

Emotion in elegies composed by Muhammadu Bello and his sister Nana Asma'u on their uncle Abdullahi bn Fodio: Comparative Studies

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Abstract: *The paper will be an effort to study elegies of Muhammadu Bello and that of his sister Nana Asma'u upon their uncle Abdullahi, especially on the emotion they both expressed in their individual elegy, as well as an effort to compare the two elegies, in order to discover where they met or differed in the level of strong emotion or otherwise. The paper will be divided into sub-headings, as follows: Introduction, Arabic Poetry in the Jihad Period, Biography of Muhammadu Bello, his elegy on Abdullahi bn Fodio and his emotion in the elegy, Biography of Nana Asma'u, her elegy on Abdullahi bn Fodio and her emotion in the elegy, comparative Studies between the two elegies on emotion, conclusion, and endnotes.*

I. Introduction:

The paper consists of an effort to study elegies of Muhammadu Bello and that of his sister Nana Asma'u upon their uncle Abdullahi, especially on the emotion they both expressed in their individual elegy, as well as an effort to Compare the two elegies, in order to discover where they met or differed in the level of strong emotion or otherwise.

The paper is divided into sub-headings, such as: Introduction, Arabic Poetry in the Jihad Period, Biography of Muhammadu Bello, his elegy on Abdullahi bn Fodio and his emotion in the elegy, Biography of Nana Asma'u, her elegy on Abdullahi bn Fodio and her emotion in the elegy, comparative Studies between the two elegies on emotion, conclusion, and endnotes.

II. Arabic Poetry in the Jihad Period:

The Prominent Sokoto Jihad Leaders played not only the role of religious leaders but also torch-bearers of Arabic literary activities in and beyond Hausa land. They composed poems using deferent meter and rhymes, they also wrote prose-works in a wide area of the Islamic studies of deferent disciplines in Arabic.

The poets, according to Professor Sambo Wali Junaid, have a great appetite for Arabic verses of whichever period of history, but they were more familiar with the pre – Islamic classical poets and the Islamic literature like Assemblies of *al-Hariri*, *Banat Su-ad* of Ka'ab bn Zuhayr, some poems of Hassan bn Thabit, panegyrics of *al-Busiri* or the *Sirah* of *Ibn Hisham* etc, because these were mainly the only books of literature that reached them.

They studied and memorized the pre-Islamic poetry which contained portion of love poems (*ghazal*) and description of wine (*Khamriyyat*), as well as hunting, in order to improve their mastery of the Arabic language, a facility for understanding the Qur'an and its sciences.

The Scholars of the Sokoto Jihad period gave great emphasis in composing poems in deferent styles and ideas in order to convey Islamic teachings and messages to the heart of their flowers, such as panegyrics, eulogy, elegy and other poems they composed with the view of teaching their subjects deferent Islamic discipline.

The scholars during the period, showed more concern on the art of elegy over the art eulogy, as stated by Professor S.A.S. Galadanci: "The art of elegy in Nigeria in that period (Jihad period), has lion share over the art of eulogy, because they lament over the death of every scholar or leader, male or female."

The style of poem they used is the classical, due to the effects of classical poetry on them.

As mentioned above, there are many scholars in the period, who composed poems of elegy, but the most distinguished ones, according to Babikir Qadrimare, are: Amir el- Mumineena Muhammad Bello, Abdulkadir bn Mustapha, Bukhari bn Shiek Usmanu bn Fodio, Abdullahi bn Fodio and Nana Asma'u, the daughter of Shiekh Usman bn Fodio, but the comparative studies in this paper will be between Muhammadu Bello and his sister Nana Asma'u on the emotion they exposed in their elegies on their uncle Abdullahi bn Fodio.

III. Biography of Muhammadu Bello:

He is Muhammadu, the son of Shiek Usmanu bn Fodio founder of the Famous Sokoto caliphate. He was nicknamed “Bello” in his mother tongue; Fulfulde, which means “assistant” or “helper”. He was born on Wednesday in the month of *Zul-qa'ada*, 1195 A.H, his father was then in his twenty eight years of age. He always in accompany of his father since when he was young, so, he learned a lot of wisdom from him. He learned Arabic language and literature from his uncle Abdullahi bn Fodio. Among the books he learned from him in Arabic grammar: *alfiyyat bn Malik*, *lamiyyat el- Af'al* and its commentary, and *el-Jami'u baina el-Luggah wa el- Tasreef*. In *Balagah*, (rhetoric), He learned *Talkhis el- Miftah*, and *el- Jawahir el- Maknoon*, *Idha'at el- Dajinnat*, and *el- Kaukab el- Sadi'i*, to mention but few. This shows that he got very solid foundation in Arabic and Islamic studies since when he was young from his uncle Abdullahi. He then continued with his studies by learning *usuluddeen*, commentary of the holy *Qur'an*, *Hadith*, and other vital Islamic knowledge from his father Sheikh Usmanu bn Fodio.

After he gathered wide knowledge in many discipline, he set out for teaching and research. It was reported that he single handedly authored ninety one books in deferent discipline.

He played significant role in the establishment of the Sokoto caliphate. It was reported that nothing, like rain, cold or sun hot, hindered him from going to battle ground, or leading the army to fight the enemy of Islam.

When the caliphate was finally established under the leadership of his father Sheikh Usmanu, he divided the caliphate into two zones; eastern and western. Muhammadu Bello was appointed as the leader of eastern zone with Sokoto as his headquarter while his uncle Abdullahi headed the western zone with Gwandu as his headquarter. That was in the year 1814 A.D. With this development, the founder of the caliphate Sheikh Usmanu, remained as the grand commander and spiritual leader, leaving the two with the administration. After three years later, Sheikh Usmanu died in the year 1817 A.D, after which, his son and leader of the eastern zone, Muhammadu Bello was appointed Amir el- Muminin.

He composed many poems in deferent style and ideas especially in supplication, eulogy and elegy. He also composed poems with a view to describing Jihad episode.

IV. Elegy of Muhammadu Bello on Abdullahi bn Fodio:

Muhammadu Bello composed many poems in the art of elegy, because he lament for the death of majority of kinsmen and resident scholars and visitors who died in his life time. His method in the elegy is classical, he describe the dead with good qualities such as knowledge, chastity, courage, piety, asceticism and intelligence, as we can see in the elegy he composed on the death of his uncle Abdullahi bn Fodio, as follows:

1-Indeed the disaster with no disaster like it, Was that disaster whereby Islam became blunted.

2- A momentous mishap which descended at the loss of him who,

In scholarship, there was no one equal to him.

3- And schools of learning became effaced; and deserted Are their supporters, for the loss of the fulfiller of their pledge.

4- The categories of the law bemoaned his loss, Especially the commentary, it shed [tears] abundantly.

5- The science of Hadith, jurisprudence and Fatwa also, And grammar and morphology became lax by his side.

6- The science of rhetoric and also philosophy wept for him, And learning died in his locality when he died.

7- And the people were in disarray, there was not for the cure,

A sorcerer for them nor a medical doctor.

8- On the contrary, the mosques he had adorned-with his prayers,

In them, leading his companions- became desolate.

9- And pulpits (manabir) in them which he used to mount on,

During the sermon (khutbah) became deserted from that direction.

10- They [the pulpits]bemoaned him in their passion,

And his procedures moaned the fulfiller of their pledge.

11- And the houses which he decorated with his prayers became deserted,

And his fasting and recitation from his hizb

12- And studies in all the sciences,

And learning itself ransoms him with its hardest part.

13- And with his recollection and his setting in order, of the scatted,

And his written works in the sciences.

14- They moaned like the solders moaning when they lost.

He is a lion in a desert or in his coral-reef.

15- Many a time did he command them against squadrons and with his effort

[It was] through his effort that his troop won.

16- Woe to the hands of the needy, their boom had returned,

- Thus time had brought drought after fertility.
- 17- My uncle, and brother to my father and my teacher who,
In learning watered me abundantly from his sweet [fountain of learning].
- 18- Had we not consoled [ourselves] with the words of our Lord,
In the Qur'an the predecessors [prophet's companions],
Became great when they joined God's party
- 19- I would have wept from turbulent yearning throughout my life-time,
For the sorrow suffered with its mishap.
- 20- Mishap when the hearts of the prudent became confounded,
And perplexed, entangled by its misfortune.
- 21- Misfortunes which rendered orators dumb and also,
The poets were frightened due to the intensity of its grief.
- 22- Grief for Usman, the light of our time,
He [Usman] was his sun and his spring, in its abundance.
- 23- And his brother [Abd Allah] was a full moon which appeared,
And with it, were cleared-off, the obscurities of ignorance,
Rising among his companions
- 24- And the chief men of his council are stars around him,
How many a leader of his party-riders was guided by the star!
- 25- And they had stars, lieutenants to them,
They would appear and each was standing in his lieutenancy.
- 26- Successors were on the paths of what the predecessors came with,
Each one had what he could attain from his Lord.
- 27- May God forgive all through His grace,
And shed His favor abundantly to all, by His grace.
- 28- And praiseworthy action, virtues and supremacy are His,
And His blessing for ever on [Muhammad] who attained nearness to Him.
- 29- And the family of his noble disciples and his companions,
And the trustworthy, the steady in loving him [Muhammad].

V. Emotion in the elegy of Muhammadu Bello:

The poem contained the sorrow of the poet on the death of his uncle Abdullahi, he then mentioned good deeds of the deceased as a scholar, preacher, poet, and exemplary leader. He lamented on the loss of all these good virtues with his death, which created a wide gap that can't be breached. That is why he started the poem with describing the incidence as the greatest disaster which weakened Islam when he said:

Indeed the disaster with no disaster like it,

Was that disaster whereby Islam became blunted

Grief of the poet over the dead is the only emotion which can be found in the poem. He shows his grievances over the death of many branches of Arabic and Islamic sciences, such as Islamic law, Qur'an commentary, hadith sciences, jurisprudence, grammar, morphology, rhetoric and linguistics. All of these branches of knowledge have died with the death of the deceased, when he said:

The categories of the law bemoaned his loss,

Especially the commentary, it shed [tears] abundantly.

The science of Hadith, jurisprudence and Fatwa also,

And grammar and morphology became lax by his side.

The science of rhetoric and also philosophy wept for him,

And learning died in his locality when he died.

The poet also shows his grievances over the deceased, due to what he noticed of vacant mosques which the deceased used to beatify with his prayers, as well as stands he used to climb to deliver Friday sermons on. All of these now are vacant, that was what made them to cry, when he said:

On the contrary, the mosques he had adorned-with his prayers,

In them, leading his companions- became desolate.

And pulpits (manabir) in them which he used to mount on,

During the sermon (khutbah) became deserted from that direction.

They [the pulpits]bemoaned him in their passion,

And his procedures moaned the fulfiller of their pledge.

It wasn't only the mosques and the pulpits that cry for the deceased, but also his followers, his home where he used to perform non-obligatory prayers and reciting the holy Qur'an, the fasting he used to do regularly were all loss after the deceased, these was among what arose his grievances, as he said:

And the houses which he decorated with his prayers became deserted,
And his fasting and recitation from his hizb.
The grief of the poet reached its pick over the death of his uncle and his mentor, Abdullahi, when he said:
My uncle, and brother to my father and my teacher who,
In learning watered me abundantly from his sweet [fountain of learning].
Had we not consoled [ourselves] with the words of our Lord,
In the Qur'an the predecessors [prophet's companions],
Became great when they joined God's party
I would have wept from turbulent yearning throughout my life-time,
For the sorrow suffered with its mishap.

The poet in the above verses was in total confusion for the death of the deceased to the extent that he imagined him to be alive, that was why he called him as was before him. When he remembered that his uncle was really died, he quickly remembered that God said in the holy Qur'an that every creature must one day die, and the prophet Muhammad also mentioned same, these was what calmed him down, otherwise he would cry ceaselessly throughout his life time.

Despite the strong emotion shown by the poet upon the dearth of his uncle in the poem, we can notice that he didn't forget the sorrow of the loss of his father whom he described as the sun, and his brother Abdullahi as the full moon, and his council members as the stars, when he said:

Mishap when the hearts of the prudent became confounded,
And perplexed, entangled by its misfortune.
Misfortunes which rendered orators dumb and also,
The poets were frightened due to the intensity of its grief.
Grief for Usman, the light of our time,
He [Usman] was his sun and his spring, in its abundance.
And his brother [Abd Allah] was a full moon which appeared,
And with it, were cleared-off, the obscurities of ignorance,
Rising among his companions
And the chief men of his council are stars around him,
How many a leader of his party-riders was guided by the star!

Biography of Nana Asma'u:

Her name is Asma'u, daughter of Sheikh Usman bn Fodio, she was nicknamed "Nana". She was born in the year 1792 or 1794 A.D. which is equivalent to 1207 or 1208 A.H. as twin, her twin brother was Hasan who died at the age of twenty five years in the year 1232 A.H. She was younger than her brother Muhammadu Bello with about eight years. She was a renowned scholar, linguist, poet and author of many Islamic books. She also memorized the holy Qur'an and other Islamic books. She was known with good qualities, like generosity, piety, asceticism and intelligence. She composed many poems in her mother tongue; Fulfulde, Hausa and Arabic in deferent style and ideas, especially eulogy and elegy. She was unique and distinguished in the art of elegy among her contemporary, most especially female poets, to the extent to be described as *Khansa* of Nigeria.

It is worthy to note that only Fodio Family in that era were able to produce highly intellectual women like Asma'u, her sisters and their mothers, due to challenges in seeking knowledge in their period, especially to female. Even though there were other learned women, but they were not well versed to compos poems either in Arabic or in their vernacular language, perhaps, because they did not get opportunity of learning from their parents or guardians, as was the case with the female of Fodio family, who were well trained by the jihad leaders, the majority of whom are male, so as to take over from them, the burden of teaching fellow Muslim female, as recommended by Islam. Asma'u took the lead in composing Arabic poetry among the female of Fodio family, and other female poets of her era.

She was given to the hand of Gidado bn Lema, the first *Wazir* under the Sultan Muhammadu Bello. The marriage was blessed with many children among them were Abdulkadir, Abdullahi Bayero and Ahmad. She died in the year 1280 A.H., which is equivalent to 1863 or 1864 A.D, at the age of 72 years old.

VI. Elegy of Nana Asma'u for Abdullahi bn Fodio:

- 1-We give the thanks to the All Powerful Who is the one only,
Who does not die, Who is Omnipotent.
- 2- His Omnipotence extends over everyone. He is unique in
His authority: those who do His will are recompensed in paradise.
- 3- We therefore submit to the King of Judgments: may
We receive our reward. O Muslims, give thanks and repent.
- 4- God knows we have been warned to do so, and to be

- obedient, righteous and penitent for our wrongdoings.
- 5- In the hadith we found the prophet said so. The Qur'an contains the same thing, though some refuse to listen.
- 6- God knows of the warnings we have had, therefore let us
With the best intentions, gather the items needed
to nurture us on the journey through life.
- 7- Fear of God, the doing of good deeds, the rejection of evil,
and piety are the items to nurture us on this journey.
- 8- The Shehu was sun of his time, his younger brother was
The moon, these two had great light.
- 9- And Bello is their legatee, it is apparent
May God prolong his life and awaken our minds
- 10- If it were not for God's admonitions concerning life,
We would be terrified by this taste of death.
- 11- I weep as I write this elegy for my father's younger brother,
Who propagated Islam and revived the *sunnah*
- 12- If it were not for the decree of God,
I would continue to weep ceaselessly.
- 13- I submit to God's law and confess my obedience to Him,
May He pardon and forgive me.
- 14- 'Abd Allah was unique among the Shehu's brothers,
and famous for his scholarship and his tireless teaching.
- 15- He was like the twin courses of a river which constantly,
Pour with water, providing enough for all.
- 16- The rivers were the law and scholarship of the Islamic sciences:
He was profoundly learned.
- 17- He was like the Niger River in that all Hausa land knew of him,
And the waves he made spread everywhere.
- 18- He graced every Endeavour: he was awesome scholar,
attending the mosque in an exemplary manner.
- 19- Every facer of the scholarship, every mosque, every school,
Everything he touched, he illuminated.
- 20- Everyone is now distraught; students
Have dispersed in their anxiety
- 21- And the common man weeps. He knows he has lost
His benefactor who never failed him
- 22- Oh God we rely on You this day and wait upon Your word.
May You effect for Muslims that which they cannot do on their own.
- 23- The gap left by him cannot be filled Except by God's grace,
because there was no one like 'Abd Allah.
- 24- It is written in the hadith that the prophet said,
"When a scholar dies, Islam is breached"
- 25- Only one as great as 'Abd Allah is capable of filling
The gap he has left.
- 26- May God give him and Shehu a handsome reward
May we be united with them in paradise.
- 27- May God forgive them, receive them, and take them to paradise,
which is the place the prophet in Heaven.
- 28- May they be certain of divine protection in the grave,
until the day of resurrection comes.
- 29- My poem is finished. May the Almighty accept it.
The year of the *Hijrah* is 1245
- 30- May God pour His blessings on the prophet and
his relatives and companions.
- 31- And his followers who have supported religion
And never strayed from the path of the *sunnah*.

VII. Emotion in the elegy of Nana Asma'u:

Her strong emotion in the elegy can be noticed in many verses of the poem, such as where she described the death of her uncle as a great disaster which was worthy to terrify everybody, if not for God's admonitions concerning life. Nevertheless, she said she couldn't control her temper when she was writing this elegy, she wept due to the loss of good deeds, such as propagating Islam and reviving the *sunnah*, after his death. She said if not Islam has forbidden excess weeping on a deceased, she would continue to weep ceaselessly, but she submit to God's law and confess her obedience to Him May He pardon and forgive her for what she has done, as she said:

If it were not for God's admonitions concerning life,
We would be terrified by this taste of death.
I weep as I write this elegy for my father's younger brother,
Who propagated Islam and revived the *sunnah*
If it were not for the decree of God,
I would continue to weep ceaselessly.
I submit to God's law and confess my obedience to Him,
May He pardon and forgive me.

She described the deceased as unique among the Shehu's brothers, and famous for his scholarship and his tireless teaching. She therefore used hyperbolic metaphor to described him as a twin courses of a river which constantly pour with water, providing enough for all, this twin courses of a river means law and scholarship of the Islamic sciences he was profoundly learned. She then gave further illustration to this twin courses of a river by specifying River Niger which is well known to all in Hausa land, when he said:

'Abd Allah was unique among the Shehu's brothers,
and famous for his scholarship and his tireless teaching.
He was like the twin courses of a river which constantly,
Pour with water, providing enough for all.
The rivers were the law and scholarship of the Islamic sciences:
He was profoundly learned.
He was like the Niger River in that all Hausa land knew of him,
And the waves he made spread everywhere.

She also showed her sorrow upon the deceased for the loss of all Endeavour he graced, such as awesome scholarship and attending the mosque in an exemplary manner. She was so sorrow that every student that used to learn from him, every mosque he used to pray in, and everything he illuminated by touching it, is now distraught, students have dispersed in their anxiety, and the common man wept as he knows he has lost his benefactor who never failed him, therefore his death can be described as a wide gap which can't be filled because there was no one like him, when he said:

He graced every Endeavour: he was awesome scholar,
attending the mosque in an exemplary manner.
Every facer of the scholarship, every mosque, every school,
Everything he touched, he illuminated.
Everyone is now distraught; students
Have dispersed in their anxiety
And the common man weeps. He knows he has lost
His benefactor who never failed him
The gap left by him cannot be filled Except by God's grace,
because there was no one like 'Abd Allah.

Despite the strong emotion shown by Nana Asma'u in this elegy on her uncle Abdullahi, she didn't forget to show her grief and sorrow to the loss of her father Shiekh Usmanu, the senior brother to the deceased, when she described Shehu being the sun, and Abdullahi being the moon, the moon, these two had great light, when she said:

The Shehu was sun of his time, his younger brother was
The moon, these two had great light.

VIII. Comparative Studies between the two elegies on emotion:

It is obvious, by looking at the relationship between the two poets, being brother and sister who leaved in the same period and at the same environment, to share common ideas in describing the same person, especially who has significant impact on them, such as what Muhammadu Bello and Nana Asma'u did on their uncle Abdullahi.

Muhammadu Bello shows his grievances over the death of many branches of Arabic and Islamic sciences, such as Islamic law, Qur'an commentary, hadith sciences, jurisprudence, grammar, morphology, rhetoric and linguistics. All of these branches of knowledge have died with the death of the deceased, when he said:

The categories of the law bemoaned his loss,
Especially the commentary, it shed [tears] abundantly.
The science of Hadith, jurisprudence and Fatwa also,
And grammar and morphology became lax by his side.
The science of rhetoric and also philosophy wept for him,
And learning died in his locality when he died.

And Nana Asma'u described the deceased as unique among the Shehu's brothers, and famous for his scholarship and his tireless teaching. She therefore used hyperbolic metaphor to describe him as a twin courses of a river which constantly pour with water, providing enough for all, this twin courses of a river means law and scholarship of the Islamic sciences he was profoundly learned. She then gave further illustration to these twin courses of a river by specifying River Niger which is well known to all in Hausa land, when he said:

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Every facer of the scholarship, every mosque, every school,
Everything he touched, he illuminated.
Everyone is now distraught; students
Have dispersed in their anxiety
And the common man weeps. He knows he has lost
His benefactor who never failed him
Muhammadu Bello didn't forget the sorrow of the loss of his father he described as the sun, and his brother Abdullahi as the full moon, , when he said:
Grief for Usman, the light of our time,
He [Usman] was his sun and his spring, in its abundance.
And his brother [Abd Allah] was a full moon which appeared,
And with it, were cleared-off, the obscurities of ignorance,
Rising among his companions

Nana Asma'u also did the same thing when she said:
The Shehu was sun of his time, his younger brother was
The moon, these two had great light.

In spite of all these similarities in the ideas of the two elegies on emotion, we can notice the deference between the two in terms of strong and otherwise, for example Muhammadu Bello started his elegy with describing the death of his uncle as the greatest disaster which weakened Islam, which is very relevant to the mood, when he said:

Indeed the disaster with no disaster like it,
Was that disaster whereby Islam became blunted.
But on the other hand, Nana Asma'u started her elegy with praising the All powerfull Allah (S.W.A.), the one,
Who does not die, the omnipotent, when she said:
We give the thanks to the All Powerful Who is the one only,
Who does not die, Who is Omnipotent.

Even though, the verse described how Almighty Allah is powerful over His creatures, but the verse of Muhammad Bello is more specific.

IX. Conclusion:

In this paper we have noticed the deference between the ideas of Muhammadu Bello and that of his sister Nana Asma'u upon their uncle Abdullahi, especially on the emotion they both expressed in their individual elegy, we also noticed an effort to compare the two elegies, in order to discover where they met or differed in the level of strong emotion or otherwise.

We have also noticed that the paper is divided into sub-headings, such as: Intrduction, Arabic Poetry in the Jihad Period, Biography of Muhammadu Bello, his elegy on Abdullahi bn Fodio, his emotion in the elegy, Biography of Nana Asma'u, her elegy on Abdullahi bn Fodio, her emotion in the elegy, comparative Studies between the two elegies on emotion, conclusion, and endnotes.

Endnotes:

- [1]. Sambo Wali Junaidu, *The Sakkwato Legacy of Arabic Scholarship In Verse Between 1800-1890*, a thesis submitted for the degree of Ph.D. in the University of London, School for Oriental and African Studies, February 1985, p. <<<
- [2]. Shehu Ahmad Sa'idu Galadanci, *Harakatu el- Lughal el-Arabiyyah wa Adabiha fi Nigeria, min 1804-1960 A.D.* Darul Ulumi, Cairo, 1974, p. 128
- [3]. Babikir Qadri Mare, *Shi'iru el-Ratha'a fi Sokoto khilal el-Qarni el-Tasi'I Ashara el-Milady*, Darul Ummah, Kano Nigeria, 2010, P. 3
- [4]. El- Wazir Junaidu, *Ifadatu el-Talibeen, Dar el -Watha'q, Sokoto*, P. 52
- [5]. Babikir Qadri Mare, op. cit. P. 7
- [6]. Babikir Qadri Mare, loc. cit.
- [7]. Babikir Qadri Mare, op. cit. P. 8
- [8]. Babikir Qadri Mare, loc. cit.
- [9]. Fatwa is a formal legal opinion in Islamic law. See: Sambo Wali Junaidu, *The Sakkwato Legacy of Arabic Scholarship In Verse Between 1800-1890*, a thesis submitted for the degree of Ph.D. in the University of London, School for Oriental and African Studies, February 1985, P. 208
- [10]. Hizb: referring either to a part of Qur'an or probably to a prayer book known as Hizb Al- Bahr of Nur al-Din Abi al-Hasan ALI b. Abd Allah al- Shadhili. See, Sambo Wali Junaidu, loc.cit
- [11]. Sambo Wali Junaidu, op. cit. Pp. 157- 159
- [12]. Babikir Qadri Mare, op. cit. P. 5
- [13]. Khansa'a was a prominent poet in the pre-Islamic era and in the early Islamic period, especially in the art of elegy.
- [14]. Aliyu Abubakar, *Ath-Thaqafah el- Arabiyyah fi Nigeria, min 1750-1960*, Darul Ummah, Kano Nigeria, second edition, 2014, p. 337
- [15]. Babikir Qadri Mare, op. cit. P. 5
- [16]. Wazir Junaidu, *Ifadatu el-Talibeen, Dar el -Watha'q, Sokoto*, loc. cit. see also: Jean Boyd and Beverly B. Mack, *The Collected Works of Nana Asma'u, Daughter of Usman dan Fodiyo (1793-1864)*, Sam Bookman publishers, first published in Nigeria in 1999, P. xix. See also: Babikir Qadri Mare, op. cit. P. 7
- [17]. Jean Boyd and Beverly B. Mack, op.cit. Pp.