Management of Arabic Manuscripts Collection in Selected States of Northern Nigeria

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MANAGEMENT OF ARABIC MANUSCRIPTS COLLECTION IN SELECTED STATES OF NORTHERN NIGERIA

BY

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DECLARATION

I hereby declare that this thesis has been presented by me. Its topic has not been presented on any previous application for a higher degree. All quotations and sources of information consulted are duly acknowledged by means of references.

Sign---------------------------------

Musa Salih Muhammad
CERTIFICATION

This thesis is entitled “Management of Arabic Manuscripts Collection in Selected States of Northern Nigeria”, submitted by Musa Salih Muhammad meets the regulations governing the award of Masters Degree in Information Management of Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

To my Mother Hajiya Khadijat, who sat and watched my infant head when sleeping on my cradle bed and to whom I attribute my academic achievements, also to my late father Mallam Salih M. Abdullahi who was not there to see me through it all.
ACKNOWLEDGMENT

First and foremost I will like to thank the Almighty ALLAH (SWT); the Most Beneficent the Most Merciful, who made it possible for me to carry out this study successfully.

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To my beloved wives whom I mention finally, I say thank you because she symbolizes my last emotional and psychological resort as well as the strongest pillar that supported me to surmount the hurdles of thesis writings, and pull through the thick and thin of life generally. Their maturity and lovely understanding cannot be reciprocated enough.

Whatever is appreciated and therefore adjudged commendable in this work must first and foremost be attributed to the Glory of Allah, The Omniscient, and then to the painstaking efforts of my teachers at all levels of academic pursuit. But I alone would bear the burden of any failings and inadequacies from which human endeavors can hardly be absolutely insulated.

Alhamdu lillah.
ABSTRACT

Arabic manuscripts heritage in Nigeria is considered a treasure trove of source materials on the cultural life of Nigeria and indeed a window on Nigerian society. The thesis identified a number of locations where Arabic manuscripts are preserved the core issue addressed is the question of Management and Access Policies for Arabic Manuscript Resources in Nigeria. The thesis attempts to discuss the context within which policies regarding Management of Arabic manuscript resources become imperative in the process of effective utilization of these resources as a veritable source of new knowledge. It discusses management and access not only as necessary elements for effective utilization, but also as preconditions for enhancing and sustaining the intrinsic value in these resources. It also presents the elements considered necessary in the formulation, implementation and review of such policies. The thesis concludes by proposing a mechanism that will ensure sustainability in the implementation and periodic review of these policies.
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CHAPTER ONE

INTRODUCTION

1.1 Background of the study

Arabic manuscripts constitute an important aspect of the intellectual heritage of the peoples of Northern Nigeria. Their value in administration, law, scholasticism, historical construction and cultural preservation cannot be overemphasized. Their subjects matter are diverse which cover Languages and Linguistic, History, Diplomacy, Law, Sociology, Economics, Politics, Education, Literature, Culture, Geography, Architecture, Medicine, Communications, Science, Technology, Epistemology, Philosophy and Logic. (Batiste, 2007 and Saeed 2007). They imbibe a veritable body of knowledge which can be sustainably explored for the benefit of present and future generations of humanity. However, this can only be possible if under conditions of optimum access and use by information seekers which may include Administrators, Politicians, Scholars, Researchers, Members of the Judiciary and even Social Workers. Indicators such as the literature suggest ample abundance of Arabic and Ajami manuscripts in Northern Nigeria. These manuscripts however, are held at scattered locations and under various, sometimes undeterminable conditions of management and care, which greatly affect access to them and their use as well as enduring management.

Arabic intellectuals, clerics, and information professionals estimate that hundreds of thousands of Arabic manuscripts can be found scattered throughout Nigeria’s Northern Region and in other locations in West Africa. This large and important world intellectual resource is, tragically, in great danger of being damaged or even lost forever: “Today, most of our cherished documentary resources are either totally destroyed or in extreme jeopardy. Although, there has been a measure of success in the preservation of the built and natural heritage, there has been no
parallel management on a national scale for collections of art, history, literature, information and science housed in our museums, galleries, libraries, archives and associated organizations and private collections held by individuals and corporation” {Prof. Alegbeleye.}

1.1.1 The Modibbo Ahmadu Fufore Yola Manuscripts Collection

Modibbo Ahmadu Fufore Manuscripts Collection are a testimony of the long intellectual history of Muslims in this country to promote sciences of all kind. These work shave played a central role in the cultural management of Muslim and Northern Nigerian history and civilization. They are a source of knowledge about the past.

The collection is one of the large of its kind in Adamawa Emirate so far recovered. The many treasures it contains and the breadth and scope of the subjects they cover make this collection one of the most important storehouses of Arabic knowledge and Northern Nigeria documentary heritage. The collection contains more than 500 copies of Manuscripts which 370 out of the were catalogued, with different titles which they inherited from their great grand fathers, ranging from the century 14th to the 20th century CE.

The collection is unique for two reasons. First, it contains many important items, that is, some of the finest illuminations and calligraphy with a variety of scripts of the Holy Qur’an, calligraphic art works, and other high-quality copies of many important works. Secondly, the collection is one the most diverse in terms of the subjects that are covered by the subject. The collection include copies of: the Holy Qur’an, works of Qur’anic sciences, Hadiths (reports from the Prophet and the Imams), Tawheed or theology, Arabic law, prayers and sermons, mysticism, philosophy, ethics and politics, biographies, histories, geographical works, Arabic and Fulfulde and Hausa grammar, lexicography and philology, poetry and prose, anthologies and other literary
works, alchemy, astronomy, traditional medicine, traditional pharmacy and pharmacology, history, chemistry and most importantly the large correspondences letter of the Mahdism, etc. This outstanding collection is now accessible to the publics in Arewa House Archives Kaduna. (Musa S M 209)

1.1.2 The Sheikh Ahmad Arabi Jos, Arabic Manuscripts Collections

Sheikh Ahmad Arabi was born in 1909 in Nafada in the present Gombe state. He pursued his elementary school in Dukku, after which he worked briefly as court scribe. Sheikh Arabi later moved to Jos. There, he continued his Arabic Education under his uncle, Alkalin Jos Mall Abubakar. He was appointed Arabic Teacher at Jos NA Elementary School. Arabi’s search for knowledge took him to the School for Arabic Studies Kano, after which he became a teacher there. He was called back by Jos Native Authority in 1950. In 1947 founded the Islamiyya School Jos. He was appointed as the Deputy Grand Khadi for the defunct Benue Plateau and North Eastern States, and Chairman of Benue Plateau State Pilgrim Welfare Board. He died in 1973 at the age of 63. He received MFR in 1968. (Yaya Arabi 2008 interview)

As far as the Arabic script is concerned, majority of them were written in Naskh script with some Kufic letters. This Naskh has some Maghrib style, especially the curative lettering and the placing of the dots for letters qaf and fa. Diacritical points were not omitted and orthographic color is different from that of the texts. Special reeds were used in writing those manuscripts. Even the later ones are not written with pens or fountain pens. This is still observed until now in many places in Northern Nigeria. (Musa S M 2008)

The ink itself was locally made and prepared by the copyists. The paper is of various kinds and comes mainly from European Countries. This is indicated by watermarks. One should stress the various beautiful figures represented by those trade marks
In cataloguing these manuscripts I did my best to give the names of both the authors and books with spelling given in the manuscripts themselves. It was indeed rather difficult to identify authors in some cases, because their names are usually given after two pages or more in the texts. Sometimes, the first pages were missing, and in many cases the authors names are given in many manuscripts.

1.1.3 The National Museum Jos Arabic Manuscripts Collections

The National Museum in Jos was founded in 1952 by Bernard Fagg and was once recognized as one of the best Nigeria. Its collection of manuscripts in Arabic script has sometimes been referred to as the Palmer Collection since the core of the collection was gathered by Sir H.R. Palmer in the early decades of the 20th century. This core collection was augmented by the manuscript collecting activities of Fagg, SOAS Professor A.D.H. Bivar and Malam Muntaka Coomassje in the 1950-60s. The collection contains 18th to early 20th century materials. A Descriptive Catalogue of Arabic Manuscripts in Nigeria Jos Museum and Lugard Hall Library, Kaduna, (A.S. Arif and A.M. Abu Hakima) was published by Luzac in 1965 and lists 1100 manuscripts. This catalogue's reference numbers has been widely cited (Arabic Literature of Africa II Writings of Central Sudanic Africa, etc.). The approximately 300 Adjami manuscripts have never been catalogued.

According to Hunwick this collection has not had a curator since 1995 and the lack shows. The Jos Museum manuscripts are stored in open, glass fronted presses in a general research library with a leaky mouldy roof and open windows. Sunlight hits the glass fronted pressed heating up the collection, baking the paper and speeding up the collection's decay. It is extremely dirty. Many items are supporting luxuriant mould blooms. Manuscripts, even those without covers are stored upright like western books instead of flat, resulting in severe distortion
and breakage. Some folders are made of starch filled cloth, an insect attractant, and acidic strawboard, whilst others are fabricated of plastic with vinegar syndrome and are off-gassing concentrated acids. During a 2008 visit, volume one of the Yunfa Qur'an could not be found. Of over forty items cited by Walz in his 1985 widely referenced paper "Paper trade of Egypt and the Sudan" only one could be located. The collection now has a destructive, heavy insect infestation, possibly dry wood termite, *dermestes maculates*. Many are glued together with insect frass. Some are now little more than lacey remnants. Handling items in the collection presently is a risk both to researchers and manuscripts.

This is an important collection that needs immediately stabilization, conservation, reorganization to its Arif-Abu Hakima order (if at all possible), cataloguing and digitization.

1.2 Statement of Problem

Arabic and Ajami manuscripts abound in Northern Nigeria in great amount with actual and potential values for administration, research, teaching/learning, language management, cultural preservation and acquisition of general knowledge. They cover wide range of subject areas including politics, linguistics, law, history, medicine, sciences, culture, technology, architecture, philosophy, spiritualism and logic. Those manuscripts are held, and managed by varied agencies, individuals and families, in scattered and sometimes undetermined locations and conditions.

In order to attain their maximum value, there should be optimum access to them and their effective use by interested groups and individuals such as Administrators, Politicians, Scholars, Researchers, Artists, and Social Workers.

In order to ensure such access and use as well as enduring management, there is the need to first empirically determine their existence (including types, amount, subject coverage,
locations and ownership), and conditions of management including preservation. Lack of such empirical knowledge is considered a problem worthy of been addressed.

1.3 Research Question

The study will be guided by the following research questions.

1. In what ways the management of Arabic manuscripts is present in Northern Nigeria research activities and what the potential reasons are for that’

2. How much of Arabic Manuscripts are present in selected state of Northern Nigeria?

3. What and how are similarities and differences constructed in the process of early years Arabic manuscripts management and preservation practice between the manuscripts holders and Arabic manuscripts settings?

4. How can we understand the similarities and differences from the perspectives of research participants in the Arabic manuscripts holders and Arabic manuscripts settings?

5. What bibliographical control mechanism can be established in regards to those manuscripts?

1.4 Research Objective

The study will seek to achieve the following objectives

1. To determine the existence and nature of Arabic manuscript in selected state in northern Nigeria

2. To determine their volumes and intellectual contents

3. To determine their conditions of Arabic Manuscript Collections and management

4. To find out who utilize them and under for what purposes
To establish bibliographic control mechanism of those manuscripts

1.5 Justification of the study

The Collection of Arabic Manuscripts is unique sources depicting the rich cultural heritage of Northern civilisation based on interaction between West African and Arabs peoples with complex and overlapping economic, social and cultural networks. As literary and cultural documents, the manuscripts played a significant role to the study of the social and cultural heritage of the people of Northern Nigeria and West Africa in general. Some of them discuss various aspects of Arabic religion and others are oral narratives which had been exchanged amongst the people and written down in various times.

In addition to cultural content, the manuscripts represent good artistic works showing the art of calligraphy, the arrangement of margins and other points connected with artistic embellishment. They also draw attention to the existence of a class of artistic calligraphers, copyists as well as the extension of a good tradition which resulted in writing, copying and exchange of books within the region.

1.6 Scope of the study

The scope of this study is confined to Management of Arabic Manuscript Collection in the selected State of Northern Nigeria, i.e Yola, in Adamawa State and Jos in Plateau State Nigeria

1.7 Assumption

The study was based on the following assumptions are presented in the project;

1.8 Limitation of the study

Qualitative research is based on the researcher gaining an understanding of the meaning in a social context of theory. Qualitative research is associated with capturing
richness and fullness through the exploration of the subject in what Saunders et al (2004) describe as a “real way” However, a number of academic (Dey, 1993), Robsson, 2002) have indicted that the more ambiguous and elastic the concept the less possible it is to quantify the data in a meaningful way. the research is based on the understanding and views of the 3 Manuscripts collection were able to speak in confidence and have many years of experience of managing and delivering services to vulnerable researcher

1.8.1 Limitation of documentary research

The research is very limited by its sample size and is also very specific to a niche Arabic Manuscripts Repositories, that of housing related support, all of the Arabic Manuscripts are very different. Each of the Arabic Manuscripts were sent the same information regarding the research and its aims and objectives, all of the Arabic Manuscripts were given a minimum of 3 weeks to consider the information prior to the interview taking place. However, the researcher sought to minimize the risk of subjectivity by recording the interviews and having them transcribed verbatim.

1.8.2 Observation influence

The researcher is an Archivist for supporting people and as such plays a key role in the management of supporting people Arabic Manuscripts who are contracted to Liverpool city council to provide housing related support services.

it is not possible to clearly understand the extent of influence this may have had on the responses given by the research participants doing the interviews, however, Arabic Manuscripts 3 did make specific reference to my roles as a funder during the interview and Arabic Manuscripts 1 stated that there were no problems in effectively engaging with the council in terms of the stakeholder involvement perspective which was at odds with
this Arabic Manuscripts view of the difficulties of effective engagement with stakeholders. The major problem encountered in the cause of this research was inadequate resources in terms of time and money, and the difficulties to reach the manuscripts owners.
REFERENCE


Musa, S. M. (2009), Report on Surveys/Acquisitions of Modibbo Ahmadu Fufure Arabic Manuscripts, Yola, Adamawa State (Monograph). Arewa House, Centre for Historical Documentation and Research, Ahmadu Bello University, Kaduna


CHAPTER TWO

REVIEW OF THE RELATED LITERATURE

2.1 Introduction

The sum total of knowledge in various communities always exist, and are stored and transmitted in a variety of forms, both as information as well as ideas related to the data concerned. The transmission of such knowledge is part of the general process of the transmission of cultures which, in turn, define the major functions of educational instructions. Therefore education, deriving from old, new or renewed forms of knowledge, along with the transmission of values, skills and know-how of the society that it entails, is itself dependent on two major techniques for its rejuvenation and management. These two closely interrelated variables are the stock of knowledge available, on the one hand, and the methods or techniques used in the preservation and transmission, as well as analysis of old knowledge or the production of new one, on the other. These two processes are greatly interconnected and self-reinforcing. This, as I have argued elsewhere, is what makes the management of knowledge in human societies both cumulative and integrative. Comprehension of and reflection on both facts and issues, which are so vital to the production of knowledge, can only be useful where the process of communication is not only feasible but effective. In addition it is to be noted that in the practice of communication, both in the immediate sense as well as temporally, the art of preservation and transmission is critical and was thus gradually developed in different media. Engravings, language, writing and, more recently, the radio, television and electronic media constitute some important achievements in this regard (Bello; 1991, pp.1-14).

However, the natural environment and human creations, or artifacts, constitute important source material on the history of human beings themselves, in relation to their natural
environment, as well as contributing important sources of information on the very history of nature itself. Basic sources of historical information, i.e. oral, written and archaeological evidence, are therefore significant areas of investigation in order to find out about the management of both natural and social phenomena. A survey of the history of knowledge in general, and the specific techniques and procedures of investigative research in particular, greatly attest to the effectiveness, and ubiquity, of the historical method in the acquisition of knowledge. Furthermore the history of the management of knowledge, the world over, has always been firmly anchored on the preservation and transmission of past knowledge, as well as the continuous interrogation of such in the face of new problems and challenges. This process is also true in respect of the history of knowledge, and its management, in Africa. (Ibn Khaldun; 1958)

There is however an important caveat to the role that preserved and transmitted knowledge tends to play in the educational management of Africa. This has to do with active denial of African history that characterized imperial ideology and greatly conditioned various colonial administrative and social policies, as well as scholarship. This denial of African history, which is very well documented, greatly affected the preservation of old, and production of new, knowledge in Africa in many adverse ways (Uya, 1984). This situation is further greatly compounded by the fact that even where some major efforts are made to overcome these problems by many specialists the general lack of awareness of the importance of primary depositories to general educational management by most Africans leaders only tend to ensure their general neglect (Bello; 1991 pp. 15-29).

In short the colonial denial of African history has tended to have very persistent and negative influence on preservation, transmission and production of knowledge in at least three important ways. The first has to do with theoretical perspectives while the second relates to the
selective use of evidence, and the final is the promotion of a lacklustre attitude to the need for primary documentation centres as major resource establishments in the production of knowledge.

New studies are increasingly drawing attention to the prejudicial nature of many imperial concepts and perspectives, as well as their limited value in the production of new and relevant knowledge. Colonial anthropology, racialist archaeology, literature (of the Tarzan type) and a tendency to see African history as essentially the activities, or influences, of white people in Africa generally summarises the content of imperial viewpoints. This was aptly summarized by Dike and Ajayi when they observed that Dike (1972:397).

“In the nineteenth century, when European influence intruded into Africa it did not build on the existing historical traditions but challenged and supplanted them. The European view of documentary history supported the propaganda of the colonial rulers: Africa had no history worthy of record; therefore the history of European traders, missionaries, explorers, conquerors and rulers constituted the sum total of African History. ….European historians of the late nineteenth and early twentieth centuries sought to explain the Atlantic slave trade, the European technological supremacy, and the subjugation of Africa not in terms of any historical study of the continent but in terms of racial and psychological prejudices about the inherent inferiority of people with dark skins. Missionary circles even introduced the religious explanation that Africans were the children of Ham and were under Noah’s curse to be hewers of wood and drawers
of water for their lighter skinned brethren. African historiography thus
became nothing more than a justification of European imperialism.”

Imperial studies tend to impose ahistorical stereotypes whose function, in general, is to use racial differences to justify European domination. In a similar manner ethnocentric stereotypes, and the social segregation schemes associated with them, are used to fashion out divided and dependent indigenous societies in the colonies. This accounts for the fact that the criticism of such colonially derived perspectives has come to form a very large part of intellectual production in Africa since independence (Mafeje, 1971 and 1991; Usman, 2006).

In fact most documentation centres founded in Africa have always tended to have two major objectives. The first is the collection and preservation of historical evidence in various forms in order to prove the reality of African history. The second is to promote a reinterpretation of the evidence in order to disprove the racial and ethnocentric claims of imperial historiography. This is because most available evidence (especially oral traditions, archaeological material, linguistics as well as internal written primary sources such as Arabic and Ajami) provide us not only with important data but also different perspectives of the issues involved, which help greatly in the evaluation of imperial records and points of views.

It is in respect of this latter function that the Northern History Research Scheme (NHRS) states that one of the functions of the Arabic manuscripts in its collection is to provide material that will help in correcting “the sometimes biased historical data and interpretations put forward by British administrators” (First Interim Report, 1966 : 22)

Indeed one of the most important exertions of colonial scholarship has been the effort to exclude the possible use of certain internal evidence, such as oral data, in the reconstruction of African history (Smith, 1987; Akinola, 1981). In some other cases efforts are even made to
exclude, or at least neglect, various artistic expressions and forms of writing that are known to be entirely African. Some of such include the forms of writing found in Axum, Ethiopia etc. A second technique has been the consistent attempt to deny any process of internal dynamic to the management of African history through the use of diffusionist theories which ascribe every management in Africa to some mythical white skinned people. Indeed central to the methodology of colonial scholarship is discounting the views, opinions and perspectives of the African’s themselves in the study of their histories. The efforts to overcome these various denials and attempts at the exclusion of various types of internal evidence, for a more inclusive approach, have been a key component of the efforts to promote new systems of knowledge production in Africa since independence Holl, (1990): Akinwumi, (2007).

An important outcome of the issues considered above has been the systematic neglect, or destruction, of many of the important oral, written and archaeological evidence relating to African History. This negative trend it was that attracted the attention of many concerned specialists who agitated against such neglect in favour of the protection, preservation and proper utilisation of these cultural and historical assets. These efforts were undertaken by a number of educationists, historians and archaeologists in addition to many public spirited people

2.3 Archival Activities on Arabic manuscripts in Nigeria and Abroad:

Giving the fact that Islam makes knowledge a necessary tool for establishing a sound society, it becomes imperative for authorities to show interest and invest in generation, preservation and dissemination of scholarly heritage. Many past Caliphs had demonstrated good examples by establishing libraries and printing houses in attempt to protect intellectual properties. Thus, is the legacy of cities like Baghdad, Basra, Samarqand, Cordova, Qairawan, Fez, Timbuktu, Azhar, Sokoto, ‘Yandotto, Katsina, Zaria Borno, Kano and other centers of
excellence around the world. Therefore, establishing depositories and documentation houses had never been new development in Arabic world. What is new is individual private collections which become the practice. This may not be unconnected with the historical factors in Muslims societies after the collapse of Caliphate system due to colonial intervention which made individual scholars and their families to assume the responsibility of preserving the cultural and intellectual properties. However, the colonial power realized the importance of those documents in the same way it understood that it could only succeed in its adventure if the culture of the colonized was fully understood. It is a task possible only through study and analysis of those documents. Thus the imperative of search and procurement is underlined. (See Marhaba, 1987: 237 -244).

According to Babalola (1993), the practical ‘Archival activities’ began in the Northern Nigeria ‘on June 14th, 1959’. The search was led by S.S Waniko: The acquisition of Arabic manuscripts received his attention the same year when, on going through a joint report of Dr. A.B.H. Bivar and Mallam Halliru Binji titled: “Report on Preliminary Survey of Arabic manuscripts in Sokoto Province”. … The tattered and fragile condition of Mallam Nagwamatsi’s papers and their poor storage facilities convinced S.S.Winko that he could not afford to delay action to salvage such valuable manuscripts from loss… (Cf. al-Zayyady, 2002)

About 4,000 works had been retrieved from Sokoto province by then. Subsequently, four-point proposal were put for government consideration. Three of which are (i) Establishment of an Arabic manuscripts Committee (ii) Soliciting the eminent Scholars to facilitate the procurement and translation of Arabic manuscripts, and (iii) Soliciting the Sultan of Sokoto and Sardauna to consider the proposal.
In an attempt to create a legal backing for this effort: “... it was then contended that the Public Archives Ordinance of 1957 should be amended in order to make provision for such sub-committees...” (Babalola, *ibid*: 23)

In 1972, Paden alone, had: “... collected some 3,000 Arabic manuscripts from the library of Umar Falke (1893 – 1962), a local trader and religious leader [from Kano]...”. Later development led to establishing the History Research Scheme in the Department of History, A.B.U., Zaria. The scheme was “Launched in 1964 as an inter-disciplinary research project”. The *take-off* grant was provided by the then Government of Northern Nigeria and Rockefeller Foundation. It started “as a joint-project of University of Ibadan and Ahmadu Bello University. (N.H.R.S Report No.1, p.2, 1966)

More efforts to house Arabic Manuscripts were made later by some institutions in Nigeria. This includes establishments of Documentation Section in the Library of Bayero University, Kano; Centre for Arabic Studies, Usman Danfodio University, Sokoto; Centre for Trans-Saharan Studies, University of Maiduguri; National Museum, Jos; Arewa House, Kaduna; History Bureaus of Kano, Katsina and Sokoto. Interestingly, these documentation centers share one common goal and objective: ... to recover the past of peoples, cultures, and civilization ... to establish and maintain a comprehensive depository for the preservation of manuscripts in all fields of learning relating to the area defined as Trans Sahara ...”. (CTSS, 1986:3).

The most alarming fact here is that there *has been no close contact*, or coordination and co-operation among these centers. Each seems to exist and operate as an island on itself. Worst still is the storing condition and poor management which are clearly evinced by indifference given to the collections at these centers. It is sad to report that that most of the documents are broken into pieces and/or mutilated while some of them are stolen away. This is contrary to what
is taking place in other documentation centers and units, both individual and institutions, in America and Europe where there is interest in Arabic manuscripts, particularly from Africa.

The interest, thus far, shown by individual and international institutions in Arabic Manuscripts have been fluctuating. Particularly international interest is more discernible in Africa. Numerous research projects have been undertaken and more are being proposed to this date. (Cf. Knoll and Adolf: 1999; Stewart and Hatasa: 1989 and 2006; Brenner and Robinson: 1980; Boye and et al: 2001/2002/2003; Hunwick and O’fahey:1995 and Hunwick: 2003). For additional information on the effort made to preserve Arabic manuscripts, we may need to visit the following web sites:

RBSC : Arabic Manuscripts: Manuscripts Division

Arabic Manuscripts at Jafet Library: Ancient Arabic Manuscripts


Resources on Arabic Manuscripts :... an annotated bibliography of Arabic manuscripts which deal with the theory, ... A catalogue of the Arabic manuscripts in the Library of the India Office, by ...

www.unc.edu/~cernst/msscatalogs.htm

British Library collections

Most books and serials relating to Africa can be found through the British Library Integrated Catalogue. There is also a guide to African official publications.
Most other types of material are found in separate catalogues, mainly online. The Africa pages give an overview of the British Library’s African collections, and explain how they are catalogued. (Bibliography).

The Africa pages deal mainly with sub-Saharan African Studies. For North Africa see the Arabic Collections. See also the pages on postcolonial literatures. (Arabic manuscripts. ...www.bl.uk/collections/arabmss.html )

Nevertheless, the Euro-American interest in Arabic manuscripts dates back to days of Arabic Spain. It was, in the first place envy and hatred; then it became envy and admiration. Later on it resulted to Crusade. On the other hand, it was conceived as colonialism. Much later, it was projected in the context of independence and freedom of states nations (Umar, S., 2006, op.cit.). But today, it is called war against terrorism. Whatever may be there of interest, it evidently underscored the importance of these documents culturally, historically, politically and otherwise. Besides, the Euro-America realized the practical truth that they could not understand the States they wanted to colonize if they failed to know the history of those states. The only source available to them were the Arabic manuscripts. Thus the idea of engaging academic specialists in colonization enterprise was affected. That is how the concept of Orientalism may be appreciated. Many scholars were involved from historians, anthropologists/sociologists, political scientists and experts in theology and religious studies:

Manuscripts of African interest date mainly from the colonial period and reflect British interest in the continent. They comprise
private papers and manuscript collections of prominent British administrators, statesmen and military men who were involved in Africa. Subject coverage is wide-ranging and includes historical, political and administrative themes; observations on African society, culture and traditions; travellers' accounts, maps, charts and topographical drawings.

(The British Library Board: Department of Manuscripts)

One interesting practical point, here, is that Euro-American interested academics have perceived the encyclopedic nature of Arabic manuscripts from Africa in wider perspectives than do the African themselves. As one can determine, only the historian and educationists have realized the contribution of those documents as primary corpus of data necessary for development of the region. Unknown to many scholars and professionals, Arabic manuscripts were never limited to religious ritual practices. They treat natural and human sciences agriculture; astronomy, algebra, alchemy, physics, pharmacy, medicine and engineering are parts of what the documents also contain.

… Most of the British Library's Arabic-language material is held as part of the Oriental and India Office Collections. The Library's collection of Arabic manuscripts is world-famous. It is one of the largest such collections in Europe or North America, comprising almost 14,000 manuscripts, representing nearly 20,000 works. It is renowned for the importance of many individual items, from some of the finest calligraphic and illuminated manuscripts of the Holy Qur'an to autograph and other
high-quality copies of major legal, historical, literary and scientific works... (British Library Board)

... Manuscripts from Africa cover a wide chronological span and diverse subjects, including literature, poems, narratives, historical accounts, chronicles, and Biblical, religious, medical, cartographic, geographic and other texts. They include Qur'ans in Arabic from Morocco and Egypt, and from West Africa copied by Hausa scribes, some of which are lavishly illustrated or illuminated ... (Ibid.)

Another practical point evinced by Euro-American interest in Arabic manuscripts is the existing cooperation among the so many international depositories and libraries aimed at procuring, protecting, managing and circulating Arabic manuscripts scientifically. One may not need to emphasize the advantage offered by current waves of computer technical development in this venture. Computer aided programs, which are very much friendly, are being used to manage, protect and disseminate data in their massiveness. Besides, it is so easy and much organized to store manage and manipulate data with computer than to keep them on shelves. The following pages provide instances on how electronic devices are employed to secure and manage manuscripts and other archival materials internationally.

In Egypt, for example, Arabic manuscripts are, in the first place, defined as cultural indicant. They are the treasury of heritage. It is also focalized as a pier of cultural bridge and pillar or backbone of national historical pride. For this realization, it becomes necessary to take proper measures to protect them in concrete terms. The most immediate step taken by the authorities toward achieving that is identifying the locations where the manuscripts are housed?
Who is having them? How they acquired them? One fact emerged apparent that manuscripts are found scattered in so many places and cities. Some are kept by individual families in a poor condition. We gathered that there are about 33 locations where Arabic manuscripts are housed in Egypt. A total sum of 132000 manuscripts are said to have been indexed thereat. In such a situation, it is increasingly difficult for researchers to visit all these locations in order to have access to the documents. In fact one may not know where to start from. The authorities devised strategies to manage the situation by transferring the documents into electronic forms at each location. Then a network was created linking them at one terminal called Central Information and Documentation Unit. It was later developed into the Egyptian Library website. By this measure, manuscripts are not only protected but they are also made easy to world. (Refer to Egypt library web site). Going by its content, the website provides information on Arabic manuscripts from other locations in the country.

Egypt is not the only country which is demonstrating interest in protection and preservation of scholarly cultural heritage. Earlier developments in the late 20th century some efforts were made in investing in this kind of project around the world. For instance, the Research Computer Technology Corporation in Torrance, California, USA has developed a bilingual database called *Al-Raed 100*. It ‘consists of specially configured microcomputer, keyboard and display terminal’ (See Anees M.A., 1987:25).

Siamwalla and Company, Bangkok, Thailand has also produced software called Qur’an Database which enjoys “…high-resolution graphics and display with English translation … It enables the user to retrieve any particular verse in any Surah of the Qur’an…” (Ibid.)

Another effort in this respect is made by Applied Micro-system Technology, London, England. The company has devised software called *Salsabeel*. “… The database can be
searched through a number of strategies including, name of the Surah, an Ayah, word search, and search by phrase or even character string…” (Ibid.)

The Arabic Bibliographic Data Service, Chicago, USA, created another database and named it Sira and Hadith Bibliographic Database.

”… The database extends special coverage to the writing of Muslim authors since their works are not adequately indexed… the information for the database is derived from books, journals, dissertations etc…” (Ibid.)

Other scientific progress made in this endeavor, and which we can equally use to protect our manuscripts includes efforts made scientifically as exemplified by the following Databases:

**Arabic Law Database:** The device was made by the Arabic Research Institute, Arabic International University, Islamabad, Pakistan. (Ibid.)

**Arabic Library Information Center:** It was established in 1974 and based at the University of Karachi, Pakistan. The center functions as ‘clearing house for information on libraries in Muslim countries’ (Ibid.)

**Arabic Documentation and Information Center:** It was also ‘founded by the University of Karachi in 1982’ it functions as a publication house of bibliographies on Arabic Studies. (Ibid.)

**Documentation Center for Bibliographic Information on islam and Muslim World:** The center is located at Imam Ouzai College of Arabic Studies, Beirut, Lebanon. ‘it completed a compilation of nearly six
thousand names and addresses of Muslim institutions of those conducting studies on the Muslim world’. (*Ibid.*)

**Arabic Research and Training Institute Information Center:** This was established in 1985 as ‘a subsidiary of Arabic Development Bank based in jedda, Saudi Arabia. (*Ibid.*)

**Arabic Information and Data Bank:** Arabic Educational, Scientific and Cultural organization is responsible for this project. It started in 1985 with base in Rabat, Morocco. (*Ibid.*)

This is to mention but a few examples of what is done in attempt at protecting cultural heritage, managing and circulating them.

### 2.2 Current Activities of Arewa House with regards to Arabic Manuscripts and Management

An important pre-requisite for a successful outing for manuscript recovery is a comprehensive survey of target areas and institutions. Arewa House was fortunate in this regard because one of the participants in the March, 2007 Conference, Dr. Angel D. Batiste of the Library of Congress, was undertaking a Survey Tour to Northern Nigeria from March 3-19, 2007. The focus of the Survey was ‘The state of Arabic Manuscript collection in Nigeria’. The tour took her to most of the public repositories in Northern and Southern-Western Nigeria. The report that she produced highlighted the basic problems or the Arabic Manuscripts and the unsatisfactory condition of their storage (Batiste, 2007, 8-18). In her observations she had this to say:

“The priceless Arabic Manuscript Collections in the Northern Nigeria region represent one of the most important sources of documentary heritage of the
African Arabic world. The Manuscript, particularly those generated by Nigeria’s indigenous scholars, greatly aid the ability to understand local indigenous knowledge systems and the dynamics of intellectual discourse in the spheres of religion, politics, economics and culture in the west African Sub-region from the earliest times to the present day.

Despite the historical significance of the Arabic Manuscript Collection in Northern Nigeria, they have been largely neglected....” (Batiste, 2007, 15)

As a result of what she saw on the ground, Batiste concluded that current arrangements are totally inadequate for the safe-keeping of the MSS. Suitable protective measures and urgent preservation action is needed, particularly special care and archival quality housing. Environmental conditions must also be improved (ibid, 15).

A similar survey was conducted for Arewa House barely a year later by Michaelle Biddle, Head of Preservation Services, Wesleyan University Library, Middle-Town, Connecticut, U.S.A. Her work was supported by a State Department grant to Arewa House from the Ambassadors Fund for Culture Preservation, supplemented by logistics assistance by Arewa House itself. This enabled her to undertake a research tour in Northern Nigeria in March, 2008 to assess the condition of publicly and privately held Arabic Manuscript collections in order to identify preservation and conservation needs. She visited virtually all the public repositories of Arabic MSS in the Northern States and the private libraries of some Arabic scholars. In the report she produced after the survey she observed that Nigeria has a rich Arabic manuscript heritage that is in danger of being lost due to lack of preservation and conservation efforts. She added that the neglect of African intellectual history and in particular its library and archival materials, was severe and critical (Biddle, 2008, 2). None of the Arabic Manuscript collections surveyed by her
were stored in environmental conditions that will support their long-term preservation. The manuscripts were uniformly brittle and some were already turning to dust (ibid, 5). Against this background, she made far-reaching recommendations for the preservation of the manuscripts.

More importantly, however, Mrs Biddle organized two workshops for the technical staff and Administrators of all the public repositories in Northern Nigeria. The first one took place in Arewa House in March, 2008 and the second and technically more comprehensive one took place in the National Archives, Kaduna, in August 2008. During the latter workshop, she donated some working tools and materials to each of the public repositories and also provided each of the participants with a Primer of Basic Paper Conservation Procedures and Treatments titled: *CONSERVATION IN A BOX (16 PP)*.

(b) Discovery of Valuable Manuscripts – Collections

It was against the background of these important surveys and workshops that Arewa House engaged in serious search for Arabic Manuscripts in line with the resolutions of the International Conference of March, 2007. The search took its team to Adamawa, Plateau, Bauchi, Kano and Katsina States. Its focus was to examine the Manuscript collections owned by individuals and families, draw attention to the hazards involved in improper storage, the difficulties of preserving the documents in the traditional setting and the benefits of transferring them to Arewa House for proper custody under modern scientific methods. While this was going on, Arewa House also offered to sort, list and even catalogue some of the collections, thereby building confidence among the owners of these collections. It did not take long before this approach yielded wonderful results.

The first was the collection of the late Sheikh Ahmad Arabi of Jos, where the family invited Arewa House to examine the collection and suggest how to arrest its rapid deterioration and
possible transfer of the entire collection to its Archive in Kaduna. As a result of this management, the Archivist of Arewa House embarked on the work in February, 2008 and submitted a report in May, 2008. A hand list of original Arabic Manuscripts in the report shows that there are 156 items, in addition to over 700 printed materials (Musa, S. M., 2008 part I, 1-18 and part II, 4-54). After some discussions, the family decided to allow Arewa House to transfer the entire collection to its Archive in Kaduna and the process has already started on Friday, 1st May, 2009. Most of the original Manuscripts and some of the books were in the first batch to be evacuated to Kaduna.

The second major successful operation was in Yola, where the family of the late Qadi Modibbo Ahmadu Fufore had been in contact with Arewa House since March, 2008. After several visits by the present writers during which the large volume of the Modibbo Fufore’s Multi-generational manuscript family collection was examined, sorted and listed with the help of members of the family, it was agreed that the entire collection be transferred to the Arewa House Archive.

However, before the transfer was effected at the end of March, 2009, an important management took place. Arewa House and the Modibbo’s Family agreed that they should jointly invite and partly sponsor Mrs. Biddle to come and treat the manuscripts at Yola and prepare them for proper preservation, using some of the latest techniques and processes in the field of conservation. Mrs. Biddle accepted the invitation and when she arrived she constituted a conservation team of nine (9) persons who worked with her in Yola from 9th – 20th March, 2009.

The team cleaned, stabilised, housed and boxed the Manuscripts before their transfer to Arewa House. Mrs. Biddle submitted a report to Arewa House on this operation on 1st April,
2009. She observed that there was evidence of pervasive insect infection, rodent and water damage, edge embrittement, extensive wear, tear and soiling (Biddle, M.L., 2009, 1).

In his own separate report on the Modibbo Fufore’s collection the Arewa House Archivist, Musa Had this to say:

“Modibbo Ahmadu Fufore’s Manuscripts Collection are a testimony of the long intellectual history of Muslims in this country..... These works have played a central role in the cultural management of Muslims and Northern Nigerian History and Civilisation. They are a source of knowledge about the past” (Musa, S.M., 2009, 1-2).

The collection contains more than 500 manuscripts out of which 370 were catalogued by Arewa House.

The third success story was in Katsina state, where Alhaji Iliyasu Dalhatu of Saulawa quarters of Katsina city permitted Arewa House to examine some of the Manuscripts inherited from their father, Mallam Dalhatu Katsina. After some discussions on the merit of transferring the documents to Arewa House for preservation and better storage, Alhaji Iliyasu personally brought 30 of the original manuscripts to Kaduna on the 28th of March, 2009, and they are now kept in the Archive of Arewa House.
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CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

The survey method on the basis of self administered questionnaire is the research technique used for this study. This method is appropriate since the study is based on a critical look concerning the various Traditional media of communication as an agent of rural development. It is also the most suitable method to gather a vast number of data since it makes data arrangement and computation less cumbersome to compute. It is also the most suitable research method for this study.

3.2 Research Methodology Adopted

Research design according to Haskins (1968) refers to the total plan of an investigation or study; it is not restricted to one aspect of research only. Nworgu, (1991) stated that research design is a plan or blue print which specifies how data relating to a given problem should be collected and analysed. There are a number of research philosophies available to the researcher and these are illustrated in the diagram below, the research process onion.

The research philosophy chosen by the researcher for this research was the interpretive research philosophy. The approach was adopted because it's identified as a successful form of research in the fields of sociology, cultural anthropology, political science and social work, (Irving and Gaffikin,2006) This approach enables researchers to “get close” to participants, to “penetrate their internal logic and interpret their subjective understanding of reality” (Shaw, 1999), it facilitates the understanding of the way institutions evolve, (Mouck,1998), and allows research questions to be generated out of actual cases, (Hopper and Powell, 1985).
There are two main research approach which can be used by the researcher, the deductive or quantitative approach and the inductive or qualitative approach. The deductive or quantitative research approach was considered but was not adopted because of the small sample size and the need to produce an information rich piece of research.

This research adopted an inductive or qualitative approach and in addition to the sample size a number of other factors contributed to this decision including that qualitative research has the potential to inform public policies, existent social movements, and daily community life”, (Fine and Weis, 1996) but more importantly because qualitative research sees the world from the viewpoint of the people working in organizations, doing particular jobs, they are the respondents, they say what they do and what they think about what they do, Hannabus, (1993).

The qualitative approach enabled the researcher to study in detail, (Irvine and Gaffikin, 2006) and collection is not limited to predetermined categories, a qualitative methodology allows the researcher to test an existing theoretical framework and study the issues in depth (Patton, 1991).

The research method adopted was the documentary research. Documentary research is particularly appropriate for research which deals with practice-based problems where the experiences of the actors are important and the context of action is critical, (Bonoma, 1983) and Cepeda and Martins (2006) Documentary research involves the use of texts and documents as source materials: government publications, newspapers, certificates, census publications, novels, film and video, paintings, personal photographs, diaries and innumerable other written, visual and pictorial sources in paper, electronic, or other 'hard copy' form. Along with surveys and ethnography, documentary research is one of the three major types of social research and arguably has been the most widely used of the three throughout the history of sociology and
other social sciences. It has been the principal method - indeed, sometimes the only one - for leading sociologists.

The key issues surrounding types of documents and our ability to use them as reliable sources of evidence on the social world must be considered by all who use documents in their research. The paucity of sources available until now means that this compendium will be invaluable to social researchers. " [Scott 2006]

Documentary research is the use of outside sources to support the viewpoint or argument of an academic work. The process of documentary research often involves some or all of conceptualising, using and assessing documents. The analysis of the documents in documentary research would be either quantitative or qualitative analysis (or both). [Balihar, Sanghera] The process is utilized in most academic work (in fact, most high school and certainly college level courses would insist on references in academic work) in supporting the academic prose of the writer.

The researcher approached a number of Arabic Manuscripts holders informally, raising the question of participating in the research with researcher at the end of meetings indicating that the research would be taking place and asking the management of the manuscripts repositories if they would be interested in participating, a list of potential research participants was compiled.

A short list of Arabic Manuscripts was drawn up from initial list selecting Arabic Manuscripts with little experience of the use of performance management, Arabic Manuscripts with some experience of the use performance management, and Arabic Manuscripts with the extensive experience of the use of performance management.
The Arabic Manuscripts were then selected from the shortlist by the researcher because they met all of the above criteria and also had a track record of effective engagement with the supporting people program, had displayed a clear commitment to service improvement during the supporting people service review process and they met all of the minimum standards required by the program across all of the national policy and practice measures.

Three collections have been chosen by the researcher these are in Table 3. 1:

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of Libraries/Institution</th>
<th>City</th>
<th>Total MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Moddibo Ahmadu Fufore</td>
<td>Yola</td>
<td>370</td>
</tr>
<tr>
<td>02</td>
<td>Sheikh Ahmad Arabi</td>
<td>Jos</td>
<td>156</td>
</tr>
<tr>
<td>03</td>
<td>National Museum Jos</td>
<td>Jos</td>
<td>700</td>
</tr>
</tbody>
</table>

3.3 **Research Instrument**

The research instrument was conducted via semi structured interviews. Research interview are only one example of qualitative research methods, others being questionnaires and observation, the research interview was selected because it allows the researcher to get as close as possible to the world of managers and enables the researcher to interpret this world and its problems from the inside, as they are seen and felt at various points and levels (Schwartzman, 1993).

There are different types of research interview ranging from the informal to the formal with a number of variations in between, and each approach has its strength and weaknesses, the highly structured approach is useful for eliciting information about large numbers of people whilst the informal interview, utilizing an “open structure” is preferable when complex, personal or sensitive issues are being probed, (Hannabuss, 1993).
The informal interview approach was selected because it allowed the respondents to feel relaxed, this was important because supporting people Arabic Manuscripts are sensitive to the criticisms leveled at the program and are under considerable pressure from the council to justify the cost, quality and performance of their services, they use of informal interviews helped deal with these sensitivities.

The research did not make use of interview schedules for the interviews because such a small number of people were interviewed and Kane (1985) recommends their use when interviewing a large number of people, and even when schedules are used the information presented can cause real challenges to the researcher at the data analysis stage anyway (Hannabuss 1993).

The researcher interviews were designed to be open to enable the researcher to respond to opportunities, unexpected outcomes and emerging themes as the interviews progressed so as to be able to add to new questions to the interviews. Eisenhardt (1989) encourage such an approach because inductive research is built on understanding, rather than statistical comparisons between data collected through standardized protocols.

Similarly, Silverman (1998) argues that there is no agreed doctrine underlying qualitative research is the collection of data in the form of words and statements, which is analyses by methods that do not include statistics or quantification.

3.4 Population of the Study

Population refers to animate or inanimate things which the study is focused. It could be class, libraries, town, local government areas, states, nation or persons the researcher is interested in getting information from for the study. (Nnayelugo 2001). In this study the population used is
management of Arabic manuscripts collection in Adamawa and Plateau States of Northern Nigeria.

3.4.1 Sampling and sampling techniques

The research utilized the purposive sampling techniques as the research employed a very small sample. Neuman (2000) believes that this sampling techniques enables the selection of cases that are particularly informative and further that this sampling techniques is customary when adopting the case study approach.

A number of critical factors associated with housing related support services were identified and a short list of Arabic Manuscripts drawn up that met the criteria or attributes, this approach ensured that an element of “typical” case sampling was evident in the research in the order that the research is able to present an illustrative profile.

The Manuscripts Holder included in the research was a small sample from; Current funded housing related support service Arabic Manuscripts from the supporting people research program that displayed the attributes outlined in fig. 3 Arabic Manuscripts attributes.

Table 3.2 ATTRIBUTE

<table>
<thead>
<tr>
<th>ARABIC MANUSCRIPTS SIZE</th>
<th>LARGE</th>
<th>MEDIUM</th>
<th>SMALL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Complexity of needs of client group</td>
<td>Low</td>
<td>medium</td>
<td>high</td>
</tr>
<tr>
<td>Service</td>
<td>Generic</td>
<td>both</td>
<td>specialist</td>
</tr>
</tbody>
</table>

3.5 Data Analysis

The data analysis process was based on an approach which seeks to use an existing theory, the model and implementation methodology, to explore the theoretical propositions posed using a phenomenological approach, where phenomenological is defined as a qualitative
research approach concerned with understanding certain group behaviors from that group's point of view. The data associated with the core concepts was then processed further using spreadsheets and a simple counting procedure, as advocated by Silverman (1985), was used to identify the number of times each concept was referred to by each Arabic Manuscripts. This process enabled simple graphs to be produced around each of the core concepts and enabled cross-case analysis.

A number of Quotations from each depth interview were selected to support and/or illustrate the views expressed by the Arabic Manuscripts for each of the concepts identified in the analysis of the data in the writing up of the cases.

As stated above the theoretical framework to code the data gathered from the 3 semi structured interviews sought to establish patterns and relationships using data categories.

As Saunders et al note (2003), this approach helps to transform the data to allow the researcher to:

1. Comprehend and manage the data.
2. Integrate related data from different transcripts and notes.
3. Identify key themes and patterns from them for further exploration
4. Develop and/or test hypotheses based on these patterns or relationships.
5. Draw and verify conclusions.

The results of the qualitative analysis were then compared to the literature, the theoretical framework being tested and to each other. This triangulation of multiple sources of evidence conforms to Yin's (1994) construct validity test and the research is further validated by a clear description of the general methods adopted as suggested by Cepeds and Martin (2006) and the use of pattern matching and building seeks to address the issue of internal validity. the issue of
reliability of the research is by nature a “subjective” analysis. However, as Travis and Gaffikin (1996) note the meaningful mobilization of research results in qualitative research is problematic, and Chapman (1987) believes that a failure to provide simplicity, generally and accuracy is inevitable and no cause for criticism. A number of studies (Kirk and Miller, 1986, Gleasne and Peshkin, 1002, Douglas, 1985) have concluded that there is no such things as a completely objective piece of research and further that the “validity” of a piece of research is a matter of whether it is a reasonable account of what has been observed. This research has sought to ensure that the validity of the research finding s and conclusions are based on a reasonable account of the recorded interview transcripts.

3.6 Time Horizons and Project Plan

Grant chart detailing the time horizons is provided in this the thesis. The project plan below sets out the revised timelines that the researcher adopted

Table 3.3 Primary research interview with manuscripts holders

Agencies and persons to be contacted for data on the study should include

<table>
<thead>
<tr>
<th>Activity</th>
<th>Who</th>
<th>When</th>
</tr>
</thead>
<tbody>
<tr>
<td>Design semi-structured interview format</td>
<td>Musa S M</td>
<td>February 2007</td>
</tr>
<tr>
<td>Send out request for interviews and supporting information to clients allowing arewa House to take custody of the collection</td>
<td>Musa S M</td>
<td>April 2008</td>
</tr>
</tbody>
</table>
of late Ahmad Arabi, Jos, and Modibbo Ahmadu fufore Yola

Visits the manuscripts collection repositories, Jos, and Yola  
| Musa S M | August- Sept 2009 |

Undertake data analysis from Manuscripts  
| Musa S M | August –Sept 2009 |

Produce chapter for inclusion in final thesis  
| Musa S M | March –June 2011 |

3.7 Limitation of the Study design

The methodology is limited by the small size and the fact that only one of the participating housing related support Arabic Manuscripts has any direct experience of working with a balance scorecard approach to performance management.

The research provides a “snapshot” view of the Public Sector Scorecard theoretical framework and its implementation methodology in a rich context which is limited to the 3 housing related support Arabic Manuscripts who participated in the research process.

3.8 Ethical approach to the research

The research was undertaken in a manner which ensures that participants are able to be confident that their privacy and confidentiality will be properly protected.

Saunders et al (2003) identify participants' right as being

- Not to participate
- Not to be harassed or offered inducements beyond the scope of participation
- to be contacted at reasonable times
- to determine, within reason, when they will participate in the data collection process
- To expect the researcher to abide by the extent of the consent given
- Not to be subjected to any attempt prolong the duration of an interview
- Not to answer any question, or set of questions
• Not to be subjected to questions that create stress or discomfort

• To expect agreed anonymity and confidentiality to be observed strictly both in relation to discussions and during the reporting of the data

The research followed the rights of the participants as outlined above and was also undertaken with participants engaging with the researchers on the basis of informed consent as modeled below.

Table 3.4: Participant consent model (Saunders et al. 2003)

<table>
<thead>
<tr>
<th>Lack of participant lacks knowledge</th>
<th>Implied consent</th>
<th>Informed consent</th>
</tr>
</thead>
<tbody>
<tr>
<td>participant does not fully understand their rights</td>
<td>Researcher implies consent about use of data from fact of access or the return of questionnaire</td>
<td>participant consent given freely and asked on full information about participation rights and use of data</td>
</tr>
<tr>
<td>Researcher uses deception to collect data</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

All of the Manuscripts Holders were sent information on the research prior to agreeing to participate and the aims and objectives of the research were made clear.

All of the Arabic Manuscripts agreed that the interview could be recorded prior to the interview commencing and the researcher explained that although the research was work related it was not part of the researchers’ role with local ulamaa and the Arabic Manuscripts were assured that any view expressed during the interview were confidential and would remain anonymous.

The researcher explained the purpose of the interview to the Arabic Manuscripts and they were told how the information would be used. In this chapter the researcher has the research
process giving reason why the chosen philosophy, approach and strategy were adopted to deliver the research. A justification for the data collection, data analysis is given together with details of the research design, sources of data and details of the primary semi structured interviews is discussed. The analysis of the data is described and the various limitations attached to the research methodology employed are given including details of the ethical considerations associated with the research.
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Hannabuss, S, 1995), Approaches to research , Asilb proceedings, 47,(1) 3-11


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CHAPTER FOUR  
PRESENTATION, DATA ANALYSIS AND DISCUSSION  

4.1 INTRODUCTION  

This chapter presents the analysis and discussion of data gathered from the survey of the three houses visited. Responses from all the presses and notes taken during on-site visits to three of them in Modibbo Ahmadu Fufure, Yola, Sheikh Ahmad Arabi and National Museum Jos, were examined, compiled and evaluated to answer the research questions asked at the beginning of the study. As far as possible, data were tabulated and displayed through tables and charts, with the aim of identifying and discerning any patterns that provided the best interpretation of the results of the study.  

4.2 Analysis /Discussion  

The progress of civilization is primarily based on the acquisition of knowledge. Manuscripts are the result of human endeavors which they have been made in order to transfer knowledge to other human beings and to express themselves. These master pieces are the most important expression of intellectual development of mankind. Manuscripts depict and delineate the experiences of human beings for recapitulating the events of the past. Many vistas of history are unfolded by reading and examining manuscripts. Because of their importance these items are collected and preserved by persons/ institutions of civilized world. Modern reprography techniques have made it possible to make countless copies of manuscripts but romanticism and aesthetics attached with the original one cannot be copied. Therefore we can see through the annals of history that original manuscripts are being preserved carefully.
Arabic civilization has had a glorious history of acquisition and dissemination of knowledge. Numerous scientists and men of letters belonging to Muslim society have developed incomparable manuscripts of knowledge and art. These are available in various museums, archives and libraries to guide future generations by recourse to past experiences. A number of important manuscripts have been misappropriated or vandalized by invaders. Human race has been bitterly lamenting over this loss.

Islam came to West Africa in the late 8th and early 9th centuries. After the Arab expansion in North Africa, occasional commercial missions and the more regular movements of pastoral Berber-speaking tribes across the Western Sahara, assist in spreading Islam south of the Sahara in its earliest phase. It was from the northern parts of Africa that the Islamization of the peoples of Africa South of the Sahara started. As early as the seventh century, Muslims from North Africa used the famous trade routes as a means of propagating Islam as well as the expansion of trading activities (Muhammad 1976). Scholars like J.D Fage and Abdullahi Smith, for example, submitted that the trans-Saharan trade routes provided immediate means for the penetration of Islam into Kanem-Borno, especially during the period of the Sayfawa dynasty (Mustapha 1987). This route was also a transmitter of culture and ideas, and had been described as the most ancient, shortest and easiest of all the routes across the sahara. Islam reached Borno some time before the 11\textsuperscript{th} century of the Christian era, while its appearance in Kano (Hausaland) was dated to a period between 10\textsuperscript{th} and 11\textsuperscript{th} centuries A.D (Palmer 1928).

With the advent of Islam in Kanem-Borno and later Hausaland, many itinerant Scholars settled in these areas and became integrated into the communities. This gave rise to indigenous intellectual and scholarly activities that developed the teaching of Islam in all its ramifications,
such as rituals, jurisprudence, politics and general literacy among the Muslims. Moreover, in order to effectively ensure general literacy among the people, *ajami* (the writing of indigenous language in Arabic scripts) was introduced. The period between the 10th and 18th centuries witnessed a tremendous expansion and development of Arabic scholarship in the Western and Central Sudan in an unprecedented manner. This situation resulted in robust intellectual activities in these areas which led to the eruption of reformist movement (jihad) in Hausaland and other parts of the region in the 19th century.

4.3 Manuscript Collections with institutions

Generally speaking manuscripts are preserved carefully. The Manuscripts of the Holy Quran at National Museum Jos are in the bad condition. At all repositories manuscripts are being fumigated and repaired as per requirement. However, new acquisitions are being preserved rather fitfully at some institutions due to shortage of resources. The laboratories for conservation and preservation have not been established at all.

4.4 Manuscript Collections under private auspices

There is a huge documented and undocumented collection of manuscripts available with individuals and private institutions. The condition of manuscripts with them is generally pathetic. Some people use indigenous methods, e.g., Keeping leaves of insecticide plants and lamination etc. for preservation. Proper preservation labs are not available in the private sector due to the high cost of equipments/ raw material, lack of training and awareness, etc.
Table 4.1 Manuscripts Collections Study

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Name of collection</th>
<th>City</th>
<th>Total MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>01</td>
<td>Moddibo Ahmadu Fofure</td>
<td>Yola</td>
<td>370</td>
</tr>
<tr>
<td>02</td>
<td>Sheikh Ahmad Arabi</td>
<td>Jos</td>
<td>156</td>
</tr>
<tr>
<td>03</td>
<td>National Museum Jos</td>
<td>Jos</td>
<td>700</td>
</tr>
</tbody>
</table>

Fig 4.1

4.5 The Modibbo aAmadu Fufore Arabic Manuscripts Collections Yola

This collection consists of approximately 600 original manuscripts deposited in Arewa House. It is the personal collection of the late Modibbo Ahmadu Fofure of Yola (1889-1960). He was born in the year 1885 in Fufore, Adamawa Emirate, to Alkali Muhammadu Fufure. His ancestors migrated from Ngazargamu then to Kukawa, before moving to Dikkwa, all in the Borno Empire. From Borno they settled at Ribadu, and then at Fufore, before they finally moved
to Yola, the Headquarters of Adamawa Emirate. Moddibo Ahmadu was introduced to Arabic education early in life by his father. Later, he was taught by renowned scholars in Adamawa, such as Modibbo Hammadu, Modibbo Mahmudu son of Alkalli Hamman-joda, the most remarkable Arabic judge in the history of Adamawa Emirate who studied in the Middle East and taught for sometime in the Al-Azhar University in Egypt. Having passed through these great Arabic scholars, Modibbo Ahamadu became very versatile in various fields of knowledge, such as Jurisprudence (Arabic Law), Tafseer (Qur’anic exegesis), Hadith, Arabic Grammar, Logic, Poetry, Arabic literature, Astronomy, Mathematics, and Medicine.

His first appointment in the Adamawa native Authority was in January, 1917 as Malamin Kasa, (The District Scribe) in Wuro Marafa, Vere District and later Alkalin (Judge) of Ribadu/Fufore in 1935. He was later transferred to Jada as Alkali in 1940, and subsequently moved to the Grand Khadi court in Yola as the Grand Mufti under his teacher, Modibbo Mahmudu. Thereafter, he worked under some notable Alkalis like Hamidu and Hamman Gabdo in Yola before he was himself appointed Alkalin Alkalai (Grand Khadi) of Adamawa Province in 1953, which coincide with the installation of Lamido of Adamawa, Alhaji Aliyu Musdafa, as the 11th Lamido of Adamawa.

Apart from his achievements in the judicial services with the Adamawa Native Authority from 1917-1957, his greatest achievement was the number of notable Arabic scholars in Adamawa and Cameroon he produced. These included Modibbo Umaru Ngaundare, one time Imam of Yola Central Mosque, Modibbo Barkindo, Imam of Yola Central Mosque, Modibbo Ahmadu Danburam, Modibbo Umaru Mbamba, Modibbo Abbasi Ribadu, Modibbo Yahya Ribadu, Modibbo Muhammadu Alkalin Garua, Modibbo Ibrahim Alkalin Ngaundare, and the
Lamido of Adamawa Alhaji Aliyu Musdafa. Modibbo Ahmadu was an honest and pious Arabic judge and scholar. His thoughts, words and deeds were guided by the dictates of the sacred book, the Holy Qur’an and until his death in 1960 he was a strong believer in Islam and all that it teaches. His Manuscript Collection is a clear testimony of the long intellectual history of Muslims in this country and their effort to promote all the branches of sciences. These works have played a central role in the cultural development of Muslims and the history and civilization of Northern Nigeria.

The collection is one of the largest of its kind in Adamawa Emirate so far recovered. The many scholarly treasures it contains and the breadth and scope of the subjects they cover make this collection one of the most important storehouses of Arabic knowledge and Northern Nigeria documentary heritage. The collection contains about 600 copies of Manuscripts out of which 370 were catalogued. They bear various titles as they were inherited from their great grand fathers in the period between the 14th and 20th century AD.

The collection is unique for two reasons. First, it contains many important items, that is, some of the finest illuminations and calligraphy with a variety of scripts of the Holy Qur’an, calligraphic art works, and other high-quality copies of many important works. Secondly, the collection is one the most diverse in terms of the subjects that are covered by it. These include copies of the Holy Qur’an, works of Qur‘anic sciences, Hadiths (reports from the Prophet and the Imams), Tawheed or theology, Arabic law, prayers and sermons, mysticism, philosophy, ethics and politics, biographies, history, geographical works, Arabic and Fulfulde and Hausa grammar, lexicography and philology, poetry and prose, anthologies and other literary works, alchemy, astronomy, traditional medicine, traditional pharmacy and pharmacology, and most
importantly a large body of correspondences on Mahdism, etc. This outstanding collection is now accessible to the public in Arewa House Archives Kaduna (Musa 2009)

**Language:** The majority of the items are in Arabic, while some are in Hausa, and Fulfulde,

![FUFORE PIE CHART](image)

**Fig. 4.2**

![FUFORE BAR CHART](image)

**Fig. 4.3**
**Authorship**: Approximately 60% Nigerian authors, with 40% by other authors, including Middle East and North and West Africans as can be seen below:

![Authorship Pie Chart]

**4.5.1 Samples of Modibbo Ahmadu Fufure Arabic Manuscripts Collection now in Arewa House Repository**

**Table 4.2**

<table>
<thead>
<tr>
<th>S/N</th>
<th>Title</th>
<th>Author</th>
<th>Copyist</th>
<th>Call No.</th>
<th>Date</th>
<th>Script Type</th>
<th>Language</th>
<th>Cont</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kitabu Tasrif</td>
<td>Anonym.ous</td>
<td>Anonym.ous</td>
<td>Maf/6</td>
<td>Not Indicated</td>
<td>Magribi</td>
<td>Arabic</td>
<td>Study Of Development Worlds</td>
</tr>
<tr>
<td>2</td>
<td>Kitabu Mukhtasar Fi Ilmi Addib</td>
<td>Anonym.ous</td>
<td>Anonym.ous</td>
<td>Maf/9</td>
<td>Not Indicated</td>
<td>Magribi</td>
<td>Arabic</td>
<td>Traditional Arabic Medicine</td>
</tr>
<tr>
<td>3</td>
<td>Qasidatu Muhammad Joda Fi Sheikh Ihi Muallimu Adama</td>
<td>Muhammad Joda</td>
<td>Anonym.ous</td>
<td>Maf/13</td>
<td>Not Indicated</td>
<td>Magribi</td>
<td>Arabic</td>
<td>Poem Praising Modibbo Adama The Founder Of Adamawa Emirate</td>
</tr>
<tr>
<td>No.</td>
<td>Title and Authors</td>
<td>Notes</td>
<td>Language</td>
<td>Summary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kifayatu Dhuafâ Us Sudan Fi Tafsiri Al Quranil Karim</td>
<td>Abdullahi Bn Muhammad ad Bn Uthman Bn Fodio</td>
<td>Maf/16</td>
<td>Not Indicated</td>
<td>Sudani</td>
<td>Arabic</td>
<td>Commentary Of The Holy Quran</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Kitabu Qaulil Manut Fin Nafaka</td>
<td>Sultan Muhammad ad Bello Bn Fodio</td>
<td>Maf/24</td>
<td>Not Indicated</td>
<td>Sudani</td>
<td>Arabic</td>
<td>The Manuscript Is About The Obligation Of Husband Towards His Wives</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Qasidatu Yusra Lu Biha Adama Ila Amril Mumin Ina Muhammad Bello</td>
<td>Modibbo Adama</td>
<td>Maf/27</td>
<td>Not Indicated</td>
<td>Sudani</td>
<td>Arabic</td>
<td>Correspondence Letter Writing By Modibbo Adama The Founder Of Adamawa Emirate</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Raudul Jinan</td>
<td>Gidado Laima The Waziri Of Sokoto</td>
<td>Maf/67</td>
<td>Not Indicated</td>
<td>Magribi</td>
<td>Arabic</td>
<td>History And Biography Of Sheikh Usman Bn Fodio On Mahdis</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Bayan Nuril Imam Muhammad Mahdi</td>
<td>Sheikh Muhammad Bn Sulaiman Bn Fadhi</td>
<td>Maf/116</td>
<td>Not Indicated</td>
<td>Sudani</td>
<td>Arabic</td>
<td>The Arabic Political Propaganda</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Dhiya Ussiya Sah</td>
<td>Sheikh Abdullahi Bn Fodio</td>
<td>Maf/121</td>
<td>Not Indicated</td>
<td>Magribi</td>
<td>Arabic</td>
<td>It Discusses Politics And Good Government</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Qasidat Fi Ilmi Falaq</td>
<td>Sheikh Abu Zaidin Abdurrahman Al Akhdariy</td>
<td>Maf/222</td>
<td>Not Indicated</td>
<td>Magribi</td>
<td>Arabic</td>
<td>Teaching Astronomy</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Risala Min</td>
<td>Sheikh</td>
<td>Maf/248</td>
<td>Noy</td>
<td>Sudani</td>
<td>Arabic</td>
<td>The Correspond</td>
<td></td>
</tr>
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</table>

65
<table>
<thead>
<tr>
<th>No.</th>
<th>Work Title</th>
<th>Author(s)</th>
<th>Language</th>
<th>Date</th>
<th>Script</th>
<th>Content Description</th>
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<tbody>
<tr>
<td>13</td>
<td>Qasidatu Shukuri Lamma Zara</td>
<td>Sheikh Modibbo Adama Bi Yola</td>
<td>Arabic</td>
<td>Maf/250</td>
<td>Magribi</td>
<td>Contains Praise Poem On Emir Of Zak Zak Usman</td>
</tr>
<tr>
<td>14</td>
<td>Alhilya</td>
<td>Qadi Muhammad Fufore</td>
<td>Arabic</td>
<td>Maf/270</td>
<td>Kufi</td>
<td>Praises Modibbo Adama The Founder Of Adamawa Emirate</td>
</tr>
<tr>
<td>15</td>
<td>Qasidatul Haqiqatil Aufaq</td>
<td>Sheikh Dahir Bn Ibrahim Alfullaty</td>
<td>Arabic Tradinal</td>
<td>Maf/276</td>
<td>Magribi</td>
<td>Arabic And Some Ajami Fulani Word</td>
</tr>
<tr>
<td>16</td>
<td>Addarul Kaiat Fie Ilmal Haiat</td>
<td>Anonymoues</td>
<td>Arabic</td>
<td>Maf/309</td>
<td>Sudani</td>
<td>Astronomy</td>
</tr>
<tr>
<td>17</td>
<td>Risala Min Goni Wadai Ila Qadi</td>
<td>Muhammad Fufore Goni</td>
<td>Sudani</td>
<td>Maf/358</td>
<td>Arabic</td>
<td>Letter Encouraging Modibbo Muhammad Fufore And Muslim Community Of Adamawa On The Principle Of Mahadism</td>
</tr>
<tr>
<td>19</td>
<td>Risala Ila Hayat Bn</td>
<td>Muhammad Bn</td>
<td>Sudani</td>
<td>Maf/361</td>
<td>Arabic</td>
<td>The Letter By One Of The</td>
</tr>
<tr>
<td>Saeed</td>
<td>Abdullahi</td>
<td>Mahdi's Follower</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>-----------</td>
<td>------------------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Kifayatu Dhuafa Issudan</td>
<td>Maf/362 Not Indicated</td>
<td>Magribi</td>
<td>Arabic</td>
<td>Commentary Of The Holy Qur'an</td>
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<tr>
<td>22</td>
<td>Halal Wal Haram</td>
<td>Maf/213 Not Indicated</td>
<td>Mafri</td>
<td>Arabic</td>
<td>Poetry On Arabic Finance</td>
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</tr>
<tr>
<td>23</td>
<td>Taqribun Nazmi Li Sheikh Ina Usman Bn Fodio</td>
<td>Maf/231 Not Indicated</td>
<td>Magribi</td>
<td>Arabic</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4.5.2 A Brief Statement on the Contents of Modibbo Ahmadu Fufere Manuscripts collection

The brief statement of the contents of 367 cataloged on the Modibbo Ahmadu Fufere manuscripts cover a variety of subjects. These are as follows:

Arabic Literature:

Of these, it should be noted that Nos 13 and 28 are different manuscripts of the same book. Similarly, Nos. 26, 36 and 37 are different manuscripts of the same work.

Arabic Jurisprudence: MAF/
4,5,7,11,12,21,24,25,28,29,31,33,35,41,42,45,49,50,55,57,61,62,72,73,75,76,77,78,85,92,93,94,9
8,102,104,105,116,117,119,129,131,133,137,140,146,154,163,164,171,182,189,199,213,214,217
218,220,226,238,239,241,243,246,251,255,256,259,273,278,293,294,305,308,310,314,316,321,

History:
MAF/10,67,83,84,87,88,90,91,112,121,147,153,165,180,194,209,216,224,244,287,298,299,300,
311,330,361.

Monthesim:
MAF/23,30,36,51,52,63,65,66,89,111,113,129,132,134,139,152,161,176,177,196,229,237,253,2
58,263,264,265,283,288,289,346. Manuscripts are of the same work. In the same vein, are of the same work.

The Glorious Qur’an: 11 what we have here is a copy of the Qur’an boldly written with wide margins. I have personally examined the regal, expensive manuscript which could not have been owned by an ordinary person

Supplication :

Astronomy:
MAF/ 6,18,155,158,160,172,181,222,223,227,231,276,290,303,331,355,
**Astrology:**
MAF/ 34,44,96,97,109.

**Politics:**
MAF/43,204,219,240,

**Agriculture:**
MAF / 371

**Hadith: the holy prophet tradition**
MAF/ 3,68,86,128,215,275,297,301,320,333,334,363  However, among those listed under Arabic Literature, there are panegyrical poems on the Prophet,

Fulfude: the Materials writing in Fulfulde language which was widely spoken in some part of Sub sahran Afican writing in Arabic Scripts ( Ajami) nos as follows  
MAF/54,81,82,156,175,179,184,185,187,188,195,205,208,234,242,284,312,318,319  
Hausa: the material written in Hausa Language but in Arabic Scripts ( Ajami) as follows  
MAF  286

**Sufism:**
MAF/ 136,150,262,307,338

**Medicine:** MAF/ 9,270,332

**Education:** MAF/ 135 ( Musa S M 2009)

The illustrations below explained the contents of the manuscripts
Fig. 4. 5 Shows content Fufore Manuscripts by Subjects

Fig. 4. 6 Shows content of Fufore Manuscripts by Subjects
4.6 The Sheikh Ahmad Arabi Jos, Manuscripts Collection: General Description

As far as the Arabic script is concerned, majority of them were written in Naskh script with some Kufic letters. This Naskh has some Maghrib style, especially the curative lettering and the placing of the dots for letters qaf and fa. Diacritical points were not omitted and orthographic color is different from that of the texts. Special reeds were used in writing those manuscripts. Even the later ones are not written with pens or fountain pens. This is still observed until now in many places in Northern Nigeria. The ink itself was locally made and prepared by the copyists. The paper is of various kinds and comes mainly from European Countries. This is indicated by watermarks. One should stress the various beautiful figures represented by those trade marks.

In cataloguing these manuscripts I did my best to give the names of both the authors and books with spelling given in the manuscripts themselves. It was indeed rather difficult to identify authors in some cases, because their names are usually given after two pages or more in the texts. Sometimes, the first pages were missing, and in many cases the authors names are given in many manuscripts.

4.6.1. Condition of Books, Manuscripts and Archives of Late Sheikh Ahmad Arabi Collection Jos

During my inspection of the materials in the Late Sheikh Ahmad Arabi’s House I discovered with shock that the state and Condition of the Arabic Books and Manuscripts in the house was depolorable. This was due to poor storage of records, poor ventilation and filing system of the materials causing essessive heat and dampness. Fluctuations in the temprature of the store caused serious damage to the records causing them to brittle and disintegrate to pieces. This was aggravated by rodents, ants and insects threatening to
destroy the precious documents beyond repair. Some of the valuable material in the holding of the House, included different copies of Arabic Publications and Manuscripts which consist of Arabian Story like *al-fu laila walailat*, commentaries on the Holy Qur’an by different authors, Arabic Jurisprudence, Hadith, Arabic Grammar, Logic, Poetries in Arabic, Hausa and Fulfulde, other materials include, history, personal files and correspondences written by him or to him in Arabic language, Hausa Ajami/Roman, Fulfulde, and English.

Arrangement and description are two integrated practices designed to make records and archives physically and intellectually available for use. During the progress of my work, I made sure that all the records were counted. The remaining work of arrangement, listing, descriptions, boxing and shelving would be carried on later. In this regards I was able to arrange, sort out and draft an inventory of 227 items consisting of 785 volumes of Printed Arabic Books out of which 156 are Copies of Arabic manuscripts approximately 60% of which are original manuscripts, while the remainder are market or printed editions. Most of these documents were produced in the 19th and 20th centuries.

Approximately 40% of the collection consists of copies—made in Nigeria—of works from classical Muslim/Arabic literature. Some are handwritten copies while others are printed editions. Subject matters include basic jurisprudential treatises, classical commentaries on these works, and printed versions of the better-known diwans of pre-Arabic Arabic poetry. The calligraphy (some of it ornamental), marginal comments and colophons by West African copyists are of interest.

The remaining 60% of the collection contains works written by Nigerian authors, predominantly market or printed editions. Subject matters covered include poetry (especially of the *madh* genre, in praise of the Prophet, of Shaykh Ahmad al-Tijani, or of Shaykh
Ibrahim Niasse), Arabic grammar, history, theology, jurisprudence, Qur’anic exegesis, Prophetic Tradition (*hadith*), biographies of local scholars, and Sufism.

4,6,2 **Sample of Sheikh Ahmad Arabi Jos, Arabic Manuscript Collections**

<table>
<thead>
<tr>
<th>S/n</th>
<th>Titles</th>
<th>Author</th>
<th>Call no.</th>
<th>Date</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Tuhfatu Hukkami Qadi Abubakr B Asim</td>
<td>Aac/1</td>
<td>Not Known</td>
<td>On Islamic Jurisprudence</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Wakar Hausa/Ajami Unknown</td>
<td>Aac/2</td>
<td>Not Known</td>
<td>Wakar Yabo Zuwa Ga Sarkin Bauchi, Seeking His Permission</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Bilhamdi Llahi Rabyi Ahmad Muhammad Jos</td>
<td>Aac/3</td>
<td>1-5-45</td>
<td>Poetry: Praising Prophet (Saw) In Arabic Language</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Qala Tarfata Bn Abdu Tarfata Bn Abdu Sufyer Bn Saeed By Malik</td>
<td>Aac/5</td>
<td>Not Known</td>
<td>Eloquence Arabic Poems, Poetry</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Fa'idatu Maja'a Fie Bayanil Falaki Sayyid Abdul Abbas Allenth</td>
<td>Aac/6</td>
<td>Not Known</td>
<td>On Astrology</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Qasidatau Ajibatu Libaad Fuelala U Imam, Abu Ishaq Ibrahim Bn Masudi Allubady</td>
<td>Aac/8</td>
<td>Not Known</td>
<td>An Islamic Commandment</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Abkaitu Bila Danii Sakheen Unknown</td>
<td>Aac/10</td>
<td>Not Known</td>
<td>Arabic Poetry, About Importance Of Knowledge</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Allahu Gheitaim Unknown</td>
<td>Aac/11</td>
<td>Not Known</td>
<td>Poetry In Fulfude Praising The Prophet Muhammad (Saw)</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Tafseeru Qur'an Lil Azeem Lil Jalalaini Sheikh Jalaluddeen, Abdurrahman Sayuti And Sheikh Al Muhalla</td>
<td>Aac/12</td>
<td>Not Known</td>
<td>Commentary Of The Holy Quran (Part)</td>
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<td>10</td>
<td>Tuhfatul Hukkami Qadi Garnada: Abubakar Bn Asim</td>
<td>Aac/13</td>
<td>Not Known</td>
<td>On Islamic Jurisprudence</td>
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<td>11</td>
<td>Kitabul Malhatul 'irabi Abu Muhammad Qasim Bn Aliy Bn Muhammad</td>
<td>Aac/14</td>
<td>Not Known</td>
<td>Teach Arabic To Grammar And English</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Title</td>
<td>Author</td>
<td>Page</td>
<td>Location</td>
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<td>12</td>
<td>Sharhi Al Fiyatu Bn Malik</td>
<td>Al Hanri</td>
<td>Aac/16</td>
<td>Not Known</td>
<td>Arabic Grammar Commentary Of Arabic Grammar Written By Abdullah Bn Muhammad By Abdullah Bn Malik</td>
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<tr>
<td>13</td>
<td>Kitabul Hisab</td>
<td>Unknown</td>
<td>Aac/17</td>
<td>Not Known</td>
<td>Book On Astrology</td>
</tr>
<tr>
<td>14</td>
<td>Kitab Al Madrisatu Al Awwaliya Lita'alim Subyan Fie Qaryatu Jos</td>
<td>Qadi Bauchi Ibrahim Bn Salih</td>
<td>Aac/20</td>
<td>Not Known</td>
<td>Teaching Children Arabic Language In Jos Town</td>
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<tr>
<td>15</td>
<td>Rafa'atu Umriy Libani Nasan</td>
<td>Unknown</td>
<td>Aac/22</td>
<td>Not Known</td>
<td>Arabic Poem Praising The Almighty Allah</td>
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<td>16</td>
<td>Wakokin Hausa</td>
<td>Unknown</td>
<td>Aac/24</td>
<td>Not Known</td>
<td>Wakokin Hausa Da Rubutun Ajami Da Suka Kunshi, Yabon Annabi Isa, Godiya Ga Allah</td>
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<tr>
<td>17</td>
<td>Qasidatu Umar Faruq Al Kabawi, Jos</td>
<td>Unknown</td>
<td>Aac/25</td>
<td>Not Known</td>
<td>An Arabic Poetry Contained An Islamic Commandments</td>
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<tr>
<td>18</td>
<td>Ta'ala Ina Rokonka</td>
<td>Unknown</td>
<td>Aac/31</td>
<td>Not Known</td>
<td>A Hausa Poetry Written In Ajami Contained Praises</td>
</tr>
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<td>19</td>
<td>Ya Dara Mayiyti</td>
<td>Ibrahim Dakul</td>
<td>Aac/34</td>
<td>Not Known</td>
<td>An Arabic Poetry Teaching Arabic Literature</td>
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<td>20</td>
<td>Kitab Addurr Tiryan Fie Ilmul Mantiq</td>
<td>Unknown</td>
<td>Aac/36</td>
<td>Not Known</td>
<td>Arabic Poem On Logic</td>
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<td>21</td>
<td>Sharhi Li Mahalhat Qutrabi</td>
<td>Isa Bn Muhammad Dan Kani</td>
<td>Aac/40</td>
<td>Not Known</td>
<td>Poetry In Arabic On Islamic Commandment</td>
</tr>
</tbody>
</table>
Language: Predominantly Arabic, with some items in Hausa and Fulfulde language.

Fig. 4.7 Shows volume of Ahmad Arabi Manuscripts by Language.
Fig. 4.8 Shows volume of Ahmad Arabi Manuscripts by Language.

**Authorship:** 70 % works by Nigerian authors; 30 % authors from others areas of the Muslim world, mainly North Africa and Egypt.

Fig.4.9 Showa volumes Ahmad Arabi Manuscripts by Authors
4.6.3 A Brief Statement on the Contents of late Sheikh Ahmad Arabi Manuscripts Collection

The above randomly selected 40 manuscripts cover a variety of subjects. These are as follows:

ARABIC LITERATURE:
AAC/3,5,9,10,14,15,16,19,20,22,34,36,38,41,42,60,62,63,66,76,77,78,83,84,85,86,87,88,93,101,
103,112,122,124,130,132,143,144,146,147,155.

ARABIC JURISPUDENCE:
AAC/1,4,8,13,23,25,26,27,29,40,44,50,51,54,57,58,79,80,82,89,91,109,114,117,120,121,129,13
1,133,138,142,152.

HISTORY: AAC/108

MONOTHEISM: AAC/7,28,39,47,48,52,94,128.

SUPPLICATION:
AAC/18,21,37,43,67,72,73,75,90,102,115,123,125,134,135,136,137,139,140,141,148,149,150,1
51.

ASTRONOMY: AAC/

ASTROLOGY: AAC/6,17,46,59,81,107.

HADITH: is the works and saying of the Holy Prophet Muhammad SAW the manterials on
AAC/109

SUFISM: AAC/55,56,61,74,113,118,127.

MEDICINE: AAC/68,69

HAUSA This Materials was writing in Hausa language but in Arabi scripts ( Ajami) :AAC/
224,31,45,100,145
FULFULDE: the Materials writing in Fulfulde language which was widely spoken in some part of Sub-saharan Africa writing in Arabic Scripts (Ajami) nos as follows

EDUCATION: AAC/49, 64, 71,154,156.

HOLY QURAN: What we have here is a copy of the Qur’an boldly written with wide margins. I have personally examined the regal, expensive manuscript which could not have been owned by an ordinary person as this nos AAC/12,92. (Musa S M 2008)

Fig. 10 Shows content of Ahmad Arabi Manuscripts by Subjects
4.7. National Museum Jos Manuscripts Collection

Jos Museum was established in a wide expanse of land in Jos by the Federal Department of Antiquities in 1952 during the colonial era. It contains major divisions such as the pottery, Museum of Traditional Nigerian Architecture (MOTNA), Museum Library, National Centre for Museum Studies, the Bight of Benin Restaurant (a model of a Benin noble man’s house) as well as a zoo (Plateau Today 1987).

The museum attracts tens of thousands of tourists as well as Nigerian and foreign scholars every year. It is rich in many respects and delightful to behold. The section that concerns us in this paper is the Arabic section of the Museum Library. The section contains printed Arabic books and Arabic manuscripts written in the Arabic language as well as Ajami scripts (Hausa, Yoruba or other local languages written in Arabic letters).
As in April, 1987, the Arabic manuscripts in Jos Museum Library were in four shelves while 438 printed Arabic books occupied two shelves. The library also contained a number of invaluable historical records of the colonial era.

The Arabic manuscripts numbered approximately 1,001. As 1987 when I was asked by the then Director General of the National Commission for Museum and Monuments Late Professor A.M. Obayemi to examine the manuscripts and suggest a re-classification and further action to preserve them properly, the place was in a bad shape. I initiated the re-classification with new code numbers of JM/A.Ms (i.e. Jos Museum/Arabic Manuscript), followed by the number.(Z I Oseni 1987)

On the recommendation of Prof Oseini, the Commission employed Mr. Jamiu A. Oluwatoki, a brilliant Arabic graduate from the University of Ilorin in 1988 with the specific assignment to complete the re-classification after due training and the preservation of that aspect of our cultural heritage. He did his best but was not given adequate encouragement by his immediate boss who probably did not know the value of the manuscripts. So, he resigned in 1994.

It is reassuring that the current Director General, Dr. Joe Eboreime, is reviving that section of the Library at Jos Museum and is on the verge of employing another Arabic Scholar to continue from where Mr. Oluwatoki stopped.

4.7.1 Samples of the Manuscripts OF Jos Museum

Under this section is a list of forty manuscripts randomly selected with a few details.

TABLE 9

<table>
<thead>
<tr>
<th>S/N</th>
<th>NO.</th>
<th>TITLE</th>
<th>SIZE</th>
<th>MODE OF ACQUISITION</th>
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80
<table>
<thead>
<tr>
<th>No.</th>
<th>JM/A.M</th>
<th>S.</th>
<th>Title</th>
<th>Dimensions (cm)</th>
<th>Folios</th>
<th>Source</th>
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<tbody>
<tr>
<td>1.</td>
<td>JM/A.M</td>
<td>8</td>
<td>Rafil-IshtibahfiTa’ALLQ billah wa bi Ahlillah</td>
<td>21.88 X 16cm; 17 folios</td>
<td></td>
<td>Sir Richmond Palmer’s Collection</td>
</tr>
<tr>
<td>2.</td>
<td>JM/A.M</td>
<td>15</td>
<td>Nurul Albab</td>
<td>20 X 15cm; 6 folios</td>
<td></td>
<td>Purchased in Katsina Market</td>
</tr>
<tr>
<td>4.</td>
<td>JM/A.M</td>
<td>28</td>
<td>Adab al-’Ullama</td>
<td>23. 75 X 17.5 cm; 11 folios</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>JM/A.M</td>
<td>29</td>
<td>Kitab al-Farq Bayna wilayat Ahlil-Islam wa Bayna Wilayat Ahlil-Kufir</td>
<td>22.5 X 16.88cm; 5 folios</td>
<td></td>
<td>Purchased from Malam Muhammad Nataala of Bauchi.</td>
</tr>
<tr>
<td>6.</td>
<td>JM/A.M</td>
<td>31</td>
<td>Nasihatul-Ummatil-’Amnah wal-Khassah</td>
<td>22.5 X 17.5cm; 5 folios</td>
<td></td>
<td>Purchased from Malam Muhammad Nataala of Bauchi.</td>
</tr>
<tr>
<td>7.</td>
<td>JM/A.M</td>
<td>34</td>
<td>Taqrib Daruri al-Din</td>
<td>23. 75 X 16cm; 8</td>
<td></td>
<td>Unknown</td>
</tr>
<tr>
<td>No.</td>
<td>Collection</td>
<td>Title</td>
<td>Dimensions</td>
<td>Pages</td>
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<td>8.</td>
<td>JM/A.M S. 35</td>
<td><em>Urjuzat al-Wildan</em></td>
<td>21.88 X 16.25 cm; 7 folios</td>
<td>Unknown</td>
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<td>10.</td>
<td>JM/A.M S. 47</td>
<td><em>Aslu Kano wa Tarikhu Salatiniha</em></td>
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<td>From Palmer’s collection.</td>
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<td>11.</td>
<td>JM/A.M S. 50</td>
<td><em>Al-Qasidatul-Daliyyah</em></td>
<td>23 X 18 cm; 14 folios (incomplete)</td>
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<td>JM/A.M S. 58</td>
<td>Khasa’is al-Nabi</td>
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<td>13.</td>
<td>JM/A.M S.62</td>
<td>Qasidat Ibn Durayd</td>
<td>20 X 14.5 cm; 10 folios</td>
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<td>14.</td>
<td>JM/A.M S. 63</td>
<td>Yunfa’s <em>Kuran Case II</em></td>
<td>20 X 15.5 cm; folios 120 – 209 (folios)</td>
<td>Unknown</td>
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<td>Accession No.</td>
<td>Title</td>
<td>Format</td>
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<td>Details</td>
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<td>15</td>
<td>JM/A.M S. 64</td>
<td>Yunfa’s <em>Kuran</em> Case III</td>
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<td>15.5cm</td>
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<td>folios 210 – 317</td>
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<td>JM/A.M S. 65</td>
<td>Yunfa’s <em>Kuran</em> Case IV</td>
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<td>JM/A.M S. 67</td>
<td><em>Al-Zuhd</em> <em>wl-Wasiyyah</em></td>
<td>21.25 X</td>
<td>15.63cm; 7</td>
<td>Purchased from Alhaji Thani Ilori said to be from Ilorin.</td>
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<td></td>
<td></td>
<td>folios</td>
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<td>JM/A.M S. 69</td>
<td><em>I’lam Arshadana Allah</em></td>
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<td>Unknown</td>
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<td>2 folios</td>
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<td>19</td>
<td>JM/A.M S. 76</td>
<td>Appendix to Yunfa’s <em>Kuran</em>, items I – II</td>
<td>23 X 17cm; 22 folios</td>
<td>Purchased from Sarkin Aliero, Jega, Birnin Kebbi</td>
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<td>20</td>
<td>JM/A.M S. 78</td>
<td><em>Ihya’ul Sunnah wa Ikhdadul-Bid’ah</em></td>
<td>20.63 X</td>
<td>15cm; 68ff.</td>
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<td>Title and Details</td>
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<td>JM/A.M S. 81</td>
<td><em>Wathiqat al-Jawab ‘ala Su’al Dalil man ‘I khuirj al-Nisa’</em></td>
<td>23 X 21.88 cm; 18.5 cm; 13 folios</td>
<td>Unknown</td>
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<td>22.</td>
<td>JM/A.M S. 83</td>
<td><em>Nurul – Fajr</em></td>
<td>21.88 X 16.2 cm; 5 cm; 5 folios</td>
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<td><em>Naylul-Ragha ‘b di Silsilat al-Qutb al-Tha’alibi</em></td>
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<td>24.</td>
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<td><em>Tazyn al-Waraqat</em></td>
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<td>26.</td>
<td>JM/A.M S. 95</td>
<td><em>Al-Qasidatul-Tayyan fi-Madhil-Nabi (Takhmis of Banat Su’ad)</em></td>
<td>22.5 X 22.5 cm; 16.88 cm; 7 folios</td>
<td>Palmer’s collection</td>
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<td>27.</td>
<td>JM/A.M S. 104</td>
<td><em>Sawtul-Qulub</em></td>
<td>22 X 22 cm; 16 cm; 12 folios</td>
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<td>28.</td>
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<td><em>Qasidah</em></td>
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<td>JM/A.M S. 111</td>
<td><em>Qasidat al-Tawhid</em></td>
<td>23 X 23 cm; 17 cm; 7 ff</td>
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<td>30.</td>
<td>JM/A.M</td>
<td><strong>Mukhtasar Khalil</strong> <em>(Commentary)</em></td>
<td>20 X 14cm; 178 folios (incomplete)</td>
<td>Unknown</td>
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<td>S. 118</td>
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<td>31.</td>
<td>JM/A.M</td>
<td><strong>Tarikh Asl Kashina w Asl Ghubir</strong></td>
<td>22.88X16.2 cm; 19 folios</td>
<td>Sir R. Palmer’s collection</td>
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<td>S. 120</td>
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<td>32.</td>
<td>JM/A.M</td>
<td><strong>Mas’alah fi Qissah allati bayna Amir Musamma Dan Mari wa Amir Kashina Siddiq</strong></td>
<td>22.5 X 16.25cm; 41 folios</td>
<td>Sir Palmer’s collection</td>
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<td>S. 121</td>
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<td>33.</td>
<td>JM/A.M</td>
<td><strong>Maqamat al-Hariri</strong></td>
<td>21.5X16cm; 16 folios (incomplete)</td>
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<td>S. 122</td>
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<td>34.</td>
<td>JM/A.M</td>
<td><strong>Tartarani (A poem in Arabic)</strong></td>
<td>21.88 X 16.25cm; 5 folios</td>
<td>Purchased from Abdul Kadir Gombe</td>
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<td>S. 133</td>
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<td>35.</td>
<td>JM/A.M</td>
<td><strong>Al-‘Aqa’id wal Imam</strong></td>
<td>22.88X17.5 cm; 4 folios</td>
<td>Unknown</td>
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<td>S. 139</td>
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<td>36.</td>
<td>JM/A.M</td>
<td><strong>Madihul-Nabi</strong></td>
<td>22 X 16.5cm; 10</td>
<td>Not stated</td>
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<td>S. 140</td>
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<td>No.</td>
<td>Institution</td>
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<td>Size</td>
<td>Copyist/Collation</td>
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<td>37</td>
<td>JM/A.M S. 144</td>
<td><em>Madihul-Nabi</em></td>
<td>21.5X16cm; 10 folios</td>
<td>Unknown</td>
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<td>38</td>
<td>JM/A.M S. 149</td>
<td><em>Al-Burdah</em></td>
<td>21.88 X 16.25cm; 7 folios</td>
<td>A copyist Shaykh Ahmad b. Dawad b. Muhammad</td>
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<td></td>
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<td>39</td>
<td>JM/A.M S. 150</td>
<td><em>Al-Sarhatal-Wariqah fi ʿIlmil Wathiqah</em></td>
<td>20.5 X 16.5cm; 16 folios</td>
<td>Unknown</td>
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<tr>
<td>40</td>
<td>JM/A.M S. 168</td>
<td><em>Al-Burdah</em></td>
<td>16X 10.5cm; 16 folios</td>
<td>Unknown</td>
<td></td>
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</tbody>
</table>

### 4.7.2 A Brief Statement on the Contents of Jos museum Collection

The above randomly selected 40 manuscripts cover a variety of subjects. These are as follows:

1. **Arabic Literature, especially poetry**: The manuscripts under this category are Nos. 8, 11, 13, 25, 26, 28, 33, 34, 36, 37, 38 and 40. Of these, it should be noted that Nos 13 and 28 are different manuscripts of the same book. Similarly, Nos. 26, 36 and 37 are different manuscripts of the same work. So also are Nos. 38 and 40.

2. **Arabic Monotheism (Theology)**: Under this heading are No. 1, 2, 3, 5, 18, 24, 29 and 35. Manuscripts Nos. 1 and 3 are of the same work. In the same vein, Nos. 2 and 24 are of the same work.
3. **The Glorious Qur’an:** What we have here is a copy of the Qur’an boldly written with wide margins. I have personally examined the regal, expensive manuscript which could not have been owned by an ordinary person. It is the Qur’an owned by Yunfa, Sarkin Gobir who challenged the mission of Shaykh Uthman b. Fudi and fell in the battle of Alkalawa of 1808. Under this heading we have Nos 14, 15, 16 and 19. Vol. 1 of Yunfa’s Qur’an was not on the shelf when I carried out the examination and commencement of the re-classification of the manuscripts in 1987.

4. **Arabic Jurisprudence (Fiqh):** Under this are Manuscripts Nos. 7, 20, 21 and 30.

5. **Aspects of Nigerian History:** Generally, manuscripts under this heading have played a paramount role in the writing of Nigerian history. Nos 10, 31 and 32 constitute this category.

6. **Asceticism and Mysticism:** Under this heading there are only two; these are Nos 17 and 23.

7. **Homiletics:** These are Nos 6 and 9.

8. **Ethics:** Under this heading, there is only one, no. 4.

9. **The Holy Prophet’s Personality:** Under this, we have only one i.e. No. 12. However, among those listed under Arabic Literature, there are panegyrical poems on the Prophet, e.g. Nos. 26, 36, 37, 38, and 40.

10. **Letter Writing in Arabic:** The only one under this heading is No. 39. It was written by a Kano-born scholar who later settled in Salaga in modern Ghana. Hence he is celebrated as a Nigerian as well as Ghananian scholar who contributed much to Arabic literature in West Africa. This particular book has been published in Cairo along with other writings in Arabic such as No. 17 above on Arabic Asceticism, a poem attributed to Imam Zaynul-‘Abidin ‘Ali b. Husayn b. ‘Ali b. Abi Talib.
11. **Unclassified:** There are two manuscripts which I have not been able to decipher their contents because I would need to examine them before doing so. These are Nos. 22 and 27.

Of the 40 manuscripts, the following 20 numbers were authored by Northern Nigerian scholars. These are Nos. 1, 2, 3, 5, 6, 7, 9, 10, 19, 20, 21, 22, 23, 24, 25, 27, 31, 32, 34 and 39. On the other hand, the following 20 manuscripts were instructional materials on a variety of subjects which were procured from abroad. These are Nos 4, 8, 11, 12, 13, 14, 15, 16, 17, 18, 26, 28, 29, 30, 33, 35, 36, 37, 38 and 40 (Hunwick 1995)

4.7.3. **Selected Studies carried out on the Manuscripts**

Like the case of the Arabic manuscripts of Nigerian authorship housed in the Centre of Arabic Documentation, Institute of African Studies of the University of Ibadan, Waziri Junaidu Bureau of History in Sokoto and others, the Jos Museum collection has attracted the attention of numerous scholars of history, Arabic as well as Arabic Studies.

1. **Historical Studies:** Arabic manuscripts of Nigerian origin had been a veritable source of our history especially that of the Kanem-Borno, Hausa States of the Pre-Fodiyo Era, Sokoto Caliphate, Nupe, Old Oyo (Katunga), and some parts of Yorubaland as well as Etsakoland of Edo State.

Historians who carried out research, using some of the Arabic sources found in Northern and Western Nigeria include Abdullahi Smith, Murray Last, J.O. Hunwick, Aderemi Adeleye, M.A. Alhaji, T.G.O. Gbadamosi, M.N.Alkali, H.O. Danmole, and Isa A. Abba. They extracted historical information from the relevant Arabic manuscripts and other sources and interpreted the materials as they deemed fit. There were other scholars in Europe and America (especially in the School of Oriental and African Studies, University of London) who also found the manuscripts...
(many of which are in the British Museum and Bibliotheque Nationale in Paris) germane in
African history as well as Afro-European relations.

At this juncture, we have to pay tribute to these scholars whether African or European.
On many occasions, I have heard some Nigerian scholars criticizing non-Muslims institutions
and individuals who show interest in Arabic manuscripts in Nigeria as if the materials are for
Muslims alone. Such critics are not being fair; they behave as if they did not know that many of
the manuscripts were collected and preserved by non-Muslim Europeans such as Murray Last as
in the case of Ibadan and Sir H. Richmond Palmer in the case of Jos Museum Arabic
Manuscripts. Even if we suspect that such non-Muslim scholars have ulterior motives for
working so hard, we should acknowledge their contributions which should motivate us to offer
our own and correct anything we feel is wrong in their submissions. It is my belief that is the
right approach.

2. Arabic Studies: Scholars of Islam as an academic discipline have also found numerous
Arabic manuscripts useful. A very strong knowledge of Arabic is imperative for any specialist in
Arabic Studies who really wants to go far in scholarship. In Nigeria and elsewhere, Arabic
scholars who have interest in Arabic manuscripts on Arabic Jurisprudence, Monotheism,
Qur’anic Exegesis, Traditions, Arabic Historiography, Philosophy, Sufism/Asceticism and Ethics
have done a great deal and made meaningful contributions, using the contents of the works
studied to prove that past and present Nigerian generations of Arabic Scholars are part of the
world intelligentsia. Such scholars include I.A.B. Balogun, A.A. Gwandu, M.S. Zahradeen,
Uman Abdullahi, A.F. Ahmad, Y.A. Quadri, S.U. Balogun, I.A. Ogunbiyi, R.D. Abubakre and
Z.I. Oseni (Hunwick 1995)
3. **Arabic Language and Literature**: Perhaps, the set of scholars who had benefited most from the repertoire of Arabic manuscripts in Jos Museum and other places are the Arabic specialists. Arabic scholars in Nigeria are divided broadly into two, namely those who specialised in Arabic Studies in Arab countries and those who centred their studies on the local domain, i.e. manuscripts and published works written by Nigerians. Many of those who specialised in Arabic Language and Literature in Arab lands still engage in the study of Arabic manuscripts. Some of them write their research works in English and most do theirs in Arabic. (A I Lawal 2008) This writer was shocked recently when an historian wondered why a scholar would study our Arabic manuscripts in Arabic, a phenomenon which shows how ignorant such an historian was as he did not know that some of the works were in the realm of pure literature (with some historical value). To avoid this type of attitude, a multidisciplinary approach by Arabists, Arabicists and Historians is the best.

Of the forty samples of the Manuscripts in Jos Museum, I am aware that Nos. 13/38 were studied with full English translation by Shu’ara Abbas Adekola at the University of Ibadan in 1990. The long philosophical poem composed by Ibn Durayd (d. 934 C.E) is popular with the old Arabic Scholars in Nigeria. Shaykh Adam Abdullahi al-Ilori had published it with notes. Similarly, Nos. 38/40 are a poem of 162 completes composed by Muhammad b. Sharaf al-Busayri, an Egyptian scholar of the 13th century C.E in praise of the Prophet Muhammad (PBOH). It is one of the most popular panegyrics on the Prophet all over the world. At Bayero University, Kano, it was an M.A. degree research topic handled admirably by one Muhammad Adam Abubakar in 1996 (Z I Oseni 2009)
No. 17 is another famous poem on asceticism attributed to Imam ‘Ali b. Husayn b. ‘Ali popularly known as Zaynul-‘Abidin. It has been studied at the University of Ilorin for M.A. research in Arabic in 2000.

No. 25 is Abdullah b. Muhammad b. Fudi’s collection of poems, a masterpiece of all times. Its full title is Tazyinul Waraqat bi-Jam ‘Ba ‘di Ma Li minal-Abyat (The Embellishment of papers with some of my verses). It has been edited and translated into English by M. Hiskett and published by Ibadan University Press in 1963.

**Language:** The majority of the items are in Arabic, but approximately one fourth are in Hausa written in the Arabic script (ajami).

**Authorship:** 70% Nigerian authors; 30 % authors from others areas of the Muslim world, mainly North Africa and Egypt.
Fig. 13
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CHAPTER FIVE
CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

Arabic manuscript resources have significance in many respects. First, as cultural relics reminiscent of a proud past. Second, as a tool for reconstructing history. Third, as a fountain of knowledge and wisdom transmittable through endless generation of the human race. Fourth, as a trigger for further quest for knowledge and wisdom to change the world more positively for advancement of humanity.

For these reasons, we need to reassess the adequacy of our methods and techniques of handling and managing these resources, and the implications for their visibility, accessibility and utilizability. Indeed, given their significance, whatever the level of adequacy there is a need to develop methods and techniques that are continuously reviewable on periodic basis to ensure continuous improvement. This is what informs the policies proposed herein. These two areas – management and access - are critical to the preservation (which is a question of survival for both the manuscripts and the script), and usability of these resources. One may acknowledge the modesty of the proposed policy provisions, but they can usefully serve as a starting point. And the point is to start.

Present study is based on 77 MSS repositories, 28 institutional and 49 personal collection containing 47491 and 9703 manuscripts respectively. Totally 57194 manuscripts have been enlisted. These manuscripts are rare and written in oriental languages. Certainly there are more manuscripts in Pakistan which are still undocumented. A survey of oriental manuscripts is needed on national basis and a resource sharing is needed internationally.
5.2 Recommendations

1. It is no gainsaying to state that invaluable Arabic manuscripts do exist in northern Nigeria like national museum and monuments Jos, Arewa House, Center for Historical Documentation and Research, Ahmadu Bello University Kaduna, National Archives and other repositories in region. What is worrisome in the fact that the collection of Arabic manuscripts for preservation stopped many decades ago at Jos and some other places whereas we know that more and more manuscripts are being produced even in many of the Southern Nigerian states.

2. We must affirm the tremendous roles played by a number of European scholars such as Professor Abdullahi Smith first Director of Arewa House Sir H.R. Palmer, Professor Murray Last, Professor John O. Hunwick and Kensdale in the collection and preservation of thousands of Arabic manuscripts in Nigeria. They have rendered immense services to world scholarship by their efforts and must be acknowledged for their contributions.

3. Arabic manuscripts found these places have been very useful in unravelling African history, especially in Northern and South-Western Nigeria as well as some of the adjoining territories. Contributions by Arabic-literate historians are found in numerous history books which are results of profound, deep and comprehensive research carried out in Nigerian universities and those in Europe, America and Asia.

4. In the field of Arabic Studies (with the various branches), numerous researches have been carried out in English by scholars who painstakingly studied aspects of our Arabic manuscripts authored by Nigerian scholars of yore and compared them with the traditional Arabic sources from other lands. Earlier research works carried out in the 1960s and 1970s were supervised by Orient lists in British universities. The early scholars then returned home and supervised more works in Arabic Studies in Nigerian universities.
In Arabic language and literature, numerous foreign and Nigerian indigenous scholars have made their marks. First, a number of the Northern Nigeria Arabic Manuscripts and others have been studied either in Arabic or English as purely literary works whereby the parameters of evaluating literature in its narrow sense have been employed. Poetic works understandably dominate this group. Secondly, some of the works have been translated with copious notes. Such works have been useful to African historians. It is no surprise then that Arabic Studies began at the University of Ibadan in its early days in 1961 as an appendix to History Department. Up till now there are numerous volumes of history works in Arabic in that Department.

Arabic manuscripts in Nigeria have been a veritable launching-pad for further training in Arabic and Arabic Studies. Countless scholars of Arabic in Nigeria today are the heirs of those who wrote the manuscripts available to us. Many of them have had their Arabic training in Nigerian, Arab, European and American universities. Consequently, we now have more works written by the modern Arabic scholars in fields of learning such as literature (including poetry, short story, drama, novelette and pithy sayings), Arabic Studies (of different branches), history, Qur’anic Exegesis, Sufism, Qur’anic Readings, homiletics, geography as well as literary history and criticism. This is the era of fluorescence as far as Arabic Studies, as a subject, is concerned.

The immediate past and present generations of Arabic Scholars have studied and published substantially most of the Arabic manuscripts available. In addition, they had written on the old subjects explored by our predecessors and gone further to write theirs. Those concerned with the collection of manuscripts should do more to collect both the published works and manuscripts of such scholars for they are far more than they can imagine at present. Those within the field know for certain that Arabic is flourishing now more than before.
Resource management in the context discussed here presupposes resource procurement, that Arabic manuscript resources have already been acquired and readily available for processing. In this sense, resource management entails all forms of processing (repackaging, organization, transmission, preservation and conservation and storage and retrieval), day-to-day maintenance and security. For any such policy to be effective, it must be comprehensive enough to cover all these aspects. The crucial stage in this regard is the policy conception stage where all these should be well thought out.

To ensure effective storage, preservation and conservation, organization and security of Arabic manuscript resources with a view to enhancing their use and promoting the Arabic scripts, the elements to consider here include:

i- Condition of the manuscripts
ii- Restoration (in case of damage)
iii- Conversion (digitization, microfilming, repackaging, etc.)
iv- Storage conditions/ facilities
v- Organization (cataloguing and classification)
vi- Routine maintenance
vii- Security
viii- Personnel for all functions
ix- Review process
x- Legal/legislative support

The assumption underlying these recommendations is the existence of an established
5.2.1 **Central Manuscript Identification, Procurement and Resource Sharing and Coordination Agency/Commission.**

This body will be responsible for implementation, i.e developing modalities and strategies for discharging these functions with reference to the provisions of the proposed policies, as outlined below:

5.2.2 **Conditions of the Manuscripts:**

This entails the determination of the entire conditions of the manuscripts including:

- a. The state of the physical material and legibility and type of the script
- b. Age (carbon dating)
- c. Provenance
- d. Language
- e. Subject(s)

**Restoration** (in case of damage)

- f. Determination of restoration methods/equipment/software
- g. Determination of required restoration facilities – laboratory, repairs unit.

**Conversion:**

- h. Determination of conversion methods (digitization, microfilming, repackaging to include multimedia – sounds, image, transliteration, translation, animation, etc).
- i. Determination of conversion equipment specifications – document size, optical resolutions, image quality, and storage formats, etc.
- j. Determination of the status of the originals.

5.2.3 **Storage Conditions/Facilities:**

- Determination of structures (building)
- Determination of temperature/relative humidity control systems
- Insects, rodents control systems
- Dust, chemical and other pollutants control systems
- Safety provisions – fire, mishandling, vandalism control systems
- Determination of storage facilities/equipment – nature/type/ specifications of containers, packs, shelves, etc.

5.2.4 Organization:
Determination of level of (bibliographic) description (cataloguing code) – Author (if any), title, etc; and subject (to serve as the basic entry element). Both descriptive and subject cataloguing with minimum level of bibliographic descriptions and provision of key words for searching from electronic system, may serve the purpose.

Determination of Classification Scheme: Universal Decimal Classification (UDC) is a candidate with great potentials here for its increased capacity to express multiple concepts by combining (pure) notation, to represent multiple subjects of a document and to express the complex relationships of those subjects. This has made it a valuable tool in retrieving information from computerized databases (Halsey, et al 2006). Local scheme may equally be considered, but it must be well thought out and developed with the above characteristics in mind.

5.2.5 Routine Maintenance:
Determination of the level of regular cleaning required, determination of the nature of cleaning materials/facilities, determination of periodic application of insecticide, fumigation, rodenticide, etc
5.2.6 Security:

Determination of level of security required, determination of required provision –
human, electronic/electrical, etc against theft, fire, vandalism, etc. determination of level
and methods of sensitisation required for staff and users. determination of the level of
cooperation with state security agencies.

5.2.7 Resource Access Policy Formulation

It is important to have a comprehensive policy on access to Ajami resources in
order to use it as an instrument for the popularization of the script. Policies on access
must address all (active and potential) users. Policies therefore must address individuals,
groups, institutions and organisations – public and private. The first issue to address
regarding access is the availability of resources for use, and then the issue of creating a
connection between these resources and the entire universe of users. This proposed
policy focuses on the latter on the assumption that the question of the former has been
settled, i.e. availability has been guaranteed.

5.2.7.1 Policy Objectives:

To ensure universal access to Arabic Manuscript resources and transmit their valuable
contents to all for the advancement of knowledge.

a. To initiate the process of restoration, standardization, popularization and promotion of
the Ajami script and its use as a standard medium for the recording and transmission of
knowledge.

The following are the elements to address in the policy:

1. Creation of service (delivery) structures
2. Developing networking, coordination and resource-sharing mechanism

3. Creating publicity and mobilization outfit

4. Personnel for all functions

5. Review process

6. Legal/legislative support

5.2.7.2 Creation of Service (Delivery) Structures:

a. Determination of the types and level of service to be provided – print, electronic (on-line, off-line, etc)

b. Determination of the terms and conditions governing the different types of service.

c. Facilities/equipment required for service delivery.

d. Determination of the techniques/methods of packaging/repackaging service.

e. Determination of methods of service delivery to less privileged/disadvantaged/physically challenged/rural people, etc.

5.2.7.3 Creating Publicity and Mobilization Outfit

a. Identification of stakeholders in the Arabic Manuscripts project – manuscript resource collection, preservation, sharing, etc., and script advancement – analysis, promotion, etc.

b. Identification and promotion of media programmes, essay competitions and quizzes on Arabic Manuscripts

The following elements apply to both policies:

5.2.8 Involvement of key actors in the information industry

a. Authors
b. Publishing industry
c. Film industry
d. Archivists, Document lists, Information Managers, Librarians, etc.
e. Journalists
f. Artistes
g. Curricula of Information institutions
h. Information professional associations
i. Arabic and Arabic-related institutions
j. International agencies promoting culture and literacy

5.2.9 Consideration for cost implications and funding

a. Government support
b. Private sector intervention
c. individuals
d. Donor agencies

5.2.10 Implementation

In implementing these policies special attention should be given to the need for the long
term benefit accruable from standardizing the Arabic Script and using it as a medium of
communication. To this end, a subcommittee of experts assigned with this specific
responsibility needs to be in place immediately

Arabic manuscripts have travelled from their origins during last few centuries. Now
manuscripts preserved at repositories and libraries are available for researchers but those
in custody of owners are partially known to us. In order to improve the capacity of Arabic
manuscript centers and preserve/document manuscripts in private capacity some recommendations are as follows:

a. Survey and preparation of guide for Arabic manuscripts. Survey and preparation of guide for Arabic manuscripts

A survey should be conducted for identification of Arabic manuscripts and ‘Guide of Arabic manuscripts’ should be prepared.

b. Training:
   1. At least one training centre should be developed in member states where manuscripts are sufficiently available. For this purpose trainers should be trained at well established institutions who may impart training to others so that technically sound human resource should be prepared.
   2. The skilled workers of manuscripts centers also need refresher courses at training institutes and modern archives/libraries etc.
   3. The students of Library Science Departments at different universities should be awarded scholarships for trainings in preservation/conservation of manuscripts, record management, and digitization.

c. Developing Networking, Coordination and Resource Sharing Mechanism.

   Determination and identification of individuals, groups, organizations and institutions the world over in possession of Arabic Manuscript resources, determination of the sharing terms and conditions

d. Universal catalogue and integrated database
Creation and maintenance of database and interactive website, Arabic manuscripts of all member states should be catalogued on a standard format. Each member state should have self-governing database having mutually agreed set of fields. All databases should be integrated, enabling user to search the manuscripts available in member states through website.
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APPINDEX 1

Finding Aids Catalogues and lists of Manuscripts


APPENDIX II

Sample of Hand list of Modibbo Ahmadu F fore Arabic Manuscripts Collections

1- **Manuscript Title:** Kitabu Attasrif; = Book of Etymology

   **Name of Author:** Anonymous

   **Name of copyist:** Anonymous

   **Call Number:** MAF /6 Arewa House Archives, Kaduna-Nigeria

   **Date:** Not Indicated

   **Number of leaflets:** 4

   **Scripts Type (or Style):** magribi

   **Ink colour(s):** Black and Red

   **Number of lines per page:** 32

   **Manuscript Size:** 25cm/17cm

   **Text Size:** 21cm/15cm

   **Language:** Arabic

   **Content/Abstract:** Tasrif : The study of the sources and development of words; the Manuscript is from Modibbo Ahmadu F fore Collection. Was in good condition

2- **Manuscript Title:** Mukhtasar Fi Ilmi Addib=A Summary on Medical Science

   **Name of Author:** Anonymous

   **Name of copyist:** Anonymous
Call Number: MAF/9 Arewa House Archives, Kaduna-Nigeria

Date: Not Indicated

Number of leaflets: 13

Scripts Type (or Style): Magribi

Ink colour(s): black

Number of lines per page: 24

Manuscript Size: 25cm/17cm

Text Size: 21cm/16cm

Language: Arabic

Content/Abstract: Traditional Arabic Medicine, the manuscript was in good condition from Modibbo Ahmadu Fufore.

3- Manuscript Title: Qasidatu Muhammad Joda Fi Sheikhihi Muallimu Adama = Muhammad Joda’s Poem for His Teacher Modibbo Adama

Name of Author: Muhammad Joda

Name of copyist: Anonymous

Call Number: MAF/13 Arewa House Archives, Kaduna-Nigeria

Date: Not Indicated

Number of leaflets: 2

Scripts Type (or Style): Magribi

Ink colour(s): Black and Red

Number of lines per page: 12

Manuscript Size: 18cm/16

Text Size: 16cm/14cm.
Language: Arabic

Content/Abstract: Poem praising Modibbo Adama the founder of Adamawa Emirate (d. 1848)

4- Manuscript Title: Kifayatu Dhu Afa Ussudan Fi Tafsiri Alqur Anil Karim.= Commentary of the Holy Qur’an

Name of Author: Abdullah Bn Muhammad Bn Uthman Bn Fodiy (born 1178 =1764 or 1180 = 1766 d Muharram 1245 =8 July 1829).

Name of copyist: Ahmad Bn Bukhari Bn Hammajam

Call Number: MAF/16 Arewa House Archives, Kaduna-Nigeria

Date: Not Indicated

Number of leaflets: 300

Scripts Type (or Style): Sudani

Ink colour(s): 

Number of lines per page: 22

Manuscript Size: 22cm/17cm

Text Size: 18cm/16cm

Language: Arabic

Content/Abstract: Commentary of the Holy Qur’an The Manuscript in in good condition it was written by Abdullahi b Muhammad b Uthman b Salih known as Dan Fudiyo see GAL Suppl. II p 894. E J Arnett Gazetteer of Sokoto Province London 1920 born 1178 =1764 or 1180 = 1766 d Muharram 1245 =8 July 1829

5- Manuscript Title: Kitabu Alqaulil Man Ut Fi Annafaqat = The Book on the Obligation of Husband

116
Content/Abstract: The manuscript is about the obligation of husband towards his wives, was written by Muhammad Bello b Uthman Fodiyo the Khalifat of Sheikh Uthman b fodiyo born 1195=1781 die 25 Rajab 1253=25 October 1837

6- Manuscript Title: Qasidatun Yarsulu Biha Adama Ila Amiril- Muminina Muhammadu Bello= Poem of Adama sent to Amir Mumininen Muhammad Bello

Name of Author: Mudibbo Adama

Name of copyist: Anonymous
Ink colour(s): Black and Red

Number of lines per page: 15

Manuscript Size: 21cm/17cm

Text Size: 18cm/13cm

Language: Arabic

Content/Abstract: Correspondence Letter written by Moddibo Adama the founder of Adamawa Emirate (d.1848) to Sultan Muhammad Bello b Uthman Fodiyo the Khalifat of Sheikh Uthman b fodiyo (b. 1195=1781 d. 25 Rajab 1253=25 October 1837) popularly known as Sultan of Sokoto

7- Manuscript Title: روض الجنان Raudul Jinani = The Biography of Sheikh Uthman bin Fodio

Name of Author: Gidado b Laima the Waziri of Sokoto

Name of copyist: Anonymous

Call Number: MAF 67 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 16

Scripts Type (or Style): Magribi

Ink colour(s): Black

Number of lines per page: 20

Manuscript Size: 23cm/17cm

Text Size: 20cm/15cm

Language: Arabic
Content/Abstract: This Manuscripts is about the History and Biography of Sheikh Usman Bn Fodio written by the Waziri of Sokoto Uthman b Abibakar b Umar b Ahmad, generally known by the Hausa form of his Fulfulde name, Gidado dan Laima b.c. 1190/1776, d. 1267/1851 see John O Hunwick: Arabic Literature of Africa Vol.2

8- Manuscript Title:Bayanu Nuril-Imam Muhammad Mahdi = Explanation on the light of Imam Mahdi

Name of Author: Sheikh Muhammad Bn Suleiman Bn Fadhil

Name of copyist: Anonymous

Call Number: MAF/116 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 9

Scripts Type (or Style): sudani

Ink colour(s): Black and Red

Number of lines per page: 22

Manuscript Size: 23cm/17cm

Text Size: 20cm/15

Language: Arabic

Content/Abstract: On Mahdism: the Arabic Political Propaganda. Written by Sheikh Muhammad b Sulaiman B Fadhlil Al mahdi

9- Manuscript Title: Dhiya Ussiyasah = the Light of Politics

Name of Author: Sheikh Abdullahi b Fodiyo

Name of copyist: Anonymous

Call Number: MAF /121 Arewa House Archives, Kaduna-Nigeria
Date: Not indicated
Number of leaflets: 35
Scripts Type (or Style): Magribi
Ink colour(s): Black
Number of lines per page: 22
Manuscript Size: 23cm/17cm
Text Size: 20cm/15
Language: Arabic

Content/Abstract: The manuscript is in good condition, it discusses politics and good governance. It was written by Sheikh Abdullahi b Muhammad b Uthman b Salih known as Dan Fudiyo See GAL Suppl. II p 894. E J Arnett Gazetteer of Sokoto Province London 1920 born 1178 = 1764 or 1180 = 1766 d Muharram 1245 = 8 July 1829

10- Manuscript Title: ﻷﻣﺔ ﺗﺎب Kitab Lamiyat Ajami = The Book of Lamiyat Ajami
Name of Author: Ustaz Alhassan Bn Aliyu Adda Araniy
Name of copyist: Anonymous
Call Number: MAF/124 Arewa House Archives, Kaduna-Nigeria
Date: Not indicated
Number of leaflets: 9
Scripts Type (or Style): Kufic
Ink colour(s): Black and Red
Number of lines per page:
Manuscript Size: 23cm/15cm
Text Size: 21cm/13cm
Language: Arabic

Content/Abstract: poetry: written by al Husayn b Ali al Isfahani al Tugharai d. 515/1121 see ALA John O Hunwick 1995

11- Manuscript Title: Qasidat fie ilm al falaq=Poem on Universal Knowledge

Name of Author: Sheikh Abu Zaidin Abdurrahman Alakhdariy

Name of copyist: Mallam Abubakar

Call Number: MAF/222 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 16

Scripts Type (or Style): Magribi

Ink colour(s): Black

Number of lines per page: 8

Manuscript Size: 20cm/16cm

Text Size: 18cm/14cm

Language: Arabic

Content/Abstract: The manuscript is in good condition; teaching astronomy, written by Sheikh Abizaid Abdurrahman Al akhdari

12- Manuscript Title: ﻟِﻠْﻫَرْبَاء ﻣِنْ ﺍُمْرِيِّكَ ﺍِلْزوُزْرَاء ﻫَمْدُ ﺍِلْزَمَ ﻗُرْبَاءُ ﺍ*: Risala Min Ahmad ila amir Al Zak-zak Usman= Letter from Ahmad to the Emir of Zakzak Usman

Name of Author: Sheikh Ahmad b Abdullah

Name of copyist: Anonymous

Call Number: MAF/248 Arewa House Archives, Kaduna-Nigeria
Content/Abstract: The Correspondence Contains Praise Poem on Emir Of Zakzak Usman, written by Sheikh Abdullah of Adamawa

13- Manuscript Title: قصيدة الشكر لما زار شيخ موديбо أدام في يولا Ashshukri Lamma Zara Sheikh Modibo Adama Bi Yola= Poem of appreciation when paid courtesy visit to Modibbo Adama in Yola

Name of Author: Waziri Junaidu

Name of copyist: Anonymous

Call Number: MAF /250 Arewa House Archives, Kaduna-Nigeria

Date: 26/5/1374ah

Number of leaflets: 1

Scripts Type (or Style): Magribi

Ink colour(s): Black

Number of lines per page: 16

Manuscript Size: 19cm/12cm
Text Size: 17cm/13

Language: Arabic

Content/Abstract: A poem written by Waziri of Sokoto Junaidu: praises Modibbo Adama the founder of Adamwa Emirate, when he paid a courtesy visit to Lamido of Adamawa in the year 1374 AH.

14- Manuscript Title: Alhilyah

Name of Author: Qadi Muhammad Fufore

Name of copyist: Anonymous

Call Number: MAF/270 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 4

Scripts Type (or Style): Kufic

Ink colour(s): Black

Number of lines per page: 14

Manuscript Size: 23cm/17cm

Text Size: 20cm/14cm

Language: Arabic and Some Ajami/ Fulani Words

Content/Abstract: The Manuscripts is on Arabic Traditional Medicine written by Muhammad b Qadi Fufore

15- Manuscript Title: Qasidatu Haqaiqu Al Aufaq

Name of Author: Sheikh Dahir Bn Ibrahim Alfullatiy 1158 =1745-6

Name of copyist: Anonymous
Call Number: MAF/276 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 9

Scripts Type (or Style): magribi

Ink colour(s): Black

Number of lines per page: 8

Manuscript Size: 19cm/17cm

Text Size: 17cm/15cm

Language: Arabic

Content/Abstract: The manuscripts is Good, but the edges are damaged. Written by Sheikh Al Tahir b Ibrahim b Harun b mali al Fullani al Fullati al barnawi al Tarazi alFayrammi known as Dahiru Feroma d after 1158 =1745-6

16- Manuscript Title: Addar’ul Kaiat fie ilm al Hiat= On Cosmological Education

Name of Author: Anonymous

Name of copyist: Abdullah Muhammad Bali Bn Usman

Call Number: MAF/309 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 6

Scripts Type (or Style): sudani

Ink colour(s): Black and Red

Number of lines per page: 21

Manuscript Size: 23cm/17cm
This manuscript teaches cosmographical knowledge. It is among Modibbo Ahmadu Fufore Manuscripts collection. The manuscript is in good condition.

17-Manuscript Title: رسالة من غوني ودي الي قاضي محمد فوفري Risala min Goni Wadai ila Qadi Muhammad Fufore= Letter From Goni Wadi to Qadi Muhamamdu Fufore

Name of Author: Goni Wadai

Name of copyist: Anonymous

Call Number: MAF/358 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 1

Scripts Type (or Style): Sudani

Ink colour(s): Black and Red

Number of lines per page: 32

Manuscript Size: 22cm/15cm

Text Size: 21cm/14cm

Language: Arabic

Content/Abstract: Letter encouraging Modibbo Muhammad Fufore and Muslim Community of Adamawa on the Principle of Mahadism. Was written by Goni Wadai. It was among Modibbo Ahmadu Fufore Collection.

18-Manuscript Title: الرسالة من غوني ودي محمد بن سليمان الي أمير يمين برو أحمد Risala Min Goni Wadai Muhammad b Suleiman ila Amir Yemen Bobbo Ahmedu= Letter from Goni

125
Wadai Muhammad b Sulaiman to Amir of Yeman (Adamawa or Fombina) Bobbo Ahmadu

Name of Author: Goni Wadai Muhammad b Sulaiman

Name of copyist: Anonymous

Call Number: MAF/359 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 1

Scripts Type (or Style): Kufic

Ink colour(s): Black and Red

Number of lines per page: 26

Manuscript Size: 22cm/16cm

Text Size: 21cm/13cm

Language: Arabic

Content/Abstract: The manuscript was written by Goni Wadai Muhammad b Sulaiman to Lamido of Adamawa, Bobbo Ahmadu Advising him on Governance [1901-1909]

19- Manuscript Title: Risala Ila Hayat b Saeed. Letter to Hayat b Saeed

Name of Author: Muhammad b Abdullah

Name of copyist:

Call Number: MAF/361 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 5

Scripts Type (or Style): sudani

Ink colour(s): Black
The Letter by one of the Mahdi’s follower named Muhammad B Abdullah to Hayat b Saeed b Muhammad Bello, commonly known as Hayatu b Said b. c 1256/1840-1 d 1315-16 1898 See ALA John Hunwick 1995. The manuscript is from Modibbo Ahmadu Fufore [d 1960.]

20- Manuscript Title: کتاب آفاقیات سودان= Commentary of the Holy Qur’an

Name of Author: Abdullah Fodio 1180 = 1766 d Muharram 1245 =8 July 1829

Name of copyist: Muhammad b Muhammad Tukur b Abubakar

Call Number: MAF/362 Arewa House Archives, Kaduna -Nigeria

Date: Not indicated

Number of leaflets: 177

Scripts Type (or Style): Magribi

Ink colour(s): Black and Red

Number of lines per page: 25

Manuscript Size: 22/16cm,

Text Size: 19/15cm

Language: Arabic

Content/Abstract: The Condition of the Manuscripts is good, Commentary of the Holy Qur’an. Written by Abdullahi b Muhammad b Uthman b Salih, known as Dan Fudiyo see
=1764 or 1180 = 1766 d Muharram 1245 =8 July 1829.

21- Manuscript Title: الرسالة من سلطان أبي بكر عتيق Risala min Sultan Abubakar Atiku Letter from Sultan Abubakr Atiku

Name of Author: Sultan Abubakar Atiku of Sokoto

Name of copyist: Anonymous

Call Number: MAF/368 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 2

Scripts Type (or Style): Magribi

Ink colour(s): Black

Number of lines per page: 13

Manuscript Size: 17/11cm,

Text Size: 13/9cm.

Language: Arabic

Content/Abstract: A Proclamation Letter to Muslim Ummah commanding them on what
is good for them and Leaving What Is Bad. Written by Sultan of Sokoto, Abubakar Atiku
b Uthman b Muhammad Fodiye b.c 1198/1784-5 d 20th Shawwal 1258/24th November
1842 see ALA John O Hunwik 1995

22- Manuscript Title: الحلال و الحرام Halal Wal Haram= The Legal and Illegal

Name of Author: Muhammad b Alhaji Abdurrahman Al Barnawi

Name of copyist: Anonymous

Call Number: MAF/213 Arewa House Archives, Kaduna-Nigeria
Date: Not indicated

Number of leaflets: 4

Scripts Type (or Style): sudani

Ink colour(s): Dark Yellow

Number of lines per page: 16

Manuscript Size: 20cm/15cm

Text Size: 18cm/13cm

Language: Arabic

Content/Abstract: Poetry on Arabic Finance, describing the treasury system; written by Sheikh Muhammad b Alhaji Abdurrahman Al Barnawi Al Asháry, the manuscript is in good condition

23- Manuscript Title: Taqribun-nazami li Sheikhina bn Fodio = A Poem for our Sheikh Uthman b Fodiyo

Name of Author: Sheikh. Muhammad Raji bn Aliyu

Name of copyist: Anonoymous

Call Number: MAF/. 231 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 3

Scripts Type (or Style): Magribi

Ink colour(s): Black and Red

Number of lines per page: 9

Manuscript Size: 20cm/17cm

Text Size: . 18/15cm.
**Language:** Arabic

**Content/Abstract:** Poetry on Astronomy written by Sheikh Muhammad Raji B Ali b Abubakr (b. 1790, d.1282/1865) Muhammad Raji regarded as the founder of the Arabic scholarly tradition in Adamawa. He also introduced the Tijjania Tariqa in the area. He is related to sh. Usman b fodiyo on his Mother’s side. He intended to go Makka for Pilgrimage, but found the road through was Bagirmi blocked. He settled then in Yola where he taught and spread the Tijaniyya order. See ALA John O Hunwick 1995.
Sample of Hand list of Sheikh Ahmad Arabi Jos, Arabic Manuscripts Collection

1- **Manuscript Title:** واقر نا غرغي واقر نا غرغي  = A Poem of Nagr gai

   **Name of Author:** Mallam Pate Liman Na Alhaji Haruna Zaria

   **Name of copyist:** Anonymous

   **Call Number:** MGD/ar/ class mark: 10 Arewa House Archives, Kaduna-Nigeria

   **Date:** Not indicated

   **Number of leaflets:** 4

   **Scripts Type (or Style):** Magribi

   **Ink colour(s):** Black and Red

   **Number of lines per page:** 15

   **Manuscript Size:**

   **Text Size:**

   **Language:** Hausa/Ajami Non- Arabic written with Arabic characters

   **Content/Abstract:** Poetry on Sociology: Explaining the behaviour and character of Ankwai Women in Plateau State, North Central Nigeria. Was written by Mallam Liman Pate Zaria. From the collection’s of Mallam Musa Gana daji, Jos The poem was composed in the month of April, 1348 AH =1917

   **Note:** Hausa is the language of the Hausa People widely spoken in West Africa south of the Sahara.,

2- **Manuscript Title:** وا قر مودي عين غمج واقر مودي عين غمج = poem of Expressing Gratitude to Almighty Lord

   **Name of Author:** Anonymous
Name of copyist: Anonymous

Call Number: MGD/Ar/ class mark: 15 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 11

Scripts Type (or Style): Magribi

Ink colour(s): Black and Red

Number of lines per page: 16

Manuscript Size:

Text Size:

Language: Hausa/Ajami

Content/Abstract: A Hausa poem on Political History: describing the character and behaviour of the rulers. The manuscripts are well preserved from the collection of Mallam Musa Gana daji, Jos.

3- Manuscript Title: وا قر تلوثي د أرزقى ـ Wakar Talauci da Arziki= Poem on Poverty and Wealth

Name of Author: Mallam Ruwaibilu

Name of copyist: Anonymous

Call Number: MDG/ar/ class mark: 16 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 6

Scripts Type (or Style): Magribi

Ink colour(s): Black and Red

Number of lines per page: 17
On Political Economy, Comparing and Contrasting between poverty and wealth and the importance of seeking wealth. Well preserved it was written in two type of ink- red and black; the poem is among the manuscripts dealing with political economy from the collection of Mallam Musa Gana Daji, Jos

4- Manuscript Title: Tuhfatu Fallahi = Article of Success

Name of Author: Sheikh Ahmad b Salih Chudga

Name of copyist: Mallam Muhammadu Rahab Ajami

Call Number: MDG/ar/ class mark: 17 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 14

Scripts Type (or Style): Magribi

Ink colour(s): Black and Red

Number of lines per page: 10

Sociology: On sex education, the manuscript is from the Collection of Mallam Musa Gana Daji, Jos, Some edges of the papers were damaged by stain of water,

5- Manuscripts Title: Shi’ir Nupe= a Poem of Nupe
Name of Author: Anonymous

Name of copyist: Anonymous

Call Number: MDG/ar/ class mark: 18 Arewa House Archives, Kaduna-Nigeria

Date: Not indicated

Number of leaflets: 6

Scripts Type (or Style): Magribi

Ink colour(s): Black and Red

Number of lines per page: 16

Manuscript Size:

Text Size:

Language: Nupe/Ajami

Content/Abstract: the manuscript was written in Nupe Language in Arabic Character teaching Arabic religion knowledge, on Salat Prayers, Zakat Tithe, fasting and other aspects on Islam. It is in good condition.

Note: Nupe is a language widely spoken in some states of the central part of Nigeria eg Niger, Kogi and Kwara.

6- Manuscript Title: ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ ＝ &n
Ink colour(s): Black with Red ink

Number of lines per page: 15

Manuscript Size: 30cm/19cm

Text Size: 28cm/12cm

Language: Fulfude/Ajami

Content/Abstract: The Manuscript was written in Fulfude language, by Sheikh Ahmad Arabi Jos, papers is brittle at the edges of the manuscript, it was from the collection of Sheikh Ahmad Arabi, Jos, a former Deputy Grand Khadi for North Eastern State and Benue Plateau, Chairman of Muslim Pilgrims Board, d 1973(Musa S M 2008)

Note: Fulfulde is the language of the Fulani (Peulle) People who are spread throughout West and Central Africa, with Major concentration in Northern Niger, Northern Cameroon’s, Mali, Niger and the Senegambian region.