

Harnessing Halal Industries for Sustainable Youth Empowerment in the Sokoto Caliphate

Tambari Abbas Bashar¹

Abstract:

The Sokoto Caliphate, established by Shehu Usmanu Danfodiyo in 1805, was a Muslim state that promoted Islamic values and sought to eradicate social inequalities through a rigorous application of justice and scholarship. Beyond its political boundaries, the Caliphate's legacy continues to profoundly influence contemporary West African societies, providing a framework for ethical leadership and community development. Central to the Shehu's reformist vision was the intellectual and moral elevation of the youth. Youth empowerment, a key aspect of Islamic teachings, involves creating structured opportunities for young people to acquire diverse skills, cultivate critical thinking, and make informed decisions rooted in ethical responsibility. In the context of the modern economy, the revitalization of Halal industries—encompassing entrepreneurship, ethical finance, and transparent trade—offers a sustainable pathway toward socio-economic stability. By integrating these values, the region can effectively address systemic challenges such as poverty eradication, job creation, and the reduction of crime through constructive engagement. The Shehu's specific methods of teaching and his comprehensive curriculum emphasized a return to primary Shari'ah sources and the Sunnah, while actively erasing harmful innovations (bid'ah) that hindered social progress. This pedagogical approach was not merely theoretical; it was a practical tool for social engineering. By focusing on literacy, vocational competence, and spiritual discipline, his educational model remains a potent blueprint for modern youth empowerment. Ultimately, the Caliphate's historical precedents serve as a vital model for promoting good governance, fostering communal harmony, and improving the general living standards of the populace in a rapidly changing global landscape.

Keywords: Sokoto Caliphate, Halal industries, entrepreneurship and trade, youths, poverty eradication, empowerment

¹ Department of Islamic Studies, Faculty of Arabic and Islamic Studies, Usmanu Danfodiyo University Sokoto, Nigeria, Email: tabbas.bashar@gmail.com

Introduction

Verily, Islam encourages members to have a job so that they can be able to live according to Islamic laws. The job must be lawful whether it is in form of trading, business, entrepreneurship, or whatsoever is allowed (Abdullah & Azam, 2020). Halal industry is presently evolving and contributes greatly to world economy, let alone in the Muslim domains. Halal is a source of livelihood to people and surely help in eradicating poverty, creating jobs, eradicating crimes, and social inequalities (Latif, 2019). Therefore, anything or job or work that is done in accordance with the ethics or laws or provisions of Shari'ah is particularly regarded as Halal and remains part of the general Halal industry (Abdullah & Azam, 2020; Bella-Salsa et al., 2023; Saleh & Rajandran, 2025).

Youths are the future of any nation, let alone Nigeria. Youths are the major pivotal players in the labour, because they work to impart on the economy and consume less from the economy as well (Smeds & Kurppas, 2015). Youths are the bedrock of the dependent population. Almost half of the present world inhabitants are at the age of 20 or below. Youths are the group of population that are young, some suggested that youths are within the age range of 15-25, some argued that youths are in 13-25 years, some submitted that youths end at 30 or 35 years. Youths may be described as a gesture of giving power to youths so that they can have power to make decisions without unwanted interference. Youths empowerment involves encouraging young ones to take charge of their livelihood (ILO, n.d.; Umezulike, 2020). Indeed, youths are productive, energetic, viable, and needed to be guided, and protected against negative deeds. Failure to empower youths lead to challenging issues such as unemployment, and negative tendencies like drug abuse, crime, school absenteeism, school drop-outs, etc. Unemployed youths act like a cancer that eats deep-down the human body. In Nigeria, for instance, youth unemployment implies that 18-35 years old young ones that are not gainfully employed (Ayinla & Ogunmeru, 2018).

Laconic on Sheikh (Shehu Usmanu Danfodiyo) As A Teacher

The founder of Sokoto Caliphate was Usmanu Danfodiyo, albeit he was supported by many major key players. Sheriff (2016) described his brief as:

Usman Danfodiyo was born in December 1754, in a small village called Maratta, Gobir, Hausa land, currently in Nigeria. He died in 1817 in Sokoto. He was a Fulani, mystic, philosopher and reformer who in Jihad (holy war) between 1804 and 1808, created a new Muslim state, the Fulani empire, in what is now northern Nigeria. Usman Danfodiyo grew up in Muslim Family where he did earlier of his life Islamic education. Usman's youth, like his childhood was totally given to learning fitting like some of his contemporaries into an already institutionalized system of education in his society. Usman studied quite a variety of subjects. Starting with the Arabic language, tafsir, hadith and

Sirah through Fiqh to astronomy arithmetic and tasawwuf, he wrote more than one hundred books. He was influenced by his teacher Sheyk Jibril Ibn Umar. About 1774-75 Usman began his active life as a teacher, and for the next 12 years he combined study with peripatetic teaching and preaching in different parts of the country such as Kebbi and Gobir.

Shehu was among the major teachers in West Africa in the 19th century. Shehu was named as Usman, the son of Muhammad (Fodio, a famous teacher). Shehu emerged in the Black Africa (Sudan) or West Africa (including Hausaland) and was faced with very challenging issues of his time. He was against by many, violated, and attacked because of his call to the right way of Islam. Some of the favored people were destined to answer to him and attend his preaching, lectures, and classroom instructions. Shehu's followers are the believers. Shehu had exposed the right way to Islam and warned against the wrong way (innovations and misdeeds) in Islam. Shehu taught people about the mandatory things (*Far al-Ain*) and guide people to the callings of Allah. He cleaned the "illiteracy" send away "innovations" and misconceptions from the religion and some people triumphed and followed him, this culminated to trooping into Islam. In the cause of this work Shehu was faced with oppositions and travails that are uncountable. Some of the guided teachers attest to his work and empowered him (Chafe, 1992; Kaura, 2009; Kebbe et al., 2025).

Shehu 's behaviours

Shehu emerged as pious, full of piety, and possessed the quality characteristics that rated him as peak during his reign, on one was similar to him in that regime. People came to him from West, East, he was a tutor of professors, and raised the flag of religion, revived the Sunnah, erased the "innovations" *bid'a*, disseminated literacy and education, resolved religious misconceptions. Indeed, his knowledge was excellently peak, he amassed literacy and expertise in monotheism, and law (Shari'ah). Shehu performed Tafsir amidst erudite professors (the pious), he is learnt in the recitations of the Qur'an, Hadith, and several fields of knowledge. Equally Shehu learnt foundations of Hadith, the foundations of religion (*Tauheed*), and dismissed all falsehood and unrealistic things and misconceptions in the religion. Shehu 's behaviours are clear like the sunlight, no one needs explanation pertaining his good virtue's or education (Sayudi & Boyd, 1974; Abba et al., 2017; Yusuf et al., 2021).

Methods of teaching and curriculum

Shehu teaches in a school in his house. He always great people before starting lessons, and asked them to stay mute, then begins his lectures. Shehu speak in sufficiently loud manner (without prolonging excessively), he does not get angry because of lack of understanding of his lessons), he asks the interrupter to stay calm (tune). He explains and answer questions at the end of the lessons. Shehu does not fear in telling the truth, he never insults people, he judges properly without injustice,

and he doesn't incline to discrimination (such as tribalism) in order to sway the truth (Sayudi & Boyd, 1974; Abba et al., 2017).

Curriculum utilized by Shehu

The major aspect of Shehu's curriculum is relying on sources of Shari'ah. His preaching on sources of Shari'ah is vivid and plain, and mainly is about 5 aspects:

- Major mandatory things (*al-Wajibaat*) including foundations (*al-Usul*) and branches (*al-Furu'u*)
- Calling to Sunnah
- Corrections of mistakes to the right
- Erasing innovations (*al-Bid'i*)
- Disseminating Shariah education and resolving misconceptions

Nevertheless, some of the specific fields or areas utilized by Shehu's teaching or preaching sessions are as follows:

- *Usul al-Addin*- Here Shehu teaches about the deemed properties of Allah, properties of Apostle, properties of Angels, reasons for monotheism, etc.
- Theology or *Fiqh*- Aspects mostly treated by Shehu in this realm include, discourse on ablution, birth, temporary purification (*Tayammum*), prayer, Zakat, fasting, pilgrimage, oath, al-Nazr, marriage, economics, protection of the body against evil deeds (laws)
- Sufism (psychology) and behaviour change education- In this regards, Shehu discuss pertaining arrogance, pride, envy, enmity, greed, *al-Riya*, etc. He also advocates for forgiveness, repentance, patience, running from worldly beguiling (things), trust in Allah, fear of Allah, hope in Allah, etc (Sayudi & Boyd, 1974; Ummaru, 1999; Abba et al., 2017).

Envy begins against Shehu

In the course of Islamic dissemination, Shehu incline to ensure mandatory worships (*al-Wajibaat*) are fulfilled, and spread the branches of knowledge (*al-Furu'u*) to the professors. Every Thursday's night is reserved for lectures to the public, therefore, amassed people (that are uncountable), and he is out in some nights to spread education and knowledge. Shehu goes out after *Asr* (evening) to teach there with. Several people among his contemporary educated folks copy him and seek for his wealth of knowledge and experience, as well as blessings. Shehu visits villages and retire to Dage. Several people visit him from many places. Favour of Almighty Allah had covered this region; religion was plainly exposed. This instigated the worldly -inclined (bad) teachers and kings (*Sarakuna*) to turned against him, albeit, before they had been revering him and seeking for his blessings and prayers. However, Shehu kept on dealing with them peacefully, shun any confrontation with them. Instigated by the disposed of the religion, and uphold of the truth, the kings remained very angry. Many of them are not in-line with straight path, some if the favoured (by Allah) among them (followers) joined him (Shehu). The worldly -inclined teachers and kings (*Sarakuna*) are exposing the people

(*Jama'a*) to maltreatment, violence, heavy taxation, and snatching of wealth or properties from people (*Jama'a*, followers of Shehu's revivalism). They ployed to uproot him because they think the disposed of religion is unbearable and in turn they decided and dispensed public communication as follows:

- Sarkin Gobir (SG) had disallowed anyone to preach except Shehu
- No one is allowed to join Islam except those who inherited Islam from forefathers. Those who don't inherited Islam shall revert back to the religion of the forefathers
- No one shall use turban or Hijab (Sayudi & Boyd, 1974; Abba et al., 2017).

This was cried in towns and markets as a result of bad plots against Shehu and his people (*Jama'a*). After the death of Nafata, Yunfa continued with the policy of his father and exercised a military campaign to Gimbana during the month of Ramadan. Therewith, the Gimbana (Muslim town) was attacked; many Muslim reciters and memorizers were killed in daylight while they are unaware and fasting. Gimbana was a migratory site led by Shehu's student and friend (Abdussalam, rich and educated) fir refusing the violence and extortion of Sarkin Gobir. SH asked him to return to Gobir, but refused therefore SG attacked him and his people. On their way of back, the SG army passed through Dagal and chanted "*Sauran Ku*" we will come after you. In this campaign, several scholars and students were slaughtered, books were destroyed, slates were burnt down. When the Gobir troops passed Dagal and were clamouring "*Sauran Ku*" some Muslims (without Shehu's consent) confronted them and seized the spoils of war (slaves). Thus consequently SG asked Shehu to leave Dagal because he will attack it. Shehu insisted that he will leave along with all Muslims followers. Later, SG asked Shehu to stay, but Shehu sought for his permission and migrated away from his land (Gobir). The migration was successful in 10th Zulkida 1213 (21/2/1804) (Sayudi & Boyd, 1974; Abba et al., 2017).

Migration

Shehu migrated with the help of Sheikh Agali Ba'azbine. Indeed, Mallam Agali gathered his people (Azbinawa) and excited Shehu to a safe place called Gudu, because without that Shehu and followers might have been ambushed. Agali returned and serially helped safe migration of many among the Muslims to meet Shehu. The migration trailing Shehu's leave was in four forms, namely:

- Some were able to go along with their households, and wealth (properties)
- Some migrated with household alone
- Some migrated with wealth (belongings) alone
- And some migrated alone (Sayudi & Boyd, 1974; Abba et al., 2017).

This was because; the Gobir forces were attacking and ambushing anyone (from *Jama'a*) on sight. After Shehu's migration, people continued to meet him in

troops. This forced SG to write to Shehu asking him to return, but Shehu put down some conditions before he could accept this. The conditions include:

- Sarkin Gobir shall return to Islam properly
- Allowing Muslims to practice Islam properly without hitch
- Ensuring justice
- Freeing of prisoners and captives (as well as slaves).
- Returning the wealth forcefully seized by Sarkin Gobir (Sayudi & Boyd, 1974; Abba et al., 2017).

Shehu sent his messenger with his letter along with Wazirin Gobir to meet SG. However, the person who read the Shehu's letter to Sarkin Gobir altered it and insulted Sarkin Gobir. This angered Sarkin Gobir and he insulted Shehu in return. After seeking recommendation from his teachers (scholars) Sarkin Gobir concluded to wage a war against Shehu and his followers (Sayudi & Boyd, 1974; Abba et al., 2017).

Beginning of the Sokoto Caliphate

Shehu's messenger was sent by Sarkin Gobir to tell him about the upcoming war. The messenger move in disarray because was uninformed about routes, till he met Sarkin Adar Tambari Agumbulu who helped him (with guide) to meet Shehu's migratory site. After this, Shehu and his people became fully aware that the Amana (trust) between them and Gobir kingdom has rescinded and they consulted and solemnly tool an oath of allegiance to Shehu as the *Amir al-Muminina* (Commander of the faithful, Caliph). This virtually marks the beginning of Sokoto Caliphate (formally). Shehu was appointed based on Qur'an and Sunnah after paying allegiance by Abdullahi (his brother), then Bello (his son), then Umar Alkammu, and the rest. The people were instructed to construct a trench to guard the migratory site (Sayudi & Boyd, 1974; Abba et al., 2017).

Meanwhile, Sarkin Gobir sought for the support of the Hausa kings (Katsina, Kano, Zazzau, Daura, and Azbin) and they accepted him. They therefore started fighting any Muslim who is linked to Shehu (living in their domains) and forwarded their material support, but Sarkin Gummi came in-person (along with Sarkin Gobir) in order to uproot Shehu and his people in Gudu for the battle of Tafkin Kwato. Tafkin Kwato battle (war) ended with the victory in the hands of Muslims, and Sarkin Gobir (along his friend Sarkin Gummi) fled and left their belongings. This is a major turning point describing the relationship between Shehu and Gobir (and other kings). Shehu's people are in need of food, therefore, sought for permission from Sarkin Kabi Yabo (Moyijo) and joined him at Magabchi. At Magabchi Shehu had written to the kings seeking for their support. The kings aimed at by Shehu include Sarkin Katsina, Kano, and Zazzau (Sayudi & Boyd, 1974; Kaura, 2009; Abba et al., 2017). He exposed his intentions as follows:

- Helping the truth
- Giving life to Sunnah
- Erasing the innovations

- Avoiding any illegal thing (violating Shari'ah)
- Helping him in jihad against opposition
- Discarding the slanders (blackmail) spared against Shehu
- Rescinding help to Shehu's enemy (opponents)

After submission of the letters, Sarkin Katsina tore it, Sarkin Kano refused to abide, and Sarkin Zazzau complied (but his people waged war against him and he stood until he died. After his death his people returned to their shirk) (Sayudi & Boyd, 1974; Abba et al., 2017).

In a nutshell, several places were visited by Shehu's migratory movement in the course of running with *Deen* and life, and spreading Islam. After several wars in the course of self-defence, Shehu visited Zamfara state (land). Shehu and his people were traced by enemy (Sarkin Gobir and the Azbinawa) until a battle was ensured and the enemy fled. In Zamfara and all other places the principles exhorted by Shehu include:

- Preaching to any town or villages before waging any war
- If they recipient town or village submitted, they will be allowed (to live in peace)
- If they refused to accept Islam (or live under the banner of Islam) they are at least enjoined to make *al-Amanah* (trust or accord) with the Muslims. Having "*al-Amanah*" means they will not help it support the enemy against Muslims. However, once the town breached the peace accords by helping "the enemy" or attacking Muslims in their domains, the Muslim army (Shehu's army) return to fight them (Sayudi & Boyd, 1974; Kaura, 2009; Abba et al., 2017).

From Zamfara land, Kebbi was visited. Many towns and villages were visited; anyone that disobeyed the *al-Amanah* or Islam was fought. Then Gwandu, Yandoto, Yauri, South (such as Dandi, Burma, Bana, Busa, etc), Argungu, and many others were visited (battled). Lastly, Alkalawa (Capital of Gobir Kingdom) had to be captured after about three major different wars. After this capture, some of the unbelievers or polytheists repented, some sought for *al-Amanah* and were granted. The land became properly guided. The triumph was recorded in 3rd October 1808. The triumph in Alkalawa was in congruent with the fall of other kingdoms in the region. Shehu's flagbearers or appointed emirs include, Abu Hamid (in Zamfara), Ummaru Dallaje (Katsina), Sulaiman (Kano), Yakubu (Bauchi), Ishaka (Daura), Ibrahim (Katagum), Muhammad Manga (East Bornu, Misau), and Buba Yero (Gombe). Their roles or responsibilities include ensuring justice Islamically (Sayudi & Boyd, 1974; Abba et al., 2017; Sarkingobir, 2021; Tili, 2024).

Reasons for the Sokoto Caliphate jihad

The two major reasons are significant. Firstly, it was for self-defence (defending the religion and lives) against the enemy (unbelievers) who had been attacking the Muslims. All the wars were because Sarkin Gobir tried to uproot the Muslims and Islam, and they (Muslims) had to defend themselves and their religion

against Sarkin Gobir and his friends (kings) (Sayudi & Boyd, 1974; Sheriff, 2016; Abba et al., 2017; Shuni & Dagimun, 2022).

Secondly, the reason was to support truth against falsehood, helping Islam. The political leaders of the region combined Islam (proclamation) with behaviours that are specific to the unbelievers. Such unbelievers' behaviours include poor knowledge of what dissolve *Iman*, worshipping trees and mountains, and proclamation of *Kufr*. Fighting these people to dethrone leadership is significant (Sayudi & Boyd, 1974; Abba et al., 2017). A Caliphate is a nation established by Muslims to follow the tenets of Islam according to Qur'an and Sunnah. On Sokoto Caliphate, Sheriff (2016) says:

“The Sokoto Caliphate was established in 1805. It was the largest state in West Africa during 19th Century that stayed for about one hundred years and bequeathed a number of important legacies to contemporary societies and economies in the region. Although the caliphate collapsed one century ago, never-the-less, its values and relevance are still influencing the course of developments not only in Nigeria, but also in several states in west Africa.”

Youth Empowerment and its Catigories

Youth empowerment has been described as the process whereby youths are facilitated to make informed decisions and carry out changes in their lives and impact positively on others. Youth empowerment entails creating opportunities for the young ones so that they can properly transcend to the course of adulthood. Through youth empowerment, young ones gain skills and capacity to impart on themselves and others. The youth empowerment may be the, life coping skills including affective, psychomotor, and cognitive domains, and communication skills (Ibrahim & Alkire, 2007). The significance of youth empowerment is multidimensional, therewith; some of the impacts include the followings:

- Poverty eradication- Youths equipped with skills are instigated to utilize it and create jobs for themselves or others. They can also apply skills in earning in their various jobs. This in turn reduces or eradicate poverty. In support of economic earnings and empowerment Allah SWT says:
“Then when the (Jumuah) Salat (prayer) is ended, you may disperse through the land, and seek the Bounty of Allah (by working, etc), and remember Allah much: That you may be successful.” Qur'an, 62:10.
- “O you who believed! Spend of the good things which you have (legally) earned, and of that when which We have produced from the earth for you, and do not aim at which is bad to spend from it...” Qur'an, 2:267.

- Crime reduction- Empowerment of youths inculcates good effective behaviours in them, thereby reducing crime rate in the society.
- Good Governance-Youth empowerment inculcates good virtues in young ones through teaching them about good morals and behaviours toward everyone (such as the fellows). This invariably encourages youth to lead well when given an opportunity to govern.
- Improved standard of living- Youth empowerment is indeed a process that assists youth to be educated. Education is a tool that supports people to earn and have an improved standard of living. Educated people have more tendencies to have good jobs and darn more, they have more tendencies to obtain social amenities and life needs, as well as have more ability to pay for better health. This aggregates into better or improved standard of living incited by youth empowerment initiatives (Mandal, 2013).

Categories of youth empowerment

Youth empowerment can be diversified into different related forms as enumerated below:

- Social empowerment- Social empowerment is an item that describes giving youth more strength or power in social structures. Youths are educated and motivated to be more active and influential in the social interaction.
- Educational empowerment- Educational empowerment refers to giving an education to any person as a vital tool for progress and prosperity. Likewise, a society full of educated people is going to be prosperous. This category of empowerment calls for interventions to ensure that youths are educated to meet their potentials.
- Economic empowerment-Refers to all interventions that give youths the ability to earn money or wealth. Youths are given jobs to help them acquire money and defeat poverty. Similarly, an intervention that educates youth in a manner that guarantee job is an aspect of economic empowerment.
- Political empowerment- Political empowerment refers to involving youth in political decisions, thereby encouraging them to make decisions (policies) for themselves and impact on the general policy making processes (Mandal, 2013; Dahusi, 2024).
- Psychological empowerment- This gives the youth ability to think properly, and abstains from negative mind-based stresses and problems.

Educational Intervention as Halal Youths Empowerment in Sokoto Caliphate

Sharu & Bodinga (2025) disclosed About the nature of youth being empowered through educational intervention on Halal means that:

“The adults at the onset of puberty are mostly taught at formal schools, mostly in the Qur'anic sciences (reading and writing),

and some few theological curricula. Therein, they are taught in ways to earn a living”.

Furthermore, Allah SWT says:

“Read, in the name of thy Sustainer who has created
Created man from something that clings!

Read – for thy Sustainer is the Most Bountiful!

One who has taught (man) the use of the pen

Taught man what he did not know.” (Lemu, 2005).

“Seek knowledge from the Cradle to the grave”.

“The search for knowledge is compulsory for every Muslim”.

“The ink of the scholar is more precious than the blood of the martyr.” (Lemu, 2005).

“Call people to the way of your Lord with wisdom and beautiful preaching, and speak to them in ways that are best”. Quran 16:125

“.....Return evil with that which is better, then he between whom and thyself was enmity (may become) as it were thy friend and intimate”. (Lemu, 2005).

“Kind words and the covering of (peoples) faults are better than charity followed by injury.” Qur’an 2:264

“And do not turn your cheek away from people in pride, and do not walk haughtily on earth: for behold, Allah does not love anyone who, out of self-conceit, acts in a boastful manner. Hence, be modest in your bearing, and lower your voice: for, behold, the ugliest of all voices is the voice of the donkey...” Qur’an, 31:18-19.

“Whoever of you sees any wrong action, let him correct it with his hand; and if that is not possible, correct it with his tongue; and if that is not possible, correct it in his heart; and that is the weakest degree of faith.” (Lemu, 2005).

“Let not fear of men hinder a person from speaking the truth when he knows it.” (Lemu, 2005).

“The best beloved of me among you is he who is the best in manners” (Lemu, 2005).

You are the bests of peoples ever raised up for mankind; you enjoin *Al-Maruf* and forbid *Al-Munkar*, and you believe in Allah...” Qur’an: 3, 110.

Education as Halal Strategy of Youths Empowerment in Sokoto Caliphate

The Sokoto Caliphate was reportedly established in the early 19th century in West Africa (including Hausaland, Chad, Cameroon, Niger republic) as a major giant political and intellectual legacy. The major aspect if the Sokoto Caliphate was

education which was deeply rooted through schools (*Makaranta*) and intellectual literatures that impart knowledge on the Muslims citizens of the region (and beyond). The Sokoto Caliphate through its *Madarasa* (*Makaranta*) propagated Islam and education (in its forms) thereby shaping cultural, economic, intellectual political and all aspects of the region in the 19th century (and beyond) (Adam, 2023; Bashar, 2024ab). The educational tiers may be classified in this fashion:

- Advanced schools (Madrassa) or colleges or universities- These are tiers of institutions of learning s adults or graduates of the lower schools. There the youths after leaving specified for adults or graduates of the lower schools. Here the youths after leaving lower schools are trained pertaining law, mathematics, theology, Hadiths, Tafsir, Fiqh, economics, geography, sociology, etc (Bashar, 2025a). Nevertheless, the teachers and scholars utilized local languages, Hausa, Azbin, Fulfulde, etc to teach the students. Additionally, the use of Arabic is also reported especially among the advanced colleges and universities (Bashar, 2025a).
- Women educational intervention-One major distinguishing feature of Sokoto Caliphate was the *Yantaru* system of education that caters for women and girls education, as well as women right/ empowerment. *Yantaru* is designed for inclusion of all women in educational framework (especially the married and others who are unable to attend forma school settings). In this system, old women and unmarried young ones are trained at a home-based school by Nana Asmau (the famous daughter of Shehu, the prolific writer and teacher) and the likes. The graduates serve as women agents who go far and near in the nook and crannies of the Sokoto Caliphate to teach others. This group of women are the women education extension workers or agent that conveys education to the grassroots (Gwandu, 1977; Bashar, 2025a). This system of education encourages women empowerment (in many aspects) because women are educated, trained on social skills, economic skills, healthy habits, and the likes (Bashar, 2025b).

Role of Family in Youth Empowerment

Family is discerned in this manner:

Family is the basic unit that breeds members to greater field of the society. In the Sokoto Caliphate or Hausaland the family consist of head (of the household), members (wife and other women, children and others). The size of the family may be small or large, but all the members are expected to have responsibilities or roles. The adults and young ones (males) particularly shall do one thing or the other to earn a living and support the family. One major form of earning is farming. Every household have a farm (obtained through various means) in the field or (and) near the home to cultivate crops and (or) rear animals for food security of the family (household) and economic development of the general society” Sarkingobir (2025).

Indeed, the basic unit of Sokoto Caliphate is the family. The family (house) is led by a male, and other members are the females, children, workers, youths, etc. The family works together according to certain specific tools (Bako et al., 2025). Ideally, the father (head) provides food, shelter, education, and other sources of livelihood, and the head is largely supported by the youth. The family is responsible for the followings upon the youth:

- Every family has its farm that requires the members to contribute in its farming and development for the benefits of all.
- Professional development- Here the family begins to empower youth through education internally before been taken to external schools. These singular courses inculcate an empowered behaviour in the youth.

It is also part of the professional development of the youth to be taught about farming, and other relevant career or professionalism selected by the family. Training of youth in career is done in-person or by enrolling the youth in an industry to be taught by external (Chafe, 1992; Sarkingobir, 2025).

Agriculture as Halal Strategy for Youth Empowerment in Sokoto Caliphate

Indeed, agriculture is important in every land, especially the Sokoto caliphate in order to feed the citizens and provide jobs for the youth. Thus, to provide a vast land for cultivation to feed the caliphate nation ravaged by wars, battles, and struggles along the course. Allah SWT says:

“See you not that Allah sends down water (rain) from the Sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things” (Qur’an, 22:63).

Agriculture is a sum-total of several related activities that are lawful (Halal) and constitute a larger merger of industries that were practiced during the course of Sokoto Caliphate and afterwards (Borges & Mathiesen, 2024). It is indeed a source of empowerment (employment) to youth and other citizens of the Caliphate. Agriculture involves the crop farming, animal keeping, mixed farming, horticulture, and other relevant industries. For instance, in the Sokoto Caliphate relevant positive ecological factors positively influence the course of agriculture. Typically, the valleys of rivers (Sokoto or Rima, Bosso, Konni, Adar-Dutsi) are typically being utilized for agricultural industries to feed the citizens with work especially the youth. The citizen held an accumulated experience of fertile soils, types of animals, types of crops, cultural farming methods (such as bush fallowing, crop rotation, pest control, harvesting methods, manuring, etc) which are essential and favourable for farming industry in the region. Various suitable crops are farm including the millet, guinea corn, rice, beans, groundnut, cotton, tobacco, yam, sweet potato, Bambara nut, cassava, etc. The farming activities usually start after the halt of dry season, the youth are involving in farm cleaning and clearing, manuring, and other tactics before the beginning of the rainfall (Chafe, 1992; Islahi, 2012; Hanafi, 2024).

Large Plantation as Youth Empowerment in Sokoto Caliphate

Large plantation or intensive farms are forms of agricultural industry that is being practiced in Sokoto caliphate. This form is owned by teachers, rich people, and government. The proceeds from large planation include provision of employment and experience to the youth and other citizens. Similarly, foods are produced for the consumption of the general population. However, large plantations owned by government used the money after selling farm produce to fund the treasury, and in turn the treasury is utilized to take care of the poor and deliver governance to the public. Some of the large plantations owned by the governments are rented freely to the poor to farm and earn a living (Chafe, 1992; Islahi, 2011; Hanafi, 2024).

Pastoralism as Youth Empowerment in Sokoto Caliphate

Pasture is significant because it is in-line with the statement of Allah SWT that:

“Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the Sky. And we have brought forth with it various kinds of vegetation. Eat and pasture your cattle (therein); verily in this are Ayat (proofs and signs) for men of understanding.” Qur’an, 20;53-54.

Pastoralism is a major economic deal perpetrated in Sokoto Caliphate that empower the youth. It gives jobs, training, and security, as well as sources of wealth. Pastoralism is a method that involves practice of rearing domesticated animals (such as cattle, sheep, and goats) in an open field usually reserved by the government. The pasture reserved must have source of water or access to water bodies, and included a source of road that prevents harms or encroachment into crop farms. The pastoral farmers may stay within localized areas or travelled through longer distance in search for pasture. Sometimes, the crop farmers take the animals to their farms after harvesting and provide manure to the farms. The pastoralism is important for providing jobs to youth, providing nutrition to the population, providing sustainable manure sources, and encouraging harmony between farmers and animal rearers (Mohammed, 2003; Yusuf et al., 2021; Borges, & Mathiesen, 2024).

“And the An’am (cattle, goats, sheep, camel), He has Created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.” Qur’an, 16:5.

“And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.” Qur’an, 16:7.

Fishing and Hunting as Youth Empowerment in Sokoto Caliphate

Fishing is the practice of rearing fishes or fish harvesting activities. Due to the presence of water bodies in some areas of Sokoto Caliphate (such as Argungu, Yauri, Kalmalo, Goronyo, etc) fishing is widely practiced and support largely in the empowerment of youths. The youths are trained in this method and are the major

players. Fishing is source of job (economic empowerment), recreation, and halal foods that provide dietary nutrients to the public. Some of the citizens survive by occupying themselves with hunting activities. Youths are major players also in this regard (Chafe, 1992).

Specific Industrial Activities and Youth Empowerment in Sokoto Caliphate

Specific industrial activities that are meant to empower youth and citizens in Sokoto Caliphate are exemplified in manufacturing activities through utilization of halal resources. The resourced include the minerals, forest resources, human resources, and animals resources as well. Some of these activities that empower youth are described in the following proclamations:

- **Smithing (*Makera*)-** Smithing involves professionals that specialized in metals works. They provide an avenue to manipulate the metallic ores and relevant resources obtained in the Caliphate to make value-added products. They are responsible for making jewellery, beds, cooking materials, cutting tools, weapons, farm tools, etc. Allah SAW says:
“We verily sent Our messengers with clear proofs, and revealed with them the scripture and Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind...” Qur’an, 604:25.
- **Textiles (*Dukawa/Madunka*)-** They are professionals that use cotton and hide to make clothing, nets, mats, etc (Chafe, 1992; Hanafi, 2024). Allah SWT says
“And Allah has made for you in your homes an abode, and made for you of the hides of cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of theirQur’an, 16:80.
- **Weaving (*Dukawa/Madunka*)-** They utilized cotton and other forms of resources (such as grasses) to make products lie mats, shoes, and clothing.
- **Leather manufacturers-** They make clothes, mats, shoes, book covers, pots, etc from hides and skins.
- **Pottery-**They utilized clay and other products to construct pots, cooking materials, kettles, spoons, etc.
- **Wood carvings-** These is an industry or craft that is responsible for designing and converting woods into value-added tools such as chairs, beds, farm tools, boxes, bags, slates, etc.
- **Barbers-** They are responsible set of professionals specialized for barbing, circumcision, and some therapies. They are part of medical and health services delivered in Sokoto caliphate (Abdullahi, 2015). Medical and therapeutic professional services in Sokoto Caliphate were summarized by Bashar (2025b) as follows:
- “There are different specialties delivering healthcare or medical services to people in the remnants of Sokoto Caliphate. This time around due to

increased poverty levels, poor distribution of modern healthcare, mistrust, and other compelling reasons, people are still totally embracing the local complementary healthcare systems. *Sarakunan* Magani are appointed or allowed by Sarakuna to deliver medicines and herbs to ailing people in communities. This may include, the *Ma'aska* (barbers, *Sarkin aski*), *Sarkin Maganin Gargajiya*, *Ruq'ya* specialists, and other related to this discourse. These set of people utilized the abundant plant-based products, animal-based items, and minerals-based (such as soil, rocks), to prepare medicines, therapy, and healthcare to greater portion of the population in the remnants of Sokoto Caliphate societies.”

- Other value-added products-It is the custom of the indigenes in Sokoto caliphate to make new products using raw materials in their disposal. *Daddawa* is a local Maggi that is utilized as flavouring agent in many foods or soups. Both males and females are involved in the supply chain of *Daddawa* to the public, and indeed it is a source of economic empowerment (Bashar, 2019).
- Food industry- Food industry is a developing area in Sokoto Caliphate whereby varies of foods are reared using local and imported raw materials. The food industry provide job for several youths and is good term in the public health nutrition. *Tuwo* is a specialized cake like foods made from rice, millet, maize, etc. It provides carbohydrates and micronutrients to the body. *Masa* and *Kosai* are typical cakes made in Sokoto Caliphate. The *Masa* is made from millet, maize, etc, while *Kosai* is a cake made from beans for example. Groundnut cake and oil are other foods in Sokoto Caliphate. *Kuli-Kuli* is a solid sphere or ball-shaped cakes that are grinded to add flavour to foods, and the oil is also used in foods (Hanafi, 2024). *Mazarkwaila* is a sugary food made from sugarcane that is used to sweeten various food products such as *Kunu* made from millet), *Fura* (made from fermented millet) (Hanafi, 2024).

Conclusion

The Sokoto Caliphate, established by Shehu Usmanu Danfodiyo in 1805, was a beacon of Islamic values and social equality. Its legacy continues to inspire West African societies. Here are some halal strategies for youth empowerment inspired by the Sokoto Caliphate:

- Education and Skill Acquisition: The Shehu emphasized education, establishing schools and encouraging learning. Youths can acquire skills in various fields like agriculture, entrepreneurship, and technology.
- Agriculture and Food Security: The Sokoto Caliphate was self-sufficient in food production. Youths can engage in farming, livestock, and agribusiness, ensuring food security and economic growth.

- Entrepreneurship and Trade: The Shehu encouraged trade and entrepreneurship. Youths can start businesses, creating jobs and contributing to the economy.
- Islamic Values and Character Development: The Sokoto Caliphate emphasized moral values and good character. Youths can focus on developing themselves spiritually, morally, and socially.
- Community Service and Social Responsibility: The Shehu taught the importance of serving others. Youths can engage in volunteer work, community development projects, and social initiatives.

These strategies can empower Nigerian youths, promoting economic growth, social stability, and Islamic values. The Sokoto Caliphate's legacy offers a wealth of knowledge on halal strategies for youth empowerment. By embracing education, agriculture, entrepreneurship, Islamic values, and community service, Nigerian youths can become productive citizens, driving economic growth and social progress.

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