

One Womans Jihad Nana Asmau Scholar And Scribe

One Woman's Jihad Collected Works of Nana Asma'u, Daughter of Usman Dan Fodiyo, (1793-1864) A Geography of Jihad The Contribution of Nana Asma'u Fodio to the Jihadist Movement of Shehu Dan Fodio from 1820-1965 Educating Muslim Women The Caliph's Sister The Fallen African Heroes The International Journal of African Historical Studies The Sokoto Caliphate: Values, intellectual tradition and contemporary significance Muslim Education Quarterly The Maghreb Review Women and Islamic Revival in a West African Town POETRY PROSE & POP CULT HAUSA PBLapai Journal of Central Nigeria History Muslim Family Law and Colonialism in Africa African Studies Association Annual Meeting. [Program] Research in African Literatures Forthcoming Books Journal of Religion in Africa Women Mystics and Sufi Shrines in India Beverly Blow Mack Nana Asma'u Stephanie Zehnle Jean Boyd Beverley Mack Jean Boyd Aliyu Alhaji H. Bobboyi Adeline Marie Masquelier FURNIS GRAHAM African Studies Association. Annual Meeting Rose Arny Kelly Pemberton

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this book is a lively life and times of nana asma u 1793 1864 a west african woman who was a muslim scholar and poet as the daughter of the spiritual and political leader of the sokoto community asma u was a role model and teacher for other muslim women as well as a scholar of islam and a key advisor to her father as he waged a jihad to convert the population of what is now present day northwestern nigeria to islam asma u's literary legacy consisting of 65 poems in arabic fulfulde and hausa constitutes one of the largest existing collections of 19th century material from the region her poetry has been transmitted even forged over the years and is familiar to hausa muslims today attesting to the power and continued relevance of her convictions and achievements one woman's jihad provides a fascinating glimpse into the west african muslim community at a pivotal point in its history

nana asma u bint usman dan fodiyo a nineteenth century muslim scholar lived in the region now known as northern nigeria and was an eyewitness to battles of the largest of the west african jihads of the era the preparation and conduct of the jihad provide the topics for nana asma u's poetry her work also includes treatises on history law mysticism theology and politics and was heavily influenced by the arabic poetic tradition this volume contains annotated translations of works by the 19th century intellectual giant nana asma u including 54 poems and prose texts asma u rallied public opinion behind a movement devoted to the revival of islam in west africa and organized a public education system for women

this book addresses the jihad movement that created the largest african state of the 19th century the sokoto caliphate existing for 99 years from 1804 until its military defeat by european colonial troops in 1903 the author carves out the entanglements of jihadist ideology and warfare with geographical concepts at africa's periphery of the islamic world geographical knowledge about the boundary between the land of islam and the land of war the pre colonial construction of the muslim and the unbeliever and the transfer of ideas between political elites and mobile actors traders pilgrims slaves soldiers whose reports helped shape new definitions of the african frontier of islam research for this book is based on the study of a very wide range of arabic and west african hausa fulfulde manuscripts their policies reveal the persistent reciprocity of jihadist warfare and territorial statehood of africa and the middle east stephanie zehnle is assistant professor jprof of extra european history at kiel university christian albrechts universität her work on african and trans continental history includes research on the history of islam human animal relations and comics in africa

nana asma u was a devout learned muslim who was able to observe record interpret and influence the major public events that happened around her daughters are still named after her her poems still move people profoundly and the memory of her remains a vital source of inspiration and hope her example as an educator is still followed the system she set up in the first quarter of the nineteenth century for the education of rural women has not only survived in its homeland through the traumas of the colonization of west africa and the establishment of the modern state of nigeria but is also being revived and adapted elsewhere notably among muslim women in the united states this book richly illustrated with maps and photographs recounts asma u s upbringing and critical junctures in her life from several sources mostly unpublished her own firsthand experiences presented in her writings the accounts of contemporaries who witnessed her endeavors and the memoirs of european travelers for the account of her legacy the authors have depended on extensive field studies in nigeria and documents pertaining to the efforts of women in nigeria and the united states to develop a collective voice and establish their rights as women and muslims in today s societies beverley mack is an associate professor of african studies at the university of kansas she is co editor with catherine coles of hausa women in the twentieth century and co author with jean boyd of the collected works of nana asma u 1793 1864 and one woman s jihad nana asma u scholar and scribe jean boyd is former principal research fellow of the sokoto history bureau and research associate of the school of oriental and african studies at the university of london she is the author

a new light is shed on african women of the sahel in this book about a brilliantly intelligent 19th century woman jihadist whose legacy of verse contains political and social commentary

in the small town of dogondoutchi niger malam awal a charismatic sufi preacher was recruited by local muslim leaders to denounce the practices of reformist muslims malam awal s message has been viewed as a mixed blessing by muslim women who have seen new definitions of islam and muslim practice impact their place and role in society this study follows the career of malam awal and documents the engagement of women in the religious debates that are refashioning their everyday lives adeline masquelier reveals how these women have had to define islam on their own terms especially as a practice that governs education participation in prayer domestic activities wedding customs and who wears the veil and how masquelier s richly detailed narrative presents new understandings of what it means to be a muslim woman in africa today

beginning with a wide ranging introduction to the recent history of nigeria and the hausa language and people this book combines excerpt analysis and summary to present the many literary genres of hausa from the mocking backchat of burlesque artists to the moral concerns of religious poets

vol 1 spring 1970 include a bibliography of american doctoral dissertations on african literature compiled by nancy j schmidt

women mystics and sufi shrines in india combines historical data with years of ethnographic fieldwork to investigate women s participation in the culture of sufi shrines in india and the manner in which this participation both complicates and sustains traditional conceptions of islamic womanhood kelly pemberton s fieldwork offers an assessment of the contemporary circumstances under which a woman may be recognized as a spiritual authority or guide despite official denial of such status and an examination of the discrepancies between the commonly held belief that women cannot perform in the public setting of shrines and her own observations of women doing precisely that she demonstrates that the existence of multiple models of master and disciple relationships have opened avenues for women to be recognized as spiritual authorities in their own right specifically pemberton explores the work of performance recitation and ritual mediation carried out by women connected with sufi orders through kinship and spiritual ties and she maps shifting ideas about women s involvement in public ritual events in a variety of contexts circumstances and genres of performance she also highlights the private petitioning of saints the prophet and god performed by poor women of low social standing in bihar sharif these women are often perceived as being exceptionally close to god yet are compelled to operate outside the public sphere of major shrines

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