

DERANGEMENT OF ISLAMIC SYSTEMS IN THE LEGACY OF SOKOTO CALIPHATE: THE EFFECTS OF COLONIALISM ON EDUCATION AND LEADERSHIP

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Abstract

This study examines the impact of colonialism on the Sokoto Caliphate, a powerful Islamic state in 19th-century West Africa. The colonial powers exploited the caliphate's resources, imposed their economic systems, and deranged the Islamic system of education and leadership structure. The study highlights the consequences of neglecting the Sokoto Caliphate educational system, including the proliferation of dangerous sects and the distortion of Islamic values. It also explores the methods of teaching in the Sokoto Caliphate educational system and the characteristics of Sokoto Caliphate literature. Ultimately, the study provides insights into the legacy of the Sokoto Caliphate and its relevance to contemporary issues in education, politics, and society.

Keywords:

Sokoto Caliphate, educational system, Shia, dangerous sects, education, colonialism

1. INTRODUCTION

On Sokoto caliphate, Abdullahi (2015) says:

“The Sokoto Jihad brought profound transformations in the social, political and economic spheres of Hausaland and beyond. Some of such changes include the establishment of the Sokoto Caliphate, the revival of Islam, and the development of learning and scholarship. In fact, the intellectual development brought by the Jihad was the most important impact of the movement because knowledge is the most valuable machinery in the spread and development of Islam.”

The Sokoto Caliphate, a powerful Islamic state that emerged in the early 19th century in West Africa, has left an indelible mark on the region's history, culture, and politics. Founded by Shehu Usman dan Fodio in 1804, the caliphate was built on the principles of Islamic reform, education, and social justice (Lemu, 2004; Bunza & Karim, 2021; Gidadawa & Sarkingobir, 2021). Furthermore, the arrival of European colonial powers in the late 19th century had a profound impact on the Sokoto Caliphate. The caliphate was eventually conquered by the British in 1903, leading to the imposition of Western-style education, governance, and economic systems. This resulted in the derangement of the Islamic system of education and the leadership structure of the caliphate (Bala, 2018; Bala & Mukhtar, 2025).

Additionally, the Islamic system of education, which was a hallmark of the Sokoto Caliphate, was severely disrupted by the colonial authorities (Sarkingobir, 2025). The traditional Islamic schools were replaced by Western-style schools, and the curriculum was changed to focus on secular subjects. This led to a decline in the study of Islamic sciences and the loss of traditional knowledge. The colonial authorities also disrupted the leadership structure of the Sokoto Caliphate. The traditional leaders, who were guided by Islamic principles, were replaced by Western-educated administrators who were more accountable to the colonial authorities than to the people (Maigari, 2017).

Despite the disruption caused by colonialism, the Sokoto Caliphate educational system continues to thrive in some areas. The traditional methods of teaching, such as lecture method, demonstration, experimental method, discussion method, project method, field trip, questioning, note-taking, and referencing, were still used in some schools. However, the neglect of the Sokoto Caliphate educational system by the colonial authorities and their successors has had severe consequences (Maigari, 2017). One of the consequences is the proliferation of dangerous sects, such as Qur'aniyyun and Yan-Haqiqah, which have been linked to violence and extremism.

Certainly, the Sokoto Caliphate's legacy continues to shape the culture, politics, and education of the region (Ayama, 2018; Bala & AINU, 2018). However, the impact of colonialism and the neglect of the traditional educational system have had far-reaching consequences. There is a need to revisit the traditional educational system and to promote a more inclusive and holistic approach to education that combines Islamic and Western knowledge.

2. Carting Away Resources

Kiwara-Wilson (2016) disclosed that colonialist was responsible for the loss of and resources, as well as subjugation of people in their fatherland. The colonialist succeeded in including the local citizens into the web of international capitalist economic system, whereby resources are carted at the expense of the poor producers to the industrialized actors. Verily, the colonialist succeeded in doing the followings:

- Exploiting the mineral and agricultural products from locals
- Directing the trade pattern in order to fulfil the zeal of the masters
- Financing (funding) whatsoever development that occurred in the colonialist soil by capitalizing on the host
- Completed domination of the export of materials from the colonies (Adeyeri & Adejuwa, 2022).
- Conversion of the local state citizens as mere producers of raw materials that are exported for industrialized nations at cheap price (Maekae, 2021).
- The relationship included mere benefits (if there are ones) to the locals, whereby materials imported at the will of colonialist include, tin, Hausa silk, skins, fibres, timber, groundnuts, rubber, Shea butter, gums, resins, tobacco, and cotton. While, the imports include, cotton goods, cutlery, hardware, and quasi (Colonial Reports, 1907).

3. Derangement in Islamic System of Education

About Sokoto Caliphate, Adegoke (2020) has disclosed this

“Sokoto Caliphate which was initially an Islamic State has now assumed the status of Muslim State due to the contemporary challenges from the Nigerian political system.”

Verily, before the invasion of the Sokoto caliphate there were systematic structure of learning, education, and scholarship that covers all tiers grooming children, women, men, and youth for the worldly and hereafter demands. The system worked perfectly well because it fulfils its objectives (Chafe, 1992; Muhammad et al., 2018). However, the advent of colonialist succeeded in degrading the Islamic system of education, by introducing the Western system and recognizing the Islamically trained literates as illiterates. Then graduate of Islamic schools are no longer accepted in the labour market, and no funding is channelled towards the Islamic system by the government structures and the rich. With the degradation of Zakat and other Islamic views of generating funds for Islamic education the colonial masters helped in deranging the Islamic system of education laid by Sokoto Caliphate in the past. The famous Almajiri system is now in shamble because there is no funding from parents, governments, and the rich (Miya et al., 2023; Sarkingobir et al., 2023).

4. Derangement in Islamically-Based Leadership (Sarauta) System

The Sarauta leadership in Muslim communities is still very influential on cultural domains such as enhancing the religious impact, resolving conflicts and crises, and implementing public policies that beneficial (Bashar, 2024). Sabo (2025) disclosed that:

“In 1903, the British colonized Sokoto, bringing significant changes to the governance and educational systems. Despite colonial rule, the Sultan of Sokoto remained a key Islamic authority, preserving the religious and scholarly traditions of the Caliphate”

In the views of Kaura (2009) the following argument was made:

“In the Islamic tradition and history, Caliphate refers to a system of governance introduced by Abubakar al Siddiq, the first Caliph after the demise of Prophet Muhammad (SAW) and any other system of governance that is fashioned along the Caliphate of the four rightly guided Caliphs. The concept is, however, used here to refer to the system of governance introduced by the Sokoto Jihad scholars, after they had defeated and replaced Gobir Kingdom, in line with the Caliphate of the four rightly guided Caliphs; Abubakar al-Siddiq (RA), Umar b. al-Khattab (RA), Uthman b. Affan (RA) and Ali b. Abi Talib (RA). The Caliphate is popularly called the Sokoto Caliphate. It came into being with the defeat of Alkalawa in October, 1808 and came to an end with the occupation of Sokoto by the Imperial forces of Britain in 1903.”

Certainly, the Sarakuna are remains of Sokoto caliphate legacy that are still vital for progress and development, especially in educational sector (Abdulqadir, 2020; Bashar, 2024). Bashar (2025a) signifies that:

“Sarakuna play pivotal roles in maintaining peace, security, and tranquillity in their domains and their influence extends to various aspects of life, including education, healthcare, and economic development.”

Indeed, the Sokoto Caliphate was a system laid by Shehu Usmanu Danfodiyo with a view to adhere to Islamic Shariah in political, economic, social, educational, and other interactions. This circumvented by the colonial invasion (Alkali & Daud, 2015). This signifies the derangement in Islamically-based leadership (Sarauta) system. Before the advent of colonial invasion, the Sokoto Caliphate possessed its own well-rooted version of leadership structure that starts from (Shiya) street to the highest level (the Emir), then to Amirul Muminina (leader of the faithfuls). For instance, the first leadership structure begins in the family (house) or Gida, to the Mai'anguwa (street leader), to the Hakimi, to the Sarki, to the Emir (grand Sarki), and to the Amirul Muminina (dubbed as Sultan by the Europeans). After the establishment of the colonial power, the colonial invaders initially utilized indirect rule by allowing the local Sarakuna with some regulated influence or power, provided it does not collide with their capitalistic interest. After the independence, still there is level of power exerted by the local leaders, but with the advancement of time, the influence begins to dwindle more proportionately. The local chiefs were significantly derived away from power by the succeeding political leaders (or democracy). The democratic dispensations rendered the local leaders (Sarkuna) as mere private advisers (to the government), agents that are in

custody of religion (such as mosque affairs, aspects regarding Ulama, and resolving personal disputes like divorce), and vehicle for marketing government policies to the people. The local chiefs are turned idle, while power of manipulating police, laws, finance, etc is vested with the politicians or military leaders (Abubakar, 2015; Abdulqadir, 2020). In recent years after the second republic, the politicians (democratic governments) disintegrated many local chiefs (Sarauta) so that they can reduce the grassroots local (cultural) influence of the victims into emirates with fewer domains; therewith, most of the disintegrations or balkanizations are carried-out for political reason rather than developmental reasons (Abubakar, 2015).

5. Methods of Teaching in Sokoto Caliphate Educational System

On the educational achievements of Sokoto Caliphate, Bashar (2025b) avers:

“The Sokoto Caliphate (1804–1903) was one of the most influential Islamic states in West Africa, founded by Usman dan Fodio through a jihad that sought to reform governance and religious practices in the region. Beyond its political and religious impact, the Caliphate played a significant role in the development of Islamic literature, education, and intellectual traditions.Their writings, covering Islamic theology, governance, history, and poetry, have left a lasting legacy that continues to shape scholarship, religious discourse, and educational practices in West Africa and beyond.”

Nevertheless, several educational teaching and learning strategies in Sokoto caliphate are broached in this section as follows:

Lecture method (LM)- Lecture method (LM) is a strategy of teaching process whereby the instructor delivers a well-planned component of knowledge to the leaners or students. Lecture method (LM) is a verbal strategy of presenting subject matter (topic) in formally and systematically organized manner. The method can be delivered to through the use of learning aides such as board (slate) and ink. The teacher emphasises on the areas he is delivering to the students, systematically and properly planned his teaching aids or materials, and the questions are asked at intervals or end. The followings are other features of Lecture method (LM):

- There is constant use of generous and proper illustration by the instructor
- Requires explanation of concepts
- The teacher avoid distractions as ably as possible
- A lot of subjects are covered using this method
- There is uniform delivery of subject matter
- The teacher has reasonable control of what students learn
- The teacher teaches a mass gathering of students (Sayudi & Boyd, 1974; Shareef, 2005; Shareef, 2016; Shreiff & Altine, 2018).

Demonstration

Demonstration is a teaching method that is applied by the teacher by manipulating some teaching aids or any other relevant material or object to support learning (understanding of the topic by the learners) for example, Salat demonstration, demonstration of ablution, and the likes. The merits of demonstrating include the following items:

- Real life objects or situations are utilized for instruction
- Assist the learner to easily learn skills, to achieve excellence
- The demonstration method encourages economy of time
- The method accept the use of senses to learn
- The students are prevented from distractions such as side talks, noise-making, and sleeping (Sayudi & Boyd, 1974; Shareef, 2005; Shreiff & Altine, 2018).

Experimental Method/ Inquiry-Discovery Method

- Experimental method/ inquiry-discovery method encourages students to think for themselves. Therewith, students are confronted with problems that elicit them to analyse, make questions, investigate, and solve a problem. In Experimental method/ inquiry-discovery method the teacher act as facilitator of learning in every discourse. Experimental method/ inquiry-discovery method utilized controlled conditions, natural sciences, and physical resources to solve problems. For instance, Muhammad Maiturare (the descendant of Shehu Usman Danfodiyo) applied this method to solve the issue of insecurity, food shortage, resettlement, and other relevant concerns affecting the Caliphate by creating a Ribat in Gwadabawa. This was in-view of the ideologies of Caliph Belli as instructed in Quran (Sayudi & Boyd, 1974; Shareef, 2005; Shreiff & Altine, 2018; Gidadawa et al., 2022ab; Bashar, 2024). The features of Experimental method/ inquiry-discovery method include the following merits:
- The leaners are actively participating in this course
- Students retain a lot of the discovered information
- The method encourage critical analysis, reflecting thinking, and logics
- The obtained knowledge remained recallable and everlasting in the memory of the learners (Sheriff, 2016).

Discussion Method

Discussion method is a verbal communication (exchange) of views or opinions or ideas between two or more people carried-out on a given topic (Hanafi, 2024). The students have to be organized to say their opinions or ideas and the teacher make guidance or corrections. The followings are some specific merits of discussion methods:

- In discussion method favourable environment is utilized for this instruction
- The discussion method include good planning
- The discussion method is a cycle of communication
- Each member of the students discussion should understand the objective of the discussion method
- Training student to independently sought for facts

- Encourages oral communication skills
- Enhances sharing of ideas and knowledge or experiences
- The teacher find it easy to support the interest and specialization of students
- Enhances students thinking, listening, and ability to analyse subjects critically
- Enhances students to know about different views (Sayudi & Boyd, 1974; Shareef, 2005; Gusau, 2012; Shreiff & Altine, 2018; Magawata, 2025).

Project Method

In project method students are facilitated by giving them freehand to select the assignment they felt they can execute. Students may be encouraged to establish mosques, schools, environment, etc. The construction of ditches to circle the Gudu migratory site before the arrival of Sarkin Gobir was a typical example (Sayudi & Boyd, 1974; Lemu, 2005; Shareef, 2005).

Field Trip or Excursion

Field trip or excursion is a strategy whereby students are encouraged to learn by utilizing visitation to certain sites as source of learning. The students are encouraged to visit places that encourage people at a given place. The features of the field trip and merits include the followings:

- Enough planning shall be done
- The visitation place is duly known and informed
- Encourages vivid learning
- Encourage students to utilize sense of inquiry
- Exposes students (learners) to different learning experiences
- Enhances creative thinking of students and teachers (Sayudi & Boyd, 1974; Lemu, 2005; Shareef, 2005).

Questioning

Questioning is a strategy in teaching and learning that involves the sender (speaker) being asked by the student or listener (Islahi, 2012; Tilli, 2024). The questioning is a form of communication that involves feedback responses which are useful. The teacher evaluates the lesson delivered; aid the student to voice-out his feeling, discomfort, and creativity. The followings are some features of questions used in learning:

- The teacher avoid ridiculing the students in asking questions or answering
- The teacher give appropriate answers to learners
- The teacher propagate simple and elaborate questions according to the level of student ability
- Questioning encourages both students and teachers to learn
- Encourages students to learn communication skill (Bashar, 2025c).
- The teachers accord rightful response to questions

Note Taking

Note taking is strategy whereby students and teachers write and record the learning interaction or instruction. The culture of Sokoto Caliphate include that students are taught how to write beginning from childhood to mastering of literacy is achieved. Therefore, students used a written text on sheet or slate to record learning instruction. This method encourages memorization and other relevant cognitive domains (Maihula, 2025; Sabo, 2025).

Referencing

During referencing in the course learning instruction, the teacher or student supply the source or reference of his knowledge orally or verbally. Referencing is a yardstick that ensures authenticity of learning or education. For instance, Shehu's teachers such as Malam Jibril, Malam Bindowo, his mother, his father, and several others are acknowledged through referencing (Shreiff, 2016).

Capitalizing on Teaching Aids

Teaching aids are objects or materials that are influential in achieving the goal of teaching. The teaching aids are categorized into many folds, visual aids are materials or objects that are recognize by the yes, for instance, slate, pen, board, books, mosques, charts, pictures, and posters, among others (Magawata, 2025; Sabo, 2025). Audio teaching aids are the influential objects or materials that assist learning through hearing. Audio-visual teaching aids are materials that can be heard and seen simultaneously (Sabo, 2025). The recitation is a good form of retention method that encourages learning (Sabo, 2025). Human and materials resources are other items that are significant in learning and teaching among teachers and students, therewith, some of the some features in order that learning will occur more effectively (Sabo, 2025).

6. Proliferation of Dangerous Sects and Implications to the Sokoto Caliphate Educational System

Education is a major bedrock of every society that needs to develop (Rabia et al., 2023). Sokoto Caliphate paid much attention to education and that has cultivated a social change in its citizens. Among other reasons, neglecting the Sokoto Caliphate educational system by the colonial masters and their successors caused a lot of problems that affect the education of the populace (Miya et al., 2023). One of the problems that come-up due to this reckless neglect was the proliferation of dangerous sects and consequent implications to the Sokoto Caliphate educational system. More explanation will come-up under this section:

Shia

The Shia group in Nigeria is an organization or movement that claimed to be the flowers of the household of the Prophet SAW, but the popular view of the public proved that they are followers of Ibrhaim Yakub El-zakzaky; albeit some minority among the Shia are not following the El-zakzaky faction. Before the metamorphosis of the El-zakzaky group or Islamic Movement of Nigeria (IMN) to Shia they had once been called as Yan-brothers in Nigeria (Hassan, 2015). There are many implications of this group to the Muslims as would be enumerated below:

- The majority of the ideologies of the group are in conflict with Islam or the Islam exhorted by Sokoto Caliphate in general
- They have strong doctrine of Taqiyya, whereby real belief and intention is concealed. This case is beguile and attract many followers into the fold
- Iran may use the Ibrhaim Yakub El-zakzaky to diversify and increase its influence by inciting similar armed-revolution in Nigeria in a Sunni dominated land
- They have been shouting that time to take-up arms is not ripe. Therefore, this may serve as a future security threat to the country
- They have few followers in every nook and crannies of the country that live in public mosques, which may cause conflict with the mainstream Sunni adherents (Maga & Muhammad, 2019; Adeniji & Egielewa, 2020).

Qur'aniyyun

Qur'aniyyun group or organization in Nigeria is the people who hate Hadith of the Prophet SAW. Qur'aniyyun group is anti-Hadith, the proponents claim that, people shall discard hadith and utilize only Quranic verses in performing Islamic religion. Accordingly, the Qur'aniyyun group may be traced to have evolved from Lahore (Pakistan) in 1902 albeit the seedling of this ideology may be ancient. In today's Nigeria (and other relevant nearby Muslims societies) the Qur'aniyyun group or Kala-Kato or Yan-tatsine are spreading their thought due to poverty, illiteracy, and poor policies in the land. The high rate of poverty encourage people to be lobbied by material gain, the high rate of illiteracy cause Muslims to belied or follow every dick and harry. Likewise, the poor policies such as poor censorship and poor screening of teachers (clerics), and neglected Islamic educational system constitute a harbour for the diffusion of Kala-Kato in the region. The dangerous implications or the group are diverse, but some of them are itemized as follows:

- Adhering to Kala-kato ideology destroy the many of the Islamic principles and foundation
- The group devalue the friends of the Prophet SAW and other subsequent scholars. Therefore a lot of real Islamic rites would be discarded or scrapped
- The Kala-kato group are minority. However, their act of demarketing the belief of the majority will be a recipe for conflict. The conflict may easily degenerate to arm-conflict that leads to loss of life and property
- The targets of Kala-kato are mostly the poor, youth, and rural dwellers; which are in turn gullible and vulnerable to manipulation, and equally flammable (Usman et al., 2017).

Yan- Haqiqah (The Transgressed Sufism)

The Yan- Haqiqah (the transgressed Sufism) members claimed to be the upshoot or members of Sufism organizations (Dariqah) such as Tijjaniyyah, and Qadiriyyah, therefore are very significant concern to Islam. The major characteristic of Yan- Haqiqah (the transgressed Sufism) is their claim that they discarded the Shariah. Therefore, they can commit every unlawful thing without punishment; they can also jettison all forms of injunctions or prohibitions stated by Islamic Shariah and go to Paradise. The dangerous implications of the Yan- Haqiqah (the transgressed Sufism) are many; some of them are as follows:

- They intermingle with the populace (masses) therefore their ideology may traverse nook and crannies of the society and cause violation of Islamic Shariah (both private and public law)
- Their interaction with the masses may elicits an insecurity concern, because they are proclaiming things that are in conflict with the belief and aspiration of the masses
- They are intended to erase the teaching of the Islamic Shariah (Isa, 2022).

7. Implications of Dangerous Sects on Sokoto Caliphate

Sokoto Caliphate was an Islamic state that was popular for its adherence to true Islam. It was a reform and revival of Islam. Despite the invasion of the colonial masters in Sokoto by 1904 and the consequently setting-aside the use of Islamic Shariah (law) in public am private life of Muslims, the Muslims in the olden day Sokoto caliphate persistently followed the religion of Islam and commit all Islamic exhortations taught by Sokoto Caliphate (sourced from Quran and Hadith) in all what they are capable of implementing (Abba et al., 2017). After colonialism and post-colonialism, the Muslims living in the Hausa states (northern Nigeria), Niger republic, Cameroon, and Chad and other relevant areas (of Sokoto Caliphate) commit themselves to the ruling and guidance in their educational dealings, tauheed (oneness of Allah), moral education, human transactions, development, civilization, and the rest (Chafe, 1992; Bala, 2014; Bashar, 2024). The foundations of Islamic religion in Hausa states were laid by Sokoto caliphate, and the citizens persisted on their culture (Islam) (Gidadawa et al., 2022ab). However, nowadays, globalization facilitated the diffusion of some ideologies that are in conflict with the true Islam paraded by Sokoto Caliphate. These ideologies are peddled by sects claiming to be Muslims, including the Shia, Qur’aniyyun, Yan-Haqiqah, and Bokoharam. Nevertheless, despite their claim of being Muslims (Islamic), their works, teachings, actions, and policies are in open conflict with true Islam, therefore are destructive to the remaining legacy of Sokoto Caliphate. The conflicts of these sects and their dangerous tendency upon Sokoto Caliphate are elucidated in Table 1.

Table 1: The Conflicts of Some Sects and their Dangerous Tendency to Sokoto Caliphate

S/N	Sokoto Caliphate or Islamic stand	Dangerous sect
1	Sokoto Caliphate glorifies the Hadiths, and past Islamic literatures. This can be seen in their literatures because most of the authors in that dispensation cite Quran and Sunnah or Salaf whenever composing any manuscript. The Caliphate was just a revival of the past	Qur’aniyyun are anti-Hadith, disrespect and dispel the Sahabah (companions of the Prophet) and ancient Muslim scholars. Therefore destructive to Islam and Sokoto Caliphate at large
2	Sokoto Caliphate literature depicts that killing of Muslims or non-Muslims is only allowed after court due process. Similarly, destruction of places of worships and environment is prohibited	Bokoharam destroy mosques, schools (Islamic and secular), farms, and environments.

3	Sokoto Caliphate literature reports and reveres the Sahabah (of the Prophet SAW) and also utilize Sunnah as the doctrine or as major source of law	Shia group blasts the Sahabah (companions) of the Prophet SAW. Additionally, adhere to many ideologies that are in conflict with the Sunnah school of theology
5	The Sokoto Caliphate literature believed on the reality of Shariah (law) therefore it is strict to follow the Quran and Sunnah.	Yan-Haqiqah are of the view that it is lawful to commit any sin sanctioned by Quran and Sunnah, they argue that the law is only for the others (non-Haqiqah adherents). To them entering the paradise is compulsory despite all their violations of lawful and unlawful policies of Shariah.

8. Sokoto Caliphate Literature and its Characteristics

The effects of Sokoto Caliphate and its education on present day Northern Nigeria cannot be overemphasised. They are part of the socioecological system that impart on the northern Muslims, therefore, significant in influencing decisions (Simspon, 2015). Education is the bedrock of development of every civilization. In this vein, the 19th century civilization that resulted in Sokoto Caliphate had its own literatures which it passed to the descendants civilizations. The books, manuscripts, and relevant texts composed by the arrowheads of Sokoto Caliphate in 19th century jihad in Hausa states such as Shehu Abdullahi, Caliph Bello, Caliph Abubakar Atiku, etc are what are described as Sokoto Caliphate literature. The Sokoto Caliphate literatures are the blueprint and an imprint of the Sokoto jihad. They are the description of Sokoto jihad or revolution or reformation, therefore, looking at them elucidates every aspect about their civilization. The characteristics of Sokoto Caliphate literature are diverse, but some principal aspects are described below:

- Adhering to Quran and Sunnah-The books written during that dispensation are meant to derive substance from Quran or Sunnah or both. Any contradiction to the sources of Sharia shall be dispelled.
- Simple and timely- The composition, arrangement, and style of the literature are simple in most of the cases direct or summary of the bulk Islamic literature of the past, so that every citizen (teachers, students, and followers) can tap from its benefits.
- Authenticity- the Sokoto Caliphate scholars have their chain of transmission of knowledge from their teachers that terminate to the Prophet SAW. Therefore, their literature should be authentic. To deliver the trust of knowledge they mostly quote past scholars or Quran of Hadith whenever compiling literature works.
- Multilanguage-Books in Sokoto Caliphate literature are found in many languages such as Arabic, Hausa, Fulfulde, etc.
- Multidimensional or diverse-Sokoto Caliphate literature is diverse and multidimensional in the sense of knowledge it conveys. Books are written on geography, sociology, public health, Arabic, economics, Hadith, Fiqh, etc. Mostly one manuscripts is styled to contain multidimensional or multiple fields or areas of knowledge. However, some few books are composed on specific subjects only, for instance Quranic science, economics, and health (Dan Fuduye, n.d.; Dan Fuduye, 1998; Ummaru, 1999; Islahi, 2011; Sheriff, 2016; Bala, 2023; Gidadawa et al., 2023).

9. Conclusion

The legacy of the Sokoto Caliphate serves as a testament to the rich cultural, educational, and spiritual heritage of the region. Despite the disruptions caused by colonialism and the challenges that followed, the caliphate's impact on Islamic scholarship, education, and governance remains significant. As we reflect on its history, we are reminded of the importance of preserving traditional knowledge while embracing modern advancements. By understanding the past, we can work towards a brighter future that honors the values and principles that defined the Sokoto Caliphate. Thus, the recommendations are as follows:

- There is a need to revive and promote the traditional Islamic educational system of the Sokoto Caliphate.
- The government and other stakeholders should provide support for the development of Islamic education and the promotion of Islamic values.
- There is a need to address the problem of poverty and illiteracy, which has contributed to the proliferation of dangerous sects.
- The government and other stakeholders should promote dialogue and understanding among different religious groups to prevent conflict and promote peace.

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