recitation and Arabic grammar (also Islamic law).
3. It was used for official letters, treaties, and record-keeping.
4. Grammar.
5. Record-keeping.

Part 1.3 Modern development of Arabic in Nigeria

1. English.
2. University of Ibadan or Bayero University Kano.
3. Advanced research in Arabic linguistics, literature, and Islamic scholarship.
4. English.
5. Research.

Part 1.4 Comparative perspectives

1. Religion, particularly the Qur'an.
2. Usman B. Fodio, Abdullahi B. Fodio, or Muhammad Bello.
3. By introducing perspectives rooted in West African experiences.
4. West African experiences.
5. Religion.



References and Attributions [Series 1]

General References (APA style)

- UNESCO. (2018). *ICT competency framework for teachers*. Paris: UNESCO Publishing.
- OER Commons. (n.d.). Retrieved from <https://www.oercommons.org>
- JSTOR. (n.d.). *Academic journals and research databases*. Retrieved from <https://www.jstor.org>

Figures

- *Figure 1.1: Timeline of Arabic arrival in Nigeria* – AI-generated using the prompt “Generate a labelled diagram showing the timeline of Arabic arrival in Nigeria through trade and religion.” Suggested OER search string: “open educational resource Arabic language arrival Nigeria timeline.”
- *Figure 1.2: Curriculum of Quranic schools in Nigeria* – AI-generated using the prompt “Generate a labelled diagram showing the structure of a traditional Quranic school curriculum in Nigeria, including Qur’an, law, and grammar.” Suggested OER search string: “open educational resource Quranic school curriculum Nigeria.”
- *Figure 1.3: Colonial and post-colonial influences on Arabic* – AI-generated using the prompt “Generate a labelled diagram showing the shift from colonial suppression to post-colonial revival of Arabic in Nigeria.” Suggested OER search string: “open educational resource colonial postcolonial Arabic Nigeria diagram.”
- *Figure 1.4: Comparative stages of Arabic development* – AI-generated using the prompt “Generate a labelled diagram comparing stages of Arabic development in Nigeria and the wider Arab world.” Suggested OER search string: “open educational resource Arabic development Nigeria Arab world comparison.”

Plates

- *Plate 1.1: Trade and scholarship as channels of Arabic introduction* – AI-generated using the prompt “Create an image showing traders and scholars in a Nigerian market setting exchanging goods and Arabic manuscripts.” Suggested OER search string: “open educational resource Arabic trade scholarship Nigeria.”
- *Plate 1.2: Ulama promoting Arabic scholarship in Nigeria* – AI-generated using the prompt “Create an image showing Nigerian Ulama teaching students with Arabic manuscripts in a traditional setting.” Suggested OER search string: “open educational resource Nigerian Ulama Arabic teaching.”
- *Plate 1.3: Arabic studies in Nigerian universities* – AI-generated using the prompt “Create an image showing a Nigerian university classroom with Arabic texts and students engaged in research.” Suggested OER search string: “open educational resource Nigerian university Arabic studies.”



Boxes

- *Box 1.1: Early centres of Arabic learning in Nigeria* – AI-generated using the prompt “Generate a simple table listing early centres of Arabic learning in Nigeria such as Kano, Katsina, and Borno.” Suggested OER search string: “open educational resource Arabic learning centres Nigeria.”
- *Box 1.2: Uses of Arabic in administration and correspondence* – AI-generated using the prompt “Generate a simple table listing uses of Arabic in administration and correspondence such as letters, treaties, and record-keeping.” Suggested OER search string: “open educational resource Arabic administration Nigeria.”
- *Box 1.3: Contemporary challenges and prospects for Arabic in Nigeria* – AI-generated using the prompt “Generate a simple table listing contemporary challenges and prospects for Arabic in Nigeria.” Suggested OER search string: “open educational resource Arabic challenges prospects Nigeria.”
- *Box 1.4: Distinctive Nigerian contributions to Arabic scholarship* – AI-generated using the prompt “Generate a simple table listing distinctive Nigerian contributions to Arabic scholarship, including works by Usman B. Fodio, Abdullahi B. Fodio, and Muhammad Bello.” Suggested OER search string: “open educational resource Nigerian Ulama Arabic scholarship contributions.”



Series 2: Influence Of The Maghrib On Nigerian Arabic (تأثير المغرب على العربية النيجيرية)

Part 2.1 Historical connections between the Maghrib and Nigeria

- 2.1.1 Early trade and cultural exchanges
- 2.1.2 Spread of Islam from the Maghrib into West Africa
- 2.1.3 Linguistic pathways linking Maghribi Arabic to Nigerian Arabic

Part 2.2 Linguistic influence of the Maghrib on Nigerian Arabic

- 2.2.1 Vocabulary and loanwords from Maghribi Arabic
- 2.2.2 Phonological and stylistic features
- 2.2.3 Comparative examples of usage in texts

Part 2.3 Scholarly and literary impact

- 2.3.1 Contributions of Maghribi scholars to Nigerian Arabic learning
- 2.3.2 Transmission of manuscripts and teaching methods
- 2.3.3 Influence on Nigerian Ulama writings

Part 2.4 Contemporary relevance of Maghribi influence

- 2.4.1 Modern educational and cultural ties
- 2.4.2 Continuing linguistic similarities
- 2.4.3 Prospects for future collaboration in Arabic scholarship

Introduction

Arabic in Nigeria did not develop in isolation. Its growth was shaped by interactions with neighbouring regions, particularly the Maghrib, which served as a major centre of Islamic learning and culture. The influence of the Maghrib on Nigerian Arabic is significant because it provided linguistic, scholarly, and cultural connections that enriched the way Arabic was used and studied in Nigeria. Exploring these links helps us understand how Nigerian Arabic acquired distinctive features while remaining part of the wider Arabic tradition.

The aim of this Series is to examine the historical, linguistic, and scholarly influence of the Maghrib on Nigerian Arabic, and to highlight its continuing relevance in modern times.

We shall commence this Series by looking at the **historical connections between the Maghrib and Nigeria**, focusing on trade, cultural exchanges, and the spread of Islam. Next, we will move on to the **linguistic influence of the Maghrib on Nigerian Arabic**, where we will analyse vocabulary, phonological features, and comparative examples. Following that, we will explore the **scholarly and literary impact**, considering contributions of Maghribi scholars, transmission



of manuscripts, and influence on Nigerian Ulama writings. Finally, we will wrap up with the **contemporary relevance of Maghribi influence**, examining modern educational ties, continuing linguistic similarities, and prospects for future collaboration. This progression will equip you with a clear understanding of how the Maghrib shaped Nigerian Arabic and why these connections remain important today.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 2.1** explain the historical connections between the Maghrib and Nigeria, including trade, cultural exchanges, and the spread of Islam,
- **SLO 2.2** analyse the linguistic pathways that linked Maghribi Arabic to Nigerian Arabic,
- **SLO 2.3** identify vocabulary and loanwords from Maghribi Arabic present in Nigerian Arabic,
- **SLO 2.4** describe phonological and stylistic features influenced by Maghribi Arabic,
- **SLO 2.5** demonstrate comparative examples of Maghribi and Nigerian Arabic usage in texts,
- **SLO 2.6** evaluate the contributions of Maghribi scholars to Nigerian Arabic learning,
- **SLO 2.7** explain how manuscripts and teaching methods were transmitted from the Maghrib to Nigeria,
- **SLO 2.8** assess the influence of Maghribi traditions on the writings of Nigerian Ulama,
- **SLO 2.9** discuss modern educational and cultural ties between the Maghrib and Nigeria,
- **SLO 2.10** highlight continuing linguistic similarities between Maghribi and Nigerian Arabic,
- **SLO 2.11** appraise the prospects for future collaboration in Arabic scholarship between Nigeria and the Maghrib.

2.1 Historical Connections Between The Maghrib And Nigeria (العلاقات التاريخية بين المغرب ونيجيريا)

2.1.1 Early trade and cultural exchanges

The **Maghrib (المغرب)**, referring to the North-West region of Africa including Morocco, Algeria, Tunisia, and Libya, maintained strong historical ties with Nigeria through **trade (التجارة)** and **cultural exchanges (التبادلات الثقافية)**. Merchants travelled across the Sahara Desert, bringing goods such as salt, gold, and textiles, while also transmitting ideas, languages, and religious



practices. These exchanges created a foundation for Arabic to spread into Nigeria, as traders often used Arabic for communication and record-keeping.

Fill in the blank: Merchants from the Maghrib brought goods such as salt, gold, and _____ to Nigeria.



Plate 2.1: Trans-Saharan trade routes connecting the Maghrib and Nigeria

2.1.2 Spread of Islam from the Maghrib into West Africa

The **spread of Islam** (انتشار الإسلام) from the Maghrib into West Africa was a major factor in the introduction of Arabic to Nigeria. Scholars and missionaries travelled with traders, teaching the Qur'an and Islamic law. Arabic became the language of religious instruction, prayer, and scholarship. This religious influence strengthened cultural ties between Nigeria and the Maghrib, as communities adopted Arabic for both spiritual and educational purposes.

Fill in the blank: The spread of Islam from the Maghrib into West Africa introduced _____ as the language of religious instruction.



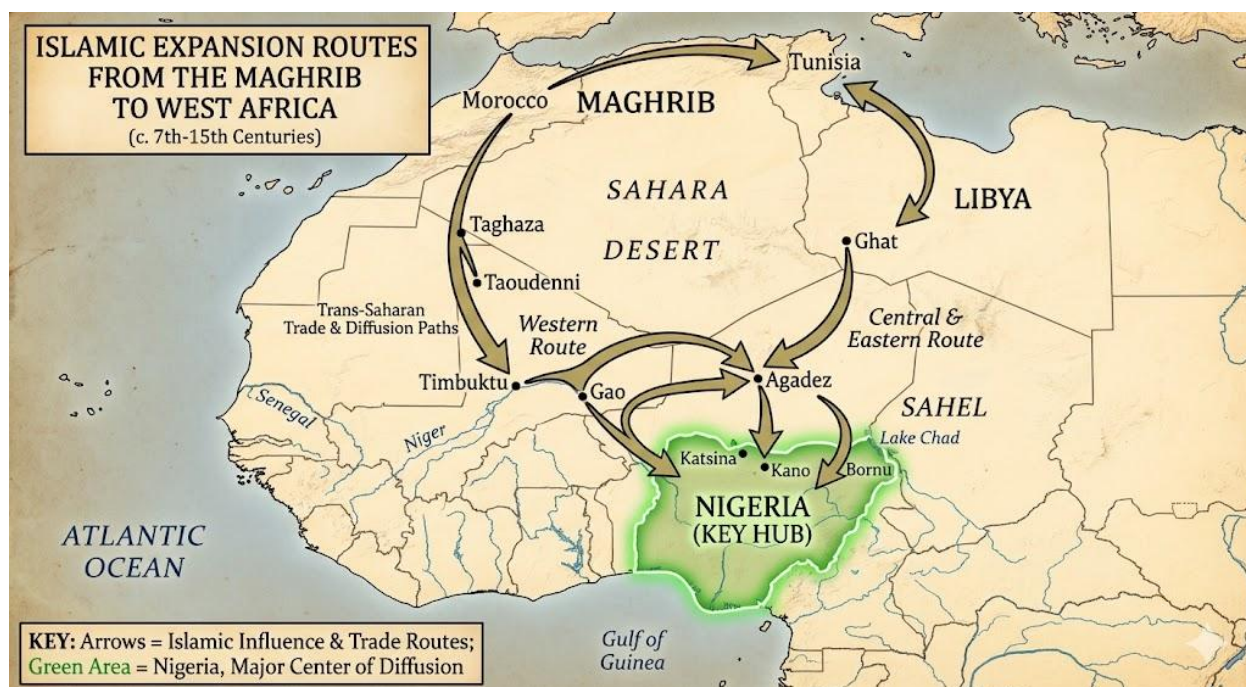


Figure 2.1: Spread of Islam from the Maghrib into West Africa

2.1.3 Linguistic pathways linking Maghribi Arabic to Nigerian Arabic

The **linguistic pathways** (المسارات اللغوية) between Maghribi Arabic and Nigerian Arabic were established through trade, scholarship, and religious teaching. Nigerian Arabic adopted certain **loanwords** (الكلمات المستعارة) and stylistic features from Maghribi Arabic, reflecting centuries of contact. These pathways ensured that Nigerian Arabic remained connected to broader Arabic traditions while developing its own local identity.

Fill in the blank: Nigerian Arabic adopted certain loanwords and stylistic features from _____ Arabic.

Loanword	Meaning	Usage in Nigerian Arabic
سوق (sūq)	Market	Used in trade contexts
كتاب (kitāb)	Book	Used in scholarship and education
فقيه (faqīh)	Jurist	Used in religious discourse

Box 2.1: Examples of loanwords from Maghribi Arabic in Nigerian Arabic

Pilot questions 2.1

1. What goods did merchants from the Maghrib bring to Nigeria?
2. How did the spread of Islam from the Maghrib influence Arabic in Nigeria?
3. What are linguistic pathways, and how did they link Maghribi Arabic to Nigerian Arabic?



4. Fill in the blank: Merchants from the Maghrib brought goods such as salt, gold, and _____ to Nigeria.
5. Fill in the blank: Nigerian Arabic adopted certain loanwords and stylistic features from _____ Arabic.

2.2 Linguistic Influence Of The Maghrib On Nigerian Arabic (التأثير اللغوي للمغرب على العربية النيجيرية)

2.2.1 Vocabulary and loanwords from Maghribi Arabic

One of the most visible influences of the Maghrib on Nigerian Arabic is the adoption of **loanwords** (الكلمات المستعارة). These are words borrowed directly from Maghribi Arabic and incorporated into Nigerian usage. Examples include terms related to trade, scholarship, and everyday life. Such loanwords enriched Nigerian Arabic, making it more diverse and reflective of cross-regional contact.

Fill in the blank: Loanwords are words _____ directly from another language and incorporated into usage.

Loanword	Meaning	Nigerian Arabic Usage
سوق (sūq)	Market	Used in trade contexts
مدرسة (madrasa)	School	Used in education
فقيه (faqīh)	Jurist	Used in religious discourse

Box 2.2: Selected loanwords from Maghribi Arabic in Nigerian Arabic

2.2.2 Phonological and stylistic features

The Maghrib also influenced Nigerian Arabic through **phonological features** (الخصائص الصوتية), meaning sound patterns, and **stylistic features** (الخصائص الأسلوبية), meaning ways of expression. For instance, certain pronunciations of consonants and vowels in Nigerian Arabic resemble Maghribi usage. Stylistically, Nigerian Arabic adopted rhetorical forms and expressions common in Maghribi texts, which shaped the way scholars wrote and spoke.

Fill in the blank: Phonological features refer to sound patterns, while stylistic features refer to ways of _____.



PHONOLOGICAL SIMILARITIES: MAGHRIB ARABIC & NIGERIAN ARABIC (CONSONANT & VOWEL PATTERNS)

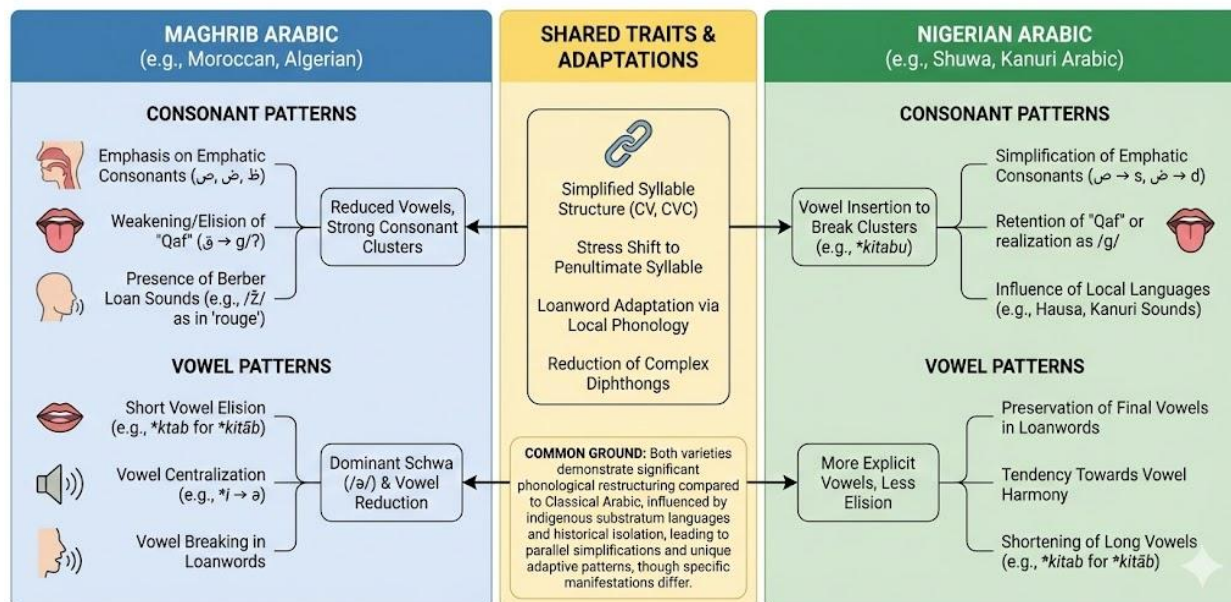


Figure 2.2: Phonological and stylistic features influenced by the Maghrib

2.2.3 Comparative examples of usage in texts

Comparing texts from the Maghrib and Nigeria reveals clear **linguistic parallels** (التشابهات اللغوية). Nigerian scholars often used Maghribi expressions in their writings, especially in religious and legal documents. These similarities demonstrate how Nigerian Arabic was shaped by Maghribi traditions while still developing its own identity.

Fill in the blank: Comparative examples of texts show how Nigerian Arabic was shaped by _____ traditions.





Maghribi Script (Morocco, 16th c.)

Sudani Script (Northern Nigeria, 18th c.)

Plate 2.2: Comparative manuscripts illustrating Maghribi influence on Nigerian Arabic

Pilot questions 2.2

1. What are loanwords, and how did they influence Nigerian Arabic?
2. Give one example of a loanword from Maghribi Arabic used in Nigerian Arabic.
3. What do phonological features refer to?
4. How did stylistic features from the Maghrib shape Nigerian Arabic texts?
5. Fill in the blank: Comparative examples of texts show how Nigerian Arabic was shaped by _____ traditions.

2.3 Scholarly And Literary Impact (الأثر العلمي والأدبي)

2.3.1 Contributions of Maghribi scholars to Nigerian Arabic learning

The **Maghribi scholars** (العلماء المغاربة) played a vital role in shaping Arabic learning in Nigeria. They travelled across West Africa, bringing with them knowledge of Qur'anic exegesis, jurisprudence, and Arabic grammar. Their teaching methods influenced Nigerian Ulama, who adopted Maghribi approaches to instruction and scholarship. This exchange ensured that Nigerian Arabic remained connected to broader Islamic traditions.

Fill in the blank: Maghribi scholars influenced Nigerian Ulama by introducing teaching methods in Qur'anic exegesis, jurisprudence, and Arabic _____.





Plate 2.3: Maghribi scholars contributing to Nigerian Arabic learning

2.3.2 Transmission of manuscripts and teaching methods

The **transmission of manuscripts** (نقل المخطوطات) from the Maghrib to Nigeria was a key factor in the spread of Arabic scholarship. Manuscripts on theology, law, and grammar were copied and studied in Nigerian centres of learning. Alongside manuscripts, teaching methods such as memorisation and commentary were introduced, shaping the way Nigerian students engaged with Arabic texts.

Fill in the blank: Manuscripts on theology, law, and _____ were copied and studied in Nigerian centres of learning.



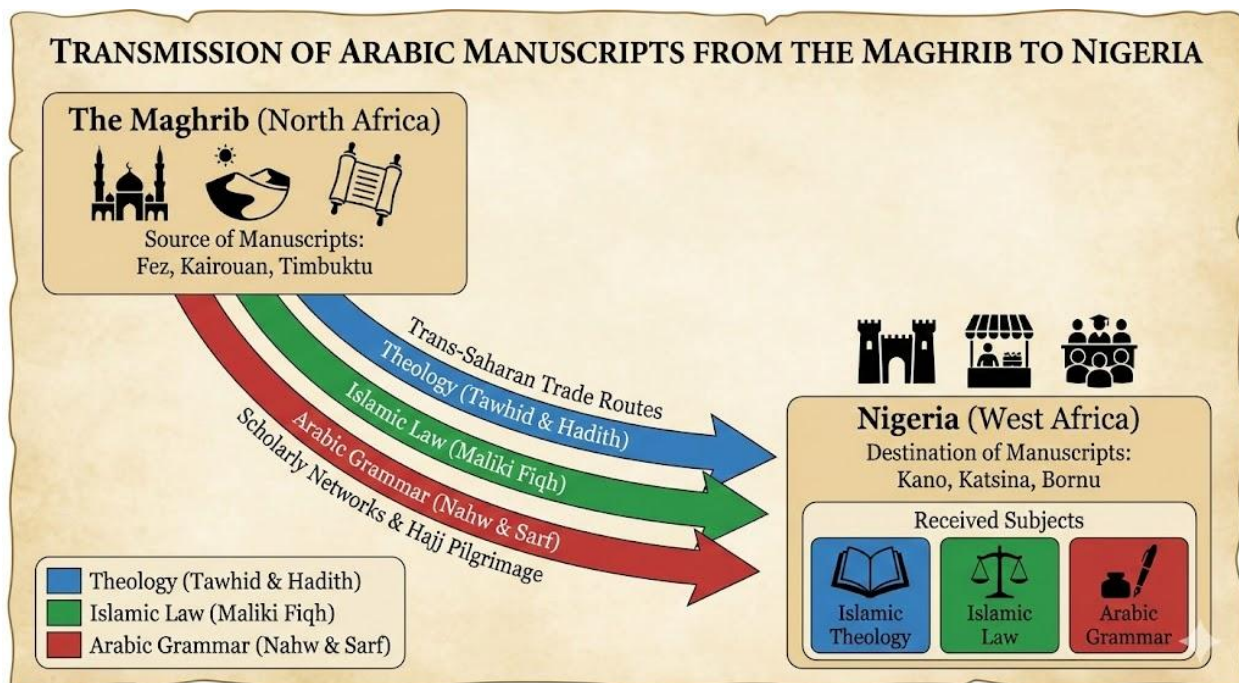


Figure 2.3: Transmission of manuscripts and teaching methods

2.3.3 Influence on Nigerian Ulama writings

The writings of Nigerian **Ulama** (العلماء النيجيريون) were deeply influenced by Maghribi traditions. Scholars such as Usman B. Fodio and Abdullahi B. Fodio incorporated Maghribi styles of argumentation, citation, and commentary into their works. This influence enriched Nigerian Arabic literature, making it part of a wider intellectual network that connected West Africa to the Maghrib and beyond.

Fill in the blank: Nigerian Ulama writings were enriched by incorporating Maghribi styles of argumentation, citation, and _____.

Scholar	Maghribi Influence
Usman B. Fodio	Reformist works shaped by Maghribi jurisprudence, especially Mālikī legal thought.
Abdullahi B. Fodio	Educational texts reflecting Maghribi teaching methods and structured pedagogy.
Muhammad Bello	Administrative writings influenced by Maghribi models of governance and scholarship.

Box 2.3: Examples of Maghribi influence on Nigerian Ulama writings



Pilot questions 2.3

1. What role did Maghribi scholars play in shaping Arabic learning in Nigeria?
2. What types of manuscripts were transmitted from the Maghrib to Nigeria?
3. How did Maghribi teaching methods influence Nigerian students?
4. Fill in the blank: Manuscripts on theology, law, and _____ were copied and studied in Nigerian centres of learning.
5. Fill in the blank: Nigerian Ulama writings were enriched by incorporating Maghribi styles of argumentation, citation, and _____.

2.4 Contemporary Relevance Of Maghribi Influence (الأهمية المعاصرة للتأثير المغربي)

2.4.1 Modern educational and cultural ties

Today, Nigeria and the Maghrib maintain strong **educational ties** (العلاقات التعليمية) and **cultural ties** (العلاقات الثقافية). Nigerian students often travel to Maghribi universities in Morocco, Algeria, and Tunisia to study Arabic and Islamic sciences. Likewise, Maghribi institutions collaborate with Nigerian centres of learning through conferences, exchange programmes, and joint research. These ties ensure that the influence of the Maghrib continues to shape Nigerian Arabic in modern contexts.

Fill in the blank: Nigerian students often travel to Maghribi universities to study Arabic and Islamic _____.





Plate 2.4: Modern educational and cultural ties between Nigeria and the Maghrib

2.4.2 Continuing linguistic similarities

Despite geographical distance, Nigerian Arabic still shares **linguistic similarities** (التشابهات اللغوية) with Maghribi Arabic. These include shared vocabulary, stylistic expressions, and certain phonological features. Such similarities demonstrate the enduring impact of historical connections and highlight how Arabic functions as a unifying language across diverse regions.

Fill in the blank: Nigerian Arabic still shares vocabulary, stylistic expressions, and phonological features with _____ Arabic.



LINGUISTIC SIMILARITIES: NIGERIAN ARABIC & MAGHRIBI ARABIC

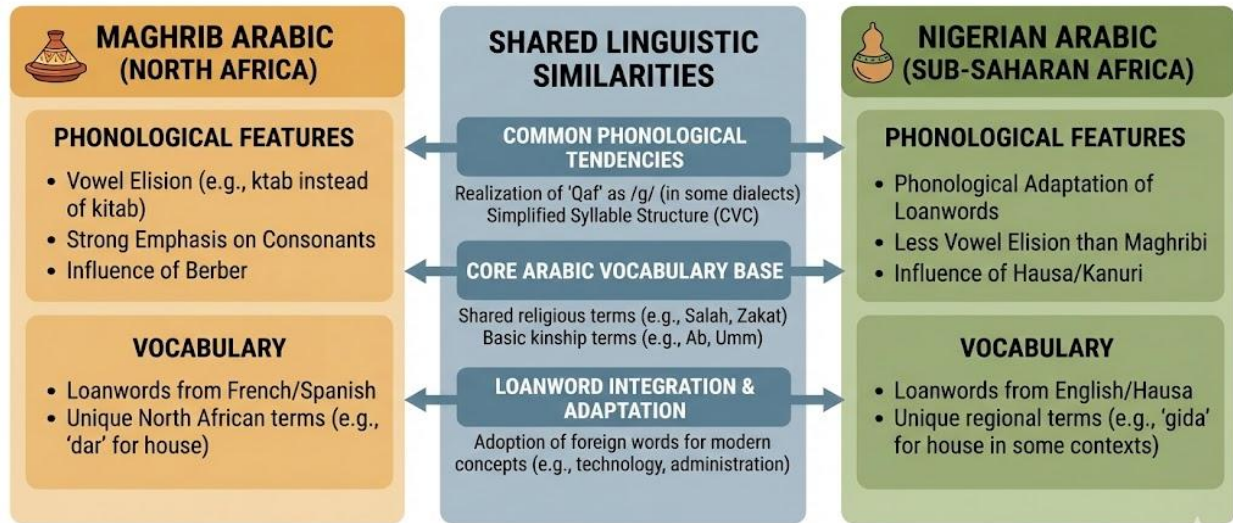


Diagram illustrates shared features despite geographical distance and distinct regional influences.

Figure 2.4: Continuing linguistic similarities between Nigerian and Maghribi Arabic

2.4.3 Prospects for future collaboration in Arabic scholarship

Looking ahead, there are promising **prospects** (آفاق) for collaboration between Nigeria and the Maghrib in Arabic scholarship. Opportunities include digital resource sharing, joint publications, and international conferences. Such collaboration will not only strengthen Arabic studies in Nigeria but also contribute to global Islamic scholarship. By building on historical ties, Nigeria and the Maghrib can continue to enrich each other's intellectual traditions.

Fill in the blank: Future collaboration between Nigeria and the Maghrib in Arabic scholarship may include digital resource sharing and joint _____.

Prospect	Explanation
Digital Resource Sharing	Joint access to digitised manuscripts, e-libraries, and Arabic learning platforms.
Joint Publications	Collaborative research and co-authored works between Nigerian and Maghribi scholars.
International Conferences	Academic gatherings to exchange ideas, showcase research, and build networks.

Box 2.4: Prospects for future collaboration in Arabic scholarship

Pilot questions 2.4

- Why do Nigerian students travel to Maghribi universities?



2. What linguistic similarities exist between Nigerian Arabic and Maghribi Arabic?
3. What are some prospects for future collaboration in Arabic scholarship between Nigeria and the Maghrib?
4. Fill in the blank: Nigerian Arabic still shares vocabulary, stylistic expressions, and phonological features with _____ Arabic.
5. Fill in the blank: Future collaboration between Nigeria and the Maghrib in Arabic scholarship may include digital resource sharing and joint _____.



Series Summary

This Series has explored the influence of the Maghrib on Nigerian Arabic, showing how historical, linguistic, and scholarly connections shaped the language and continue to matter today. We began with the **historical connections between the Maghrib and Nigeria**, focusing on trade, cultural exchanges, and the spread of Islam. We then examined the **linguistic influence of the Maghrib**, looking at loanwords, phonological features, and stylistic parallels in texts. Following that, we considered the **scholarly and literary impact**, highlighting the contributions of Maghribi scholars, the transmission of manuscripts, and the influence on Nigerian Ulama writings. Finally, we discussed the **contemporary relevance of Maghribi influence**, including modern educational ties, continuing linguistic similarities, and prospects for future collaboration.

By completing this Series, you should now be able to explain the historical connections between Nigeria and the Maghrib, analyse linguistic pathways and loanwords, describe phonological and stylistic features, evaluate scholarly contributions, and discuss both the continuing similarities and future prospects for collaboration. These achievements align directly with the Series Learning Outcomes (SLOs), ensuring you have a clear understanding of how the Maghrib shaped Nigerian Arabic and why these connections remain significant in both past and present contexts.

Glossary of Terms

- **Educational ties (العلاقات التعليمية)**: Connections between Nigeria and the Maghrib through universities, exchange programmes, and joint research in Arabic and Islamic studies.
- **Linguistic pathways (المسارات اللغوية)**: Routes through which Arabic words, expressions, and styles travelled from the Maghrib to Nigeria, shaping Nigerian Arabic.
- **Loanwords (الكلمات المستعارة)**: Words borrowed directly from Maghribi Arabic and incorporated into Nigerian Arabic usage, often in trade, scholarship, and daily life.
- **Maghrib (المغرب)**: The North-West region of Africa, including Morocco, Algeria, Tunisia, and Libya, which historically influenced Nigerian Arabic.
- **Maghribi scholars (العلماء المغاربة)**: Scholars from the Maghrib who contributed to Arabic learning in Nigeria through teaching, manuscripts, and intellectual exchange.
- **Manuscripts (المخطوطات)**: Handwritten texts on theology, law, and grammar transmitted from the Maghrib to Nigeria, studied in centres of learning.
- **Phonological features (الخصائص الصوتية)**: Sound patterns in Arabic, such as consonant and vowel pronunciations, influenced by Maghribi usage in Nigerian Arabic.
- **Prospects (آفاق)**: Opportunities for future collaboration in Arabic scholarship between Nigeria and the Maghrib, including digital resource sharing and conferences.
- **Scholarly impact (الأثر العلمي)**: The influence of Maghribi teaching methods, manuscripts, and intellectual traditions on Nigerian Arabic learning.



- **Stylistic features (الخصائص الأسلوبية):** Ways of expression in Arabic writing and speech, shaped by Maghribi rhetorical forms and adopted in Nigerian Arabic.
- **Ulama (العلماء):** Islamic scholars in Nigeria whose writings were influenced by Maghribi traditions in argumentation, citation, and commentary.

Concept Check Questions [Series 2]

Objective questions

1. Merchants from the Maghrib brought goods such as salt, gold, and _____ to Nigeria. (Linked to SLO 2.1)
2. The spread of Islam from the Maghrib introduced _____ as the language of religious instruction. (Linked to SLO 2.1)
3. Loanwords are words _____ directly from another language and incorporated into usage. (Linked to SLO 2.3)
4. Phonological features refer to sound patterns, while stylistic features refer to ways of _____. (Linked to SLO 2.4)
5. Nigerian Ulama writings were enriched by incorporating Maghribi styles of argumentation, citation, and _____. (Linked to SLO 2.8)

Short-answer questions

6. Explain how trade and cultural exchanges linked the Maghrib and Nigeria. (Linked to SLO 2.1)
7. Identify one loanword from Maghribi Arabic used in Nigerian Arabic. (Linked to SLO 2.3)
8. Describe one phonological similarity between Maghribi Arabic and Nigerian Arabic. (Linked to SLO 2.4)
9. How did Maghribi manuscripts influence Nigerian centres of learning? (Linked to SLO 2.7)
10. State one modern educational tie between Nigeria and the Maghrib. (Linked to SLO 2.9)

Long-answer questions

11. Analyse the linguistic pathways that linked Maghribi Arabic to Nigerian Arabic. (Linked to SLO 2.2)
12. Evaluate the contributions of Maghribi scholars to Nigerian Arabic learning. (Linked to SLO 2.6)



13. Discuss the prospects for future collaboration in Arabic scholarship between Nigeria and the Maghrib. (Linked to SLO 2.11)

Answers to Concept Check Questions [Series 2]

Objective questions

1. Textiles.
2. Arabic.
3. Borrowed.
4. Expression.
5. Commentary.

Short-answer questions

6. Trade caravans carried goods and ideas across the Sahara, while cultural exchanges introduced Arabic language and Islamic practices.
7. سوق (sūq), meaning market.
8. Certain consonant pronunciations in Nigerian Arabic resemble Maghribi usage.
9. Manuscripts on theology, law, and grammar were copied and studied, shaping Nigerian scholarship.
10. Nigerian students travel to Maghribi universities for Arabic and Islamic studies.

Long-answer questions

11. *Basic response:* Linguistic pathways included trade, scholarship, and religious teaching, which introduced loanwords and stylistic features into Nigerian Arabic.
Value-added response: These pathways also created intellectual networks, allowing Nigerian Arabic to remain connected to global traditions while developing a distinct local identity.
12. *Basic response:* Maghribi scholars taught Qur'anic exegesis, jurisprudence, and grammar, influencing Nigerian Ulama.
Value-added response: Their contributions extended beyond teaching, as they introduced manuscripts and pedagogical methods that shaped Nigerian Arabic scholarship for generations.
13. *Basic response:* Future collaboration may involve digital resource sharing, joint publications, and conferences.
Value-added response: Such collaboration could also strengthen Nigeria's role in global



Islamic scholarship, foster cross-regional research, and preserve Arabic heritage through modern technology.

Answers to Pilot Questions [Series 2]

Part 2.1 Historical connections between the Maghrib and Nigeria

1. Textiles.
2. Arabic.
3. Linguistic pathways are routes through which words, expressions, and styles travelled from the Maghrib to Nigeria.
4. Textiles.
5. Maghribi Arabic.

Part 2.2 Linguistic influence of the Maghrib on Nigerian Arabic

1. Loanwords are borrowed words that enriched Nigerian Arabic by adding diversity.
2. سوق (sūq), meaning market.
3. Sound patterns.
4. They introduced rhetorical forms and expressions that shaped Nigerian Arabic texts.
5. Maghribi traditions.

Part 2.3 Scholarly and literary impact

1. They taught Qur'anic exegesis, jurisprudence, and grammar, influencing Nigerian Ulama.
2. Theology, law, and grammar.
3. Methods such as memorisation and commentary shaped student learning.
4. Grammar.
5. Commentary.

Part 2.4 Contemporary relevance of Maghribi influence

1. To study Arabic and Islamic sciences.
2. Shared vocabulary, stylistic expressions, and phonological features.
3. Digital resource sharing, joint publications, and international conferences.
4. Maghribi Arabic.
5. Publications.



References and Attributions [Series 2]

General References (APA style)

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- OER Commons. (n.d.). Retrieved from <https://www.oercommons.org>
- JSTOR. (n.d.). *Academic journals and research databases*. Retrieved from <https://www.jstor.org>

Figures

- *Figure 2.1: Spread of Islam from the Maghrib into West Africa* – AI-generated using the prompt “Generate a labelled diagram showing the routes of Islamic expansion from the Maghrib into West Africa, highlighting Nigeria.” Suggested OER search string: “open educational resource spread of Islam Maghrib West Africa diagram.”
- *Figure 2.2: Phonological and stylistic features influenced by the Maghrib* – AI-generated using the prompt “Generate a labelled diagram showing phonological similarities between Maghribi Arabic and Nigerian Arabic, including consonant and vowel patterns.” Suggested OER search string: “open educational resource phonological features Maghribi Nigerian Arabic.”
- *Figure 2.3: Transmission of manuscripts and teaching methods* – AI-generated using the prompt “Generate a labelled diagram showing the transmission of Arabic manuscripts from the Maghrib to Nigeria, including theology, law, and grammar.” Suggested OER search string: “open educational resource Arabic manuscripts Maghrib Nigeria transmission.”
- *Figure 2.4: Continuing linguistic similarities between Nigerian and Maghribi Arabic* – AI-generated using the prompt “Generate a labelled diagram showing linguistic similarities between Nigerian Arabic and Maghribi Arabic, including vocabulary and phonological features.” Suggested OER search string: “open educational resource linguistic similarities Nigerian Maghribi Arabic.”

Plates

- *Plate 2.1: Trans-Saharan trade routes connecting the Maghrib and Nigeria* – AI-generated using the prompt “Create an image showing trans-Saharan trade caravans linking the Maghrib and Nigeria with camels carrying goods.” Suggested OER search string: “open educational resource trans-Saharan trade Maghrib Nigeria.”
- *Plate 2.2: Comparative manuscripts illustrating Maghribi influence on Nigerian Arabic* – AI-generated using the prompt “Create an image showing manuscripts from the Maghrib and Nigeria side by side to illustrate linguistic similarities.” Suggested OER search string: “open educational resource Maghrib Nigeria Arabic manuscripts comparison.”



- *Plate 2.3: Maghribi scholars contributing to Nigerian Arabic learning* – AI-generated using the prompt “Create an image showing Maghribi scholars teaching students in a traditional setting with Arabic manuscripts.” Suggested OER search string: “open educational resource Maghribi scholars Arabic teaching West Africa.”
- *Plate 2.4: Modern educational and cultural ties between Nigeria and the Maghrib* – AI-generated using the prompt “Create an image showing Nigerian and Maghribi students participating in a joint academic seminar on Arabic studies.” Suggested OER search string: “open educational resource Nigeria Maghrib Arabic education cultural ties.”

Boxes

- *Box 2.1: Examples of loanwords from Maghribi Arabic in Nigerian Arabic* – AI-generated using the prompt “Generate a simple table listing examples of loanwords from Maghribi Arabic found in Nigerian Arabic, such as سوق, كتاب, فقيه.” Suggested OER search string: “open educational resource Maghribi Arabic loanwords Nigerian Arabic.”
- *Box 2.2: Selected loanwords from Maghribi Arabic in Nigerian Arabic* – AI-generated using the prompt “Generate a simple table listing selected loanwords from Maghribi Arabic found in Nigerian Arabic, such as سوق, مدرسة, فقيه.” Suggested OER search string: “open educational resource Maghribi Arabic loanwords Nigerian Arabic.”
- *Box 2.3: Examples of Maghribi influence on Nigerian Ulama writings* – AI-generated using the prompt “Generate a simple table listing examples of Maghribi influence on Nigerian Ulama writings, including works by Usman B. Fodio, Abdullahi B. Fodio, and Muhammad Bello.” Suggested OER search string: “open educational resource Nigerian Ulama Maghribi influence writings.”
- *Box 2.4: Prospects for future collaboration in Arabic scholarship* – AI-generated using the prompt “Generate a simple table listing prospects for future collaboration in Arabic scholarship between Nigeria and the Maghrib, such as digital resource sharing, joint publications, and conferences.” Suggested OER search string: “open educational resource Nigeria Maghrib Arabic scholarship collaboration.”



Series 3: Textual Study Of Usman B. Fodio's Works (الدراسة النصية لأعمال عثمان بن فودي)

Part 3.1 Historical and intellectual background of Usman B. Fodio

- 3.1.1 Life and context of Usman B. Fodio
- 3.1.2 Intellectual influences and Maghribi connections
- 3.1.3 Overview of his literary contributions

Part 3.2 Thematic study of selected works

- 3.2.1 Religious reform and Qur'anic exegesis
- 3.2.2 Legal writings and jurisprudence
- 3.2.3 Educational and social reform texts

Part 3.3 Linguistic and stylistic analysis

- 3.3.1 Use of Arabic language and rhetorical devices
- 3.3.2 Integration of local expressions and cultural references
- 3.3.3 Comparative stylistic features with Maghribi scholarship

Part 3.4 Contemporary relevance and legacy

- 3.4.1 Influence on Nigerian Ulama and Arabic scholarship
- 3.4.2 Role in modern Islamic education in Nigeria
- 3.4.3 Enduring significance of his works in global Islamic thought

Introduction

Usman B. Fodio (عثمان بن فودي) stands as one of the most influential figures in West African Islamic history. His writings shaped religious reform, education, and scholarship across Nigeria and beyond. By studying his texts closely, learners gain insight into the intellectual foundations of Nigerian Arabic and the broader Islamic tradition. This Series is particularly relevant because it connects the linguistic and scholarly influences explored earlier with the actual works of a key historical figure, allowing us to appreciate both their content and their enduring legacy.

The aim of this Series is to provide learners with a textual study of Usman B. Fodio's works, enabling them to analyse his themes, language, and style, and to evaluate their relevance for contemporary scholarship and education.

We shall commence this Series by examining the **historical and intellectual background of Usman B. Fodio**, including his life, influences, and literary contributions. Next, we will move on to a **thematic study of selected works**, focusing on religious reform, legal writings, and educational texts. Following that, we will explore the **linguistic and stylistic analysis** of his



writings, considering his use of Arabic, rhetorical devices, and cultural references. Finally, we will conclude with the **contemporary relevance and legacy** of his works, highlighting their influence on Nigerian Ulama, their role in modern Islamic education, and their significance in global Islamic thought. This progression will equip you with both textual and contextual understanding of Usman B. Fodio's contributions.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 3.1** describe the historical and intellectual background of Usman B. Fodio, including his life, influences, and literary contributions,
- **SLO 3.2** explain the thematic focus of his religious reform and Qur'anic exegesis,
- **SLO 3.3** analyse his legal writings and contributions to jurisprudence,
- **SLO 3.4** discuss his educational and social reform texts,
- **SLO 3.5** examine the use of Arabic language and rhetorical devices in his works,
- **SLO 3.6** identify the integration of local expressions and cultural references in his writings,
- **SLO 3.7** compare stylistic features in his works with those of Maghribi scholarship,
- **SLO 3.8** evaluate the influence of Usman B. Fodio's writings on Nigerian Ulama and Arabic scholarship,
- **SLO 3.9** assess the role of his works in modern Islamic education in Nigeria, and
- **SLO 3.10** appraise the enduring significance of his contributions to global Islamic thought.

3.1 Historical And Intellectual Background Of Usman B. Fodio (الخلفية التاريخية والفكرية لعثمان بن فودي)

3.1.1 Life and context of Usman B. Fodio

Usman B. Fodio (عثمان بن فودي), born in 1754 in Gobir, was a prominent Islamic scholar, reformer, and leader of the Sokoto Caliphate. His life was shaped by the socio-political challenges of Hausa society, where syncretic practices had blended with Islam. He advocated for a return to **orthodox Islam (الإسلام الصحيح)**, emphasising the Qur'an and Sunnah as the foundation of faith and practice. His leadership combined scholarship with activism, inspiring widespread reform across Northern Nigeria.

Fill in the blank: Usman B. Fodio was born in _____ in 1754.





Plate 3.1: Usman B. Fodio teaching in Gobir

3.1.2 Intellectual influences and Maghribi connections

Usman B. Fodio was influenced by **Maghribi scholarship** (العلم المغربي), particularly in jurisprudence, theology, and Arabic grammar. He studied works transmitted from the Maghrib and incorporated their methods into his teaching. His intellectual formation was also shaped by local scholars and his travels across West Africa. These influences gave his writings a distinctive blend of Maghribi depth and Nigerian context.

Fill in the blank: Usman B. Fodio's intellectual formation was shaped by Maghribi scholarship and his travels across _____ Africa.



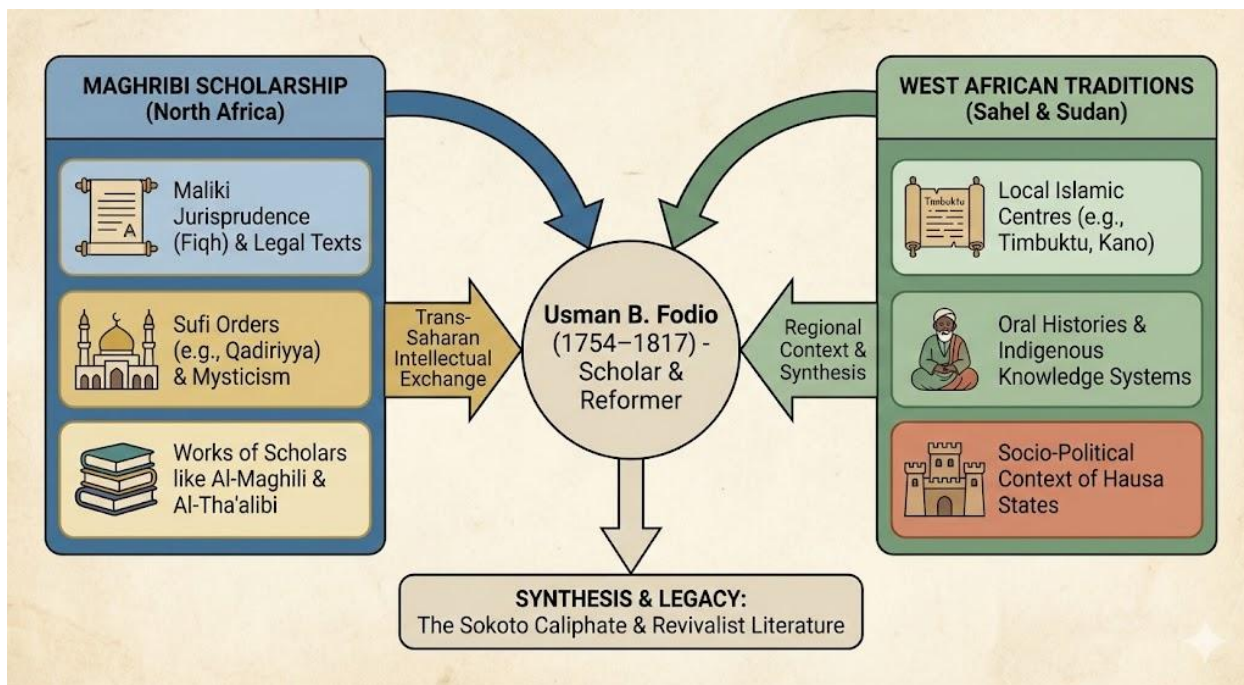


Figure 3.1: Intellectual influences on Usman B. Fodio

3.1.3 Overview of his literary contributions

Usman B. Fodio produced numerous **literary works** (الأعمال الأدبية) in Arabic, Hausa, and Fulfulde. His writings covered theology, law, education, and social reform. Notable works include *Iḥyā' al-Sunna wa Ikhmāḍ al-Bid'a* (إحياء السنة وإخماد البدعة), which emphasised adherence to authentic Islamic practice, and *Kitāb al-Farq* (كتاب الفرق), which distinguished between true and false religious practices. These texts became foundational for the Sokoto Caliphate and continue to influence Islamic scholarship in Nigeria today.

Fill in the blank: Usman B. Fodio wrote *Iḥyā' al-Sunna wa Ikhmāḍ al-Bid'a* to emphasise adherence to authentic _____ practice.

Title	Language	Focus
إحياء السنة وإخماد البدعة (<i>Iḥyā' al-Sunna wa Ikhmāḍ al-Bid'a</i>)	Arabic	Authentic Islamic practice
كتاب الفرق (<i>Kitāb al-Farq</i>)	Arabic	Distinguishing true and false practices
Bayan Wujub al-Hijra	Hausa/Arabic	Migration and reform

Box 3.1: Selected works of Usman B. Fodio



Pilot questions 3.1

1. Where was Usman B. Fodio born in 1754?
2. What was his main advocacy in terms of Islamic practice?
3. Which region's scholarship influenced his intellectual formation?
4. Name one of his notable works written in Arabic.
5. Fill in the blank: Usman B. Fodio's intellectual formation was shaped by Maghribi scholarship and his travels across _____ Africa.

3.2 Thematic Study Of Selected Works (الدراسة الموضوعية للأعمال المختارة)

3.2.1 Religious reform and Qur'anic exegesis

Usman B. Fodio (عثمان بن فودي) devoted much of his scholarship to **religious reform (الإصلاح الديني)**. He emphasised the importance of returning to the Qur'an and Sunnah, criticising practices that deviated from authentic Islam. His work *Iḥyā' al-Sunna wa Ikhmāḍ al-Bid'a* (إحياء السنة وإخماد البدعة) is a prime example, where he urged Muslims to revive the Sunnah and eliminate innovations. He also wrote commentaries on Qur'anic verses, linking them to the social and moral challenges of his time.

Fill in the blank: Usman B. Fodio's *Iḥyā' al-Sunna wa Ikhmāḍ al-Bid'a* urged Muslims to revive the _____ and eliminate innovations.

Theme	Example	Focus
Revival of Sunnah	إحياء السنة	Authentic practice
Elimination of bid'a	إخماد البدعة	Removing innovations
Qur'anic commentary	تفسير القرآن	Linking scripture to society

Box 3.2: Key themes in Usman B. Fodio's religious reform

3.2.2 Legal writings and jurisprudence

His **legal writings (الكتابات الفقهية)** addressed issues of Islamic jurisprudence, particularly in governance and social justice. In texts such as *Kitāb al-Farq* (كتاب الفرق), he distinguished between lawful and unlawful practices, guiding rulers and communities towards Sharia compliance. His jurisprudential works provided a framework for the Sokoto Caliphate, ensuring that governance was rooted in Islamic law.

Fill in the blank: Usman B. Fodio's *Kitāb al-Farq* distinguished between lawful and _____ practices.



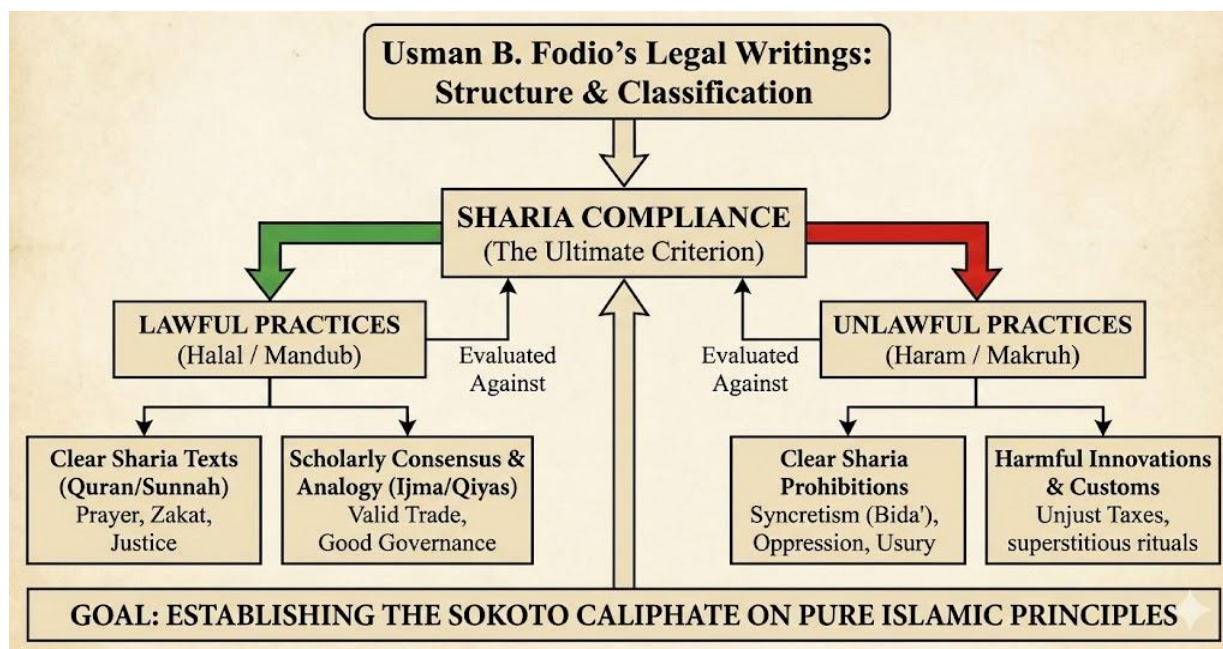


Figure 3.2: Structure of Usman B. Fodio's jurisprudential works

3.2.3 Educational and social reform texts

Usman B. Fodio also wrote extensively on **education** (التعليم) and **social reform** (الإصلاح الاجتماعي). He believed that knowledge was central to Islamic revival and encouraged both men and women to pursue learning. His text *Bayan Wujub al-Hijra* (بيان وجوب الهجرة) highlighted the importance of migration for reform, while other works stressed the role of education in building a just society. These writings laid the foundation for educational institutions in the Sokoto Caliphate.

Fill in the blank: Usman B. Fodio encouraged both _____ and women to pursue learning.





Plate 3.2: Educational reform under Usman B. Fodio

Pilot questions 3.2

1. What was the main focus of Usman B. Fodio's *Ihyā' al-Sunna wa Ikhlāḥ al-Bid'a*?
2. Which text distinguished between lawful and unlawful practices?
3. How did his jurisprudential works influence governance in the Sokoto Caliphate?
4. What did Usman B. Fodio encourage both men and women to pursue?
5. Fill in the blank: Usman B. Fodio's *Kitāb al-Farq* distinguished between lawful and _____ practices.

3.3 Linguistic And Stylistic Analysis (التحليل اللغوي والأسلوبي)

3.3.1 Use of Arabic language and rhetorical devices

Usman B. Fodio (عثمان بن فودي) employed **Arabic language** (اللغة العربية) as the primary medium for his scholarly works. His mastery of grammar and rhetoric allowed him to communicate complex ideas with clarity and authority. He frequently used **rhetorical devices** (الأساليب البلاغية) such as repetition, parallelism, and Qur'anic allusions to strengthen his arguments and inspire reform. These stylistic choices made his texts persuasive and memorable, ensuring their impact on both scholars and lay audiences.



Fill in the blank: Usman B. Fodio often used rhetorical devices such as repetition, parallelism, and _____ allusions.

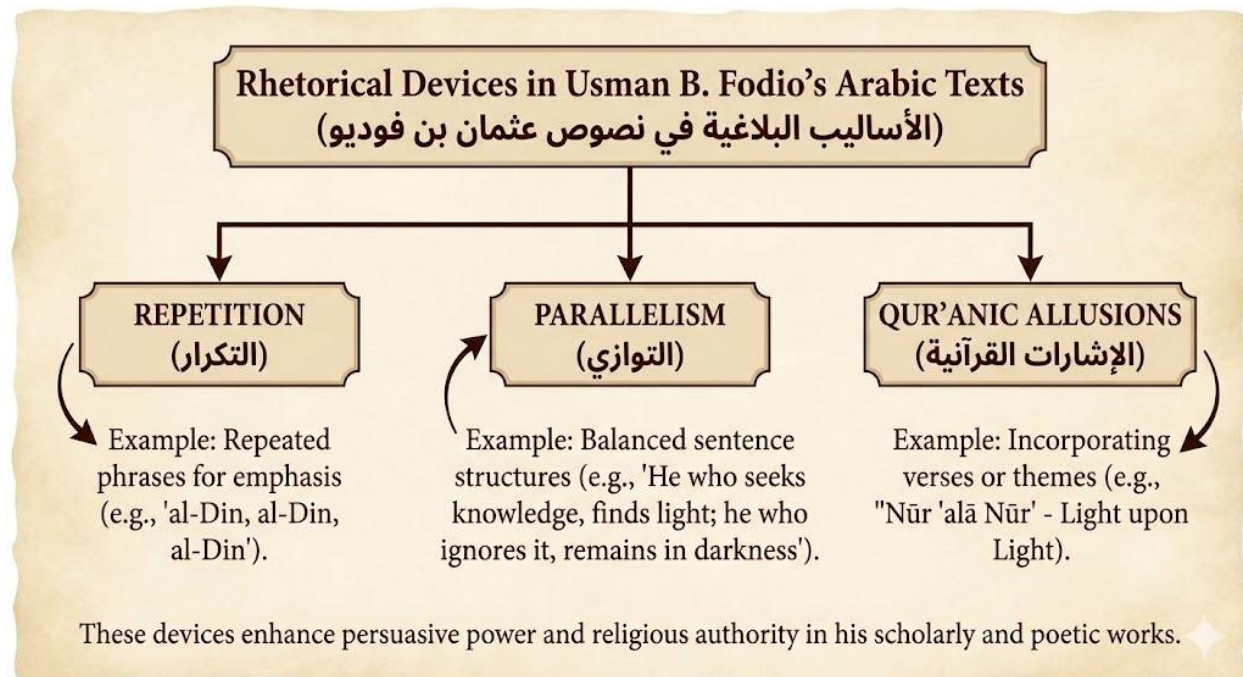


Figure 3.3: Rhetorical devices in Usman B. Fodio's works

3.3.2 Integration of local expressions and cultural references

Although Arabic was his main language, Usman B. Fodio integrated **local expressions** (التعابير المحلية) and **cultural references** (الإشارات الثقافية) from Hausa and Fulfulde into his writings. This made his works accessible to a wider audience and ensured that his reformist ideas resonated with local communities. By blending Arabic scholarship with indigenous languages, he created a unique style that reflected both global Islamic traditions and local realities.

Fill in the blank: Usman B. Fodio integrated local expressions from Hausa and _____ into his writings.





Plate 3.3: Integration of local expressions in Usman B. Fodio's works

3.3.3 Comparative stylistic features with Maghribi scholarship

Usman B. Fodio's style shows clear **comparative features** (الخصائص المقارنة) with Maghribi scholarship. His use of structured argumentation, citation of earlier scholars, and commentary methods reflect Maghribi traditions. However, he adapted these features to Nigerian contexts, making his works distinct yet connected to broader Islamic intellectual networks. This comparative analysis highlights the continuity of Arabic scholarship across regions while recognising local adaptations.

Fill in the blank: Usman B. Fodio's style shows clear comparative features with _____ scholarship.

Feature	Maghribi tradition	Usman B. Fodio's adaptation
Structured argumentation	Logical progression of ideas	Applied to reformist discourse
Citation of scholars	Referencing classical authorities	Referenced Maghribi and local scholars
Commentary methods	Detailed explanations of texts	Applied to Qur'anic and legal writings

Box 3.3: Comparative stylistic features between Usman B. Fodio and Maghribi scholarship

Pilot questions 3.3

1. What rhetorical devices did Usman B. Fodio use in his Arabic works?



2. Which local languages did he integrate into his writings?
3. How did integrating local expressions make his works more accessible?
4. What comparative features link his style to Maghribi scholarship?
5. Fill in the blank: Usman B. Fodio's style shows clear comparative features with _____ scholarship.

3.4 Contemporary Relevance And Legacy (الأهمية المعاصرة والإرث)

3.4.1 Influence on Nigerian Ulama and Arabic scholarship

The writings of Usman B. Fodio (عثمان بن فودي) continue to shape the work of **Nigerian Ulama** (العلماء النيجيريون). His emphasis on authentic Islamic practice and education inspired generations of scholars who built upon his ideas. Many Nigerian Arabic texts today reflect his reformist spirit, showing how his legacy remains embedded in scholarship and teaching.

Fill in the blank: The writings of Usman B. Fodio continue to shape the work of Nigerian _____.

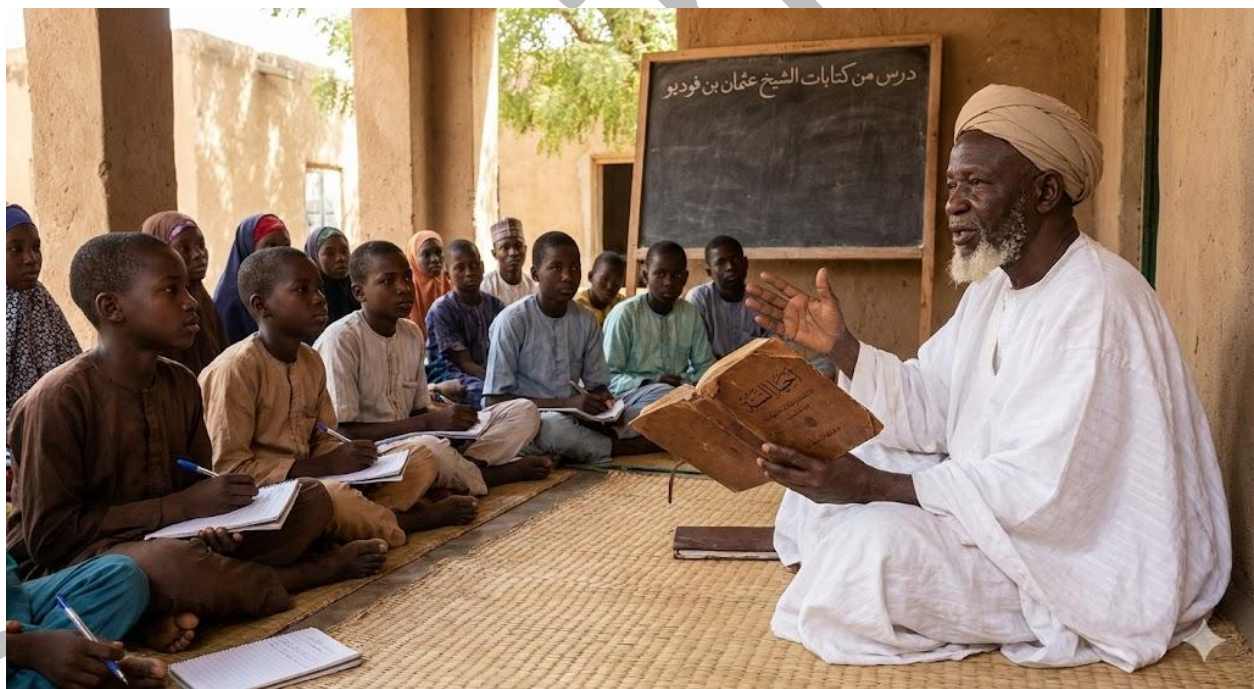


Plate 3.4: Influence of Usman B. Fodio on Nigerian Ulama

3.4.2 Role in modern Islamic education in Nigeria

Usman B. Fodio's commitment to **Islamic education** (التعليم الإسلامي) laid the foundation for institutions that continue to thrive in Nigeria. His advocacy for both men and women to pursue



learning resonates in modern schools and universities. Curricula often include his works, ensuring that students engage with his ideas on reform, justice, and scholarship. This demonstrates how his vision for education remains relevant in contemporary Nigeria.

Fill in the blank: Usman B. Fodio's advocacy for education encouraged both men and _____ to pursue learning.

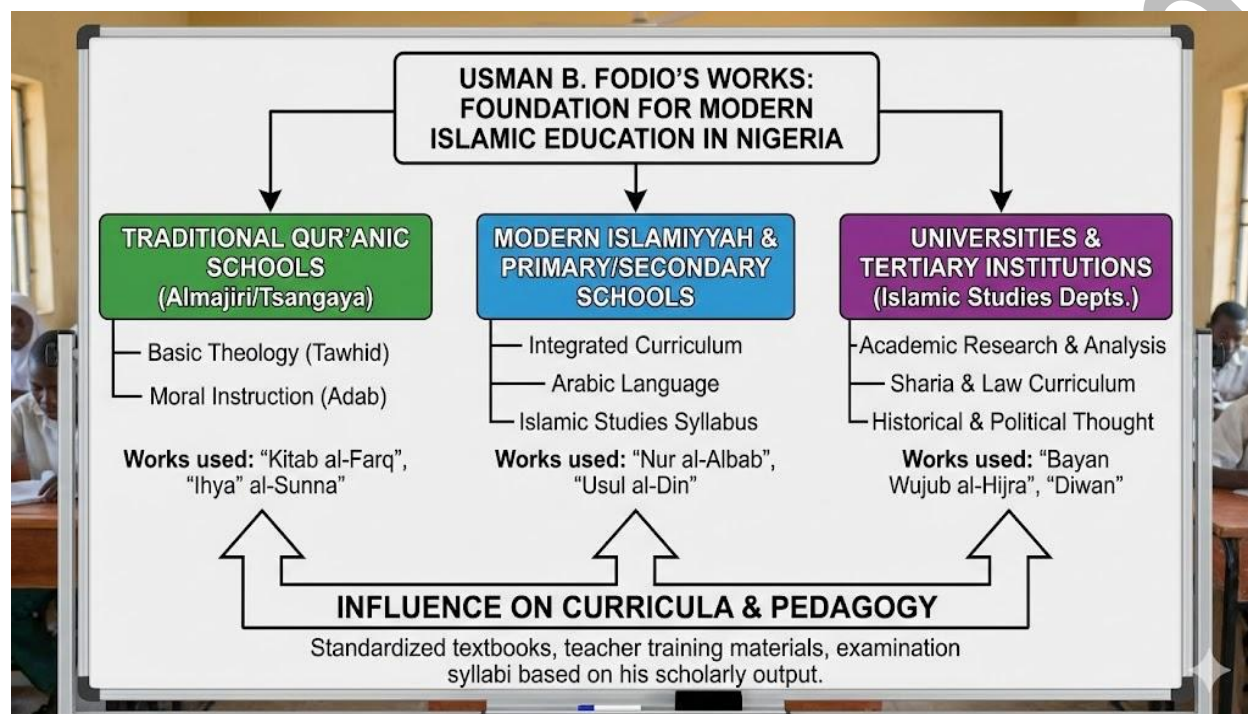


Figure 3.4: Role of Usman B. Fodio's works in modern Islamic education

3.4.3 Enduring significance of his works in global Islamic thought

Beyond Nigeria, Usman B. Fodio's writings hold enduring significance in **global Islamic thought** (الفكر الإسلامي العالمي). His works are studied in academic institutions worldwide, particularly for their contributions to reformist movements and jurisprudence. They highlight how local scholarship can influence broader traditions, bridging African and Maghribi intellectual networks. His legacy demonstrates the universal relevance of Arabic scholarship in addressing social and religious challenges.

Fill in the blank: Usman B. Fodio's writings are studied worldwide for their contributions to reformist movements and _____.

Contribution	Global relevance
Reformist movements	Inspiring Islamic revival across regions
Jurisprudence	Providing frameworks for governance
Education	Promoting inclusive learning

Box 3.4: Enduring significance of Usman B. Fodio's works



Pilot questions 3.4

1. How do Usman B. Fodio's writings continue to influence Nigerian Ulama?
2. What role do his works play in modern Islamic education in Nigeria?
3. Why are his writings significant in global Islamic thought?
4. Fill in the blank: Usman B. Fodio's advocacy for education encouraged both men and _____ to pursue learning.
5. Fill in the blank: Usman B. Fodio's writings are studied worldwide for their contributions to reformist movements and _____.



Series Summary

This Series has focused on the textual study of Usman B. Fodio's works, highlighting their historical, linguistic, and scholarly importance. We began by exploring his **life and intellectual background**, including Maghribi influences and his literary contributions. We then examined the **themes of his selected works**, covering religious reform, jurisprudence, and educational texts. Following that, we analysed the **linguistic and stylistic features** of his writings, such as his use of Arabic, rhetorical devices, and integration of local expressions. Finally, we considered the **contemporary relevance and legacy** of his works, noting their influence on Nigerian Ulama, their role in modern Islamic education, and their enduring significance in global Islamic thought.

By completing this Series, you should now be able to describe Usman B. Fodio's historical and intellectual background, explain the themes of his major works, analyse his linguistic and stylistic choices, and evaluate the continuing relevance of his scholarship. These abilities directly align with the Series Learning Outcomes (SLOs), ensuring that you can critically engage with his texts and appreciate their lasting impact on Nigerian Arabic and wider Islamic traditions.

Glossary of Terms

- **Arabic language (اللغة العربية):** The primary language used by Usman B. Fodio in his scholarly works, valued for its precision and authority in Islamic scholarship.
- **Educational reform (الإصلاح التعليمي):** Usman B. Fodio's emphasis on knowledge as central to Islamic revival, encouraging both men and women to pursue learning.
- **Intellectual influences (التأثيرات الفكرية):** The scholarly traditions, particularly from the Maghrib and West Africa, that shaped Usman B. Fodio's thought and writings.
- **Jurisprudence (الفقه):** The study and application of Islamic law, which Usman B. Fodio addressed in his legal writings to guide governance and social justice.
- **Literary works (الأعمال الأدبية):** The texts authored by Usman B. Fodio in Arabic, Hausa, and Fulfulde, covering theology, law, education, and reform.
- **Local expressions (التعابير المحلية):** Words and phrases from Hausa and Fulfulde that Usman B. Fodio integrated into his Arabic writings to make them accessible to wider audiences.
- **Maghribi scholarship (العلم المغربي):** Intellectual traditions from North-West Africa that influenced Usman B. Fodio's style, argumentation, and commentary methods.
- **Qur'anic exegesis (تفسير القرآن):** The interpretation of Qur'anic verses, which Usman B. Fodio used to address social and moral challenges in his community.



- **Rhetorical devices (الأساليب البلاغية):** Techniques such as repetition, parallelism, and Qur'anic allusions employed by Usman B. Fodio to strengthen his arguments.
- **Social reform (الإصلاح الاجتماعي):** Usman B. Fodio's writings on justice, migration, and community renewal, aimed at building a fair and inclusive society.
- **Ulama (العلماء):** Islamic scholars in Nigeria who were influenced by Usman B. Fodio's teachings and writings, continuing his legacy in Arabic scholarship.



Concept Check Questions [Series 3]

Objective questions

1. Usman B. Fodio was born in _____ in 1754. (Linked to SLO 3.1)
2. His work *Iḥyā' al-Sunna wa Ikḥmād al-Bid'a* urged Muslims to revive the _____ and eliminate innovations. (Linked to SLO 3.2)
3. *Kitāb al-Farq* distinguished between lawful and _____ practices. (Linked to SLO 3.3)
4. Usman B. Fodio encouraged both men and _____ to pursue learning. (Linked to SLO 3.4)
5. He often used rhetorical devices such as repetition, parallelism, and _____ allusions. (Linked to SLO 3.5)

Short-answer questions

6. Describe the intellectual influences that shaped Usman B. Fodio's scholarship. (Linked to SLO 3.1)
7. Identify one major theme in his religious reform writings. (Linked to SLO 3.2)
8. Explain how his jurisprudential works influenced governance in the Sokoto Caliphate. (Linked to SLO 3.3)
9. What role did local expressions play in his writings? (Linked to SLO 3.6)
10. State one way his works continue to influence modern Islamic education in Nigeria. (Linked to SLO 3.9)

Long-answer questions

11. Analyse the linguistic and stylistic features of Usman B. Fodio's works, focusing on his use of Arabic and rhetorical devices. (Linked to SLO 3.5, 3.7)
12. Evaluate the significance of integrating Hausa and Fulfulde expressions into his Arabic writings. (Linked to SLO 3.6)
13. Discuss the enduring relevance of Usman B. Fodio's works in global Islamic thought. (Linked to SLO 3.10)



Answers to Concept Check Questions [Series 3]

Objective questions

1. Gobir.
2. Sunnah.
3. Unlawful.
4. Women.
5. Qur'anic.

Short-answer questions

6. He was influenced by Maghribi scholarship, local West African traditions, and his travels across the region.
7. Revival of the Sunnah and elimination of bid'a (innovations).
8. They provided a Sharia-based framework for governance and social justice in the Sokoto Caliphate.
9. They made his works accessible to wider audiences and connected scholarship to local realities.
10. His works are included in curricula and inspire inclusive learning for both men and women.

Long-answer questions

11. *Basic response:* He used Arabic with precision, employing rhetorical devices such as repetition, parallelism, and Qur'anic allusions.
Value-added response: His style also reflected Maghribi traditions of structured argumentation and commentary, while adapting them to Nigerian contexts, making his works persuasive and locally relevant.
12. *Basic response:* Integrating Hausa and Fulfulde expressions made his writings accessible to ordinary people.
Value-added response: This integration bridged elite scholarship with community life, creating a unique intellectual style that blended global Islamic traditions with local culture.
13. *Basic response:* His works remain significant for their contributions to reformist movements, jurisprudence, and education.
Value-added response: Globally, they demonstrate how African scholarship enriched Islamic thought, offering models of reform and governance that continue to inspire contemporary debates in Islamic studies.



Answers to Pilot Questions [Series 3]

Part 3.1 Historical and intellectual background of Usman B. Fodio

1. Gobir.
2. Orthodox Islam based on the Qur'an and Sunnah.
3. West Africa.
4. *Iḥyā' al-Sunna wa Iḥmād al-Bid'a*.
5. West.

Part 3.2 Thematic study of selected works

1. Revival of the Sunnah and elimination of bid'a.
2. *Kitāb al-Farq*.
3. They provided Sharia-based guidance for governance in the Sokoto Caliphate.
4. Men.
5. Unlawful.

Part 3.3 Linguistic and stylistic analysis

1. Repetition, parallelism, and Qur'anic allusions.
2. Hausa and Fulfulde.
3. They made his works accessible to wider audiences and connected scholarship to local realities.
4. Structured argumentation, citation, and commentary methods.
5. Maghribi.

Part 3.4 Contemporary relevance and legacy

1. They inspire Nigerian Ulama and shape Arabic scholarship.
2. His works are included in curricula and promote inclusive education.
3. They are studied globally for their contributions to reformist movements, jurisprudence, and education.
4. Women.
5. Jurisprudence.



References and Attributions [Series 3]

General References (APA style)

- Last, M. (1967). *The Sokoto Caliphate*. London: Longman.
- Hiskett, M. (1973). *The Sword of Truth: The Life and Times of the Shehu Usman dan Fodio*. New York: Oxford University Press.
- OER Commons. (n.d.). Retrieved from <https://www.oercommons.org>
- JSTOR. (n.d.). *Academic journals and research databases*. Retrieved from <https://www.jstor.org>

Figures

- *Figure 3.1: Intellectual influences on Usman B. Fodio* – AI-generated using the prompt “Generate a labelled diagram showing intellectual influences on Usman B. Fodio, including Maghribi scholarship and West African traditions.” Suggested OER search string: “open educational resource Usman B. Fodio intellectual influences Maghrib West Africa.”
- *Figure 3.2: Structure of Usman B. Fodio’s jurisprudential works* – AI-generated using the prompt “Generate a labelled diagram showing the structure of Usman B. Fodio’s legal writings, including lawful vs unlawful practices and Sharia compliance.” Suggested OER search string: “open educational resource Usman B. Fodio legal writings jurisprudence.”
- *Figure 3.3: Rhetorical devices in Usman B. Fodio’s works* – AI-generated using the prompt “Generate a labelled diagram showing rhetorical devices used in Usman B. Fodio’s Arabic texts, including repetition, parallelism, and Qur’anic allusions.” Suggested OER search string: “open educational resource rhetorical devices Usman B. Fodio Arabic texts.”
- *Figure 3.4: Role of Usman B. Fodio’s works in modern Islamic education* – AI-generated using the prompt “Generate a labelled diagram showing the role of Usman B. Fodio’s works in modern Islamic education in Nigeria, including schools, universities, and curricula.” Suggested OER search string: “open educational resource Usman B. Fodio Islamic education Nigeria.”

Plates

- *Plate 3.1: Usman B. Fodio teaching in Gobir* – AI-generated using the prompt “Create an image showing Usman B. Fodio teaching students in a Hausa setting with Arabic manuscripts.” Suggested OER search string: “open educational resource Usman B. Fodio Hausa teaching.”
- *Plate 3.2: Educational reform under Usman B. Fodio* – AI-generated using the prompt “Create an image showing a traditional classroom in the Sokoto Caliphate with men and



women studying Arabic texts.” Suggested OER search string: “open educational resource Sokoto Caliphate education Usman B. Fodio.”

- *Plate 3.3: Integration of local expressions in Usman B. Fodio’s works* – AI-generated using the prompt “Create an image showing manuscripts with Arabic text alongside Hausa and Fulfulde annotations to illustrate integration of local expressions.” Suggested OER search string: “open educational resource Usman B. Fodio Hausa Fulfulde Arabic manuscripts.”
- *Plate 3.4: Influence of Usman B. Fodio on Nigerian Ulama* – AI-generated using the prompt “Create an image showing Nigerian Ulama teaching students with reference to Usman B. Fodio’s works.” Suggested OER search string: “open educational resource Nigerian Ulama Usman B. Fodio influence.”

Boxes

- *Box 3.1: Selected works of Usman B. Fodio* – AI-generated using the prompt “Generate a simple table listing selected works of Usman B. Fodio, including Iḥyā’ al-Sunna wa Ikhmād al-Bid‘a, Kitāb al-Farq, and Bayan Wujub al-Hijra.” Suggested OER search string: “open educational resource Usman B. Fodio selected works Arabic Hausa Fulfulde.”
- *Box 3.2: Key themes in Usman B. Fodio’s religious reform* – AI-generated using the prompt “Generate a simple table listing key themes in Usman B. Fodio’s religious reform, including revival of Sunnah, elimination of bid‘a, and Qur’anic commentary.” Suggested OER search string: “open educational resource Usman B. Fodio religious reform Arabic works.”
- *Box 3.3: Comparative stylistic features between Usman B. Fodio and Maghribi scholarship* – AI-generated using the prompt “Generate a simple table comparing stylistic features of Maghribi scholarship with Usman B. Fodio’s works, including argumentation, citation, and commentary methods.” Suggested OER search string: “open educational resource Maghribi scholarship Usman B. Fodio stylistic comparison.”
- *Box 3.4: Enduring significance of Usman B. Fodio’s works* – AI-generated using the prompt “Generate a simple table listing the enduring significance of Usman B. Fodio’s works, including reformist movements, jurisprudence, and education.” Suggested OER search string: “open educational resource Usman B. Fodio global Islamic thought significance.”



Series 4: Textual Study Of Abdullahi B. Fodio And Muhammad Bello (الدراسة النصية لأعمال (عبد الله بن فودي ومحمد بيلو

Part 4.1 Historical and intellectual background of Abdullahi B. Fodio and Muhammad Bello

- 4.1.1 Biographical overview of Abdullahi B. Fodio
- 4.1.2 Biographical overview of Muhammad Bello
- 4.1.3 Intellectual influences and relationship with Usman B. Fodio

Part 4.2 Thematic study of selected works

- 4.2.1 Abdullahi B. Fodio's writings on education and jurisprudence
- 4.2.2 Muhammad Bello's administrative and political texts
- 4.2.3 Shared themes of reform and governance

Part 4.3 Linguistic and stylistic analysis

- 4.3.1 Use of Arabic and integration of Hausa/Fulfulde expressions
- 4.3.2 Stylistic similarities and differences between Abdullahi and Bello
- 4.3.3 Comparative features with Maghribi scholarship

Part 4.4 Contemporary relevance and legacy

- 4.4.1 Influence on Nigerian Ulama and Arabic scholarship
- 4.4.2 Role in shaping Sokoto Caliphate institutions
- 4.4.3 Enduring significance in modern Islamic thought

Introduction

In the last Series, we explored the textual works of Usman B. Fodio and examined how his scholarship shaped reform, education, and Arabic writing in Nigeria. Building on that foundation, this Series turns our attention to two other towering figures of the Sokoto Caliphate: Abdullahi B. Fodio (عبد الله بن فودي) and Muhammad Bello (محمد بيلو). Their writings not only complemented Usman's vision but also expanded the intellectual and political framework of the Caliphate, making them essential voices in the study of West African Islamic scholarship.

The aim of this Series is to provide learners with a textual study of Abdullahi B. Fodio and Muhammad Bello's works, enabling them to analyse their themes, language, and style, and to evaluate their contributions to governance, education, and Islamic thought.

We shall commence this Series by examining the **historical and intellectual background** of Abdullahi B. Fodio and Muhammad Bello, including their biographies and relationship with



Usman B. Fodio. Next, we will move on to a **thematic study of selected works**, focusing on Abdullahi's writings on education and jurisprudence and Bello's administrative and political texts, while also identifying shared themes of reform. Following that, we will explore the **linguistic and stylistic analysis** of their works, considering their use of Arabic, integration of local expressions, and comparative features with Maghribi scholarship. Finally, we will conclude with the **contemporary relevance and legacy** of their contributions, highlighting their influence on Nigerian Ulama, their role in shaping Sokoto Caliphate institutions, and their enduring significance in modern Islamic thought. This progression will equip you with a comprehensive understanding of their textual heritage and its lasting impact.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 4.1** describe the historical and intellectual background of Abdullahi B. Fodio and Muhammad Bello, including their biographies and relationship with Usman B. Fodio,
- **SLO 4.2** explain Abdullahi B. Fodio's contributions to education and jurisprudence,
- **SLO 4.3** analyse Muhammad Bello's administrative and political writings,
- **SLO 4.4** identify shared themes of reform and governance in their works,
- **SLO 4.5** examine the use of Arabic and integration of Hausa/Fulfulde expressions in their texts,
- **SLO 4.6** compare stylistic similarities and differences between Abdullahi B. Fodio and Muhammad Bello,
- **SLO 4.7** discuss comparative features of their scholarship with Maghribi traditions,
- **SLO 4.8** evaluate the influence of their writings on Nigerian Ulama and Arabic scholarship,
- **SLO 4.9** assess their role in shaping institutions of the Sokoto Caliphate, and
- **SLO 4.10** appraise the enduring significance of their contributions to modern Islamic thought.

4.1 Historical And Intellectual Background Of Abdullahi B. Fodio And Muhammad Bello (الخلفية) (التاريخية والفكرية لعبد الله بن فودي ومحمد بيلو)

4.1.1 Biographical overview of Abdullahi B. Fodio

Abdullahi B. Fodio (عبد الله بن فودي), the younger brother of Usman B. Fodio, was born in 1766. He became a distinguished scholar, jurist, and poet, contributing significantly to the intellectual foundation of the Sokoto Caliphate. His works often focused on **education (التعليم)** and



jurisprudence (الفقه), emphasising the importance of knowledge in reforming society. Abdullahi was also known for his poetry, which blended Arabic scholarship with Hausa cultural expression, making his writings accessible and inspiring.

Fill in the blank: Abdullahi B. Fodio was born in _____ in 1766.

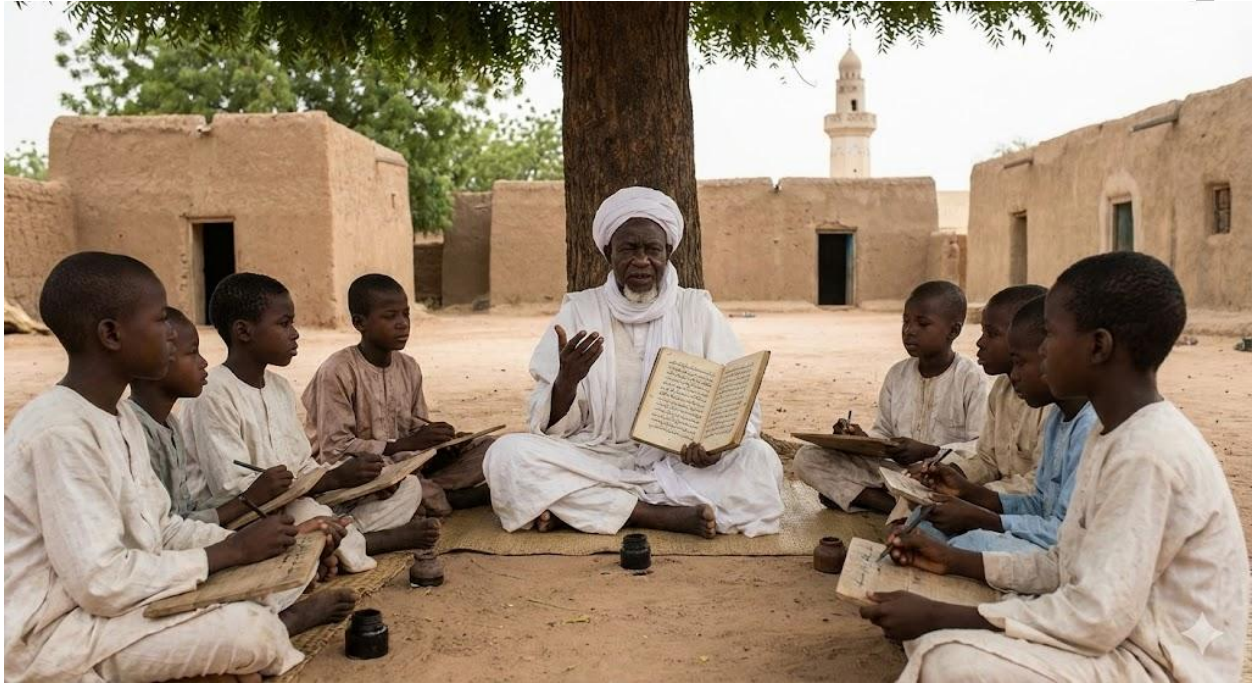


Plate 4.1: Abdullahi B. Fodio teaching in Sokoto

4.1.2 Biographical overview of Muhammad Bello

Muhammad Bello (محمد بيلو), the son of Usman B. Fodio, was born in 1781 and later became the second Sultan of Sokoto. He was both a political leader and a prolific writer. His texts addressed **administration** (الإدارة), **governance** (الحكم), and **social reform** (الإصلاح الاجتماعي), providing guidance for the management of the Caliphate. Bello's leadership combined practical governance with scholarly depth, ensuring that the Sokoto Caliphate remained rooted in Islamic principles.

Fill in the blank: Muhammad Bello became the second _____ of Sokoto.



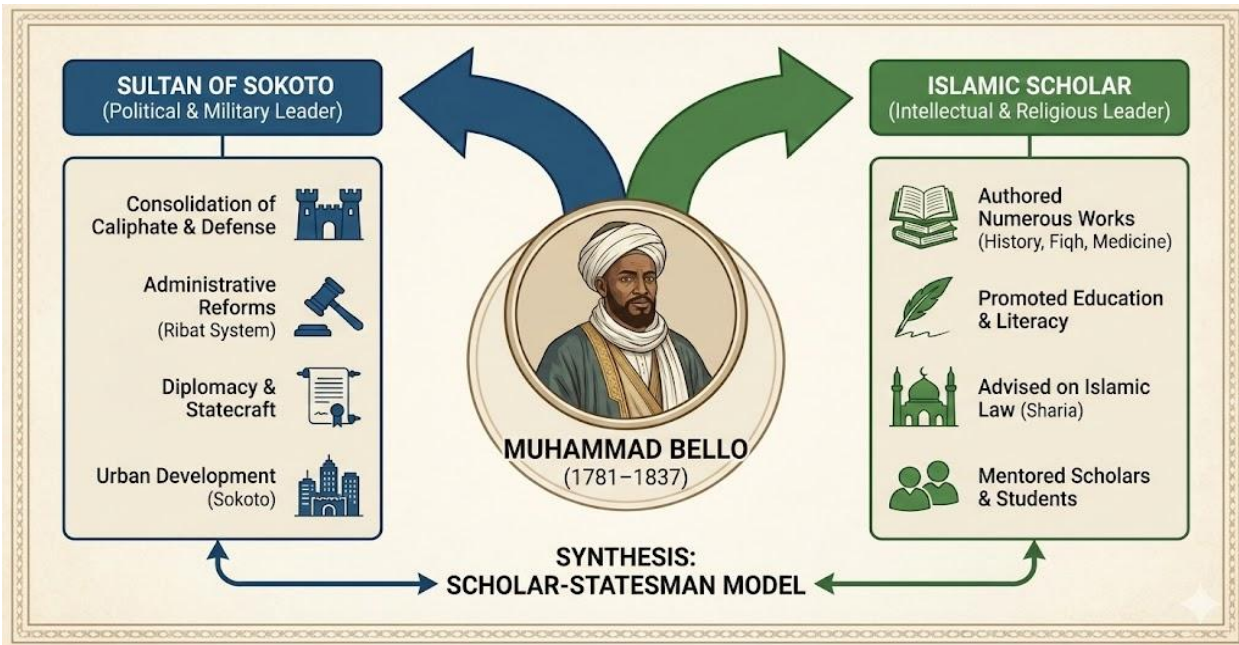


Figure 4.1: Muhammad Bello's leadership roles

4.1.3 Intellectual influences and relationship with Usman B. Fodio

Both Abdullahi and Muhammad Bello were deeply influenced by **Usman B. Fodio** (عثمان بن فودي), whose reformist vision shaped their scholarship. Abdullahi supported his brother's intellectual mission by producing works on jurisprudence and education, while Bello extended his father's legacy through governance and administration. Their writings reflect a strong connection to **Maghribi scholarship** (العلم المغربي), showing continuity with broader Islamic traditions while adapting them to Nigerian contexts. Together, they ensured that the Sokoto Caliphate was both intellectually vibrant and politically stable.

Fill in the blank: Abdullahi and Muhammad Bello were deeply influenced by _____ B. Fodio.

Influence

Impact

Usman B. Fodio

Reformist vision and scholarly guidance

Maghribi scholarship

Structured argumentation and commentary methods

Local traditions

Integration of Hausa and Fulfulde expressions

Box 4.1: Intellectual influences on Abdullahi B. Fodio and Muhammad Bello

Pilot questions 4.1

1. In which year was Abdullahi B. Fodio born?



2. What were Abdullahi's main areas of scholarly focus?
3. Who became the second Sultan of Sokoto?
4. What themes did Muhammad Bello's writings address?
5. Fill in the blank: Abdullahi and Muhammad Bello were deeply influenced by _____ B. Fodio.

4.2 Thematic Study Of Selected Works (الدراسة الموضوعية للأعمال المختارة)

4.2.1 Abdullahi B. Fodio's writings on education and jurisprudence

Abdullahi B. Fodio (عبد الله بن فودي) produced influential works that focused on **education** (التعليم) and **jurisprudence** (الفقه). He believed that knowledge was the foundation of reform and that Islamic law should guide both personal conduct and governance. His texts often addressed the responsibilities of scholars and rulers, stressing the importance of justice and fairness. Abdullahi also wrote poetry in Arabic and Hausa, using it as a medium to teach and inspire communities.

Fill in the blank: Abdullahi B. Fodio believed that _____ was the foundation of reform.

Theme	Focus
Education (التعليم)	Knowledge as the basis of reform
Jurisprudence (الفقه)	Guidance for conduct and governance
Poetry (الشعر)	Teaching and inspiring communities

Box 4.2: Selected themes in Abdullahi B. Fodio's writings

4.2.2 Muhammad Bello's administrative and political texts

Muhammad Bello (محمد بيلو) wrote extensively on **administration** (الإدارة) and **politics** (السياسة), providing practical guidance for managing the Sokoto Caliphate. His works emphasised the importance of leadership rooted in Islamic principles, addressing issues such as taxation, justice, and community organisation. Bello's writings reveal his dual role as both a ruler and a scholar, balancing governance with intellectual contributions.

Fill in the blank: Muhammad Bello's writings emphasised leadership rooted in _____ principles.



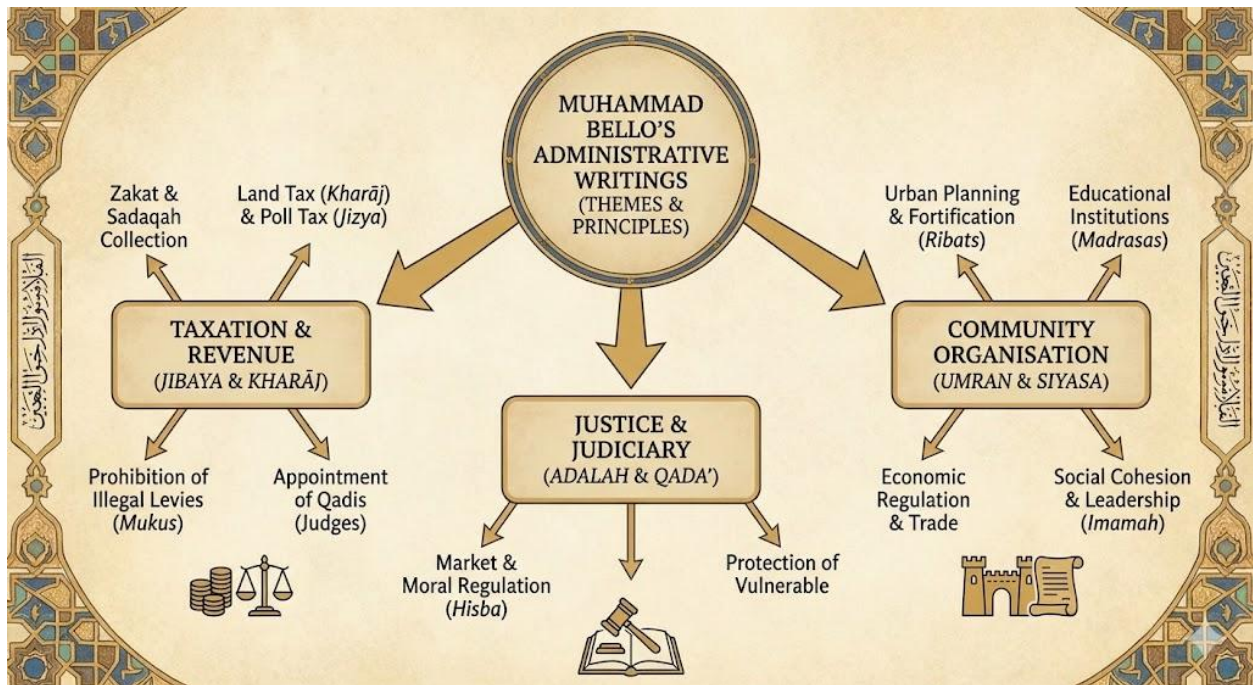


Figure 4.2: Themes in Muhammad Bello's governance texts

4.2.3 Shared themes of reform and governance

Although Abdullahi and Bello wrote in different areas, their works shared common themes of **reform** (الإصلاح) and **governance** (الحكم). Abdullahi focused on education and jurisprudence, while Bello concentrated on administration and politics. Together, their writings reinforced the vision of the Sokoto Caliphate as a society guided by Islamic law, justice, and knowledge. This complementarity ensured that scholarship and governance worked hand in hand to sustain reform.

Fill in the blank: Abdullahi focused on education and jurisprudence, while Bello concentrated on _____ and politics.



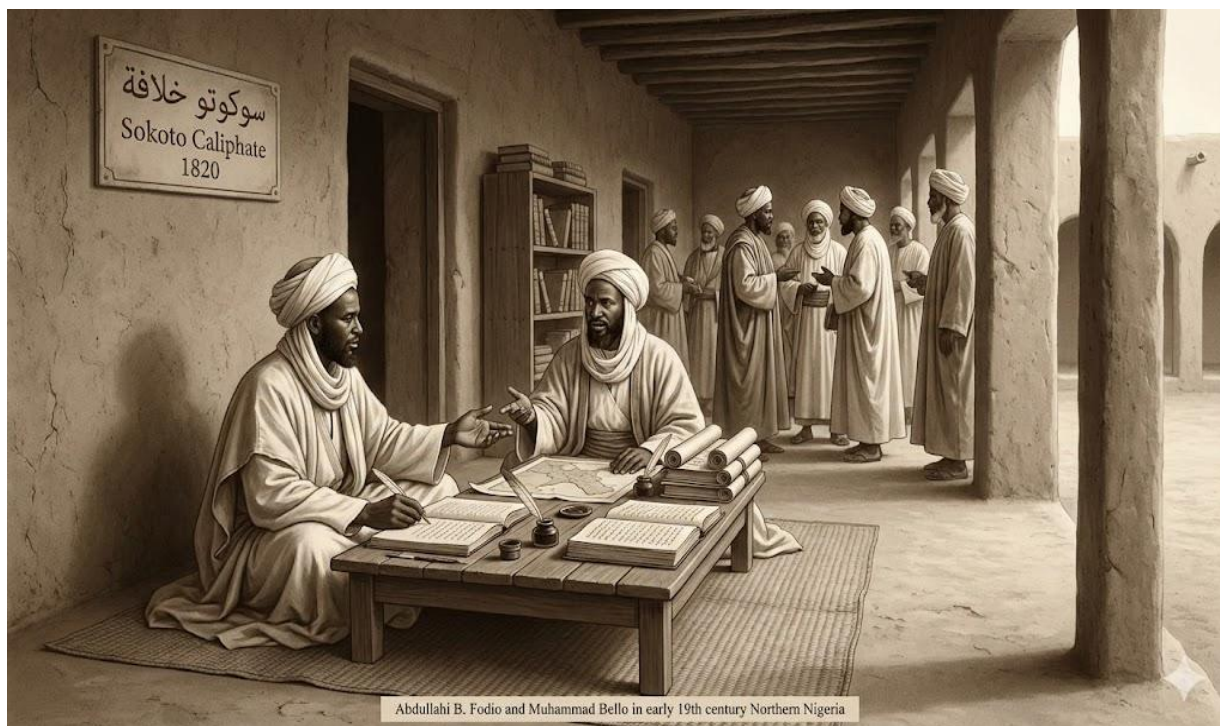


Plate 4.2: Shared themes of reform and governance

Pilot questions 4.2

1. What were Abdullahi B. Fodio's main areas of focus in his writings?
2. Which themes did Muhammad Bello emphasise in his administrative texts?
3. How did Bello's writings reflect his dual role as ruler and scholar?
4. What shared themes can be found in the works of Abdullahi and Bello?
5. Fill in the blank: Abdullahi focused on education and jurisprudence, while Bello concentrated on _____ and politics.

4.3 Linguistic And Stylistic Analysis (التحليل اللغوي والأسلوبي)

4.3.1 Use of Arabic and integration of Hausa/Fulfulde expressions

Both Abdullahi B. Fodio (عبد الله بن فودي) and Muhammad Bello (محمد بيلو) employed **Arabic** (العربية) as the primary language of scholarship, reflecting its prestige and authority in Islamic learning. Their mastery of grammar and rhetoric allowed them to articulate complex ideas with clarity. At the same time, they integrated **Hausa** (الهوسا) and **Fulfulde** (الفولفدي) expressions into their writings, making their works accessible to local audiences. This blending of languages created a distinctive style that connected elite scholarship with community life.



Fill in the blank: Abdullahi and Bello integrated Hausa and _____ expressions into their writings.



Plate 4.3: Integration of local expressions in Abdullahi and Bello's works

4.3.2 Stylistic similarities and differences between Abdullahi and Bello

While both scholars shared a commitment to reform and Islamic principles, their **stylistic approaches** (الأساليب) differed. Abdullahi often used poetry and didactic prose, employing rhythm and imagery to inspire learners. Bello, on the other hand, wrote in a more formal and administrative style, focusing on clarity and practicality in governance. These differences highlight how each scholar adapted language to suit their intellectual and social roles.

Fill in the blank: Abdullahi often used poetry and didactic prose, while Bello wrote in a more _____ style.



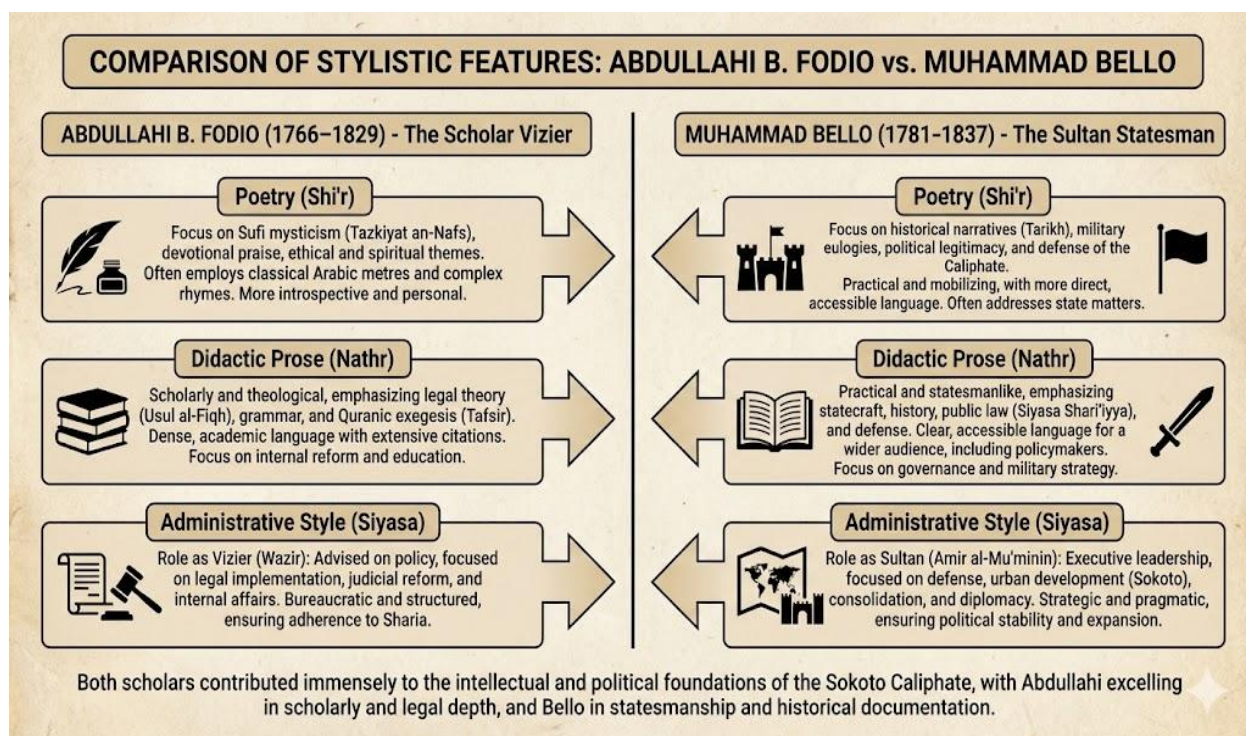


Figure 4.3: Stylistic similarities and differences

4.3.3 Comparative features with Maghribi scholarship

The works of Abdullahi and Bello show clear **comparative features** (الخصائص المقارنة) with **Maghribi scholarship** (العلم المغربي). They adopted structured argumentation, citation of earlier scholars, and commentary methods typical of North African traditions. However, they adapted these features to Nigerian contexts, blending them with local expressions and concerns. This demonstrates the continuity of Islamic intellectual traditions across regions, while also highlighting the unique contributions of the Sokoto Caliphate.

Fill in the blank: Abdullahi and Bello's works show clear comparative features with _____ scholarship.

Feature	Maghribi tradition	Abdullahi and Bello's adaptation
Structured argumentation	Logical progression of ideas	Applied to reform and governance
Citation of scholars	Referencing classical authorities	Referenced Maghribi and local scholars
Commentary methods	Detailed explanations of texts	Applied to Qur'anic, legal, and administrative writings

Box 4.3: Comparative features with Maghribi scholarship



Pilot questions 4.3

1. Which languages did Abdullahi and Bello integrate into their Arabic writings?
2. How did Abdullahi's style differ from Bello's?
3. What role did poetry play in Abdullahi's works?
4. Which traditions influenced their use of structured argumentation and commentary methods?
5. Fill in the blank: Abdullahi and Bello's works show clear comparative features with _____ scholarship.

4.4 Contemporary Relevance And Legacy (الأهمية المعاصرة والإرث)

4.4.1 Influence on Nigerian Ulama and Arabic scholarship

The works of Abdullahi B. Fodio (عبد الله بن فودي) and Muhammad Bello (محمد بيلو) continue to shape the scholarship of **Nigerian Ulama** (العلماء النيجيريون). Their emphasis on reform, justice, and education provided a model for subsequent generations of scholars. Many Arabic texts produced in Nigeria today reflect their intellectual legacy, demonstrating how their writings remain a cornerstone of Islamic learning in West Africa.

Fill in the blank: The works of Abdullahi and Bello continue to shape the scholarship of Nigerian _____.





Plate 4.4: Influence of Abdullahi and Bello on Nigerian Ulama

4.4.2 Role in shaping Sokoto Caliphate institutions

Abdullahi and Bello played a crucial role in shaping the institutions of the **Sokoto Caliphate** (خلافة صوكوتو). Abdullahi's writings on jurisprudence guided the legal framework, while Bello's administrative texts provided practical models for governance. Together, they ensured that the Caliphate was built on Islamic principles, with institutions that promoted justice, education, and social order. Their contributions highlight the integration of scholarship and statecraft in sustaining reform.

Fill in the blank: Abdullahi's writings guided the legal framework, while Bello's texts provided models for _____.



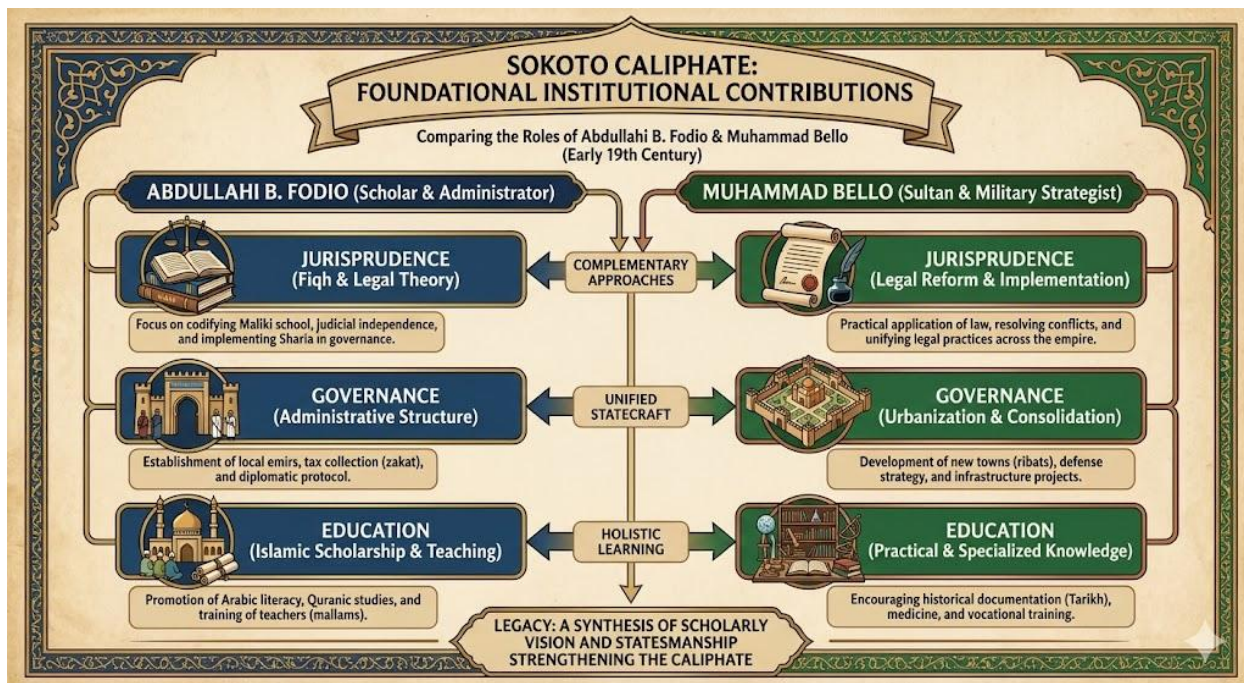


Figure 4.4: Institutional contributions of Abdullahi and Bello

4.4.3 Enduring significance in modern Islamic thought

The writings of Abdullahi and Bello hold enduring significance in **modern Islamic thought** (الفكر الإسلامي الحديث). Their works are studied not only in Nigeria but also in wider academic contexts, offering insights into reform, governance, and education. They demonstrate how African scholars contributed to global Islamic traditions, bridging local realities with universal principles. Their legacy continues to inspire debates on Islamic law, leadership, and social justice.

Fill in the blank: The writings of Abdullahi and Bello are studied in Nigeria and wider _____ contexts.

Contribution Global relevance

Reform Inspiring Islamic revival across regions

Governance Providing models for leadership

Education Promoting inclusive learning

Box 4.4: Enduring significance of Abdullahi and Bello's works

Pilot questions 4.4

1. How do Abdullahi and Bello's works continue to influence Nigerian Ulama?



2. What role did their writings play in shaping Sokoto Caliphate institutions?
3. Why are their works significant in modern Islamic thought?
4. Fill in the blank: Abdullahi's writings guided the legal framework, while Bello's texts provided models for _____.
5. Fill in the blank: The writings of Abdullahi and Bello are studied in Nigeria and wider _____ contexts.



Series Summary

This Series has examined the textual contributions of Abdullahi B. Fodio and Muhammad Bello, highlighting their importance within the Sokoto Caliphate and wider Islamic scholarship. We began with their **historical and intellectual background**, exploring their biographies and relationship with Usman B. Fodio. We then moved to a **thematic study of selected works**, where Abdullahi's focus on education and jurisprudence was contrasted with Bello's emphasis on administration and politics, while noting their shared themes of reform and governance. Following that, we analysed their **linguistic and stylistic features**, including their use of Arabic, integration of Hausa and Fulfulde expressions, and comparative links with Maghribi traditions. Finally, we considered their **contemporary relevance and legacy**, showing how their writings continue to influence Nigerian Ulama, shape institutions of the Sokoto Caliphate, and hold enduring significance in modern Islamic thought.

By completing this Series, you should now be able to describe their historical background, explain the themes of their major works, analyse their linguistic and stylistic approaches, and evaluate their continuing relevance. These abilities align directly with the Series Learning Outcomes (SLOs), ensuring that you can critically engage with Abdullahi B. Fodio and Muhammad Bello's texts and appreciate their lasting impact on Nigerian Arabic scholarship and global Islamic traditions.

Glossary of Terms

- **Administration (الإدارة):** The organisation and management of state affairs, often discussed in Muhammad Bello's writings on governance.
- **Arabic (العربية):** The primary language of scholarship used by Abdullahi B. Fodio and Muhammad Bello, valued for its precision and authority in Islamic learning.
- **Education (التعليم):** A central theme in Abdullahi B. Fodio's works, emphasising knowledge as the foundation of reform and community development.
- **Fulfulde (الفولاني):** A local language integrated into scholarly writings to make them accessible to wider audiences in the Sokoto Caliphate.
- **Governance (الحكم):** The act of ruling and managing society, often addressed in Muhammad Bello's administrative texts.
- **Hausa (الهوسا):** A local language used alongside Arabic in the works of Abdullahi and Bello, ensuring scholarship was connected to community life.
- **Jurisprudence (الفقه):** The study and application of Islamic law, which Abdullahi B. Fodio emphasised in his writings to guide conduct and governance.
- **Maghribi scholarship (العلم المغربي):** Intellectual traditions from North Africa that influenced the style and methods of Abdullahi and Bello, particularly in argumentation and commentary.



- **Poetry (الشعر):** A literary form used by Abdullahi B. Fodio to teach and inspire, blending Arabic scholarship with Hausa cultural expression.
- **Reform (الإصلاح):** A recurring theme in the works of both Abdullahi and Bello, focusing on renewing society through justice, education, and Islamic principles.
- **Ulama (العلماء):** Islamic scholars in Nigeria who were influenced by Abdullahi and Bello's writings, continuing their legacy in Arabic scholarship.



Concept Check Questions [Series 4]

Objective questions

1. Abdullahi B. Fodio was born in _____ in 1766. (Linked to SLO 4.1)
2. Muhammad Bello became the second _____ of Sokoto. (Linked to SLO 4.1)
3. Abdullahi B. Fodio believed that _____ was the foundation of reform. (Linked to SLO 4.2)
4. Muhammad Bello's writings emphasised leadership rooted in _____ principles. (Linked to SLO 4.3)
5. Abdullahi and Bello's works show clear comparative features with _____ scholarship. (Linked to SLO 4.7)

Short-answer questions

6. Define Abdullahi B. Fodio's main areas of scholarly focus. (Linked to SLO 4.2)
7. Explain the dual role of Muhammad Bello as ruler and scholar. (Linked to SLO 4.3)
8. Identify one way Abdullahi and Bello integrated local languages into their writings. (Linked to SLO 4.5)
9. Describe how Abdullahi's style differed from Bello's. (Linked to SLO 4.6)
10. State one contribution of Abdullahi and Bello to the institutions of the Sokoto Caliphate. (Linked to SLO 4.9)

Long-answer questions

11. Analyse the thematic differences between Abdullahi's writings on education and jurisprudence and Bello's administrative texts. (Linked to SLO 4.2, 4.3, 4.4)
12. Evaluate the linguistic and stylistic features of Abdullahi and Bello's works, focusing on their use of Arabic and integration of Hausa/Fulfulde expressions. (Linked to SLO 4.5, 4.6)
13. Discuss the enduring significance of Abdullahi and Bello's contributions to modern Islamic thought. (Linked to SLO 4.10)

Answers to Concept Check Questions [Series 4]

Objective questions

1. Gobir.



2. Sultan.
3. Knowledge.
4. Islamic.
5. Maghribi.

Short-answer questions

6. Abdullahi focused on education, jurisprudence, and poetry as tools for reform.
7. Bello combined political leadership as Sultan with scholarly writing on governance and reform.
8. They integrated Hausa and Fulfulde expressions into Arabic texts to make scholarship accessible.
9. Abdullahi used poetry and didactic prose, while Bello wrote in a formal administrative style.
10. Abdullahi shaped the legal framework, while Bello provided models for governance.

Long-answer questions

11. *Basic response:* Abdullahi concentrated on education and jurisprudence, while Bello focused on administration and politics.
Value-added response: Abdullahi's works nurtured intellectual and moral reform, whereas Bello's texts provided practical guidance for governance, together reinforcing the Caliphate's vision of justice and knowledge.
12. *Basic response:* They used Arabic as the main language and integrated Hausa and Fulfulde expressions.
Value-added response: This linguistic blending connected elite scholarship with community life, while stylistically Abdullahi employed poetry and imagery, and Bello adopted a clear, administrative tone, reflecting their distinct roles.
13. *Basic response:* Their works remain significant for contributions to reform, governance, and education.
Value-added response: Globally, they demonstrate how African scholars enriched Islamic traditions, offering models of leadership and scholarship that continue to inspire debates on law, justice, and education in modern contexts.

Answers to Pilot Questions [Series 4]

Part 4.1 Historical and intellectual background of Abdullahi B. Fodio and Muhammad Bello

1. 1766.



2. Education and jurisprudence.
3. Muhammad Bello.
4. Administration, governance, and social reform.
5. Usman.

Part 4.2 Thematic study of selected works

1. Education, jurisprudence, and poetry.
2. Administration, politics, taxation, justice, and community organisation.
3. They reflected his dual role as Sultan and scholar, balancing governance with intellectual contributions.
4. Reform and governance.
5. Administration.

Part 4.3 Linguistic and stylistic analysis

1. Hausa and Fulfulde.
2. Abdullahi used poetry and didactic prose, while Bello wrote in a formal administrative style.
3. Poetry was used to teach and inspire communities.
4. Maghribi traditions.
5. Maghribi.

Part 4.4 Contemporary relevance and legacy

1. They inspire Nigerian Ulama and shape Arabic scholarship.
2. Abdullahi guided the legal framework, while Bello provided models for governance.
3. Their works are significant for contributions to reform, governance, and education in modern Islamic thought.
4. Governance.
5. Academic.



References and Attributions [Series 4]

General References (APA style)

- Last, M. (1967). *The Sokoto Caliphate*. London: Longman.
- Hiskett, M. (1973). *The Sword of Truth: The Life and Times of the Shehu Usman dan Fodio*. New York: Oxford University Press.
- OER Commons. (n.d.). Retrieved from <https://www.oercommons.org>
- JSTOR. (n.d.). *Academic journals and research databases*. Retrieved from <https://www.jstor.org>

Figures

- *Figure 4.1: Muhammad Bello's leadership roles* – AI-generated using the prompt “Generate a labelled diagram showing Muhammad Bello's dual role as Sultan of Sokoto and Islamic scholar.” Suggested OER search string: “open educational resource Muhammad Bello Sultan Sokoto scholar.”
- *Figure 4.2: Themes in Muhammad Bello's governance texts* – AI-generated using the prompt “Generate a labelled diagram showing themes in Muhammad Bello's administrative writings, including taxation, justice, and community organisation.” Suggested OER search string: “open educational resource Muhammad Bello administrative writings Sokoto Caliphate.”
- *Figure 4.3: Stylistic similarities and differences* – AI-generated using the prompt “Generate a labelled diagram comparing stylistic features of Abdullahi B. Fodio and Muhammad Bello, including poetry, didactic prose, and administrative style.” Suggested OER search string: “open educational resource Abdullahi Fodio Muhammad Bello stylistic comparison.”
- *Figure 4.4: Institutional contributions of Abdullahi and Bello* – AI-generated using the prompt “Generate a labelled diagram showing institutional contributions of Abdullahi and Muhammad Bello to the Sokoto Caliphate, including jurisprudence, governance, and education.” Suggested OER search string: “open educational resource Sokoto Caliphate institutions Abdullahi Fodio Muhammad Bello.”

Plates

- *Plate 4.1: Abdullahi B. Fodio teaching in Sokoto* – AI-generated using the prompt “Create an image showing Abdullahi B. Fodio teaching students with Arabic manuscripts in a Sokoto setting.” Suggested OER search string: “open educational resource Abdullahi B. Fodio Sokoto teaching Arabic manuscripts.”
- *Plate 4.2: Shared themes of reform and governance* – AI-generated using the prompt “Create an image showing Abdullahi B. Fodio and Muhammad Bello working together to strengthen the Sokoto Caliphate through scholarship and governance.” Suggested OER



search string: “open educational resource Abdullahi B. Fodio Muhammad Bello Sokoto Caliphate reform governance.”

- *Plate 4.3: Integration of local expressions in Abdullahi and Bello’s works* – AI-generated using the prompt “Create an image showing manuscripts with Arabic text alongside Hausa and Fulfulde annotations to illustrate integration of local expressions.” Suggested OER search string: “open educational resource Abdullahi Fodio Muhammad Bello Hausa Fulfulde Arabic manuscripts.”
- *Plate 4.4: Influence of Abdullahi and Bello on Nigerian Ulama* – AI-generated using the prompt “Create an image showing Nigerian Ulama teaching students with reference to Abdullahi and Muhammad Bello’s works.” Suggested OER search string: “open educational resource Nigerian Ulama Abdullahi Fodio Muhammad Bello influence.”

Boxes

- *Box 4.1: Intellectual influences on Abdullahi B. Fodio and Muhammad Bello* – AI-generated using the prompt “Generate a simple table listing intellectual influences on Abdullahi B. Fodio and Muhammad Bello, including Usman B. Fodio, Maghribi scholarship, and local traditions.” Suggested OER search string: “open educational resource Abdullahi B. Fodio Muhammad Bello intellectual influences.”
- *Box 4.2: Selected themes in Abdullahi B. Fodio’s writings* – AI-generated using the prompt “Generate a simple table listing selected themes in Abdullahi B. Fodio’s writings, including education, jurisprudence, and poetry.” Suggested OER search string: “open educational resource Abdullahi B. Fodio education jurisprudence poetry.”
- *Box 4.3: Comparative features with Maghribi scholarship* – AI-generated using the prompt “Generate a simple table comparing stylistic features of Maghribi scholarship with Abdullahi and Bello’s works, including argumentation, citation, and commentary methods.” Suggested OER search string: “open educational resource Maghribi scholarship Abdullahi Fodio Muhammad Bello stylistic comparison.”
- *Box 4.4: Enduring significance of Abdullahi and Bello’s works* – AI-generated using the prompt “Generate a simple table listing the enduring significance of Abdullahi and Muhammad Bello’s works, including reform, governance, and education.” Suggested OER search string: “open educational resource Abdullahi Fodio Muhammad Bello global Islamic thought significance.”



Series 5: Writings Of Wazir Junaid And Abubakar Atiq (كتابات الوزير جنيد وأبو بكر عتيق)

Part 5.1 Historical and intellectual background of Wazir Junaid and Abubakar Atiq

- 5.1.1 Biographical overview of Wazir Junaid
- 5.1.2 Biographical overview of Abubakar Atiq
- 5.1.3 Intellectual influences and relationship with the Sokoto Caliphate

Part 5.2 Thematic study of selected works

- 5.2.1 Wazir Junaid's writings on governance and administration
- 5.2.2 Abubakar Atiq's contributions to jurisprudence and education
- 5.2.3 Shared themes of reform and scholarship

Part 5.3 Linguistic and stylistic analysis

- 5.3.1 Use of Arabic and integration of Hausa/Fulfulde expressions
- 5.3.2 Stylistic similarities and differences between Junaid and Atiq
- 5.3.3 Comparative features with Maghribi and wider Islamic scholarship

Part 5.4 Contemporary relevance and legacy

- 5.4.1 Influence on Nigerian Ulama and Arabic scholarship
- 5.4.2 Role in sustaining Sokoto Caliphate institutions
- 5.4.3 Enduring significance in modern Islamic thought

Introduction

In the last Series, we explored the textual contributions of Abdullahi B. Fodio and Muhammad Bello, examining how their scholarship shaped reform, governance, and Arabic writing in the Sokoto Caliphate. Building on that foundation, this Series turns to two other significant figures: Wazir Junaid (الوزير جنيد) and Abubakar Atiq (أبو بكر عتيق). Their writings provide valuable



insights into the intellectual and administrative life of the Caliphate, complementing the works of earlier scholars and extending the legacy of reform and scholarship in West Africa.

The aim of this Series is to study the writings of Wazir Junaid and Abubakar Atiq, enabling you to analyse their themes, linguistic features, and stylistic approaches, and to evaluate their contributions to governance, jurisprudence, and Islamic thought.

We shall commence this Series by examining the **historical and intellectual background** of Wazir Junaid and Abubakar Atiq, including their biographies and relationship with the Sokoto Caliphate. Next, we will move on to a **thematic study of selected works**, focusing on Junaid's writings on governance and administration and Atiq's contributions to jurisprudence and education, while also identifying shared themes of reform. Following that, we will explore the **linguistic and stylistic analysis** of their works, considering their use of Arabic, integration of Hausa and Fulfulde expressions, and comparative features with Maghribi and wider Islamic traditions. Finally, we will conclude with the **contemporary relevance and legacy** of their contributions, highlighting their influence on Nigerian Ulama, their role in sustaining Sokoto Caliphate institutions, and their enduring significance in modern Islamic thought. This progression will equip you with a comprehensive understanding of their textual heritage and its lasting impact.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 5.1** describe the historical and intellectual background of Wazir Junaid and Abubakar Atiq, including their biographies and relationship with the Sokoto Caliphate,
- **SLO 5.2** explain Wazir Junaid's contributions to governance and administration,
- **SLO 5.3** analyse Abubakar Atiq's writings on jurisprudence and education,
- **SLO 5.4** identify shared themes of reform and scholarship in their works,
- **SLO 5.5** examine the use of Arabic and integration of Hausa/Fulfulde expressions in their texts,



- **SLO 5.6** compare stylistic similarities and differences between Wazir Junaid and Abubakar Atiq,
- **SLO 5.7** discuss comparative features of their scholarship with Maghribi and wider Islamic traditions,
- **SLO 5.8** evaluate the influence of their writings on Nigerian Ulama and Arabic scholarship,
- **SLO 5.9** assess their role in sustaining institutions of the Sokoto Caliphate, and
- **SLO 5.10** appraise the enduring significance of their contributions to modern Islamic thought.

5.1 Historical And Intellectual Background Of Wazir Junaid And Abubakar Atiq (الخلفية التاريخية والفكرية للوزير جنيد وأبو بكر عتيق)

5.1.1 Biographical overview of Wazir Junaid

Wazir Junaid (الوزير جنيد) was a prominent statesman and scholar in the Sokoto Caliphate. The title **Wazir** (وزير) means “minister” or “chief adviser,” and Junaid embodied this role by supporting the Caliphate’s leadership with both administrative skill and intellectual contributions. He was deeply involved in governance, producing writings that addressed issues of justice, taxation, and the responsibilities of rulers. His works reveal a commitment to ensuring that political authority remained firmly grounded in Islamic principles.

Fill in the blank: The title Wazir means _____ or chief adviser.





Plate 5.1: Wazir Junaid in his advisory role

5.1.2 Biographical overview of Abubakar Atiq

Abubakar Atiq (أبو بكر عتيق) was a respected scholar whose writings focused on **jurisprudence** (الفقه) and **education** (التعليم). He contributed to the intellectual life of the Sokoto Caliphate by producing works that guided both scholars and ordinary Muslims in their religious practice. His emphasis on education reflected the broader reformist vision of the Caliphate, ensuring that knowledge was accessible and that Islamic law was properly understood and applied.

Fill in the blank: Abubakar Atiq's writings focused on jurisprudence and _____.



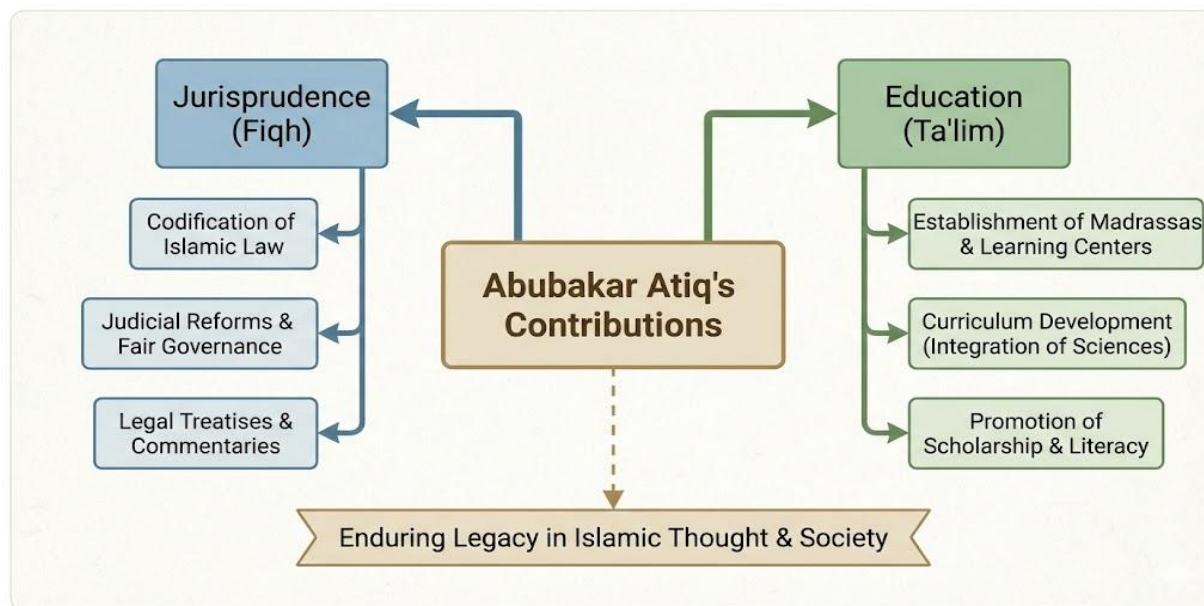


Figure 5.1: Abubakar Atiq's scholarly contributions

5.1.3 Intellectual influences and relationship with the Sokoto Caliphate

Both Wazir Junaid and Abubakar Atiq were shaped by the intellectual environment of the **Sokoto Caliphate** (خلافة صوكوتو). Their scholarship was influenced by Usman B. Fodio's reformist vision, which emphasised justice, education, and adherence to the Qur'an and Sunnah. Junaid extended this vision through his administrative writings, while Atiq reinforced it through jurisprudence and educational texts. Their works also show connections to **Maghribi scholarship** (العلم المغربي), reflecting the broader Islamic intellectual traditions that reached West Africa.

Fill in the blank: Junaid extended Usman B. Fodio's vision through his _____ writings.

Influence	Impact
Usman B. Fodio	Reformist vision of justice and education
Sokoto Caliphate	Political and intellectual environment
Maghribi scholarship	Structured argumentation and commentary methods
Local traditions	Integration of Hausa and Fulfulde expressions

Box 5.1: Intellectual influences on Wazir Junaid and Abubakar Atiq



Pilot questions 5.1

1. What does the title Wazir mean?
2. What were the main areas of focus in Abubakar Atiq's writings?
3. Which leader's reformist vision influenced both Junaid and Atiq?
4. Fill in the blank: Junaid extended Usman B. Fodio's vision through his _____ writings.
5. Name one external intellectual tradition that influenced their scholarship.

5.2 Thematic Study Of Selected Works (الدراسة الموضوعية للأعمال المختارة)

5.2.1 Wazir Junaid's writings on governance and administration

Wazir Junaid (الوزير جنيد) produced writings that focused on **governance (الحكم)** and **administration (الإدارة)**. His works emphasised the responsibilities of rulers, the importance of justice, and the need for fair taxation. He sought to ensure that leadership in the Sokoto Caliphate was firmly grounded in Islamic principles, providing practical guidance for managing communities and institutions. His writings reveal a balance between political authority and moral responsibility.

Fill in the blank: Wazir Junaid's writings emphasised the responsibilities of _____.



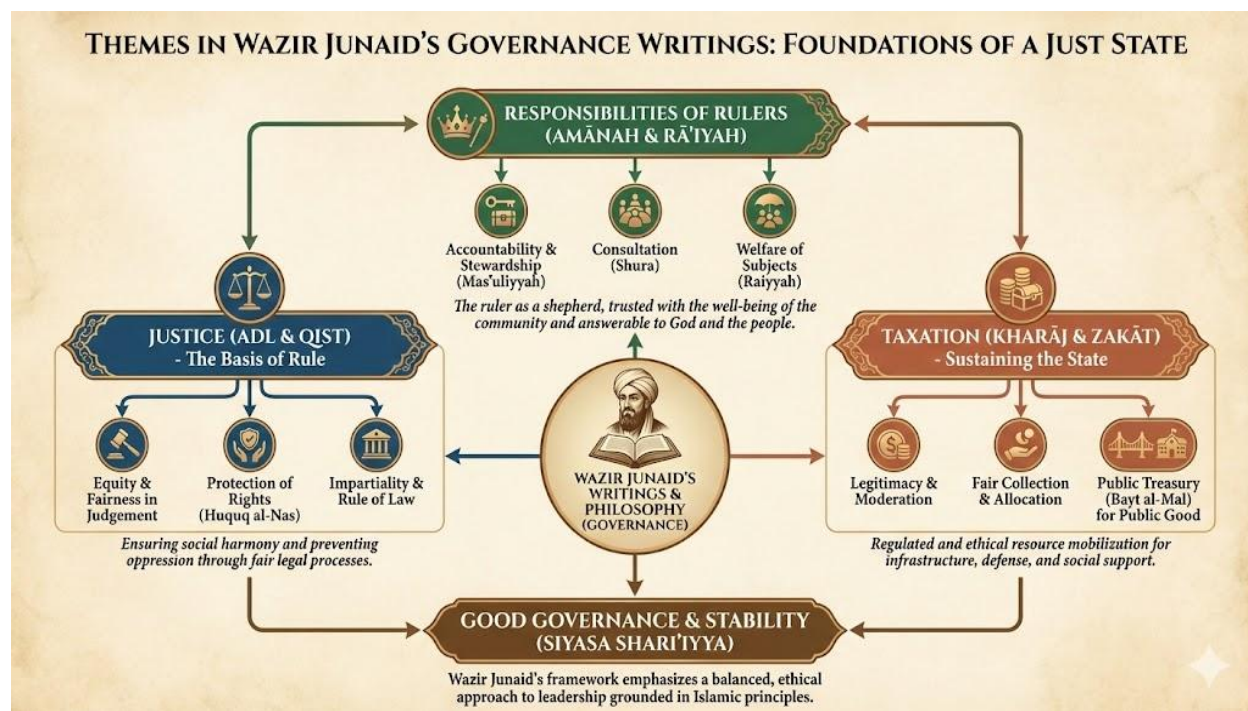


Figure 5.2: Themes in Wazir Junaid's governance texts

5.2.2 Abubakar Atiq's contributions to jurisprudence and education

Abubakar Atiq (أبو بكر عتيق) contributed significantly to **jurisprudence (الفقه)** and **education (التعليم)**. His works provided guidance on the application of Islamic law in daily life and stressed the importance of learning for both scholars and ordinary Muslims. Atiq's writings reinforced the reformist vision of the Sokoto Caliphate, ensuring that knowledge was widely disseminated and that Islamic law was properly understood. His emphasis on education highlighted the role of scholarship in sustaining reform.

Fill in the blank: Abubakar Atiq's writings reinforced the reformist vision of the _____ Caliphate.

Theme	Focus
Jurisprudence (الفقه)	Guidance on applying Islamic law
Education (التعليم)	Promoting learning for scholars and communities



Box 5.2: Selected themes in Abubakar Atiq's writings

5.2.3 Shared themes of reform and scholarship

Although Wazir Junaid and Abubakar Atiq wrote in different areas, their works shared common themes of **reform** (الإصلاح) and **scholarship** (العلم). Junaid focused on governance and administration, while Atiq concentrated on jurisprudence and education. Together, their writings reinforced the vision of the Sokoto Caliphate as a society guided by justice, knowledge, and Islamic law. This complementarity ensured that both political authority and intellectual life worked hand in hand to sustain reform.

Fill in the blank: Junaid focused on governance and administration, while Atiq concentrated on _____ and education.

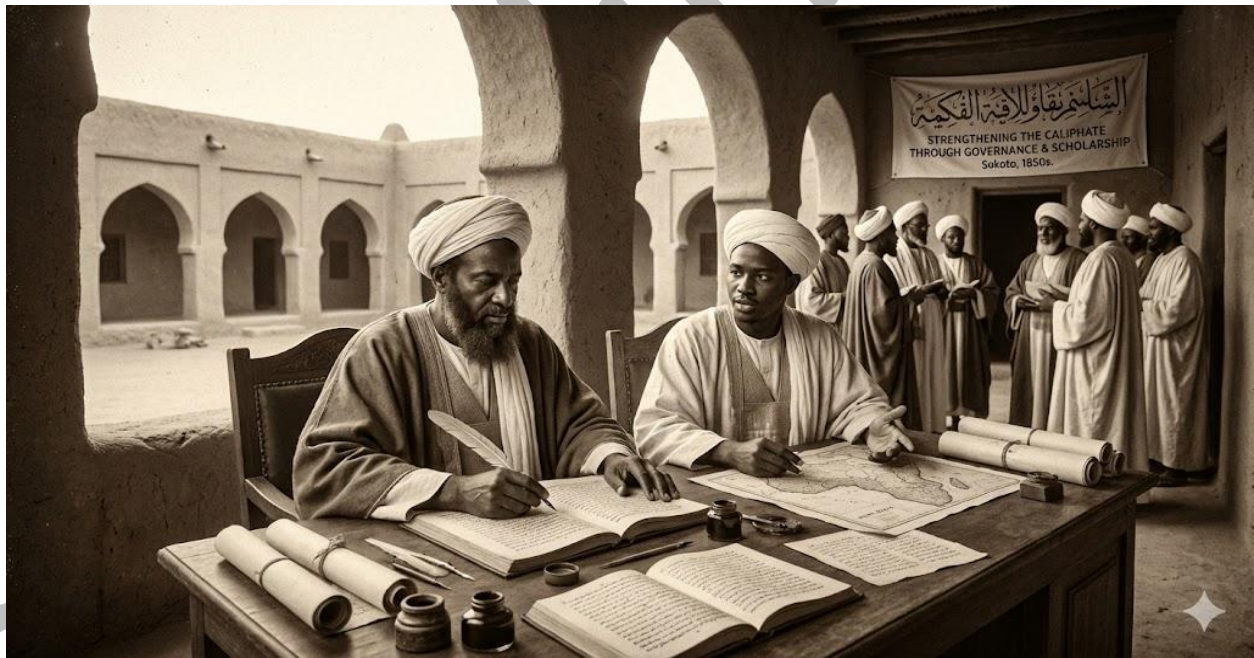


Plate 5.2: Shared themes of reform and scholarship

Pilot questions 5.2

1. What themes did Wazir Junaid emphasise in his governance writings?



2. Which areas did Abubakar Atiq contribute to most significantly?
3. How did Atiq's writings reinforce the reformist vision of the Sokoto Caliphate?
4. What shared themes can be found in the works of Junaid and Atiq?
5. Fill in the blank: Junaid focused on governance and administration, while Atiq concentrated on _____ and education.

5.3 Linguistic And Stylistic Analysis (التحليل اللغوي والأسلوبي)

5.3.1 Use of Arabic and integration of Hausa/Fulfulde expressions

Wazir Junaid (الوزير جنيد) and Abubakar Atiq (أبو بكر عتيق) employed **Arabic (العربية)** as the primary language of scholarship, reflecting its prestige in Islamic learning. Their mastery of grammar and rhetoric allowed them to articulate complex ideas with clarity. At the same time, they integrated **Hausa (الهوسا)** and **Fulfulde (الفولفلي)** expressions into their writings, making their works accessible to local audiences. This blending of languages created a distinctive style that connected elite scholarship with community life.

Fill in the blank: Junaid and Atiq integrated Hausa and _____ expressions into their writings.





Plate 5.3: Integration of local expressions in Junaid and Atiq's works

5.3.2 Stylistic similarities and differences between Junaid and Atiq

While both scholars shared a commitment to reform and Islamic principles, their **stylistic approaches** (الأساليب) differed. Junaid often wrote in a formal and administrative style, focusing on clarity and practicality in governance. Atiq, on the other hand, employed didactic prose and sometimes poetic elements, using rhythm and imagery to inspire learners. These differences highlight how each scholar adapted language to suit their intellectual and social roles.

Fill in the blank: Junaid wrote in a formal administrative style, while Atiq employed _____ prose.



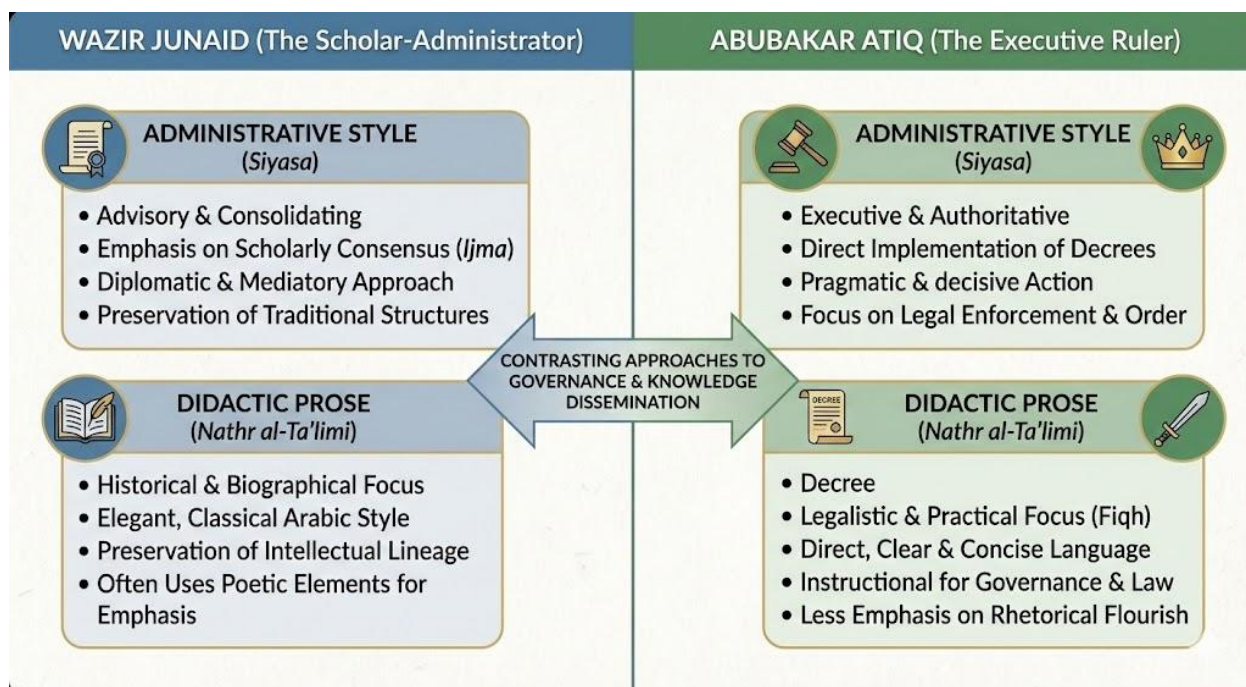


Figure 5.3: Stylistic similarities and differences

5.3.3 Comparative features with Maghribi and wider Islamic scholarship

The works of Junaid and Atiq show clear **comparative features** (الخصائص المقارنة) with **Maghribi scholarship** (العلم المغربي) and wider Islamic traditions. They adopted structured argumentation, citation of earlier scholars, and commentary methods typical of North African scholarship. However, they adapted these features to Nigerian contexts, blending them with local expressions and concerns. This demonstrates the continuity of Islamic intellectual traditions across regions, while also highlighting the unique contributions of the Sokoto Caliphate.

Fill in the blank: Junaid and Atiq's works show clear comparative features with _____ scholarship.

Feature	Maghribi tradition	Junaid and Atiq's adaptation
Structured argumentation	Logical progression of ideas	Applied to reform and governance
Citation of scholars	Referencing classical authorities	Referenced Maghribi and local scholars



Commentary methods	Detailed explanations of texts	Applied to Qur'anic, legal, and administrative writings
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Box 5.3: Comparative features with Maghribi scholarship

Pilot questions 5.3

1. Which languages did Junaid and Atiq integrate into their Arabic writings?
2. How did Junaid's style differ from Atiq's?
3. What role did didactic prose play in Atiq's works?
4. Which traditions influenced their use of structured argumentation and commentary methods?
5. Fill in the blank: Junaid and Atiq's works show clear comparative features with _____ scholarship.

5.4 Contemporary Relevance And Legacy (الأهمية المعاصرة والإرث)

5.4.1 Influence on Nigerian Ulama and Arabic scholarship

The writings of Wazir Junaid (الوزير جنيد) and Abubakar Atiq (أبو بكر عتيق) continue to shape the scholarship of **Nigerian Ulama** (العلماء النيجيريون). Their emphasis on reform, justice, and education provided a model for subsequent generations of scholars. Many Arabic texts produced in Nigeria today reflect their intellectual legacy, demonstrating how their works remain a cornerstone of Islamic learning in West Africa.

Fill in the blank: The writings of Junaid and Atiq continue to shape the scholarship of Nigerian _____.



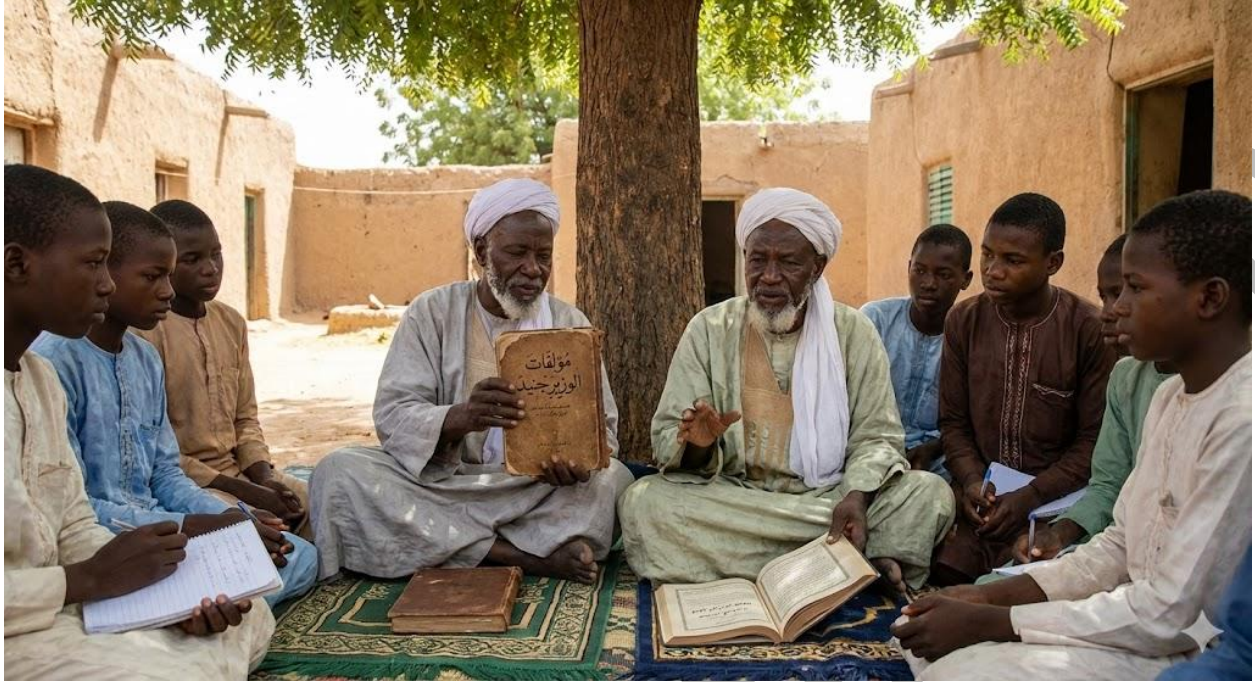


Plate 5.4: Influence of Junaid and Atiq on Nigerian Ulama

5.4.2 Role in sustaining Sokoto Caliphate institutions

Junaid and Atiq played a crucial role in sustaining the institutions of the **Sokoto Caliphate** (خلافة صوكوتو). Junaid's writings on governance guided the administrative framework, while Atiq's jurisprudential texts provided legal clarity. Together, they ensured that the Caliphate was built on Islamic principles, with institutions that promoted justice, education, and social order. Their contributions highlight the integration of scholarship and statecraft in sustaining reform.

Fill in the blank: Junaid's writings guided the administrative framework, while Atiq's texts provided _____ clarity.



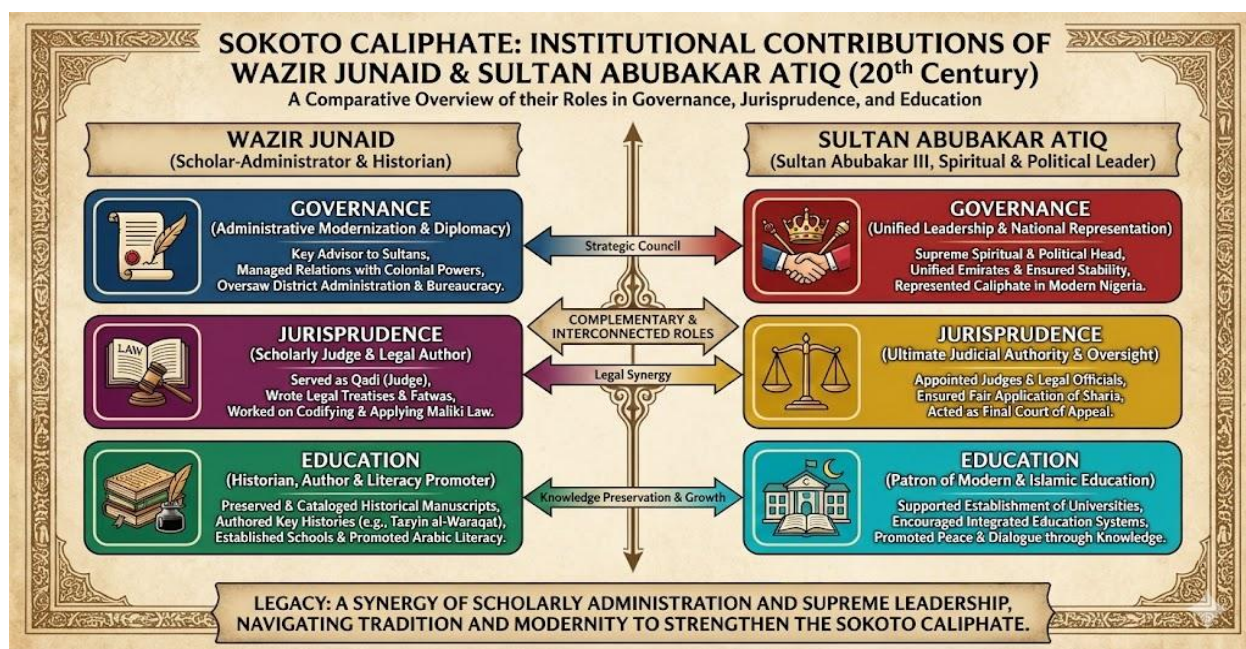


Figure 5.4: Institutional contributions of Junaid and Atiq

5.4.3 Enduring significance in modern Islamic thought

The writings of Junaid and Atiq hold enduring significance in **modern Islamic thought** (الفكر الإسلامي الحديث). Their works are studied not only in Nigeria but also in wider academic contexts, offering insights into reform, governance, and education. They demonstrate how African scholars contributed to global Islamic traditions, bridging local realities with universal principles. Their legacy continues to inspire debates on Islamic law, leadership, and social justice.

Fill in the blank: The writings of Junaid and Atiq are studied in Nigeria and wider _____ contexts.

Contribution	Global relevance
Reform	Inspiring Islamic revival across regions
Governance	Providing models for leadership
Education	Promoting inclusive learning

Box 5.4: Enduring significance of Junaid and Atiq's works



Pilot questions 5.4

1. How do Junaid and Atiq's works continue to influence Nigerian Ulama?
2. What role did their writings play in sustaining Sokoto Caliphate institutions?
3. Why are their works significant in modern Islamic thought?
4. Fill in the blank: Junaid's writings guided the administrative framework, while Atiq's texts provided _____ clarity.
5. Fill in the blank: The writings of Junaid and Atiq are studied in Nigeria and wider _____ contexts.



Series Summary

This Series has explored the writings of Wazir Junaid and Abubakar Atiq, highlighting their contributions to the intellectual and administrative life of the Sokoto Caliphate. We began with their **historical and intellectual background**, examining their biographies and influences within the Caliphate. We then moved to a **thematic study of selected works**, where Junaid's focus on governance and administration was contrasted with Atiq's emphasis on jurisprudence and education, while noting their shared themes of reform and scholarship. Following that, we analysed their **linguistic and stylistic features**, including their use of Arabic, integration of Hausa and Fulfulde expressions, and comparative links with Maghribi traditions. Finally, we considered their **contemporary relevance and legacy**, showing how their writings continue to influence Nigerian Ulama, sustain institutions of the Sokoto Caliphate, and hold enduring significance in modern Islamic thought.

By completing this Series, you should now be able to describe their historical background, explain the themes of their major works, analyse their linguistic and stylistic approaches, and evaluate their continuing relevance. These abilities align directly with the Series Learning Outcomes (SLOs), ensuring that you can critically engage with Wazir Junaid and Abubakar Atiq's texts and appreciate their lasting impact on Nigerian Arabic scholarship and global Islamic traditions.

Glossary of Terms

- **Administration (الإدارة):** The organisation and management of state affairs, often discussed in Wazir Junaid's writings on governance.
- **Arabic (العربية):** The primary language of scholarship used by Junaid and Atiq, valued for its precision and authority in Islamic learning.
- **Education (التعليم):** A central theme in Abubakar Atiq's works, emphasising knowledge as the foundation of reform and community development.
- **Fulfulde (الفولفدي):** A local language integrated into scholarly writings to make them accessible to wider audiences in the Sokoto Caliphate.



- **Governance (الحكم):** The act of ruling and managing society, often addressed in Wazir Junaid's administrative texts.
- **Hausa (الهوسا):** A local language used alongside Arabic in the works of Junaid and Atiq, ensuring scholarship was connected to community life.
- **Jurisprudence (الفقه):** The study and application of Islamic law, which Abubakar Atiq emphasised in his writings to guide conduct and governance.
- **Maghribi scholarship (العلم المغربي):** Intellectual traditions from North Africa that influenced the style and methods of Junaid and Atiq, particularly in argumentation and commentary.
- **Reform (الإصلاح):** A recurring theme in the works of both Junaid and Atiq, focusing on renewing society through justice, education, and Islamic principles.
- **Scholarship (العلم):** The pursuit and dissemination of knowledge, which both Junaid and Atiq considered essential for sustaining the Sokoto Caliphate.
- **Ulama (العلماء):** Islamic scholars in Nigeria who were influenced by Junaid and Atiq's writings, continuing their legacy in Arabic scholarship.
- **Wazir (وزير):** A title meaning "minister" or "chief adviser," held by Junaid, reflecting his role in supporting the Caliphate's leadership.

Concept Check Questions [Series 5]

Objective questions

1. The title Wazir means _____ or chief adviser. (Linked to SLO 5.1)
2. Abubakar Atiq's writings focused on jurisprudence and _____. (Linked to SLO 5.3)
3. Junaid extended Usman B. Fodio's vision through his _____ writings. (Linked to SLO 5.2)
4. Junaid wrote in a formal administrative style, while Atiq employed _____ prose. (Linked to SLO 5.6)



5. Junaid and Atiq's works show clear comparative features with _____ scholarship.
(Linked to SLO 5.7)

Short-answer questions

6. Define the main areas of focus in Wazir Junaid's writings. (Linked to SLO 5.2)
7. Explain Abubakar Atiq's contributions to jurisprudence and education. (Linked to SLO 5.3)
8. Identify one way Junaid and Atiq integrated local languages into their writings. (Linked to SLO 5.5)
9. Describe how Junaid's style differed from Atiq's. (Linked to SLO 5.6)
10. State one contribution of Junaid and Atiq to the institutions of the Sokoto Caliphate.
(Linked to SLO 5.9)

Long-answer questions

11. Analyse the thematic differences between Junaid's writings on governance and Atiq's writings on jurisprudence and education. (Linked to SLO 5.2, 5.3, 5.4)
12. Evaluate the linguistic and stylistic features of Junaid and Atiq's works, focusing on their use of Arabic and integration of Hausa/Fulfulde expressions. (Linked to SLO 5.5, 5.6)
13. Discuss the enduring significance of Junaid and Atiq's contributions to modern Islamic thought. (Linked to SLO 5.10)

Answers to Concept Check Questions [Series 5]

Objective questions

1. Minister.
2. Education.



3. Administrative.
4. Didactic.
5. Maghribi.

Short-answer questions

6. Junaid focused on governance, administration, justice, and taxation.
7. Atiq contributed to jurisprudence by clarifying Islamic law and to education by promoting learning for scholars and communities.
8. They integrated Hausa and Fulfulde expressions into Arabic texts to make scholarship accessible.
9. Junaid used a formal administrative style, while Atiq employed didactic prose and sometimes poetic elements.
10. Junaid shaped the administrative framework, while Atiq provided legal clarity for the Caliphate.

Long-answer questions

11. *Basic response:* Junaid concentrated on governance and administration, while Atiq focused on jurisprudence and education.

Value-added response: Junaid's works provided practical guidance for rulers, emphasising justice and taxation, whereas Atiq's writings reinforced reform through education and legal clarity. Together, they ensured that governance and scholarship complemented each other in sustaining the Sokoto Caliphate.

12. *Basic response:* They used Arabic as the main language and integrated Hausa and Fulfulde expressions.

Value-added response: This linguistic blending connected elite scholarship with community life. Stylistically, Junaid adopted a clear administrative tone, while Atiq used didactic prose and poetic elements, reflecting their distinct intellectual roles and audiences.



13. *Basic response:* Their works remain significant for contributions to reform, governance, and education.

Value-added response: Globally, they demonstrate how African scholars enriched Islamic traditions, offering models of leadership and scholarship that continue to inspire debates on law, justice, and education in modern contexts.



Answers to Pilot Questions [Series 5]

Part 5.1 Historical and intellectual background of Wazir Junaid and Abubakar Atiq

1. Minister.
2. Education.
3. Usman B. Fodio.
4. Administrative.
5. Maghribi scholarship.

Part 5.2 Thematic study of selected works

1. Justice, taxation, responsibilities of rulers.
2. Jurisprudence and education.
3. By reinforcing reform through education and legal clarity.
4. Reform and scholarship.
5. Jurisprudence.

Part 5.3 Linguistic and stylistic analysis

1. Hausa and Fulfulde.
2. Junaid used a formal administrative style, while Atiq employed didactic prose.
3. It helped inspire and instruct learners.
4. Maghribi traditions.
5. Maghribi scholarship.

Part 5.4 Contemporary relevance and legacy

1. They continue to guide Nigerian Ulama in scholarship and reform.
2. Junaid shaped governance, while Atiq provided legal clarity.
3. Their works are significant for contributions to reform, governance, and education.



4. Legal.

5. Academic.



References and Attributions [Series 5]

General References (APA style)

- Last, M. (1967). *The Sokoto Caliphate*. London: Longman.
- Hiskett, M. (1973). *The Sword of Truth: The Life and Times of the Shehu Usman dan Fodio*. New York: Oxford University Press.
- OER Commons. (n.d.). Retrieved from <https://www.oercommons.org>
- JSTOR. (n.d.). *Academic journals and research databases*. Retrieved from <https://www.jstor.org>

Figures

- *Figure 5.1: Abubakar Atiq's scholarly contributions* – AI-generated using the prompt “Generate a labelled diagram showing Abubakar Atiq's contributions to jurisprudence and education.” Suggested OER search string: “open educational resource Abubakar Atiq Sokoto Caliphate jurisprudence education.”
- *Figure 5.2: Themes in Wazir Junaid's governance texts* – AI-generated using the prompt “Generate a labelled diagram showing themes in Wazir Junaid's governance writings, including justice, taxation, and responsibilities of rulers.” Suggested OER search string: “open educational resource Wazir Junaid governance Sokoto Caliphate.”
- *Figure 5.3: Stylistic similarities and differences* – AI-generated using the prompt “Generate a labelled diagram comparing stylistic features of Wazir Junaid and Abubakar Atiq, including administrative style and didactic prose.” Suggested OER search string: “open educational resource Wazir Junaid Abubakar Atiq stylistic comparison.”
- *Figure 5.4: Institutional contributions of Junaid and Atiq* – AI-generated using the prompt “Generate a labelled diagram showing institutional contributions of Wazir Junaid and Abubakar Atiq to the Sokoto Caliphate, including governance, jurisprudence, and education.” Suggested OER search string: “open educational resource Sokoto Caliphate institutions Wazir Junaid Abubakar Atiq.”

Plates



- *Plate 5.1: Wazir Junaid in his advisory role* – AI-generated using the prompt “Create an image showing Wazir Junaid advising the Sultan of Sokoto with Arabic manuscripts.” Suggested OER search string: “open educational resource Wazir Junaid Sokoto Caliphate adviser manuscripts.”
- *Plate 5.2: Shared themes of reform and scholarship* – AI-generated using the prompt “Create an image showing Wazir Junaid and Abubakar Atiq working together to strengthen the Sokoto Caliphate through governance and scholarship.” Suggested OER search string: “open educational resource Wazir Junaid Abubakar Atiq Sokoto Caliphate reform scholarship.”
- *Plate 5.3: Integration of local expressions in Junaid and Atiq’s works* – AI-generated using the prompt “Create an image showing manuscripts with Arabic text alongside Hausa and Fulfulde annotations to illustrate integration of local expressions.” Suggested OER search string: “open educational resource Wazir Junaid Abubakar Atiq Hausa Fulfulde Arabic manuscripts.”
- *Plate 5.4: Influence of Junaid and Atiq on Nigerian Ulama* – AI-generated using the prompt “Create an image showing Nigerian Ulama teaching students with reference to Wazir Junaid and Abubakar Atiq’s works.” Suggested OER search string: “open educational resource Nigerian Ulama Wazir Junaid Abubakar Atiq influence.”

Boxes

- *Box 5.1: Intellectual influences on Wazir Junaid and Abubakar Atiq* – AI-generated using the prompt “Generate a simple table listing intellectual influences on Wazir Junaid and Abubakar Atiq, including Usman B. Fodio, Sokoto Caliphate, Maghribi scholarship, and local traditions.” Suggested OER search string: “open educational resource Wazir Junaid Abubakar Atiq intellectual influences Sokoto Caliphate.”
- *Box 5.2: Selected themes in Abubakar Atiq’s writings* – AI-generated using the prompt “Generate a simple table listing selected themes in Abubakar Atiq’s writings, including



jurisprudence, education, and reform.” Suggested OER search string: “open educational resource Abubakar Atiq jurisprudence education Sokoto Caliphate.”

- *Box 5.3: Comparative features with Maghribi scholarship* – AI-generated using the prompt “Generate a simple table comparing stylistic features of Maghribi scholarship with Junaid and Atiq’s works, including argumentation, citation, and commentary methods.” Suggested OER search string: “open educational resource Maghribi scholarship Wazir Junaid Abubakar Atiq stylistic comparison.”
- *Box 5.4: Enduring significance of Junaid and Atiq’s works* – AI-generated using the prompt “Generate a simple table listing the enduring significance of Wazir Junaid and Abubakar Atiq’s works, including reform, governance, and education.” Suggested OER search string: “open educational resource Wazir Junaid Abubakar Atiq global Islamic thought significance.”

