Abstract

This paper explores the relevance of the yan-taru movement which was established and trained by Nana Asma’u to partake in peace building in the historical Sokoto caliphate. The yan-taru women usually called the jaji are women of good character, trained by Asma’u as extension teachers through which they instructed women in the privacy of their homes. The yan-taru which is well structured and organizes and performs certain roles in Sokoto caliphate to maintain, sustain and promote peace. They serve as peace builders. Nana Asma’u serve as a role model to not only in Sokoto caliphate but Northern Nigeria as a whole. She distinguished herself as a bridge builder in Sokoto caliphate bringing all the tribes of Hausa, Fulfulde, Tamacher and other minority tribes together through her literary skills and yan-taru. The triumvirate of the Sokoto caliphate, The shehu, her father, Her brother Muhammad bello, Her uncle, Abdullahi fodiyo were the driving force behind her Intellectual ability and capability to acquire knowledge and disseminate it to women of the caliphate. The movement was the backbone of her philosophy of life, teaching and overall reformation Strategy. The research problem of this study is: what is the relevance of the Yan-taru movement in Sokoto state in terms of peace-keeping and peace building.

Keywords: Nana Asma’u, Yantaru, Legacy, Peace-Building, Sokoto Caliphate

Introduction

Shehu Usumanu Dan Fodio is well known and his religion, political, economic and social influence are spread beyond Sokoto caliphate. Shehu’s compelling manner in preaching and teaching Islam gained him much popularity not just in Nigeria but in the whole West Africa. Shehu Dan fodiyo was so vast in knowledge that he wrote books as well as his brother Abdullahi; son Muhammed Bello and his famous daughter Nana Asma’u who received most of her education from her parents which guided her throughout her life and gave her a constructive perspective of the world. She was discipline, brilliant, very enthusiastic, Intelligent, a mother, a poet, a leader which earned her the credit of being a famous and successful scholar.

The activities of the Muslim scholars, their efforts to transmit learning and scholarship and their ability to produce additional literacy materials to promote scholarship, did not go out of the context of the Qur’an and the ahadith of the prophet (S.A.W). Whatever the visiting scholars to Hausaland taught and preached, and whatever they wrote down for the benefits of the people was within the framework of the original works of the earliest generations of Muslims (Gada: 2010).
Nana Asma’u

The process of emergence of the caliphate involved a jihadist reform movement led by Shaikh Usman b. Muhammad Fodio (1754-1817 AD) that commenced in 1774 up to 1804, culminated in the unification of over two-dozen sovereign politics, by reconstituting them in to a single political entity with sheikh Uthman b. fodiyo being its first and founding caliph (Usman, 1979: Hiskett 1973). The Sokoto caliphate which survived for hundreds of years as a political entity from 1804-1903, had during this period produced eleven successive caliphs, hundreds of emirs, chiefs and their scholars. These leaders did not only develop a highly impressive centralized administrative machinery, a strong and balanced economy, but also a sophisticated corpus of intellectual and political thought and ideology through which the entire Muslim communities were governed and likewise related to the non-Muslim communities and system (last,1967). It should be noted that the canon, which began to flourish from this area since the beginning of the jihad in 1774, was produced specifically in Hausaland, which was the main Centre of the jihad, and precisely in Degel of Gobir state, which emerged as the most powerful state in Hausa land towards the end of 18th century. Being the most developed politically, it also became the jihadist main Centre of intellectual and reform activities. Gobir was the Athens of the Hausa land at that material period in time (Bako, 1998:5).

Nana Asma’u Fodio was born in about 1793 in Degel, a small settlement lying 25 miles North west of Sokoto, which was only an unimportant hamlet in the year of her birth. The twins’ father shehu dan fodia had just returned with his family from an Islamic teaching tour in Zamfara which had occupied him for five years and where he had written the important book in Ihyaa’al sunna which brought him recognition as a great scholar. He came from a scholarly family where both men and women were educated. Boyd (1989). Asma’u was an active teacher of both men and women. In addition to teaching Nana Asma’u reached far beyond the confines of her compound through a network of itinerant women teachers whom she trained to teach isolated rural women. An accomplished author, Asma’u was well Educated, quadrilingual in Arabic, Fulfude, Hausa and Tamacheck and a respected scholar of international repute who was in communication with scholars throughout the sub-Saharan African Muslim world. Asma’u pursued all these endeavors as a sufi of the quadiriya brotherhood but the driving factor in her own life and that of the community was their concern for the sunna, the exemplary way of life set forth by the Prophet Muhammed (S.A.W) (Mack and Boyd: 2000).

Nana Asma’u is a product of the 19th century Sokoto jihad. She is a woman scholar, poet, community leader, political leader, political commentator and social-cultural engineer whose mountain of knowledge cannot be equaled to her contemporaries. She was active in politics, education and social reform, she was a prolific author, popular teacher and renowned scholar and intellectual (Mack & Boyd, 2000) These qualities possessed by Nana Asma’u made her a distinguishable figure and a model for those who have the zeal for learning, and at the same time she is an answer to those who view women as exploited, oppressed and relegated to the rudiments of home management and service to the children in Islam (Yusha’u, 2004:1)

Mack and Boyd (2000) stress that Nana Asma’u was a central figure in the 19th century Muslim community that modeled itself on the original Muslim community of 7th century Medina. She was surrounded by and equal in status to those who orchestrated the Sokoto caliphate, a new social order based on orthodox Islam. Her father the Shehu, her
uncle Abdullah, her brother Muhammad Bello and her husband Gidado made up the core of public leaders who made and carried out policy. They sought and respected Asma’u’s opinion on matters related to the organization of the community. In addition Asma’u was the designated leader of women and responsible for the promotion of education among them. Asmau’s belief in the redeeming value of education was also made clear. She urges the pursuit of divine truth through education which path should be open to all, regardless of gender, age, political level or social-economic status. Asma’u’s work focuses specifically on the importance of women or socializers. It compelled teachers to transmit and explain the poetic work whose massage in turn compels students to give up themselves as citizens for the social and spiritual betterment of their society. The education process promoted by Asma’u and her followers shows a deep understanding of community and the work needed to maintain it.

Asma’u was identified as Sarkin Mata duka (Chief of all women) by captive women and Uwar gari by the general populace; as a mother of the faithful by her peer group; and as a shaikha (scholar) who’s writing transcended gender, She functioned as one of Bello’s aides to integrate women into a society whose ideology was rooted in Islam. There was a place for women and a place for their leader. A woman was able to earn herself a living by spinning, an occupation over which women had a monopoly to the extent that they organized the marketing of spun thread either through direct purchase or through commission agents. There was also a market run by women for women near Gidado’s house which in a much attenuated form, existed until the 1970s (Boyd, 1989).

Asma’u’s main work was in the education of women in order to equip them to bring up the next generation of children within the desired ideology framework. She perceived rural women as being a class in need of education. The scheme she devised for this was practical and her approach methodical. And so with the increasing confidence which maturity brought she began eventually, to reach out into rural society which lay beyond the peripheries of main towns. She evolved a way of bringing women close to her which She chose mature women of learning, intelligence, but above all of reliable character to lead the women’s village units and she gave each leader a malfa hat which was the symbol of authority used by the inna of Gobir (Boyd, 1989).

Women education was given prominence and that produced Nana Asma’u, the daughter of Dan fodio and sister to Bello, who has had a strong impact on women and women education in her time and to date. She organized women in to an itinerant teaching scheme that has over the years, educated women about religion. Boyd and Mack described Nana Asmau’s contributions as being in transforming the women’s organization that had existed among the non-Muslim women prior to their capture and channeling their interests and needs in to organizing representative of the jihadist community’s values. Through her organization of itinerant women teachers of other women (the yan-taru). Nana Asma’u made working for the community both desirable and honorable. Her legacies are with us as the legacies of other jihad leaders and the caliphate itself (Adamu, 2006).

Once the women had assembled they set out, at the front were the best singers, who led the others in choral singing, on the donkey which carried the gifts to Asma’u would also ride one of the smaller girls who was tired, and in the Centre walked the jaji conspicuously dressed in a long line they wended their way to Sokoto, at night they camped where they were, or in the homes of friendly fellow students. When they
reached Asma’u they went to her apartments and were given refreshments. She talked to the older women who relayed to her the problems send to her by the women left at home. Through listening to her they learned how to apply the law, and make common sense assessments. She received the young girls smoothing her hands over their head and praying they would marry good husbands and bring up their children in the faith. Each group stayed with her several days and were taught poetry which they committed to memory. When they finally departed they set off home with enthusiasm keep to spread the word. (Boyd, 1989).

**Empirical Literature**

During my Ph.D. Research in Sokoto State on Nana Asma’u, I notice that Once Nana Asma’u was mentioned, the first word the respondents would say is the Yan-taru movement which implies that Nana Asma’u was synonymous with the Yan-taru movement.

The pupils referred to by Asma’u and their practicing descendants are known as the Yan-taru, meaning ‘associate’ used outside the context of women’s Islam in the Asmawian tradition. The word Yan-taru could be employed in a number of different ways to refer to people gathered to watch a sporting event for example. Within the content of women in Islam, however the word takes on a specific meaning and it is possible to speak not only of Yan-taru but also of the Yan-taru movement” the existence of which is known primarily only to its members and to scholars of the Asmawian tradition like the Waziri of Sokoto. It is not a secret society, but it is not widely known because it operates within women’s Islam and is therefore not overt. What is more its members when they do visit the city look like ordinary Yan-ziyara (pilgrims) as they walk along the street, Among the crowds the malfa-hatted leaders are no longer conspicuous(Boyd, 1989).

Asma’u established a cadre of literate, itinerant women teachers (jajis) who disseminated her instructive poetic works among the masses. Trained by Asma’u, these women were extension teachers using Asmau’s works as lessons plans and mnemonic devices through which they instructed secluded women in the privacy of their homes. The Tradition for educating women and of women themselves writing tracts as practical guides to both rudimentary life skills and pious behavior was an integral part of the Sokoto caliphate community. The practice continues into the twenty first century. In nearly every case, contemporary women cite Nana Asma’u as their exemplar in seeking knowledge as a necessary pursuit in their lives (Mack & Boyd, 2000).

Mack and Boyd (2000) added further Asma’u was not isolated nor was she ever a lone voice. When she wrote, she addressed her contemporaries about shared problems. In addition, her works demonstrate how she went about organizing, educating and resonating with the women of the caliphate. The Potency and power of the Yan-taru movement has been borne out by its continued existence to the present day.

Asma’u relied on the jaji to designate the women assigned to leadership roles in the Yan-taru women’s education system she established. Thus the titles used in the period of the jihad reflected very closely women’s titles in the region that had been common for centuries. Identifying women scholars of the jihad by these Hausa titles would serve to integrate the old order and the new, furthering the reformation of society among women as well as for men.

The variety and number of women’s titles—both official and unofficial—underlines the strength and scope of organizations of women in the region. The re-organization of society as a result of the Jihad did not diminish but
refocused, these groups which provided support and care for women of all ages, regardless of who they were. Asmau’s work with itinerant teachers as social workers allowed for the simultaneous processes of education and supportive friendships among women, whether secluded or not, whether devout practicing Muslims, or novices. Furthermore, the network of teachers established a conduit for all women to be apprised of current events and news of political concerns during a period of rapid socio-political change (Boyd & Mack: 1999). Women in these networks acted deliberately. They undertook responsibilities such as preparing food for the Army, orphans, distributed goods to the poor, religious instruction dealing with small problems and other related matters. They were by no means isolated in seclusion as has often been suggested by contemporary scholars, but constituted a sisterhood. Asma’u makes this clear in several of her poems (Boyd & Mack, 1999). Nana Asma’u, the founder of the yan-taru movement has laid a solid foundation for the movement which is still in existence and they have carried and maintain her legacies till today.

**Research Method**

The method of data used in this study is the content analysis which is a research method for studying documents and communication artifacts which might be texts of various formats. Content analysis is a research technique for systematically analyzing written communication. It has been used to study books, essays, news, articles, and other written materials therefore content analysis technique was used to make replicable and valid inferences by interpreting and coding textual material by systematically evaluating texts, documents which is what the study carried out.

**Yantaru as an Agent of Peace Building**

Omar (2014) Director Centre for Hausa Studies Usman Dan Fodio University Sokoto Wrote excessively about yan-taru movement where she outlined clearly the of the yan-taru functions as peace builders in the society and the structures they put in place to implement their functions effectively. Omar espoused:

**Yan-taru and Conflict Resolution and Maintenance of Peace**

Conflict is a normal part of any relationship because people are not expected to agree on everything all the time, therefore, conflict is the stuff of life. Conflict comes about from differences large and small and occurs whenever people disagree with each other and one of them perceives a threat from the other. The Yan-taru considers it a duty to resolve conflicts so that peace and harmony reign in society. The common conflicts which the Yan-taru try to resolve are social and domestic disputes but when the need arise; they settle other disputes, like political, religious, economic etc.

**Disputes between Spouses (Husband & Wife)**

There are conflicts which emanate between spouses especially when one of the parties infringes on his or her partner’s rights. In an Islamic marriage, both husband and wife have basic rights and obligations towards each other. The wife’s rights over the husband include among others Mahr or gift from the husband, expenses and residence, feeding, clothing, and education. In addition the husband is expected to always consider his wife’s well-being and happiness by living with her in peace, kindness, with good moral character and keeping her honor and dignity.

On the other hand, the wife should safeguard the needs of her husband and accept her husband as the family leader, for which if he relinquishes his authority, he is doing great
disservice to her. She should also safeguard his wealth and their children. The Prophet (peace and blessings be upon him) said, “The wife is a caretaker in the house of her husband and she will be questioned about it”.

The husband and wife should therefore be compatible, should have love, mutual understanding and consultation between themselves. When all or some of the above rights and obligations are absent, there is bound to be disputes and conflicts. Every couple goes through problems and sometimes argues about petty or major differences, but when they do, they should be able to solve the problems themselves. In the event that they are unable to do so, the Yan-taru assists by intervening to address misunderstanding and foster harmony either through preaching, counseling or both.

**Disputes between Co-Wives**

The most common disputes that happen between co-wives have to do with jealousy, envy, justice, imbalance from the husband, children’s issues, sharing facilities, household chores and other domestic responsibilities. Co-wives may also lack mutual understanding, trust and respect for each other and have competition over wealth, status etc. All these create gossips, ridicule, aggression between them and their reactions most of the times are anger and resentfulness.

**Disputes between Extended Family Members**

Extended family consists of other relations apart from husband, wife and children. In an extended family, sometimes disputes arise out of envy, competition, conflict of interest etc.

**Neighborhood and other Societal Disputes**

A societal set up is most of the time visited by an atmosphere of rumor mongering, backbiting and indolence. Neighbors, most of the time, have problems of sharing facilities, for example, space, gutters etc. The Yan-taru tries in settling religious and political disputes or conflicts where differences arise due to choice of ideology. Youth have also been used and admitted as political thugs who bring danger to peace and security. The Yan-taru are recognized as formidable, religious and community leaders who play an important role in maintaining peace and order within the home, outside the home and in a society at large. Conflict resolution helps to build trust, provide security, strengthens relationships and prevents difficult situations from escalating. The Yan-taru have various methods they use in resolving disputes and conflicts. These are basically four; by preaching, counseling, dialogue and referral.

The following methods have been sometimes used by Yan-taru to settle disputes:

As leaders of their community who command respect in society, the Yan-taru create a serene environment by trying to neutrally approach disputes and considering that each of the disputing parties does not feel offended or cheated. They first listen with sympathy and understanding to the disputing parties and hear their grievances, in some cases, this is enough to relieve frustration and is an advance to a problem-solving frame of mind. They analyze the dispute or issue before resolving it and they change the dispute from adversarial attack and defense to cooperation. They address each person’s underlying needs and recognize individual differences, and unless absolutely necessary, they do not apportion blames but rather try to solve problems because their aim is to maintain and strengthen relationships rather than breaking it. They advise opponents to restrain the tongue in the event of quarrels. In situations of disputes and conflict, they guide opponents to be good and avoid evil, also implore them to be truthful and faithful to each other.

They advise disputing parties to always communicate and dialogue and not to keep
mute; in accordance with Islamic religious injunction which commands believers to avoid malice and that the prayers of those that do will not be accepted after 3 days. They resolve conflict in a healthy way, increasing understanding between conflicting people and assisting them to build trust in each other. They help to create the readiness to forgive and forget and move past the conflict without resentments. Sometimes the Yan-taru make an effort to find an amicable solution that satisfies all parties by encouraging give and take solutions and interactions. They request or urge opponents to forgive and forget and emphasize the fact that God is with those who forgive. In reported cases of couple’s disputes the Yan-taru advice the couple to adjust to their married life and the need for them to have greater closeness and intimacy.

In situations when conflict leads to loss of efficiency and unplanned situations happen, the Yan-taru urge disputing parties to be content with destiny and fate. There are times when disputes go beyond the Yan-taru, due to the gravity of the case or very nasty issues which opponents find too difficult to come to an agreement. When the Yan-taru are not able to resolve such explosive cases, they refer them either to higher authority or to court for justice.

**Functions of the Yan-Taru**

1. **Education**

The Yan-taru was primarily a system for imparting knowledge particularly to women living in rural areas. They came to Asma’u for religious instructions which cover all aspects of life. Within the Yan-taru system, students were largely elderly women, who were accompanied by young ones of pre-marriage age. Middle aged women do not normally come due to household chores, pregnancies, rearing of children and other general domestic responsibilities. However, the ones that come go back to impart the same knowledge acquired, to others who were not able to come. She taught them the Qur’an, the five pillars of Islam; Belief, how to perform Salat (Prayers), Fasting, Hajj (Pilgrimage) and Zakka (Poor due) as well as other religious rites. She urged women to adhere to piousness and avoid witchcraft and ‘Bori’ (Spirit Possession). She guided women on how to be good and avoid evil, also implored them to be truthful and faithful to their husbands. Asma’u would teach them to shun lies, gossips, slander, enmity, envy, adultery, theft, self-esteem etc. By her extensive knowledge in medicine, Asma’u, offers them medical advices and metaphysical cures. On their return home the students would impart the same knowledge acquired, to women who were not opportune to come. The lessons were being taught at Asma’u’s matrimonial home and after the demise of her husband, she moved her teachings to her father’s house, the Hubbare, (where laying the tomb of her father, some of his companions and finally Asma’u herself).

The result of this massive women’s education campaign was the production of articulated scholarly women called ‘Modibbos’, the learned. This system of education remains till date, where the Yan-taru still come to the Hubbaren Shehu to receive religious guidance and education from the ‘Maidaki’ and other women scholars, though to a lesser degree. Although the present system differs from the former because of the decline in women education, the most important thing however is that till date, the Yan-taru have preserved the Islamic character of the system. As they converge in Sokoto annually or come for special events, they spend part of the day as they join the Modiibbos in Hubbaren Shehu to receive knowledge and spend all night offering prayers, supplications, singing religious songs and meditation.
ii. **Visit to Islamic Historical Sites (Ziyara)**

Another function of the Yan-taru is visit ‘Ziyara’. The past is not forgotten as Yan-taru remember and revere to people who gave religious guidance during their lifetime. With passion and emotions they visit tombs of renowned scholars and saints and offer *du’a* (supplications) for the repose of their souls. These scholars and saints were buried in various places within the caliphate for one reason or the other. The places visited by the Yan-taru to offer supplications and eulogy songs because of their historic importance include Sakkwato, Degel, Cimmola, Kware, Wurno, Gwandu, Matuzgi, Katuru, Marnona, Gudu, Barayar Zaki etc. They have made visitations a core function in their system.

iii. **Enlightment and Entertainment through Eulogy Songs (Bege)**

Another significant function of the Yan-taru is enlightenment and entertainment through eulogy songs, *bege*. *Bege* in Hausa connotes passion in something that one loves and values and is expressed either through emotions, uttering of words or through songs or poems. During their visit, *Ziyara*, the Yan-taru sings the songs of *bege* as they travel to Hubbare to commemorate past heroes and heroines who gave tremendous contributions to society and throughout the night. it’s *bege*, a scene of expressed emotions and reflection.

iv. **Service to Humanity**

The Yan-taru offer tremendous service to their communities in particular and to humanity in general. They offer nursing and midwifery services especially to children and women. During the time of Asma’u, a lady midwife, Zaharatu, was attending to women during and post childbirth. Now many traditional birth attendants come from the Yan-taru. They also offer marriage match making and counseling, taking care of the sick and bathing of women and children corpses. They also clean mosques, praying grounds, tombs, houses of *Imams* (Mosque leaders) as well as other venues for Islamic activities.

As indicated above, the Yan-taru therefore offer useful community services to women and children in particular in their various communities in general, by actively conducting social help programs beneficial to the weak and needy.

**Organizational Structure of Yan-taru**

The Yan-taru remains articulate and organized and has a body of leaders who are the supreme authority in handling their affairs. They have a 3 tier system of Yan-taru; at ward, village and town levels with an overall authority at the Hubbaren Shehu in Sokoto. At each of these levels, leadership offices consist of:

i. **Jaji**- Head or President. Literally a caravan leader. She is the head of the ‘Yan-taru, she guides, leads, represents and oversees their day to day affairs. Jaji is selected by the members of the ‘Yan-taru from amongst them in consideration of her leadership qualities. In a ceremony of installation, she is crowned either by her local community or by a higher authority at the Hubbaren Shehu in Sokoto. She is identified by her ‘Alhuta’ a red weaved cloth around her head and ‘Malfa’ a straw weaved hat above it.

ii. **Waziri**- Assistant Head or Vice President. She is a companion to the Jaji, always by her side or directly behind her. She is the deputy head, who assists the Jaji in all her functions. She offers advice in the day-to-day affairs of the Yan-taru and acts on behalf of Jaji in her absence.

iii. **Majidadi**- Jaji’s Right-hand Person. Majidadi maintains and keeps good relationship and understanding with Jaji and other members of the ‘Yan-taru. She is like a social relation officer, who creates things like telling stories that will entertain the ‘Yan-taru and make them..."
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happy even during rigors of journeys or general fatigue.

iv.  **Imamu**- Religious Leader. Imamu is a religious and learned officer who guides the ‘Yan-taru on religious matters. She is responsible for organizing religious activities like sermons, ‘zikr’ (contemplations) recitation of the Qur’an and generally, making the members alert to their religious responsibilities.

v.  **Beru**- (Programmer). Beru is the chief programmer. She prepares and plans for most of the activities to be run by members like traveling, feeding, accommodation, and general welfare. Beru is the unifying force of the Yan-taru, who joins the hands of members together. She is always up and doing, never tired of serving the membership.

vi.  **Zakara**- (Orator). Zakara in Hausa means the Cock, and like crows, Zakara in this context exerts her energy and leads the religious verse singings to the top of her voice. The rest of the group sings in the chorus. Zakaru, plural of Zakara are chosen from among the eloquent voices. They sing praise and eulogy songs to past heroes and heroines, commending the effort of their initiator, Nana Asma’u in particular and praising the characteristics and qualities of Prophets of Islam, the Sheikh Shehu Usmanu and his companions, as well as other leaders in general.

vii.  **Zamzama**- (Chief Whip) Zamzama is the activator, who tries to make every member active, wake up the slumber and make sure things are done without delay.

viii.  **Attuwo**- (Food Mistress) Attuwo is the chief cook. She receives directives from Beru on what to cook and the amount of food to be cooked. No matter the number of people, Attuwo will cook and serve to satisfaction. In addition she washes basins, cleans and clears space. She is assisted by her subordinates amongst the members.

ix.  **Maitaru**- (Chief Hostess) Where ever the Yan-taru go, they first report to the ‘Maitaru’ who receives, accommodates and registers their presence.

Other smaller officers include the Shantali who keeps and fills the ablution kettle of Jaji with water, the Shimfida spreads and folds mat for Salat (prayers) and for other occasions. On very rare case and exceptional circumstance, honorary membership is conferred on someone who distinguishes herself for outstanding services to the system.

The yan-taru have played a significant role in Sokoto caliphate during the life and time of Nana Asma’u and have continued to maintain that legacy up till today in Sokoto state at the hubbaren shehu which serves as their offices. They usually converge there and conduct, negotiate and conclude on any relevant issue to be discussed. They have outlined policies, implemented and executed them for peace building in sokoto state though their impact is hardly felt all over Sokoto because of the modern transformation of sokoto state which has consumed the reform and limited its impact to traditional roles. The yan-taru maintains peace and harmony within the Sokoto women especially the rural women who are mostly members of the movement.

**Conclusion**

Nana Asma’u a scholar in her own right has left her prints on the Sokoto women caliphate. She has been able to achieve her dream and aim because the Yan-taru movement she created to drive home her point is still relevant in Sokoto state and beyond. The Yan-taru movement has been serving and is still serving as an agent not only in peace building but also in women empowerment in the hubbaren- Shehu. They come from near and far, they converge, organize and consult each other on issue partening them, others and society at large. They proffer solutions based on Islamic
injunctions through peaceful resolutions and admonitions. They advise and counsel people on how to live in peace by referring to the Qur’an and Sunna of the Prophet (S.A.W). The yan-taru movement was built on the foundation laid by Nana Asma’u which is significant and focuses on women education especially rural women there by liberating them.

**Recommendations**

The government should set up schools, guidance and counseling centers where religious leaders, elders in the community and guidance and counseling experts to educate and counsel women especially the yan-taru women who are not literate in the western education which limit their roles and relevant in Sokoto state.

The should be Strategies for involving these women in decision making and implementation to avoid them been seen as inferior to the society.

It is strongly believed that the intervention of government and Women advocates, who will write about great women in Sokoto state especially Nana Asma’u, Yan-taru movement which still exists should be given more support, so that the foundation laid by Nana Asma’u in on women will not fade away but will be stronger in the Sokoto.

The Hubbare which is so dirty and rowdy now and not well maintained should be taken over by the state government and be renovated and made a tourist attraction which will boost the maintenance and existence of the of the Yan-taru.

The Hubbare should have a skill acquisition center where these women can be trained professionally and be certified.

Finally, The Hubbare should be well secured.

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