



Volume 2, Number 1

JUL.25

# SHADAI JOURNAL OF HUMANITIES

Faculty of Humanities  
Sule Lamido University Kafin Hausa,  
Jigawa State, Nigeria

makiyuabubakar@gmail.com  
umaraa@slu.edu.ng

slu.edu.ng

08038622918, 07032086833  
07066574733, 08032274436  
07014071446, 08032377941



# **SHADAI**

**JOURNAL OF RESEARCH IN HUMANITIES**

**FACULTY OF HUMANITIES**

**SULE LAMIDO UNIVERSITY KAFIN HAUSA,**

**PMB 048 KAFIN HAUSA, JIGAWA STATE**

[www.slu.edu.ng](http://www.slu.edu.ng)

**ISSN: 2811-2237**

**2<sup>ND</sup> EDITION**

**JULY 2025/ ALMUHARRAM 1447**





**SHADAI**

**JOURNAL OF RESEARCH IN HUMANITIES**

**FACULTY OF HUMANITIES**

**SULE LAMIDO UNIVERSITY KAFIN HAUSA,**

**PMB 048 KAFIN HAUSA, JIGAWA STATE**

**CORRESPONDENCE:**

Website: [www.slu.edu.ng](http://www.slu.edu.ng)

Email: [makiyuabubakar@gmail.com](mailto:makiyuabubakar@gmail.com) or [umaraa@slu.edu.ng](mailto:umaraa@slu.edu.ng)

GSM: +2347032086833 +2348038652918 : +2347066574733

+2348032274436 +2347014071446 +2348032377941

**EDITORIAL BOARD:**

Prof: Umar Saje	Editor in Chief, Dean, SPGS, SLUK
Dr. Iliyasu Yahaya	Editor, Dean, Faculty of Humanities, SLUK
Dr. Idris Hamza Yana	Editor, Department of English
Dr. Abdulkadir Ginsau	Editor, Dept. of Nigerian Lang.
Dr. Muhammad Abubakar Suleiman	Editor, Dept. of Arabic
Dr. Makiyu Abubakar Danyaya	Editorial Secretary, Dept. of Islamic Studies
Umar Abdulhamid	Editorial Manager, Dept. of History

**EDITORIAL CONSULTANTS:**

Prof. Yusuf Dalhatu	Department of Islamic Studies, SLUK
Prof. Dahiru Abdulkadir	Department of Nigerian Languages, SLUK
Prof. Jamilu Abdullahi	Department of Arabic, BUK
Prof. M.T. Usman	Department of History, UDUS
Prof. Umar Yusus	Department of Arabic, University of Maiduguri
Prof. Nura Sani	Department of Islamic Studies, BUK
Prof. Ahmad Murtala	Department of Islamic Studies, BUK
Prof. Umar Abbas	Department of Islamic Studies, BUK
Prof. Babakura A. Gazali	Department of English and Linguistics, Uni MAID

**ABOUT THE JOURNAL:**

The SHADAI Journal of Research in Humanities (**SJRH**), is a reputable peer- reviewed Academic Journal published twice in a year, by the Faculty of Humanities, Sule Lamido University Kafin Hausa, Jigawa State. Journal publishes well researched articles in the field of Humanities, Education, Social Sciences and the Law. It's welcomes scholarly articles written in Arabic, English, Hausa, Fulfulde, Yoruba, Igbo, and French Languages.

## **GUIDELINES TO THE AUTHORS**

An article submitted to the SHADAI Journal of Research in Humanities MUST conform to the following guidelines:

1. Article must conform to the general guidelines in academic writings.
2. All articles submitted to this Journal must be original and not published or submitted elsewhere for publication.
3. At the beginning of any article, there should be an abstract not exceeding 200 words.
4. The first page of the article must give the Title of the paper, Author's name, Affiliation to the Institution, Department/Unit, Email Address and Phone Number.
5. Page 2 of the paper should contain the Title of the paper only without the name of the Author(s).
6. Articles submitted will be peer-reviewed before being accepted for publication.
7. Manuscripts are to be composed with MS word; Time New Roman size 12 for English, Rabiātu for Hausa and Traditional Arabic size 16 for Arabic with double line spacing.
8. An article should not exceed 15 pages of A4 paper size.
9. Both APA and MLA referencing styles are acceptable and end note can be adopted.
10. A soft copy of the Article intended for publication should be sent to: (makiyuabubakar@gmail.com) or ([umaraa@slu.edu.ng](mailto:umaraa@slu.edu.ng)).
11. Contributors are responsible for their opinions, views or comment expressed in the Journal.

## NOTES ON CONTRIBUTORS

S/N	AUTHORS	AFFLIATION
01	Abba Terab Mustapha, PhD	<i>Department of English and Literary Studies, Faculty of Arts, University of Maiduguri.</i>
02	Dr. Munubiyya Sani Jibril	<i>Department of Islamic Studies, Federal University Gashua, Yobe State, Nigeria</i>
03	Zailani Kabir Umar	<i>Academic Programmes Department, National Commission for Colleges of Education, Abuja</i>
04	Dauda Abdullahi	<i>Academic Programmes Department, National Commission for Colleges of Education, Abuja</i>
05	Yabawa Bk Iman	<i>Academic Programmes Department, National Commission for Colleges of Education, Abuja</i>
06	Dr. Dahiru Yahaya	<i>Department of Arabic, University of Maiduguri</i>
07	Mardhiyyah Munir Ja'afar, PhD.	<i>Baze University, Plot 686, Cadastral Zone C00, Jabi Airport Road Bypass, Behind National Judicial Institute, Abuja</i>
08	Muhammad Garba Ibrahim	<i>Department of Arabic, Sule Lamido University, Kafin Hausa.</i>
09	Hauwa Abbas Hamid	<i>Department of Arabic, Ahmadu Bello University, Zaria.</i>
10	Abdullahi Shatima	<i>Department of History, Faculty of Humanity, Sule Lamido University, K/Hausa</i>
11	Sulaiman Shehu, PhD	<i>Department of History, Kaduna State University, Kaduna</i>
12	Dr. Yau Yusuf	<i>Department of Education, Faculty of Education Sule Lamido University Kafin Hausa</i>
13	Salisu Mukhtar Kasim, PhD	<i>Department of Arabic, Faculty of Postgraduate Studies, Nasarawa State University, Keffi, Nigeria</i>
14	Muhammad Salihu Abubakar	<i>Department of Arabic, Faculty of Postgraduate Studies, Nasarawa State University, Keffi, Nigeria</i>
15	Dr. Sunusi Abubakar Ramadan	<i>Department of Arabic, Sule Lamido University Kafin Hausa, Jigawa State.</i>
16	Sunusi Abubakar	<i>Department of Arabic, Federal University Gusau, Zamfara State.</i>
17	Dr. Binta Yusuf Abdullahi	<i>Department of Arabic, Yusuf Maitama Sule, Federal University, Kano State, Nigeria.</i>
18	Dr. Najeeb Auwal Abubakar	<i>Department of Islamic Studies and Shariah, Faculty of Arts and Islamic Studies, Bayero University, Kano.</i>
19	Mr. Usman Muhammad Aji	<i>Department of Arabic, Sule Lamido Universty Kafin Hausa, Jigawa State.</i>
20	Dr. Abdulmajid Maiga	<i>Islamic University Say, Niger, Republic</i>

21	Dr.Muhammad Abubakar Sulaiman	<i>Department of Arabic, Faculty of Humanities Sule Lamido University, Kafin Hausa, Jigawa State.</i>
	Dr. Muhammad Sani Haruna	<i>Department of Arabic, Faculty of Humanities Sule Lamido University, Kafin Hausa, Jigawa State</i>
22	Muhammad Sambo Umar, PhD	<i>Gombe State University</i>
23	Muhammad Alhassan	<i>NAJERIYA DA KIMIYYAR HARSHE JAMI'AR SULE LAMIDO KAFIN HAUSA JIHAR JIGAWA</i>
	Nura Umar	<i>Government Day Senior Secondary School, Yalawa</i>
24	Dr. Murtala Iliyasu Ayagi	<i>Department of Education, Faculty of Education Sule Lamido University Kafin Hausa</i>
25	Dr. Munubiyya Sani Jibril	<i>Department of Islamic Studies, Federal University Gashua, Yobe State, Nigeria</i>
26	Muhammad Sambo Umar, PhD	<i>Faculty of Law, Gombe State University</i>
27	Celestine Aghu	<i>Department of History, Ahmadu Bello University, Zaria, Kaduna</i>
28	Christian K. Cletus	<i>Department of political science and International Relations Greenfield University, Kaduna State, Nigeria</i>
29	Musa, Abdulhameed Atanda	<i>Department of Arts and Social Sciences Education, Lagos state University.</i>
40	Fasasi, Bukhari Olayimika	<i>Department of Arts and Social Sciences Education, Al-Hikmah University, Ilorin.</i>
41	Dr. Ali Usman Ali	<i>Department of Islamic Studies, Faculty of Arts, University of Maiduguri, Borno State</i>
42	Muhammad Bulama Grema, PhD	<i>Senior Librarian, Ramat Library, University of Maiduguri</i>
43	Isa Muhammad Inuwa	<i>Department of Linguistics &amp; Foreign Languages College of Humanities, Bayero University Kano - Nigeria</i>
44	Dr. Yunusa Aliyu	<i>Department of Islamic Studies Sule Lamido University Kafin Hausa Jigawa State.</i>
45	Nura Muhammad Hassan	<i>Department of Political Science and International Studies, Ahmadu Bello University, Zaria, Kaduna State</i>
46	Saidu Adamu	<i>Ministry of Education Science and Technology, Dutse Jigawa State.</i>
47	Sulaiman SHEHU, PhD.	<i>Department of History, Kaduna State University, Kaduna</i>
48	Abubakar Sani, PhD.	<i>Department of Islamic Studies, Umaru Musa Yar'adua University, P.M.B 2218, Katsina</i>
49	Dr. Sani Sulaiman Haruna	<i>Department of Islamic Studies, Umaru Musa Yar'adua University, P.M.B 2218, Katsina.</i>

50	Prof. Kamal Babikir	<i>Department of Arabic, Usmanu Dan Fodio University</i>
51	Dr. Luqman Abdulbaqi	<i>Kwara State University Malete, Ilorin Kwara State.</i>
52	Dr. Ibrahim Adam Bama	<i>Borno State University (BOSU), Nigeria, Faculty of Arts and Education, Islamic Studies Department</i>
53	Dr. Muhammad Yawudi Kale	<i>Yobe State University Damaturu, Nigeria, Faculty of Arts and Education, Islamic Studies Department</i>
54	Dr. Shamsuddeen Abdulkarim Radda	<i>Department of Islamic Studies, Federal University Dutsin-ma Katsina State</i>
55	Dr. Uwaisu Babba Rafindadi	<i>Department of Islamic Studies, Umaru Musa Yar'adua University Katsina State</i>
56	Dr. Rabi'u Abubakar Ibrahim	<i>Arabic Department, Sule Lamido University Kafin Hausa</i>
57	Ishaq Ibrahim	<i>Arabic Department, Sule Lamido University Kafin Hausa</i>
58	Umar Shitu Hasan	<i>Department of Arabic, Bayero University, Kano</i>
59	Adamu Alhaji Tafida	<i>Department of English and Linguistics, Faculty of Arts and Social Sciences, Federal University Dutse.</i>
60	Aminu Muhammad Adam	<i>Department of English and Linguistics, Faculty of Arts and Social Sciences, Federal University Dutse.</i>
61	Imrana Bala	<i>Arabic Department, Sule Lamido University Kafin Hausa</i>

**EDITORIAL NOTE**

*All praises are due to Allahu SWT.*

It is with immense gratitude to God Almighty that I write this editorial on our esteemed journal; *Shadai: Journal of Contemporary Research in Humanities*, Volume 2, Issue I. The journal is a bi-annual publication of the Faculty of Humanities, Sule Lamido University Kafin Hausa.

The present volume contains well – researched academic articles by scholars in the humanities and social sciences drawn from different academic and research institutions. It reflects multi-dimensional and diverse research findings in these fields of Knowledge.

Although the journal was out of circulation for a while, this is not unconnected with the realities of the present circumstance. However, the journal has now bounced back with rigour and more concerted effort in addressing the different challenges of the 21<sup>st</sup> century.

While we welcome this positive academic feat, we want to re-iterate that the views expressed in these articles do not necessarily reflect the view of the editorial board, but those of the authors.

Finally, it is our hope that readers will find this edition of the journal quite beneficial.

Thank you.

Professor Umar Saje  
Editor – in – Chief  
Sule Lamido University Kafin Hausa  
Jigawa State, Nigeria.



**TABLE OF CONTENTS:**

1. An Analysis of Registers of Blacksmithing in Camara Laye’s *The African Child*. **By Abba Terab Mustapha, PhD**.....01
2. HARSHE A CIKIN ZUCIYATSOKACI DA WARWARA A KAN JUMLA MAI HARSHEN DAMO. **By MuhammadAlhassan**.....17
3. The Question of Yoruba and Igbo Migrants in the Socio-Economic Development of Gagarawa Tasha of Gagarawa Jigawa State Nigweria, 1930-1967. **By Nura Umar and Abdullahi Shatima**.....31
4. The Role of Spiritual Practices in Managing Depression and Anxiety among Muslim Youth: An Islamic Psychological Perspective. **By Dr. Ya’u Yusuf and Dr. Murtala Iiyasu Ayagi**.....48
5. CURRICULUM REVIEW AND IMPLEMENTATION AS AN INSTRUMENT FOR SUSTAINABLE DEVELOPMENT OF UNIVERSITY EDUCATION IN NIGERIA, **By Dr. Munubiyya Sani Jibril**.....68
6. LAW, LANGUAGE, AND THE SACRED: EXPLORING THE HERMENEUTICS OF ISLAMIC LEGAL TEXTS THROUGH THE HUMANITIES LENS, **BY MUHAMMAD SAMBO UMAR, PhD**.....78
7. Youth and Ethnic Relations: The Role of Takad Youth in Shaping Contemporary Intergroup Dynamics in Kaura Local Government Area, **By Celestine Aghu and Christian K. Cletus**.....94
8. Comparative Analysis of Traditional and Modern Methods in Teaching Qur’anic Recitation in Senior Secondary Schools in Lagos State, Nigeria, **By: Musa, Abdulhameed Atanda, FASASI, Bukhari Olayimika**.....115
9. HAMMAAD IBN SALAMAH AND HIS STATUS IN THE VIEWS OF SCHOLARS OF AL-JARH WATTA’DEEL **By Dr. Ali Usman Ali And Muhammad Bulama Grema PhD**.....128
10. A Study of Power and Ideology in the Expressions of ‘Rights’ in Selected Social Media Discourse in Hausa **By Isa Muhammad Inuwa (PhD)**.....137
11. The Role of Artificial Intelligence (AI) in Enhancing Teaching/Learning Islamic Studies in Higher Institutions in Nigeria, **By Dr. Yunusa Aliyu**.....148
12. Opinions and Awareness Among Resident Northern Nigerian Muslims on Human Organ Donation and Transplantation, **By Mardhiyyah Munir Ja’afar, PhD**.....157
13. REVIEW OF THE EFFECT OF BOKO HARAM INSURGENCY IN NORTH-EASTERN NIGERIA (2002-2024) **By Nura Muhammad Hassan, Ph.D Candidate**.....171

14. EFFECTS OF JIGSAW II CO-OPERATIVE LEARNING STRATEGY ON STUDENTS' ACADEMIC ACHIEVEMENTS AND RETENTION ON POPULATION GEOGRAPHY IN SENIOR SECONDARY SCHOOLS, GUMEL EDUCATION ZONE, JIGAWA STATE, NIGERIA, *By Saidu Adamu*.....186
15. Foundation of Colonial Cotton Exports in Zaria Province of Northern Nigeria 1902- 1929, *By Sulaiman SHEHU, PhD*.....197
16. ZAKAT INVESTMENT MODEL: AN ALTERNATIVE FOR SUSTAINABLE ZAKAT MANAGEMENT IN NORTHERN NIGERIA, *By Abubakar Sani, PhD. And Dr. Sani Sulaiman Haruna*..... 207

**An Analysis of Registers of Blacksmithing in Camara Laye's *The African Child*.**

BY

Abba Terab Mustapha, PhD

Department of English and Literary Studies,

Faculty of Arts, University of Maiduguri, Borno State-Nigeria.

Mobile: 08062128239

**E-mail: [abbaterabmustapha@gmail.com](mailto:abbaterabmustapha@gmail.com)**

**Abstract**

This paper attempts analysis of registers of Blacksmithing in Camara Laye's *The African Child*. It reviews the concept of register and empirical studies on register carried out by some scholars. It employs systemic functional linguistic theory as a basis for analysis of the data. The data which are registers used in the Blacksmith profession is obtained from pages 1-32 of chapters one and two in the text. These chapters were chosen because they contain registers that are used in blacksmith profession. The kinds of register features are the words and expressions that peculiar to the profession. It is presented as they are extracted from the two chapters of the text. It is analyzed in terms of meaning, social and economic significance or usefulness in the society, from the systemic functional linguistic perspectives. First, the study reveals that jewellerys such as trinkets have social and economic significance in the society. It also reveals that implements such as hoe, axe, rake, cutlass, plough etc produced in the blacksmith's workshop are used for farming whereas spear, machet, knife etc are used for both protection and destruction of life as weapons for fighting. Furthermore, it reveals that copper and Aluminium which the blacksmith work with are used in producing household utensils like copper and Aluminium dishes for domestic use. In addition, it reveals that steel is the raw material used in producing weapons like spear, knife, arrows, etc and farming implements like axe, hoe, plough, rake, cutlass etc. First, the study concludes that the blacksmith's workshop is used for producing implements that are both beneficial and harmful to man. It also concludes that jewellerys show the prestige of those who wear them and can be sold to solve ones financial problems. In addition, it concludes that the society benefits from the tools or ornaments made by the blacksmith or craftsman.

## **Introduction**

The term register is distinguished from dialect. The former, which is the concern of this paper, handles various register or roles of the linguistic activity within society, for example, differentiating a spoken language from written language; the language of advertising from that of Science; the language of respect from that of condescension. On the other hand, the latter i.e. dialect differentiates the linguistic habits of various sections of society differentiated by age, social class, sex and geographical area (Leech, 1966).

Dialect is differentiating from register, where dialect is defined as language according to user whereas register is language according to users. In other words, writers have identified dialect as the second variety (register) not with the individual speaker but with the individual situation (Fakuade, 1998).

## **Literature Review**

This section reviews the general concept of register and empirical studies on register carried out by some scholars. These studies are relevant to the topic because they all analyzed the use of register though on different aspects of register. The research gap this study aims to address is that while these studies are application of register to pedagogy, this study examines the use of register in a particular profession.

## **Register**

The term register is defined in various ways by several scholars. Zumthor (1971) defines register as the only understandable term that refers to poetic language which tradition provides to us, since other living cultural connections are lacking. According to Zumthor, it is what provokes and satisfies the expectations of the reader at once. Rooted in register as he states are the conventions which determine what is called sensibility of stylistics; while in modern Poetry, the connotations of the work allow the reader to deduce that extra textual thing called history, those of the '*grand chant courtois*' refer only to the text-which is the register. To him, coherence is the essential character of register which perhaps allows the audience to continuously check the harmony of the message elements. All signs which constitute the message are reciprocated and commonly motivated in register. At least up to a certain point, register makes up an integrated interpretation of the genre.

Zumthor's (1971) definition of register has raised the stylistic problem of defining standard (norm), an issue totally different from those traditionally dealt with by stylisticians (Chatman 1971). Fakuade (1998) reports that Chatman (1971) says that if register means coherence, then Zumthor sees register and cohesion as similar. To Chatman, this is not entirely so in stylistics. To Chatman, register and cohesion are like two different *animals* that interact in the same forest, i.e. two different things that

interact in the same situation. Therefore, the concept of cohesion can only be supplemented by that of register in terms of use since both defined a text effectively. Thus, a text is discourse passage which is coherent with regard to context of situation and hence, consistent in register.

The term register has been applied to language varieties in an almost indiscriminate manner, as if it could be applied to any type of different language piece. For instance, the language of newspaper headlines, sports commentaries, popular songs, advertising and football etc, have all been referred to as register in some works. Register is a set of contextual features that bring about a characteristic use of formal features whereas a style is the sum of resultant formal characteristics. Their interplay is implied in phrases such as “the language of...” where language means style. It can be ‘the language of a piece of register’. For example, the language of telephone conversations is marked by a large number of occurrences of the formal item “yes”. Advertising language, for obvious contextual reason peculiar to register, certainly requires the use of the lexical item ‘now’ in certain positions and of certain other lexical items. Embedded in Fowler’s definition is the notion that the language of specialised disciplines are marked by the use of special vocabulary items not widespread distribution in the language and that a register may usually be characterised by reference to its vocabulary alone (Fowler, 1966).

Register is a reflection of the context of situation in which language is used, and the ways in which one type of situation may differ from another. Therefore, the concept of register refers to the fact that the language we speak or write varies according to the type of situation (Fakuade, 1998).

Registers are referred to as varieties according to the subject matter involved in a discourse. With varieties according to subject matter, the speaker has repertoire of varieties and as a habit, the speaker switches to the appropriate variety as occasion demands. Probably, the switch involves turning to the particular set of lexical items used for handling the subject or profession in question e.g. Law, Cookery, Engineering, Football etc. (Quirk, et, al, 1973).

The term register also refers to varieties according to use. A person may use very different linguistic items to express more or less the same meaning on different occasions. For instance, in writing a letter, a person might start: ‘I am writing to inform you that...’, but in another, the same person might write: ‘I just wanted to let you know that... Such examples could be multiplied countless of times. Register shows what a person is doing. Therefore, register is the name of a type of variety that is parallel to ‘dialect’ (Hudson, 1980).

There are words obtained from specific subjects and human activities which involve the use of peculiar terms and expressions. They usually have meanings which are understood only in relation to the particular discipline. Variety it is said is the spice of life. The peculiar use of language in various professions, disciplines and human activities is part of the variety of life. Based on this therefore,

register can be defined as a variety of language which differs according to use and purpose (Otagburuagu, et, al, 1996).

It is part of man's behaviour to carve out strange and peculiar positions for himself. Similarly, as people gather according to their occupation, discipline, and other human activities, they carve out exclusive positions for themselves. Such occupational groupings and disciplines usually demand the use of special terms and expressions to describe the activities of each group. Also, people in such groups are sometimes addressed in special terms. For instance, the Nigerian Bar Association will address its members as 'Learned Gentlemen' and the term 'action' may mean one thing to the soldier and another thing to the Nigerian student (Otagburuagu, et, al, 1996).

Register is defined as "variation according to use" (Halliday and Hassan, 1985, p.89). It is a language variety that is associated with the different uses in different situations. His concept of register highlights how languages adapt and change based on the specific context of use, offering a way to understand how language is both a system of rules and a tool for social interaction. He describes register as a variety of language, corresponding to a variety of situation with situation interpreted by means of a conceptual framework using the terms "field", "tenor" and "mode" (Halliday, 1989).

### **Empirical Studies on Register**

Several scholars carried out studies on register. One of these is "An Analysis of Application of register Theory in Teaching College English Writing" by Xiao-hong (2022). He pointed out that to truly master a foreign language, one does not only need to master a rich vocabulary and use correct grammar to make words and sentences, but also need to be able to choose the appropriate language based on different situations, which is the choice of register. It is worth noting that in our English teaching, register is not paid adequate attention to. For example, when teaching phrases, sentence patterns and passages, English teachers usually point out whether the language is correct or not, but hardly mention the situations in which it should be used. Added to the lack of natural environment for acquisition of language, students' English expression is not idiomatic and inappropriate, which is the relatively common situation. He believes that the task of English teaching in the 21<sup>st</sup> Century is not only to train students to use correct English, but also to teach students to use appropriate English.

On the application of register theory in College English teaching, Xiao-hong (2022) found out that for a long time, English teaching in China has not been closely related to the actual environment of communication, and the student's understanding of register is only at the superficial level. For instance, when explaining the non-finite verbs, the teacher may ask the students to make the conversations below:

John went to bed early because he felt tired.

Feeling tired, John went to bed early.

But the teachers often do not explain the difference between the two sentences that the first can be used in a wide range of daily conversations and in general written expression; while the second uses participle structure to express the reason, which is a more formal syntactic structure and is mostly used in written language. Students usually have a relatively easy understanding of this grammar point, but they have a little idea of when it is appropriate to use the first sentence and when it is better to use the second.

In the application of register theory in teaching college English, Xiao-hong (2022), proposed that teachers can help students have a more intuitive understanding of register by helping them to analyze and compare the register signs of texts; distinguish the differences in vocabulary register and understand the requirements to be followed in the use of register.

He concludes that the use of language varies from situation to situation and that teachers should be fully aware that the task of teaching English is not only to train students to use the correct language, but also cultivate their ability to effectively communicate, using appropriate language. Thus, integrating the theory of register into daily teaching has become an important part of foreign language teaching. In addition, he concludes that teachers should help students to choose appropriate language expressions in different linguistic fields, in order that students can effectively and accurately communicate with readers in English writing. Finally, he concludes that it is only by fully understanding the connotation and functional characteristics of register that we can write good articles with rich content and language, coherent writing, and original expressions.

Similarly, Ling (2013) carried out a study of “Register Theory in Functional Linguistics and its Implication in Language Teaching”. In it, he attempted to apply concepts of register in teaching language. His study reveals that linguistic knowledge of register can benefit English teachers and learners a lot in their teaching or learning English. He concludes that the students learning English, in most cases, lay emphasis on its correctness rather than appropriateness. The result is that if they have not been perfect in vocabulary and grammar, they cannot recognize and use different speech registers in communication, nor can they appropriately and effectively communicate in a foreign language. Real language mastery consists of the ability to construct grammatically correct sentences and to choose proper register according to particular circumstances or contexts. Therefore, the choice of items from wrong registers prevents communication from going on smoothly. Thus, to choose the proper register means to choose the correct vocabulary, the correct style, and then consider the cultural items involved. He also concludes that as English teachers, we must be alert about the ignorance of appropriateness in learners’ behavior, and in our own teaching. In practicing teaching

English, the main importance should be attached to registers, in the way that as teachers, we should equip ourselves with the sense of register, and then it would be possible for the students to be trained for sensitivity to varieties of register. This is because when we observe language activities in various contexts, we find differences in the registers selected as appropriate and acceptable to different types of situations. Finally, he concludes that linguistic knowledge of register can be beneficial to both teachers and learners. For teachers, an awareness of register enables them to identify and focus on whatever aspect of language in use the learner needs most help with. For learners, they make a systematic progress in learning language by being conversant with the culturally expected schematic structure or by learning abundance of technical vocabulary for the field, or by adequate experience of desired tenor or an advanced mode.

Another study on register is that of Moore (1998) titled "Black English Speakers: An Examination of Language Registers of High and Low Achieving Black Elementary School Students". As methodology, the qualitative and quantitative inquiry he made provided meaningfulness and insight to the study. The design he used was a modified version of both analytical induction and constant comparison described by Patton (1992, P. 69-75).

The data he collected from a small number of black students were valuable in providing an understanding of language registers that are used for communication in different situations. Other sources of data collection he used were school documents, audiotapes, videotapes, field notes from various observations and conversations. He coded the transcriptions from audiotapes after giving careful attention to intonation. He then presented them in traditional orthography with spelling approximating the speech of the students as much as possible. He also quantified the transcriptions using an adaptation of the mean length of utterances (MLU), described by Mayers in 1987, to determine the extent to which Black English was used by the participants. They are eight fifth grade black students from three different classrooms in the school. The subjects he selected from teacher-generated classroom lists were four boys, four girls, four of whom were high, and four were low academic achievers of each sex. Of the eight students he selected, four were from middle income families and four from low income families. There was no high income families enrolled at the school.

He analyzed language registers for each situation inductively by carefully examining the Phonology, Syntax, and Semantics for each participant, using a modified version of running records (Integrated Learning Workshop, 1996), for each child. The situations involved in the analysis of language registers are four-Situation 1 consists of Parents and Children: Response to Literature; Situation 2 consists of Child to Child: Giving Directives to Peers; Situation 3 consists of Child to Child: Playing with friends; and Situation 4 consists of Teacher and Children: Talking in Classroom.

Analysis of the data of his study reveals that three of the high achievers use a register that most resembles mainstream English and they were from middle socio-economic families. It also reveals that the highest achiever used only mainstream English and spoke no Black English in any of the situations he investigated. Although three less successful students tended to use more Black English than did the high achievers, they as well spoke mainstream English. These were students who were from low socio-economic status. In addition, it reveals that one low achieving student from a middle income family used Black English utterances while one high achieving student from a low income family tended to use more mainstream English utterances. Furthermore, it reveals that on the average, the four high achieving black fifth grade students tended to use a language register that resembles mainstream English. Finally, it indicated that one's exposure to language influences the range of one's register and that success in school may be related to the close approximation of one's language to the language and textbooks used in the classroom.

Both the speakers consciously adapted their selection of words and Syntax the way they did because they knew what their listeners could comprehend. This is exactly what fluent speakers of language do as they communicate. They select from their linguistic range of registers to communicate effectively. Thus, he concludes that the wider the speaker's range, the wider his or her opportunity for successful communication.

### **Theoretical Framework**

This paper employs systemic functional linguistic theory as a basis for analysis of the data. M.A.K. Halliday and his followers developed Systemic Functional Linguistics (henceforth, SFL) which is a theory of language and discourse. *Systemic* in SFL refers to a concept of language as a network of systems, or choices, for expressing meaning. *Functional* refers to a concern of what language does and how it does it. Therefore, SFL theory is mainly a linguistic theory. It is one of the variety of functional linguistics, its unique characteristics is to explain internally, the organization of language in terms of the functions that has evolved to serve (Halliday, 1994).

One of the most important features of SFL is that the theory is designed to explain the interrelationships between Culture, Society and language use. Thus, the concepts of "context of Culture", "context of situation" and register are used in systemic to explain this relationship (Coffin, 2001, p. 95).

Halliday began to develop this theory in the 1960s. He was influenced by his teacher, the British linguist, J. R. Firth, from whom he inherited the notions of language as a set of systems and the significance of context in the interpretation of meaning. Bronislaw Malinowski, a social anthropologist from Poland, but working at the University of London, also had an important impact on Halliday. Malinowski emphasizes on the relation between language and context i.e. his idea that

you need to be in the particular context to understand the meaning of an utterance, and Malinowski's notion of multiplicities of languages according to situations. Another person who had an influence on Halliday was the American linguist, Whorf, who also insisted on how language was influenced by environment. Another linguist who influenced Halliday was the linguist from Denmark, Louis Hjelmslev, with his notion of language as the level of expression of a higher-level semiotic system. Finally, the Prague school of linguistics also influenced Halliday, with its functional approach, especially with regard to the textual Meta function of language. The textual Meta function of language is to organize the text in such a way that it is internally cohesive and fits into both the larger discourse and social situation in general, thus ensuring that the text is relevant and coherent. However, as a linguist, Halliday is very much concerned with the role of language in society, particularly education (Halliday et al, 1964).

One of the important theories in the field of functional grammar is Halliday's theory of register. Halliday believed that register is a "functional variant of language", language form resulting from the change of context of situation. Therefore, the theory of register is an important part of systemic-functional linguistics. On one hand, Ogden, Richards, and Malinowski (1989), proposed "context of culture" and "context of situation". Context of culture refers to the social and cultural background of the speaker, while context of situation refers to the actual environment in which the language occurs. On the other hand, Halliday connected these two concepts with the language system, made a deeper study of this, and defined "register" as "the meaning structure usually associated with a situation type" (Halliday, 1978). For instance, giving a lecture in a classroom, going to a vegetable market to buy vegetables, and defending a criminal or a suspect in court. In these three different situations, the language used by these people is different. This gives rise to a variety of linguistic variants governed by contextual factors. These linguistic variants are different classes of register. Halliday (1985) further pointed out that in any situational context; there are three dimensions of register that affect the use of language. These three dimensions of register are field, tenor, and mode. "Field of speech" refers to the place where language occurs, including the topic of conversation. Due to different language fields, registers belonging to different disciplines or fields such as medical English, business English, mathematical English, etc. can be produced. Due to the differences in language styles, registers distinguished by different channels, media or rhetorical modes like oral English, written English, etc.) can be produced. It can be seen from the above that we can use the register theory to study and discover the general rules governing language differences, that is, what contextual factors determine the characteristics of the language used, so that we can decide to use the appropriate language according to the type and characteristics of the situation in our communication (Xiao-hong, 2022).

## **Methodology**

The data is obtained from chapters one and two of pages 1-32 in the text. It is presented as they are extracted from the two chapters of the text. It is analyzed in terms of meaning, significance or usefulness of these registers in the society, from the systemic functional linguistic perspectives.

### **Data Presentation and Analysis**

The data are presented and analyzed simultaneously as follows:

1. a trinket

A trinket is a kind of jewel that is obtained from smelting Gold and is won on the hands. The social significance of the use of this register is that a trinket may be required for celebrating the festival of Ramadan; family festivity like naming and marriage ceremonies or a dance ceremony as it is the custom or practice in Conakry-Guinea and by extension in Nigeria (p.22). On the other hand, the economic usefulness of trinkets is that a person can sell the trinkets to solve financial problems whenever he or she is in financial distress or predicament.

2. the anvil

It is a metal tool which blacksmith use to flatten metal or the solidified Gold into shape. Its professional significance is that it is the major tool used by blacksmith to make or produce jewellery or metals (p.12).

3. Workshop

A workshop is a place where professional practices or work is executed. In the context of this study, a workshop refers to blacksmith workshop where all activities of blacksmithing take place. The blacksmith workshop is therefore a place where the job or work of blacksmithing is done. The economic and social significance of this register is that the blacksmithing workshop is where implements like hoe, axe, cutlass, rake, shovel, spear and knives which man uses are made (p.12).

4. the tools box

The tools box is a metal box in which the instruments used in carrying out the work of the blacksmith are kept (p.12). The social significance of the use of this register is that it is used by the blacksmith as a container where the tools are safely kept.

5. the forge

The forge is a spot in the blacksmith workshop where charcoal is turned into flames through blowing the sheep skin bellows (p.13). The significance of the use of this register is that all the blacksmithing activities are carried out using the forge.

## 6. Blacksmith

A blacksmith is a craftsman. A craftsman is an artist who has skills in executing blacksmithing activities (p.19). The significance of the use of this register is that the society benefits from the tools or ornaments made by the blacksmith or craftsman.

## 7. Jewellery

Jewellery consists of rings; bracelets; anklets; trinkets etc. that are made by a blacksmith for people's use especially women in the society (p.22). The social significance of the use of jewellery is that they can be won during naming and marriage ceremonies and other family festivities in order to show the prestige of those who wear them and can be sold to solve ones financial problems.

## 8. Go-between

A go-between is an intermediary between two people, for carrying out some errands or tasks (p.23). The use of this register in the context of this study is that a 'go-between' is an official praise singer whose services are requested by a woman who wanted her grains of gold to be transformed into trinkets, to sing the praises of the blacksmith and those of his forefathers or ancestors in order to persuade the blacksmith to do the job for her at the time she wants it to be completed.

## 9. Grain of Gold

The grains of gold are extracted from the sea water and sand (p.23). It takes women days before doing that. It is these grains of gold that are smelted and transformed into trinkets and other jewelleryes. The social significance of the use of this register is that it serves as the source from which the women obtain their jewelleryes.

## 10. Scales

Scales is what is used for weighing the grains of gold to be smelted and transformed into trinkets (p24). The social significance or function of this register is that it is used to determine the weight of the grains of gold which in turn determines the money the woman is to pay as labour to the blacksmith for transforming the gold into trinkets.

## 11. Ornaments

This general term referring to jewellery such as necklace, etc, worn by women on the neck (p.24). The social significance of the use of this register is that women wear them during ceremonies or occasions.

## 12. Clay Pot

A clay pot is a pot made of clay which is specially kept for the smelting of gold (p.24). The significance of the use of this register is that it is a pot which when gold is poured into it, solidifies the smelted grains of gold before they are flattened into shape with a hammer, which produces jewellery.

13. Powdered Charcoal

Powdered charcoal is a kind of charcoal obtained from the use of plant juices of exceptional purity (p.24). The significance of the use of this register is that it is meant to cover or smear the smelted grains of gold before it is flattened into shape.

14. Lump of Charcoal

Lump of charcoal is a chunk or bolder of charcoal (p.24). The significance of the use of this register is that it is used to ignite the fire in the forge through the blowing of the earthen pipes tied to the two sheep skin bellows.

15. Apprentice (s)

An apprentice is a person who learns a profession under the supervision of a master. In the context of this study, it refers to a person who learns the profession of blacksmithing under a professional blacksmith (p.12). Therefore, apprentices are persons professionally trained to be blacksmith. The significance or the usefulness of this register is that an apprentice or apprentices secure employment and would earn a living and even carter for the needs of his dependents.

16. The two pairs of sheep skin bellows

They are placed on the ground at each side of the forge and linked to it by earthen pipes (p.24). The significance or use of this register is that it is used to blow air into the forge which puts the fire into flames to smelt gold.

17. The Craftsman's work

This is the real skilled job involved in transforming gold into trinkets and other ornaments (p.25). The use or significance of this register is that it is the skill or expertise of the blacksmith as a professional, which is transmitted to the apprentice.

18. Less rudimentary tasks

These are tasks such as working the levers of the sheep skin bellows which makes the fire in the forge leap into flames (p.25). The use of this register is significant because it makes the apprentices understand the basics of the profession of blacksmithing before learning the real skilled job in the profession.

#### 19. Long Pincers

This tool looks like a pliers (p.25). It is significant because it is used for lifting the clay pot and pacing it on the flames for the smelting of grains of gold.

#### 20. Copper and Aluminium

Copper and Aluminium are less noble metals than gold which are some of the metals blacksmiths work with (p.25). The significance of the use of this register is that they are used in producing household utensils like copper and Aluminium dishes for domestic use.

#### 21. Steel

Steel is also another less noble metal than gold but which can be worked at the same time with smelting gold (p.25). The significance of the use of this register is that it can be used in producing weapons like spear, knife, arrows, etc and farming implements like axe, hoe, plough, rake, cutlass etc.

#### 22. Operation

This refers to the proceedings involved in the smelting of gold (p.25). The significance of the use of this register is that during this operation, the blacksmith or craftsman imparts knowledge or skills of blacksmithing upon his apprentices.

#### 23. Magical Incantations

Magical incantations are words uttered by the head of the blacksmith to invoke the spirit of fire, gold and air, the most essential spirits, whose presence are vital during magical operation of smelting of gold (p.26). The significance of the use of this register is that their utterance aids the successful smelting of gold.

#### 24. The Brick

'The brick' is the container that looks like a brick (like the shape of a cement block which is used for building), into which the smelted gold which has the fluidity of water, is poured for cooling. It is hollowed out, generously greased with galam butter. When the gold is poured into the brick, the grease in the brick will splutter into flame and give off a thick smoke that caught in the throat and stung the eyes, leaving the craftsman in the workshop whooping and coughing. This is the health hazard associated with the profession of blacksmithing/goldsmithing. Probably the craftsman can catch Tuberculosis (p.27). The significance of this register is that it is used to solidify the smelted gold poured into it, in the shape of a block or brick which will be flattened with a hammer on the anvil by the craftsman and his apprentices, to make trinkets.

25. Hammer

Hammer is the metal tool that the blacksmith and his apprentices use to flatten the solidified smelted gold into shape before it is transformed into trinkets and other jewelleryes (p.27). The significance of the use of this register is that it is used to stretch the smelted gold.

26. Gold Wire

The gold wire which is stretched by the use of hammer by flattening was spinned and then transformed into trinkets (p.29). The significance of this register is that it is the gold wire which is spinned that eventually becomes trinkets.

27. The fragile golden wire

The fragile golden wire which is spiral round in shape is transformed into trinkets (p.29). The significance of this register is that it gives the trinkets their spiral shape.

28. Metal Cone

The metal cone has the shape of a cone, into which the fragile gold wire is poured (p.29). The significance of the use of this register is that it also gives the trinket its conic shape.

29. Spiral Pyramid

The spiral pyramid is the pyramid in which the blacksmith inserts among the convolutions, tiny grains of gold (p.29). The significance of the use of this register is that it also gives the trinket its pyramidal shape.

30. The Douga

After the work (the smelting of gold and its transformation into trinkets) is completed, the go-between (the praise-singer) will sing the *douga*. It is the greatest chant only sang for celebrated men, and danced only for them. It is a tremendous chant, a provocative chant that the praise-singer would not venture to sing, and that the man for whom it is sung would not venture to dance, without taking certain precautions. The precautions are that he or she had to smear his or her body with the magic lotions and rendered him invulnerable to the bad spirits which it would without doubt stir into activity, invulnerable even to his fellow blacksmiths or praise-singers, who are jealous, perhaps, were only waiting to hear the chant, the note of exaltation and the loss of control which that exaltation entails, to cast their evil spells upon him or her (p.30). The significance of the use of this register is that both the blacksmith and the praise-singer are spiritualist or engage themselves in spiritualism to protect themselves against evil spirits.

### 31. Chlorine and Sea Salt

These are chemicals that help the blacksmith in determining the colour of the trinkets (p.31). The significance of the use of this register is that as chemicals they are mixed in a little water in order to redden i.e. make the trinkets red in colour.

### 32. The Smelting of Gold

The smelting of gold is the transformation of the grains of gold or solid gold into liquid by heating (p.32). The hazard associated with this is that it is harmful to the blacksmith because the dust and smoke it produces ruins the blacksmiths' health i.e. it affects their sight. Their eyes suffer being so close to the intense heat of the forge and even more from the microscopic delicacy of the work.

### 33. The Blow Pipe

The blow pipe is the pipe that blows the charcoal in the forge into flames (p.32). The side effect of the use of this register is that as a result of the puffing of the blow pipe, a jeweller (the blacksmith or the goldsmith) can wear his lungs.

First, the analysis of the data in this paper reveals that jewellery such as trinkets have social and economic significance in the society. It also reveals that implements such as hoe, axe, rake, cutlass, plough etc produced in the blacksmith's workshop are used for farming whereas spear, machet, knife etc are used for both protection and destruction of life as weapons for fighting. Furthermore, it reveals that copper and Aluminium which the blacksmith work with are used in producing household utensils like copper and Aluminium dishes for domestic use. In addition, it reveals that steel is the raw material used in producing weapons like spear, knife, arrows, etc and farming implements like axe, hoe, plough, rake, cutlass etc. Finally, it reveals that magical incantations aid the successful smelting of gold. It reveals that as a result of the puffing of the blow pipe, a jeweller (the blacksmith or the goldsmith) can wear his lungs.

## **Conclusion**

First, the study concludes that the blacksmith's workshop is used for producing implements that are both beneficial and harmful to man. It also concludes that jewellery show the prestige of those who wear them and can be sold to solve one's financial problems. In addition, it concludes that the society benefits from the tools or ornaments made by the blacksmith or craftsman. Furthermore, it concludes that there is a health hazard associated with the profession of blacksmithing which makes the blacksmith prone to tuberculosis disease. Finally, it concludes that both the blacksmith who dances the Douga and the praise-singer who sings it are spiritualist or engage themselves in spiritualism to protect themselves against evil spirits. On the whole, blacksmithing language reflects social role

played by the head of the blacksmith in the society represented by the central character and the cultural belief of the people that the blacksmith profession involves danger because it is prone to evil spirits.

#### REFERENCES:

Camara, L. (1954). *The African Child*. William Collins Sons & Co. Ltd.

Chatman, S. (1971). *Literary Style: A Symposium*. Oxford University Press.

Coffin, C. (2001) Theoretical approach to written language: A TESOL perspective. In Burns, A. and Coffin, C. (Eds). *Analyzing English in a global context: A reader*. Routledge, P. 93-122).

Fakuade, A.G. (1998). *Studies in stylistics and discourse analysis*. Paraclete Publishers.

Fowler, R. (1966). *Essays on style and language: Linguistic and critical approaches to literary style*. Routledge and Kegan Paul.

Hudson, R.A. (1980). *Sociolinguistics*. Cambridge University Press.

Halliday, M.A. K., McIntosh, A. and Stevens, P. (1964). *The linguistic sciences and language teaching*. Longman.

Halliday, M.A.K. (1978). *Language as a social semiotic: the social interpretation of language and meaning*. Edward Arnold. P. 256.

Halliday, M.A.K. and Hasan, R. (1985). *Language, context and text: Aspects of language in a social semiotic perspective*. Deakin University Press.

Halliday, M.A.K. (1989). *Spoken and written language*. Oxford University Press.

Halliday, M.A.K. (1994). *An introduction to functional grammar*. Edward Arnold.

Leech, G. (1966). *English in advertising: A linguistic study of advertising in Great Britain*. Longman.

Mayers, B. (1987). The dynamics of power in mediation and negotiation. *Mediation Quarterly*. Wiley Online Library.

Moore, J.A. (1998). Black English Speakers: An examination of language registers of high and low achieving black elementary school students. *Eric clearing house on reading, English and communication*, Indiana University. Smith Research Center.

Otagburuagu, E.J., Obah, T.Y, Onuigbo, S.M. and Egbujor, V.A. (1996). *English for the Certificate Year: A Revision Course*. Africana FEP Publishers Limited.

Ogden, C. K., Richards, I. A. & Malinowski, B. (1989). *The Meaning of Meaning*. Houghton Mifflin Harcourt.

Patton, M. (1992). *Qualitative evaluation and research methods*. P. 69-75. Sage Publications.

Quirk, R. and Greenbaum, S. (1973). *A University Grammar of English*. Longman.

QIAO Xiao-hong (2022). An Analysis of Application of Register Theory in Teaching College English Writing. *Journal of Sino-US English Teaching*, Vol. 19, No. 10, P.339-344. David Publishing.

Severi, E. and Ling, K.C. (2013). The mediating effects of brand association, brand loyalty, brand image and perceived quality on brand equity. *Asian Journal social science*, 9 (3), P.125-137.

Zumthor, P. (1971). *Poetique Medievale*. Soul.

## HARSHE A CIKIN ZUCIYA

TSOKACI DA WARWARA  
A KAN  
JUMLA MAI HARSHEN DAMO  
DAGA

### Muhammad Alhassan

SASHEN HARSUNAN NAJERIYA DA KIMIYYAR HARSHE  
JAMI'AR SULE LAMI[O KAFIN HAUSA  
JIHAR JIGAWA  
08036092575

[muhamadalhassankhs@gmail.com](mailto:muhamadalhassankhs@gmail.com)

#### **TSAKURE.**

*Wannan takarda mai taken “Harshe a cikin zuciyar”, tana Jauke da bayani a kan ilimin ma’ana, wato “Semantics” a harshen Turanci. Wanda yana Jaya daga cikin rassa na kimiyyar harshe. Haka kuma, a wannan takarda an kawo ma’anar ilimin ma’ana a harshen hausa, sannan aka nuna yadda ma’anoni ke yi wa al’umma shigar giza-gizai, ta yadda ake kasa bambamce wa tsakanin ma’ana ta zahiri ko ta kai-tsaye, da kuma ma’ana ta daban wato ~oyayyiyar ma’ana. Bayan haka kuma, an kawo ma’anar Jumla da wasu daga cikin ire-irenta daga bakunan manazarta harshen hausa, sannan aka kawo ra’o’in masana dangane da ma’anar harshe, kuma aka yi ta}aitaccen bayani a kan shi kansa Damon, domin, takardar tana Jauke ne da sa}o a kan “Jumla mai harshen Damo”.*

*Bugu da }ari, an kawo ma’anar Jumla mai harshen Damo tare da misalan jumloli masu kama hankali guda ashirin (20), da kuma }arin bayani ko sharhi a kan kowanne misali a jadawalance.*

#### **MUHIMMAN KALMOMI.**

1. Jumla.
2. Harshe.
3. Damo.

## **1.0 GABATARWA**

Ha}i}a za mu iya cewa, “Rumfa ta fi Ra}umi ]aukar kaya, sai in }afafun tafiya ake nema”. Abin nufi a nan shi ne, daga cikin baiwar da Allah ya yi wa [an’adam, wanda ya fifita shi fiye da duk wata halitta da take doron }asa, ita ce “Sarrafa Harshe” da “raya shi”. Domin idan aka ce harshe ana nufin “Yare”, shi kuma yare *hanya ce ta sadarwa*. Sannan kuma, harshe a raye yake, abin da ke cigaba da raya shi kuwa, shi ne ]an Adam da yake amfani da shi wajen isar da sa}o. Haka kuma, rubutu na ]aya daga cikin abubuwan da suke raya harshe, wato, (Orthography).

Bugu da }ari, ]an Adam ne ka]ai ke amfani da harshe ta hanyar amfani da ga~o~in furuci. Sannan kuma akwai ala}a tsakanin zuciya da harshe (Language and Mind), domin sai zuciya ta tunku]o tunani, sannan harshe zai furta ko ya amayar sirrin da ke cikinta.

Sakamakon nazari da bincike da aka gudanar, an gano cewa, akwai wa]ansu ire-iren harshe ta fuskar sadarwa ko isar da sa}o, sun ha]a da:

- Maganar baka (Oral Language)
- Rubutaccen Harshe (Written Language)
- Magana ta amfani da na`ura (Machine Language)
- Amfani da sassa ko ga~o~in jiki don isar da sa}o (Sign language)

Dangane da abin da ya shafi wannan takarda kuwa, za mu yi mata curin rama. Ma’ana, za ta yi ta}aitaccen bayani ne a kan ilimin ma’ana, wanda ]aya ne daga cikin ilimin kimiyyar harshe, wanda shi ma yana da manyan rassa daban-daban wanda ya dogara a kai, ga su kamar haka:

### **1. Ilimin gundarin sauti (Phonetics)**

2. Ilimin tsarin sauti (Phonology)
3. Ilimin }irar kalma (Morphology)
4. Ilimin ginin jumla (Syntax)
5. Ilimin Ma'ana (Semantics)
6. Ilimin yadda harshe yake a cikin al'umma (Sociolinguistic)
7. Aikin Na'ura (Computational Linguistics)
8. Adana kalmomin harshe (Corpus Linguistics)

Sannan kowanne daga cikinsu yana cin gashin kansa ne, sai dai za mu iya cewa, “sai an yi kama Kura za a ci Akuya” Ma'ana, kusan dukkaninsu suna da ala}a da junansu. Domin Bahaushen na cewa “abokin Kainuwa Bado”.

Dalilin wannan bincike nawa shi ne, akwai rubuce-rubuce masu yawa da aka gabatar daga wurare daban daban, amma ba a fiya mayar da hankali a kan abin da ya shafi Jumla mai harshen Damo ba. Sannan kuma, na fahimci cewa, sau da yawa mutum kan yi magana mai ma'ana fiye da }aya (ta zahiri da ~oyayyiya) amma bai san ya yi ba, wani lokacin ma batsa mutum zai yi amma bai sani ba. Misali:

*Akwai wani lokaci muna zaune a majalisa muna }an hutawa muna hira ni da abokina, sai wata yarinya mai siyar da fura ta zo wucewa, sai na ce da shi, “Abokina kai ne kake son ka sha damu ga mai fura can idan za ka siya”. Sai ya ce, “Haba dai! Ya ban kama nono ba zan sayi fura?”*

To a nan, idan aka duba ma'ana ta zahiri ba komai ba ne, amma a ma'ana ~oyayyiya ka ga ya yi batsa kenan.

Dangane da hasashen wannan bincike nawa kuwa shi ne, ana sa ran zai haskaka wa al'ummar Hausawa da su guji yin magana mai yanayi da jumla harshen Damo musamman wacce take da ala}a da batsa, ko wacce za a iya haddasa husuma ko ta sa aji kunya.

Don haka, yanzu za mu }auki }aya (1) daga cikinsu, wato "Ilimin Ma'ana (Semantics)" mu yi bayaninsa, tare da misalai masu gamsarwa kamar haka:

### **ILIMIN MA'ANA A HARSHEN HAUSA (SEMANTICS)**

Ilimin ma'ana wani reshe ne na fahimtar kalmomi da kuma yanki na harshe. Kowanne harshe shi ne ginshi}in gina furuci masu ma'ana. Haka kuma, furuci masu ma'ana su ne ginshi}in gina harshe. Ana isar da sa}o ne ta hanyar magana ko ta hanyar yin rubutu ko alamtawa ko kuma ta hanyar na'ura.

Bugu da }ari, shi ilimin ma'ana (semantics), ana duba abubuwa ne da suka shafi ma'ana ne, misali, akwai ma'ana ta kai-tsaye, da kuma ma'ana ta daban a tsarin jumlar hausa. Abin nufi a nan shi ne, akwai ma'ana ta zahiri da kuma ~oyayiyar ma'ana. Alal misali:

### **MA'ANA TA KAI-TSAYE / TA ZAHIRI**

Wannan ita ce irn ma'ana ta sarari da Jumla ke }auke da ita ba tare da an sauya zance ba. Abin nufi a nan shi ne, irin bayanin da jumlar ke da ita, ita ce a matsayin ma'anar wannan jumlar. Saboda ma'ana ta kai-tsaye har kullum ita ce a matsayin ma'ana ta zahiri. A ma'ana ta zahiri ana kallon kalmomi kalma ne a bisa ma'anar da suke }auke da ita kai-tsaye. Misali:

- ❖ Musa ya tafi makaranta.
- ❖ Audu ya hau doki
- ❖ Bina ta dafa abinci

Idan aka yi la'akari da wa}annan jumloli za a ga cewa, kowacce kalma tana bayyana ma'anarta ta asali. Wato, jumlolin kai-tsaye suke bayyana kansu. Ba sa }auke da wata ma'ana ta daban. Har ila yau, jumlolin ba sa nuna adon harshe ko wata sar}a}iyar fahimta.

## **MA'ANA TA DABAN / JOYAYYIYAR MA'ANA**

A nan kuma ana magana ne a kan nazarin ma'anar jumloli ta fuskar la'akari da su na sarari ko na ~oye. Irin wannan ya }unshi jumloli masu makamanciyar kishiyar ma'ana da masu ma'ana fiye da ]aya da masu fa]a]a ma'ana ta yadda ake dulmiyar da wadda ba cikakken Bahaushe ba yayin yin wani zance ko magana. Haka kuma, dangane da irin ma'anar da suke ]auke da ita na zahiri. Ana kallon kalmomi ne bisa ma'anar da suke ]auke da ita ta ~oye ko ta daban, sa~anin ma'anonin kalmomi na asali ko na zahiri ko kuma na kai-tsaye. Har ila yau, kalmomin da suke ]auke da irin wannan siffa, su ake kira "Jumla mai harshen damo".

Baya ga haka kuma, wani abin da ya kamata a yi la'akari da shi dangane da Jumla mai harshen damo shi ne, suna ]auke da ma'anoni guda biyu ko fiye da haka.

Bugu da }ari, tunda ana magana ne a kan Jumla mai harshen damo, ya zama wajibi mu fara amsa wa]annan tambayoyi guda uku (3) kafin mu shiga lin}aya cikin aikin, tambayoyin su ne kamar haka:

1. Me ake nufi da Jumla?
2. Me ake nufi da harshe?
3. Waye Damo?

Ta hanyar amsa wa]annan tambayoyi ne za mu gane dalilin da ya sa ake kiranta da Jumla mai harshen damo, domin a kanta ne aka ke~e wannan takardar.

## **MA'ANAR JUMLA**

Jumla ita ce jerin gwanon kalmomi da ake jera wa a rubuce ko a maganance su bayar da ma'ana. Mafi yawan jerin kalmomin da suke tayar da rubutacciyar jumla, ana rubuta su ne a bisa tsarin }a'idoin Nahawu da bin dokokin harshe.

Bugu da }ari, jumla Balarabiyar kalma ce aka hausantar da ita wato (جملة). Ma'anarta daya ce a dukkan harsunan guda biyun; tana nufin "jeren kalmomi wafanda suke bayar da cikakkiyar ma'ana ga mai sauraro.

Zarruk da Alhassan (2010) sun ce: “Jumla jerin kalmomi ne masu alaƙa a wajen tsari waɗanda suke bayyana wata manufa cikakkiya.

Bayan haka kuma, akwai ire-iren jumla a Hausa ta fuskoki masu yawa. Amma yanzu za mu fara kallon ire-ire ta fuskoki biyu kamar haka:

1. Jumla maras jauke da Aikatau.
2. Jumla mai jauke da Aikatau.

A cewar Yahaya da wasu (1992), “Jumla maras jauke da aikatau ita ce irin wacce ba ta ji~anci aikatau ba, wato babu aikatau a cikinta.

Ita kuwa jumla mai jauke da aikatau, ita ce wacce akwai aikatau a cikinta.

Haka kuma, a jumla cikakkiya, ana samun aikau da aikatau. Misali:

- ❖ Usman ya ci abinci.
- ❖ Hafsa ta sayi burodi.

Idan muka duba misalan jumlojin da suke sama, an samu Usman a matsayin aikau, da kuma Hafsa a matsayin aikau. Sai kuma *ci* da *sayi* a matsayin aikatau.

Haka kuma, akwai jumla maras aikatau, wato ta bayani, wacce babu aikatau a cikinta. Misali:

- ❖ Ga malam nan.
- ❖ Babu Jalibai a ajin.

Bayan haka kuma, akwai wasu rabe-raben jumla masu muhimmanci kamar haka:

1. Sassau}ar Jumla
2. Har}a}}iyar Jumla
3. Sar}a}}iyar Jumla
4. Jumla Tambayau
5. Jumla Korau

6. Jumla Tabbatau
7. Jumla Baibai
8. Jumla mai harshen damo

### **MA'ANAR HARSHE:**

Akwai masana da dama da suka ba da ma'anar harshe da kuma abubuwan da suka dangance shi, dangane da misalai da kuma bun}asarsa. Masana irinsu:

Salim (1986), ya ce “Harshe wata hanya ce ta furta wasu sautuka masu ma'ana wadda [an'adam kan yi amfani da ita domin sadar da wani sa}o”.

Ahmad (2005), ya ce, “harshe shi ne tunanin [an'adam wanda yake bayyana wa da bakinsa ko a rubuce ko da gangar jiki. Harshe wani basira ne da Allah ya sanya wa [an'adam, ta hanyar furta sauti mai ma'ana ta bakinsa, kuma a fahimce shi”.

Olubode (2009), “Harshe tunani ne na [an'adam da yake daga huhunsa zuwa ma}ogwaro, don fitar da sauti ta hanyar musgunawar iskar baki don haifar da kalmomi da jumloli da mu'amala”.

Lado (1964:11), ya ce, “Harshe ya zama shi ne rai ko zuciyar duk wani tunani da aiki na [an'adam musamman dangane da abin da mutum ke ji game da }abilarsa ko }asarsa, ko addininsa ko kuma yadda shi kansa ya }auki kansa”.

Sapir (1956), ya }ara da cewa, “Harshe wata hanya ce ta bayyana kai da hul}a tsakanin mutane wadda dabbobi ba su da irin ta”.

### **DAMO**

Hausawa na cewa “Damo sarkin ha}uri”.

**HARSHE A CIKIN ZUCIYATSOKACI DA WARWARA A KAN JUMLA MAI HARSHEN DAMO. By:  
Muhammad Alhassan**

Damo wata }aramar dabbar daji ce mai siffar kada ko guza wadda ke da launin jiki irin kura wani kuma ke da launin fatsi-fatsi da ruwan }asa-}asa. Sannan ya fi }adangare girman jiki da tsawon jela, yana da harshe biyu, kuma yana yin sama a rami ko a gidajen mutane.

Bahaushe ya kalli baiwar halittar da Allah (S.W.A) ya yi damo, ta arzurta shi da harssuna guda biyu, wanda ba dukkan dabbobin daji ne suke da wannan baiwar ba, in aka }auke takwarorinsa irin su, “Tsari da Maciji da sauransu”. A bisa wannan dalili ne Bahaushe ya kwatanta duk wata Jumla mai }auke da ma’ana biyu ya ba ta suna “Jumla mai harshen damo”, saboda shi ma harshen damo guda biyu ne.

Bugu da }ari, yanzu za mu yi bayani a kan ma’anar jumla mai harshen damo tare da misalai, da kuma sharhi ko bayanin misalan, kamar haka:

**MA’ANAR JUMLA MAI HARSHEN DAMO:**

Jumla mai harshen damo, jumla ce wadda ta }unshi ma’ana fiye da }aya. Irin wannan jumla tana iya kasancewa mai aikatau ko maras aikatau. Misalai:

**1. Bello ya fasa }wai.**

<b>MA’ANA TA ZAHIRI</b>	<b>MA’ANA TA }OYE</b>
Ya fasa }wan kaza ko }wan lantarki.	Ya tona asiri, ko ya fitar da wani ~oyayyen siirin da ba a so jama’a su sani.

**2. Yaron ya ci kwakwa kafin ya shiga ajin.**

<b>MA’ANA TA ZAHIRI</b>	<b>MA’ANA TA }OYE</b>
Kwakwa }an itaciya wacce ake fasawa a ci.	Ya sha wahala kafin ya shiga ajin. Ko kuma da }yar da gumin hamata sannan ya shiga ajin.

**3. Mutumin ya kawo }anyen kaya**

<b>MA’ANA TA ZAHIRI</b>	<b>MA’ANA TA }OYE</b>
-------------------------	-----------------------

Kayan miya irin su, tumatir da tattasai da albasa da taruhu da sauran kayayyakin da ake miya da su.	Kayan sata ko }wace ko fizge ko sane, da sauran kayayyakin da aka samo ta ~arauniyar hanya.
---	---

4. Malamin ya sha kunu.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Kunun da ake sha don maganin yunwa ko marmari ko don wani magani na daban. Irin su kunun tsamiya da kunun kanwa da kunun gya]a da dai sauransu.	[aure fuska da nuna ~acin rai da rashin bayyana fara'a a fuska ko murtuke fuskar baki ]aya.

5. Audu ya ba mu kashi.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Kashi na tsugunnu da ake yi a bayan gida ko ban]aki bayan an ci abinci ya ru~a, na mutum ko dabba.	Duka da hannu ko bulala sakamakon aikata wani laifi, ko haka kawai.

6. An jefe shi.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Jifa da dutsi ko marmara ko }ullon wani abu, ta yin amfani da hannu.	Yin asiri ko sammu ko siddabaru, ta yin amfani da boka ko malaman tsibbu.

7. Ya sadu da ita.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Ya ha]u da ita a wani wuri, ko ya gaisa da ita don sada zumunci.	Ya yi jima'i da ita, ko ya yi kwanciyar aure da ita.

8. Sun tashe mu a tsaye.

**HARSHE A CIKIN ZUCIYATSOKACI DA WARWARA A KAN JUMLA MAI HARSHEN DAMO. By: Muhammad Alhassan**

<b>MA'ANA TA ZAHIRI</b>	<b>MA'ANA TA  OYE</b>
Tashi na mi }ewa a tsaya akan }afafu, wato kishiyar zama.	Sun hana mu kwanciyar hankali ko rashin zaman lafiya, ko rashin samun nutsuwa.

**9. An kunno mana wuta.**

<b>MA'ANA TA ZAHIRI</b>	<b>MA'ANA TA  OYE</b>
Wutar murhu (ta itace), ko ta lantarki.	An sa mu cikin rigima ko masifa ko shiga cikin halin }a}anikayi.

**10. Garin akwai }ura.**

<b>MA'ANA TA ZAHIRI</b>	<b>MA'ANA TA  OYE</b>
{ura wacce iska mai }arfi ke ka}awa.	Wahalar rayuwa da rashin jin da}jin zama.

**11. Ya harbe su.**

<b>MA'ANA TA ZAHIRI</b>	<b>MA'ANA TA  OYE</b>
Harbi na dan}o ko na kibiya ko kuma na bindiga.	Ya}a cuta ga jama'a

**12. Yarinyar ta yanke ni.**

<b>MA'ANA TA ZAHIRI</b>	<b>MA'ANA TA  OYE</b>
Yanka da wu}a ko reza ko kwalba ko wani abu mai kaifi.	[auke hankali ko sace zuciya ta hanyar fa}a wa cikin so da }aunarta.

**13. An rufta shi a rami.**

<b>MA'ANA TA ZAHIRI</b>	<b>MA'ANA TA  OYE</b>

Ramin da aka ha}a a }asa.	Jefa mutum cikin tarko ta hanyar yi masa zagon-}asa.
---------------------------	--

14. Bana ana shan ki]a.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Ki]a na nau'o'in ganga da abubuwan da suke samar da sauti ko amo.	Talauci da ko rayuwa cikin }unci sakamakon rashin ishasshen ku]i a hannun jama'a.

15. Yaron ba ya ji.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Rashin ji na kunne.	Gagara da }iriniya da ta'adi, d.s.

16. Musa ya ba ni jaka.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Jakar zuba kaya ko littafi d,s.	Ku]i naira ]ari biyu (200)

17. Amina tana da ciki.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Ciki na jiki, wanda ke saman mara da }asan }irji.	Ciki na haihuwa (juna).

18. Aminu ya ]auki jarka.

MA'ANA TA ZAHIRI	MA'ANA TA  OYE
Jarkar zuba ruwa ko mai ko lemo, d,s.	[aukar fasinja wanda ba zai biya ku]i ba.

19. Yana da dogon hannu.

MA'ANA TA ZAHIRI	MA'ANA TA }OYE
Halittar hannunsa yana da tsayi.	}arawon mutum.

20. Ta sau }a lafiya.

MA'ANA TA ZAHIRI	MA'ANA TA }OYE
Sau }a daga mota ko babur ko daga kan wani abu ta sau }o.	Ta haifi jariri ko jaririyar lafiya.

### SAKAMAKON BINCIKE

A wannan bincike an gano cewa, mafiya yawa daga cikin Hausawa sun fi mayar da hankali a kan gundarin ma'anar Jumla ta kai-tsaye, wato ma'ana ta zahiri. Ka}an ne daga cikin Hausawa wa}anda tunaninsu ko hankalinsu ke kai wa kan ~oyayyiyar ma'ana bayan sauraron wani zance ko wata magana. Bayan haka kuma, an gano cewa, Hauwasa na amfani da Jumla mai harshen Damo wajen sirranta zance a gaban wanda ba asalin Bahausha ba ne, domin shi yana }aukar ma'ana ta kai-tsaye ne kawai, ka ga an yi ~adda-bami kenan. Sannan kuma, a binciken an gano cewa, ya kamata Hausawa su lura da irin kalmomin da za su ri }a amfani da su wajen isar da sa }o don gudun ha}a rigima da sa shakku da kaucewa batsa a zu }atan mutane.

### KAMMALAWA.

Bahausha na cewa, "Komai ya yi farko yana da }arshe". A nan ne aka zo }arshen wannan takarda mai taken, "Harshe a cikin zuciya". Wacce take }unshe da muhimman bayanana da suka shafi Jumla mai harshen damo, inda aka yi tsokaci a kan ma'anar Jumla da ire-irenta, kuma aka

ma'anar harshe daga bakunan manazarta harshen hausa, sannan aka kawo ta}aitaccen bayani a kan damo, wanda Bahaushe ke masa kirari da sarkin ha}uri. Bayan nan kuma, aka yi bayani a kan Jumla mai harshen damo, sannan aka kawo misalai guda ashirin (20) tare da bayanin yadda aka fitar da ma'ana ta zahiri da kuma ma'ana ~oyayyiya.

## **MANAZARTA.**

Abubakar M. (1983), *Jagoran Rbutun Insha'i a Hausa*. Printed by Kiyari Prints, Northern Migeria Publishing Company Limited, Zaria.

Bargery, G. P. (1993) *A Hausa-English Dictioanary and Eglish Hausa Vocabulary* (2<sup>nd</sup> ed.)

Zaria: Ahmadu Bello University Press Ltd.

Bello S. (2004), *{a'idoin Rbutun Hausa. Jagora ga Marubuta*. Published by Benchmark Publishers Limited. NO: 29

Bello A (2014), *Sabon Nahawun Hausa*. Ahmadu Bello University Press Limited, Zaria. Kaduna State Nigeria.

Galadanci M.K.M (1976), *An Introduction To Hausa Grammar*. Longman Nigerian Limited. Ikeja, Zaria, Jos, Illorin, Ibadan and Uyo. Associated Companies, Branchs and representatives throughout the word.

Jinju H. M (2012), *Rayayyen Nahawun Hausa*. Published by Northern Nigeria, Publishing Company Limited. Gaskiya Building, Zaria.

Sani M.A.Z., Muhammad A., da Rabeh B. (2000). Exam Focus Hausa Language Don Masu Rubuta Jarabawar WASSCE da SSCE. University Press PLC, Ibadan - Najeriya.

Yahaya I.Y., Zariya M.S., Gusau S.M., da 'Yar'aduwa T.M. (1992). *Darrusan Hausa Don Manyan Makarantun Sakandire 3*. University Press PLC, Ibadan-Nigeria.

***HARSHE A CIKIN ZUCIYATSOKACI DA WARWARA A KAN JUMLA MAI HARSHEN DAMO. By:  
Muhammad Alhassan***

Zarruk R.M., Kafin Hausa A. A. da Alhassan B.S.Y. (1987). *Sabuwar Hanyar Nazarin Hausa  
Don Kananan Makarantun Sakandire, Littafi na Biyu.* University Press PLC, Ibadan-  
Nigeria

**The Question of Yoruba and Igbo Migrants in the Socio-Economic Development of Gagarawa Tasha of Gagarawa Jigawa State Nigweria, 1930-1967**

**By**

**Nura Umar**

Government Day Senior Secondary School, Yalawa

nurggrw@gmail.com 08061547586,

And

**Abdullahi Shatima**

Department of History, Faculty of Humanity, Sule Lamido University, K/Hausa

08063621973

abdullahishatimahds@gmail.com

**Abstract**

This research aims to examine the contribution of Yoruba and Igbo migrants to the socio-economic development of Gagarawa Tasha from 1930 to 1967. The completion of the construction of the Kano-Nguru railway which passes through the area and its opening to traffic in 1930, paved way to the advent of expatriate trading firms. As a result, a number of migrants from Nigeria and beyond migrated to Gagarawa Tasha pulled by job opportunities created by the railway and the expatriate trading firms. These migrants included Yoruba and Igbo. They engaged in different socio-economic activities which stimulated the local economy of Gagarawa Tasha and environs. Primary and secondary sources comprising archival records, oral information, published and unpublished works were used. The oral sources were corroborated with the written materials to ensure objectivity. The paper is divided in to five sections. The first part is on the conceptual clarifications, the second part describes the location and origin of Gagarawa Tasha, the third examines the advent of the expatriate firms. This is followed by the discussion on migration of Yoruba and Igbo migrants to Gagarawa Tasha and lastly, their activities and the impact on the local economy of Gagarawa Tasha.

**1.1 Introduction**

Migration of people, most especially Hausa migrants to Gagarawa Tasha began before and during the construction of the Kano-Nguru railway, which passes through the area and its opening to traffic in 1930. Gagarawa Tasha is a town, founded during the British colonial period of domination, two years before the advent of the construction of the railway which pass through the town. The advent of the railway stimulated employment opportunities on the railway and, attracted the expatriate trading firms whose activities stimulated cash crops productions, trades and socio-economic opportunities, which in turn attracted migrants from different parts of the country and the neighboring French territories of Niger, Chad and Cameroun, who migrated to Gagarawa Tasha in search of greener pasture. Their activities in the area brought about development of social and economic activities.

### **Conceptual Clarification**

This section attempts to clarify the two main concepts used in this paper. The concepts are migration and migrants.

Samson Adesola Adesote defined migration as “the movement of people from one geographical location to another, either on a temporary or permanent basis.”<sup>1</sup> Migration can be categorized into two namely; internal migration and external migration. Internal migration is the movement of people from one community to another in the same country.<sup>2</sup> External migration is the movement of people from one country to another countries.<sup>3</sup> Numerous factors are responsible for migration of people from one place to other whether internal or external. These are the push and pull factors. The push factors are factors such as internal conflict, economic crisis, and hunger etc, which push a person away from his area of origin to

---

<sup>1</sup> S.A. Adesote, (2017), “Internal Conflicts and Forced Migration in Nigeria: A Historical Perspective.” Journal of Identity and Migration Studies Vol. II, No.1 p.5

<sup>2</sup> S.A. Adesote, (2017), “Internal Conflicts and Forced Migration in Nigeria:.....,”Pp.5-6

<sup>3</sup> S.A. Adesote, (2017), “Internal Conflicts and Forced Migration in Nigeria:.....,”Pp.5-6

another.<sup>4</sup> The pull factors on the other hand, are factors such as economic and employment opportunities and peace etc which pull or attract a person to the destination point.<sup>5</sup>

**Migrants:** Merriam Webster dictionary defined a migrant as “a person who moves regularly in order to find work especially in harvesting crops.”<sup>6</sup> Migrants as used in this paper are ‘strangers’ who settled down temporarily or permanently in a given society different from their original home such as the Yoruba and Igbo in Gagarawa Tasha.

## **1.2 Location of Gagarawa Tasha Tradition of Origin and People of Gagarawa Tasha**

Gagarawa Tasha is situated at the southern extreme end of Gumel Emirate.<sup>7</sup> It lies between latitude 12<sup>0</sup> 22 N to 12<sup>0</sup> 24 N and longitude 9<sup>0</sup> 30 E to 9<sup>0</sup> 35 E.<sup>8</sup> See map of Gagarawa Local Government showing Gagarawa Tasha by 1997 in page 6. It is bordered by Gujungu from the South, and Kuka Kwance from the East. To the West, it is bordered by Garin Goto and Gurfeli. To the North by Jaftar and Na Annabi Hamlet, and Gagarawa Gari from the North West.<sup>9</sup> Gagarawa Tasha is strategically situated along the Gumel – Dutse trunk B road, at mile 24,<sup>10</sup> and situated along the Kano-Nguru railway at mile 79.<sup>11</sup>

### **Tradition of Origin and Peopling of Gagarawa Tasha**

---

<sup>4</sup> S A. Albasu, (1989), “The Lebanese in Kano: An Immigrant Community in a Hausa Muslim Society in the Colonial and Post-Colonial periods.” Unpublished phd Thesis, Department of History, Bayero University, Kano.p.17

<sup>5</sup> S A. Albasu, (1989), “The Lebanese in Kano.....”p.17

<sup>6</sup> Merriam Webster Dictionary (2021)

<sup>7</sup> Committee for the Creation of Gagarawa Local Government (1994), “Request for the Creation of Gagarawa Local Government from Gumel Local Government Jigawa State.” Unpublished Memorandum for the Creation of Gagarawa Local Government P.4

<sup>8</sup> Map of Gagarawa Local Government Showing Gagarawa Tasha 1997

<sup>9</sup> Committee for the Creation of Gagarawa Local Government (1994)

<sup>10</sup> National Archive Kaduna (hereafter referred to as NAK)/MKT/55/Gazetted Cotton Buying Stations (1957-61).p.104

<sup>11</sup> NAK/SNP 17/K 8932/Kano-Nguru Railway Compensation for Land Acquisition for 1929 and NAK/Kan Prof 1288/ Proposed Railway

*The Question of Yoruba and Igbo Migrants in the Socio-Economic Development of Gagarawa Tasha of Gagarawa Jigawa State Nigeria, 1930-1967, by Nura Umar & Abdullahi Shatima*

Gagarawa Tasha was founded in 1926 by two migrants named Kwalle and Abubakar Dan katata who were said to have come from Gujungu in Kano Emirate.<sup>12</sup> They left home as a result of quarrel between Kwalle and his brother (the village head of Gujungu). He decided to migrate elsewhere to settle down. He was accompanied by his younger brother Abubakar Dan Katata. Therefore, above was the reason that pushed Kwalle away from home. The settlement was first known as Garin Kwalle,<sup>13</sup> before it was later renamed Gagarawa Tasha in 1929.<sup>14</sup> Kwalle and Abubakar Dan Katata were originally of Daurawa clan (from Daura area).<sup>15</sup> Following the establishment of the settlement, other migrants from Gujungu, Gagarawa Gari, Gurfeli, to mention but a few came to settle in the place.<sup>16</sup> Gagarawa Tasha was politically under the administrative control of the *Bulama* (ward head) of Gagarawa Gari in Sarkin Bai District. Immediately, following the foundation of Gagarawa Tasha in 1926, the Bulama of Gagarawa Gari appointed Kwalle as the first Maigari of Gagarawa Tasha.<sup>17</sup> As a result of 1927 territorial re-organisation, Gagarakwa Gari was made the headquarters of Jarma District.<sup>18</sup> By 1952, the headquarters of Jarma District was relocated to Gagarawa Tasha.<sup>19</sup> On the economic plane, Gagarawa Tasha was an agrarian settlement. The people were generally farmers, they grow cash crops like groundnut and other crops, some were traders, particularly livestock traders, some were butchers and drummers etc. Religiously, the people were Muslims. Until the advent of the construction of the railway which passes through the area from 1927-1928 it was very small town. The people of Gagarawa Tasha were mainly

---

<sup>12</sup> Interview with Malam Usman Musa Retired Civil Servant, aged 80 years, at his Residence, Yan Hota Quarters Gagarawa Tasha on 01/09/2018.

<sup>13</sup> Kwalle was the leader of the founders of the town. 2. Interviews with Alhaji Lawan (Hardo Lawan), aged 100 years, at his residence Na Annabi Hamlet on 13<sup>th</sup> July, 2019 and Malam Usman Musa on 01/09/2018

<sup>14</sup> NAK/Kan Prof 1288/1926 Proposed Railway Kano-Nguru.p.67

<sup>15</sup> Interview Malam Musa Kauje aged 101 years at his Residence Tudun Gana Quarters on 01/10/2018 and discussion with Mallam Aminu Sulaiman Gujungu aged 52 years at his residence Fada Gujungu on

<sup>16</sup> Interview with Malam Musa Kauje.....on 01/10/2018.

<sup>17</sup> Committee for the Creation of Gagarawa Local Government (1994), ‘Request for the Creation of Gagarawa Local Government out of Gumel Local Government area in Jigawa State.’ Unpublished Memorandum for the Creation of Gagarawa Local Government p.4 and Interview with Bulama Umaru Retired Bulama, Gagarawa East aged 101 years at Gagarawa Gari Palace on 01/09/2018

<sup>18</sup> NAK/SNP17/17496 Kano Province – Reorganisation of.p.57

<sup>19</sup> Committee for the Creation of Gagarawa Local Government (1994)

Hausa of different dialects (comprising Kanawa, Daurawa), and Fulani, Mangawa, as well as Nufawa all from different parts of Northern Nigeria. The opening of railway station to traffic in the area in 1930, altered the ethnic make-up of the area, as southerners most especially Yoruba and Igbo and others migrated to the area in search of livelihood on the railway and trading firms as well as trade.<sup>20</sup> These were the pull factors that drove Yoruba and Igbo migrants to Gagarawa Tasha.

### **The Advent of Expatriate Firms to Gagarawa Tasha**

Following the completion of the Kano-Nguru Railway which passed through Gagarawa Tasha and the establishment of railway station in the area in 1930, the European expatriate firms were allocated plots by the Resident of Kano Province to establish buying stations in an area designated trading sites near the railway station in Gagarawa Tasha in 1930.<sup>21</sup> As the archival record indicates, the plots were allocated for trading purpose only.<sup>22</sup> The firms had canteens at the buying stations where they sell European manufactured goods and in return buy cash crops from the locals. The first set of firms that established buying stations in the area in 1930 were European firms. By 1934, a Lebanese firm called Sharif Abdu was also granted plots to establish buying station there.<sup>23</sup> The size of the plots allocated to the firms ranged from 300 × 100 to 200 × 300 Feet. The rent fee for the Lebanese firm was thirteen (13) pounds sixteen shilling £13.16/- per annum and it was allocated for a period of ten (10) years.<sup>24</sup> The value of the structure to be erected on the plot was in the range of £200.<sup>25</sup> The table 1 below shows the list of trading firms that were allocated plots at the trading site, the plot sizes, numbers and Certificate of Occupancy number as well as date of establishment at Gagarawa Tasha.

### **Table 1 List of Trading Firms in Gagarawa Tasha 1930 -1934**

---

<sup>20</sup> Interview with Malan Usman Musa..... on 25<sup>th</sup> September, 2019

<sup>21</sup> NAK/Kanprof/3320 Kano Nguru Railway Extension Permanent Layout

<sup>22</sup> NAK/Kanprof/3320 Kano Nguru Railway Extension Permanent Layout

<sup>23</sup> NAK/Kano L.A./2706:Plot No 4A at Gagarawa 1934

<sup>24</sup> NAK/Kano L.A./2706:Plot No 4A at Gagarawa 1934

<sup>25</sup> NAK/Kano L.A./2706:Plot No 4A at Gagarawa 1934

*The Question of Yoruba and Igbo Migrants in the Socio-Economic Development of Gagarawa Tasha of Gagarawa Jigawa State Nigeria, 1930-1967, by Nura Umar & Abdullahi Shatima*

s/no	Name of firms	Plot size	Plot number	Certificate of occupancy number	Period of lease	Date of allocation
1.	John Holt & Co. Ltd.	300 × 100	1	1807	N.A.	September 1930
2.	United Africa Co., Ltd. (UAC)	300 × 100	2	1809	N.A.	September 1930
3.	G.B. Ollivant & Co. (GBO)	300 × 100	1A	1800	N.A.	September 1930
4.	United Africa Co., Ltd (UAC)	300 × 100	2A	1806	N.A.	September 1930
5.	Sharif Abdu	200 × 300	4A	2352	10 years	October 1934

\*N.A.-Not Available

Sources: NAK/Kanprof/3320 Kano Nguru Railway Extension Permanent Layout and NAK/Kano L.A./2706:Plot No 4A at Gagarawa 1934

The table above shows that the pioneer firms in Gagarawa Tasha were the European firms and they were allocated plots in September 1930. The only non-European firm in the area was established in 1934. As the table further shows the Lebanese firm had the largest plot looking at its size while the UAC was the only firm with two 2 plots at the trading site. However, the period of lease for the European firms is not available in the record.

Following the establishment of the trading firms. The issue that was of immediate and paramount was the question of finding clerks, middlemen, agents and labourers as well as guards. As . Yusuf pointed “the advent of railway opened up different employment opportunities for migrants on the railway and the trading firms...”<sup>26</sup> Ahmad Bako has also pointed that, “clerical staff are absolutely necessary for both government departments and the commercial firms. Skilled labourers were also required to operate and

<sup>26</sup> S.T. Yusuf, (2019), “The Role of Southern Nigerian Christian Missionaries to the Development of Elementary Education in Gimi and Madobi Villages in Zaria and Kano Emirates, 1935-1976.” *Kaduna Journal of Humanities*, Vol.3 No.1.p.207

maintain the rail line and other social services department established in the 1920's and 1930's."<sup>27</sup> In Gagarawa Tasha, the activities of the railway and the firms created opportunities for clerk, skilled and unskilled labourers, guards and middlemen, agents, as well as traders which attracted people from different parts of the country and the neighboring French territories of Niger, Chad and Cameroun who all migrated to Gagarawa Tasha.<sup>28</sup>

### **Migration of Yoruba and Igbo to Gagarawa Tasha**

The opportunities created by the railway and the firms attracted migrants from different parts of the country and beyond to the area. The most prominent of these migrants were Yoruba and Igbo. Some of the Yoruba and Igbo arrived during the construction of the Kano-Nguru railway extension which reached Gagarawa Tasha in 1928.<sup>29</sup> The Yoruba and Igbo worked on the line as track labourers.<sup>30</sup> It is not clear whether they stayed behind after the completion of the line, as the archival and oral sources are silent on this. Thus, in Gagarawa Tasha, the completion of railway to traffic in 1930 and the arrival of the firms created different socio-economic opportunities in the area. In response to these opportunities, a number of Yoruba and Igbo migrated to Gagarawa Tasha. With the intensification of the activities of the trading firms in Gagarawa Tasha, the number of Yoruba and Igbo migrants further increased. Although, there is no data on the population of migrants in Gagarawa Tasha, most especially the Yoruba and Igbo, but oral accounts from the area suggested that quite a number of them lived in Gagarawa Tasha.<sup>31</sup>

The influx of migrants to Gagarawa Tasha, most especially the Yoruba and Igbo had the consequence of altering the traditional residential settlement patterns to the emergence of new settlement patterns based on ethnicity and occupation in Gagarawa Tasha.<sup>32</sup> As Olaniyi pointed out, it was the tradition of the

---

<sup>27</sup> A. Bako, (1990), "A Socio- Economic History of Sabon Gari 1913 – 198" Unpublished phd Department of History, Bayero University, Kano.p.66

<sup>28</sup> Interviews with Alhaji Ya'u Sha'aibu(Turakin Gagarawa) aged 82 years at his residence, on 9<sup>th</sup> October, 2021, and Malam Usman Musa..... on 8<sup>th</sup> October, 2021.

<sup>29</sup> NAK/Kan Prof 1288/ Proposed Railway

<sup>30</sup> NAK/Kan Prof 1288/ Proposed Railway

<sup>31</sup> Interviews with Alhaji Ya'u Sha'aibu..... on 9<sup>th</sup> October, 2021 and Hajiya Deluwa .....5<sup>th</sup> April, 2021

<sup>32</sup> Interview with Hajiya Deluwa .....5<sup>th</sup> April, 2021

British to create dichotomy between migrants and the host community.<sup>33</sup> This was evident in their creations of Sabon-Gari and Tudun-Wada across Northern Nigeria. In Gagarawa Tasha, the British did not establish Sabon Gari or Tudun Wada, but the migrants lived according to other ethnic affiliation and occupation. For instance; Yan hota quarters (drive from porters of the railway station) was inhabited by railway workers and porters in the railway station. The South-western part of the quarters was settled mostly by Yoruba,<sup>34</sup> and Dandalin Dan wandara (named after a popular trader in the area Dan wandara) was settled mostly by Igbo migrants among others.<sup>35</sup> As a result of increased in population, the Yoruba migrants recognised one of them Mallam Abdu as Sarkin Yarabawa (leader of Yoruba community in Gagarawa Tasha) while the Igbo appointed one Mr. John as (leader of the Igbo community).<sup>36</sup>

#### **The Activities of Yoruba and Igbo Migrants in Gagarawa Tasha Railway Work:**

The Yoruba and Igbo worked with the railway. They joined the railway work because of the steady pay and status attached to the work.<sup>37</sup> Majority of railway employees in Gagarawa Tasha were Yoruba and Igbo migrants.<sup>38</sup> Their presence in the locality stimulated local economy, as their presence stimulated food production (cooked and uncooked) and other services around them. The Nigerian Railway was the main organization where they were mostly employed in Gagarawa Tasha. The Nigerian Railway was the main employer of labour in the country in the colonial and post-colonial periods.<sup>39</sup> The Yoruba and Igbo migrants worked as clerks, signal men, foremen and station masters as well as labourers/track workers.

---

<sup>33</sup> R. Olaniyi, (2003), "Nationalist Movement in a Multi-Ethnic Community of Sabon Gari" in M.O. Hambolu, (ed) *on Kano British Relations*, (Kano: *Gidan Makama-Meseum* Publication).p223

<sup>34</sup> Interview with Hajiya Deluwa .....5<sup>th</sup> April, 2021

<sup>35</sup> Interview with Hajiya Deluwa .....5<sup>th</sup> April, 2021 and Alhaji Ya'u Sha'aibu.... on 9<sup>th</sup> October, 2021

<sup>36</sup> Interviews with Malam Usman Musa..... on 8<sup>th</sup> October, 2021, and Hajiya Deluwa .....5<sup>th</sup> April, 2021

<sup>37</sup> S.T. Yusuf, (2018), "The Development of Railway Transport.....p.32

<sup>38</sup> Interviews with Malam Usman Musa..... on 8<sup>th</sup> October, 2021 and Alhaji Ya'u Sha'aibu.... on 9<sup>th</sup> October, 2021

<sup>39</sup> S.T. Yusuf, (2018), "The Development of Railway Transport: Labour Migration and Upward Social Mobility in some Communities between Zaria and Kano 1912-1970." *Ilorin Journal of History and International Studies*. Vol.8 No.2.p.32

The labourers were more than those who worked at the station.<sup>40</sup> Colonial coins facilitated the circulation of the colonial currency in the localities.<sup>41</sup>

### **Groundnut Trade**

The Yoruba and Igbo also worked in the groundnut trade industry. They worked as clerks in the commercial trading firms, though the number of those who worked in the firms were few, given the number of firms in the area. Some also worked as intermediaries as middlemen or agents and sub-agents by helping the firms to buy the produce in the localities. These groups were many, they joined the trade because of the profits in the trade.<sup>42</sup> The firms gave money to the middlemen or agents to buy groundnut on their behalf. Some of the agents in turn gave money to sub-agents including the locals to buy the produce from the local peoples.<sup>43</sup> These activities had immense impact on the local economy in the town. Onyoku (Mai gemu) an Igbo from Umuahia (in present Abia state) was also into the groundnut trade. He was a popular Igbo man whose descendants still live in Gagarawa Tasha. His daughter previously known as Nnenna having accepted Islam now Hauwa pointed that, “our father was a groundnut trader, he gave money to people to enter villages and buy the groundnut for him.”<sup>44</sup> Some of these clerks invested their capital in the groundnut trade by employing people to buy it on their behalf while still working with firm. Some having saved enough left the work to engage in the produce trade, by buying and selling to the firms. For examples, Abdu Sarkin Yarabawa earlier mentioned at first worked with firms and invested part of what he earned in groundnut trade. However, Yoruba like Malam Abdu Bayarabe was a groundnut trader in the day, and taught at the Islamiyya after groundnut season in the 1960s.<sup>45</sup> Ato Ibrahim, a Yoruba, he was involved in groundnut trade with scale. In the 1940s and 1950s Mr. Abulude a Yoruba

---

<sup>40</sup> W. Oyemakinde, (1974), “Railway Construction and Operation in Nigeria, 1895-1911: Labour Problems and Socio-economic Impact,” *Journal of Historical Society of Nigeria, Vol. VII, No. 2*.p.321 and S.T. Yusuf, (2018), “The Development of Railway Transport.....”p.37

<sup>41</sup> W. Oyemakinde, (1974), “Railway Construction and Operation in.....”Pp.318 and 323

<sup>42</sup> Interview with Alhaji Ya’u Sha’aibu..... on 9<sup>th</sup> October, 2021

<sup>43</sup> Interview with Nnenna (Hauwa) on 16/11/2021

<sup>44</sup> Interview with Nnenna (Hauwa) the daughter of Onyoku aged 55 years at her residence on 16/11/2021

<sup>45</sup> Interview with Hajjiya Deluwa .....5<sup>th</sup> April, 2021

man worked as clerk with John Holt Co., Mr. John an Igbo man worked as clerk with G.B.O.<sup>46</sup> because of his experience as an insider in the groundnut trade Mr John also engaged in groundnut trade by employing people to buy the groundnut on his behalf, which he sold to the firm. The capital he accumulated from his savings and profit from the trade was reinvested to establish a hotel called Gidan John.<sup>47</sup>

### **Foodstuff Trade**

Another economic activity carried out by the Yoruba and Igbo migrants in Gagarawa Tasha was foodstuffs trade. Yoruba and Igbo foodstuff traders brought fruits, palm oil, Gari and yam among other things from southern Nigeria and sold it to the Southerners in Gagarawa Tasha. In return, they bought grains like beans and millet, and also pepper etc from Gagarawa Tasha and environs and transported it to the South .<sup>48</sup> Dauda Kayode also engaged in this trade. It was said that he cultivated beans and millet in his farm in Gagarawa Tasha. After the harvest period, he buys more beans from the locality and transported them to the Yoruba and Igbo land by rail. Mr. John earlier mentioned popularly known as *kuku mai wake* also engaged in this trade.<sup>49</sup> Onyoku earlier mentioned also participated in the foodstuff trade, he bought beans from Gagarawa Tasha and the environs, and sold it to other itinerant Igbo traders from the east who came to Gagarawa Tasha to purchase grains and transported it to south east for re-export by rail.<sup>50</sup>

### **Textile and Cosmetic Trade**

---

<sup>46</sup> Interview with Alhaji Ya'u Sha'aibu..... on 9<sup>th</sup> October, 2021

<sup>47</sup> Interviews with Alhaji Ya'u Sha'aibu..... on 9<sup>th</sup> October, 2021 and Hajiya Deluwa .....5<sup>th</sup> April, 2021

<sup>48</sup> Interview with Dijen Labala..... on 14<sup>th</sup> November, 2021

<sup>49</sup> Interview with Mallam Bashari Mohammad on 13<sup>th</sup> November, 2021 and Interview with Dijen Labala..... on 14<sup>th</sup> November, 2021

<sup>50</sup> Interview with Nnenna (Hauwa) on 16/11/2021

Textile and cosmetic trade were another economic activity that the Yoruba and Igbo migrants engaged in Gagarawa Tasha. This trade was mostly done on credit basis, with agreement to pay on later days. The textile and cosmetic traders advertised their goods verbally by calling on customers saying *Adodoka* (pick pick). They sold the goods on credit in order to attract more customers. However, the customers sometimes gave false information about themselves and some refuse to pay which cause friction. An informant Dijen Labala whose husband was a Yoruba man pointed out

“My uncle once gave a textile trader a false name as

“ta gudu”, and when it was time for payment, the textile and cosmetics trader was looking for ta gudu, but the peoples tell him we do not know anyone with such name. The textile and cosmetic trader was said to have cursed ta gudu “Allah ya sine masa” (May the wrath of the Almighty be on Ta Gudu)”<sup>51</sup>

### **Processed Meat Trade**

Another economic activity the Yoruba and Igbo in Gagarawa Tasha were in to the trade in processed meat.<sup>52</sup> They buy fresh meat and sometimes animals which they slaughtered and roasted and package it in container. The trade in the processed meat was oriented southward through the railway. They joined the trade because of its profit. According to Okejidi “the southern demand was sufficiently enough to make the difference between the price in Kano and the southern market prices profitable...”<sup>53</sup> As pointed out Yusuf, the development of railway transport coupled with the increased wealth accumulated from cash crop production resulted in steady demand for meat from the south which stimulated the demand for meat.<sup>54</sup> Okediji has pointed out that “with more people in the cities and the indications that the farm

---

<sup>51</sup> Interview with Dijen Labala..... on 14<sup>th</sup> November, 2021

<sup>52</sup> Interview with Dijen Labala(a Hausa woman married to a Yoruba man Dauda Kayode Labala) aged 97 years at her residence, on 14<sup>th</sup> November, 2021

<sup>53</sup> F. A. Okejidi, (1970), “An Economic History of Hausa Fulani....”p.233

<sup>54</sup> S.T. Yusuf, (2018), “The Development of Railway Transport.....”p.35

incomes were rising, the demand for beef meat increased steadily.”<sup>55</sup> An informant Dijen Labala earlier mentioned, whose husband a Yoruba man named Dauda Kayode from Ilesha (present Osun State), engaged in the processed meat trade pointed out that the husband bought fresh meat, from butchers in the locality. He boiled, roasted and packaged it in containers which was transported to the South West most especially Lagos.<sup>56</sup> Some of the Yoruba and Igbo also engaged in artisanal activities like tailoring. Some also were casual labourers who made their livings by loading and offloading goods from train.<sup>57</sup>

### **Socio-Cultural Changes**

The Yoruba and Igbo migrants were also agents of socio-cultural changes in Gagarawa Tasha and environs, as they fostered social relations with the locals. They learn the local language, Hausa. They also popularized Pidgin English which the locals also learn from them. They also fostered relation with the locals through marriage. A number of them married from the locality. For instance, a Yoruba man Abdu, often called Bayarabe because of his Yoruba ethnicity married one Hajia Umma (Uwar Bawa).<sup>58</sup> Another Yoruba man Dauda Kayode labala (leveler) mentioned earlier also married a local woman Dije (Dijen Labala) and their descendants can still be found in Gagarawa Tasha.<sup>59</sup> They see themselves as Hausa, and they identified with their Yoruba relatives. Similarly, Mr. Onyoku (Mai gemu) earlier mentioned though a Christian, also married a Hausa woman called Tiya. Onyoku’s children still lives in Gagarawa Tasha to date and have become integrated in to the community. Some of his descendants are Hauwa originally Chilaka and Abubakar (Emefe) see themselves as Hausa and not Igbo. Perhaps because their mother was Hausa. However, one of his daughter also named Hauwa (Nnenna) earlier mentioned sees herself as

---

<sup>55</sup> F. A. Okejidi, (1970), “An Economic History of Hausa Fulani of Northern Nigeria,” PhD Thesis Indiana University. p.232

<sup>56</sup> Interview with Mallam Bashari Mohammad(Dijen Labala’s Nephew who was brought up in her house ) aged 59 years at General Hospital Gumel, on 13<sup>th</sup> November, 2021

<sup>57</sup> Interviews with Nnenna (Hauwa) on 16/11/2021 and Interviews with Alhaji Ya’u Sha’aibu.... on 9<sup>th</sup> October, 2021

<sup>58</sup> Interview with Hajiya Deluwa .....5<sup>th</sup> April, 2021

<sup>59</sup> Interview with Dijen Labala..... on 14<sup>th</sup> November, 2021

Igbo and not Hausa.<sup>60</sup> Another Igbo man Mr. Obi also a Christian married a Fulani woman named Fatima Binta.<sup>61</sup> The Yoruba and Igbo migrants also promoted prostitution and alcoholic drinking in public in Gagarawa Tasha, despite that it was against the local norms which was one of the negative social changes in Gagarawa Tasha, as some young men and women from the host community were influenced by this new trend of social change.<sup>62</sup> Some these drinking places were; *Gidan Daniya* owned by Igbo man Danial Talga and *Gidan Ojo* owned by Yoruba man Mr. Ojo.<sup>63</sup>

The Yoruba and Igbo were also instrumental to the establishment of postal agency in Gagarawa Tasha. It was small postal service often operated by individuals and not government. It was established with government permission and offered limited postal service by selling stamp, postal order and handled mails and parcels. A postal agency was established on the condition that people will patronize it. On 1<sup>st</sup> April, 1949 a postal agency was opened at Gagarawa Tasha with a Yoruba man, Mr. J.I. Abulude a clerk with John Holt earlier mentioned as a postal agent.<sup>64</sup> The Southerners used the postal agency to send and receive mails and parcels. They also use it to send remittance to their people at home. Yoruba and Igbo migrants, also established a church in Gagarawa Tasha where the people were largely Muslims. The church first operated inside the postal agency at Yan Hota Quarters in the 1950s before it was relocated to another site in the same quarters.<sup>65</sup>

The Yoruba and Igbo migrants also participated in the administration of Gagarawa (Jarma) District, as they were appointed in to the District council in the 1950s. They were appointed as representatives of their people in to the advisory council of the Gagarawa District.<sup>66</sup> The Archival record shows that the composition of Gagarawa District Council should be made up of nominated members, who must be non-

---

<sup>60</sup> Interviews with Nnenna (Hauwa) on 16/11/2021

<sup>61</sup> Interviews with Alhaji Ya'u Sha'aibu.... on 9<sup>th</sup> October, 2021, Mallam Ibrahim Na wunni .....on 26<sup>th</sup> September, 2021, Malam Usman Musa..... on 8<sup>th</sup> October, 2021 and Hajiya Deluwa .....5<sup>th</sup> April, 2021.

<sup>62</sup> Mallam Ibrahim Na wunni..... on 26<sup>th</sup> September, 2021

<sup>63</sup> Interviews with Alhaji Salisu Yusuf aged 67 years at his Resident Tsohon Asibiti quarters on 29<sup>th</sup> August, 2022

<sup>64</sup> NAK/KanProf/4053 Postal Agency at Gagarawa and Interview with Alhaji Ya'u Sha'aibu.... on 9<sup>th</sup> October, 2021

<sup>65</sup> Interviews with Malam Usman Musa..... on 8<sup>th</sup> October, 2021 and Alhaji Ya'u Sha'aibu.... on 9<sup>th</sup> October, 2021

<sup>66</sup> Gagarawa District Council (1952), "Minute of the Meeting Book"

northerners.<sup>67</sup> As a result, an Igbo Mr. Nwabara and a Yoruba man Mr. Abulude (later replaced by his son Mr. Mark) represented the migrant community in Gagarawa Tasha, on the District advisory Council in the 1950s.<sup>68</sup>

The outbreak of the Nigerian Civil War in 1967, interrupted the peaceful co-existence and economic activities, which the Southerners enjoyed in Gagarawa Tasha and fled to their home towns in the south which led to the decline of the migrant's population. Although, there was no attack against them and their properties. Elsewhere, Southerners most especially Igbo were attacked their properties became abandoned and some were lost.<sup>69</sup> In Gagarawa Tasha, none of such happened during the Civil War. Their properties were neither destroyed nor looted.<sup>70</sup> Although, a number of them returned back after the war.

### **Conclusion**

The paper examines the activities of Yoruba and Igbo migrants in Gagarawa Tasha from 1930-1967. As the paper shows, the Yoruba and Igbo migrants migrated to the area because of the opportunities which resulted in the combined activities of the railway and trading firms which stimulated and pulled the migrants to Gagarawa Tasha. The Yoruba and Igbo were the most prominent of the Southern Nigeria migrants in the area. They engaged in a number of socio-economic activities which stimulated the local economy. As was shown, the migrant were agents of social changes in Gagarawa Tasha, as they promoted Pidgin English, inter married with the host and over time became integrated in to the host community among other things.

### **Bibliography**

#### **List of Informants**

---

<sup>67</sup> NAK/KanProf/NAC/39 Second Collection/5305/357 Gagarawa District Council Instrument and Electoral Rules.p.3

<sup>68</sup> Gagarawa District Council (1952), "Minute of the Meeting Book"

<sup>69</sup> A. Bako, (2011), "Igbo Migrants, the Indigenous Merchant Class and the Nigerian Civil War in Kano, Northern Nigeria: Challenges and Opportunities Revisited." In Ahmad S.B. and Abdussalam I.K. (eds) *Resurgent Nigeria: issues in Nigerian Intellectual History A Festschrift in Honour of Dahiru Yahya*. Ibadan: University Press Plc.p.291

<sup>70</sup> E.O. Mercy (2004), "*Human Development with Time; A Cultural Account of Gagarawa People*," Kano: Focus prints.p.24

S/N o.	Names	Age	Occupation	Place of Interview	Date of Interview
1	Alhaji Ya'u Sha'aibu	83	Retired Civil Servant	Residence at Gagarawa Tasha.	09/10/2021
2	Malam Usman Musa	83	Retired Civil Servant	Residence at Gagarawa Tasha	08/10/2021
4	Mallam Ibrahim Na wunni	68	Retired Civil Servant	Residence at Gagarawa Tasha	26/09/2021
5	Hajiya Deluwa	70	Small Scale Business Woman	Residence at Gagarawa Tasha	05/04/2021
6	Emmanuel Obi (Abdu Yaro)	57	Civil Servant	Residence at Gagarawa Tasha.	09/10/2021
7	Dijen Labala	97	Small Scale Business	Residence at Gagarawa Tasha	14/11/2021
8	Nnenna Onyoku (Hauwa)	55	Trader	Residence at Gagarawa Tasha	16/11/2021
9	Mallam Bashari Mohammed	59	Civil Servant	Gumel General Hospital	14/11/2021
10	Musa Kauje	101	Farmer	Residence Gagarawa Tasha	01/08/2018
11	Alhaji Salisu Yusuf	67	Retired Civil Servant	Residence Gagarawa Tasha	29/08/2022

### **Archival Materials**

KSHCB/Kanprof/6998/ Annual Report 1929  
 NAK/Kanprof/3320 Kano Nguru Railway Extension Permanent Layout  
 NAK/Kano L.A./2706:Plot No 4A at Gagarawa 1934

*The Question of Yoruba and Igbo Migrants in the Socio-Economic Development of Gagarawa Tasha of Gagarawa Jigawa State Nigeria, 1930-1967, by Nura Umar & Abdullahi Shatima*

NAK/KanProf/4053PostalAgencyatGagarawa  
NAK/KanProf/NAC/39 second collection/5305/357 Gagarawa District Council Instrument and Electoral Rules.  
NAK/MKT/55/Gazetted Cotton Buying Stations (1957-61)  
NAK/SNP 17/K 8932/Kano-Nguru Railway Compensation for Land Acquisition for 1929  
NAK/Kan Prof 1288/ Proposed Railway  
NAK/SNP17/17496 Kano Province – Reorganisation of  
Gagarawa District Council (1952), “Minute of the Meeting Book”

**Unpublished Work**

Abdullahi, A.S. (1989), “The Lebanese in Kano: An Immigrant Community in a Hausa Muslim Society in the Colonial and Post-Colonial periods.” Unpublished phd Thesis, Department of History, Bayero University, Kano  
Bako, A. (1990), “A Socio- Economic History of Sabon Gari 1913 – 1987.” Unpublished phd Department of History, Bayero University, Kano.  
Bulama S.M. (2005), “Impact of Government Rural Development Strategies on Gagarawa District of Gumel Emirate Jigawa State (1960-2000),” Unpublished M.A. Dissertation, Department of History, University of Jos.  
Hogendorn, J.S. (1966), “The Origins of the Groundnut Trade in Northern Nigeria” Unpublished Phd Thesis, University of London.  
Kwalam, S.I. (2017), “The Impact of the Railway in Ringim from 1930 to 1972,” M.A. Dissertation, Department of History, Bayero University, Kano.  
Musa, M.M. (2017), “A History of Nupe Community in Kano c. 1807-2001.” Unpublished M.A. Dissertation, History Department, Bayero University, Kano.  
Okejidi, F. A.(1970), “An Economic History of Hausa Fulani of Northern Nigeria,” PhD Thesis Indiana University  
Waziri D. (2009), “A History of Local Government System in Gumel Emirate from 1903 – 1983,” Unpublished Phd Thesis, Department of History, Bayero University, Kano.  
Yusuf, M. (2009), “The Ebira Community in Kano 1949-2005 A.D.,” Unpublished M.A. Dissertation, History Department, Bayero University, Kano.  
Yusuf, S.T. (2007), “The Impact of the Railway on Madobi Kwankwaso Town in Kano Emirate (1903-1991).” M.A. Dissertation Bayero University Kano. p.160  
Yusuf, S.T. (2015), “The Socio-Economic Impact of the Railway in Northern Nigeria: A Study in Transformation of the Rural Communities along the Rail line between Kano and Zaria 1908-1970s. Unpublished Phd Thesis, Leiden University, Holland  
Committee for the Creation of Gagarawa Local Government (1994), ‘Request for the Creation of Gagarawa Local Government from Gumel Local Government Jigawa State.’ Unpublished Memorandum for the Creation of Gagarawa Local Government

Kabiru Datti’s Dairy

**Published works**

Abdulkadir, M.S. (2004), “Structuring, Struggling and Economic Depression in Northern Nigeria: the 1930s as Preview of the Present. Bayero University, Kano, Inaugural Lecture Series No.9.  
Bako, A. (2011), “Igbo Migrants, the Indigenous Merchant Class and the Nigerian Civil War in Kano, Northern Nigeria: Challenges and Opportunities Revisited.” In Ahmad S.B. and Abdussalam I.K.

(eds) *Resurgent Nigeria: issues in Nigerian Intellectual History A Festschrift in Honour of Dahiru Yahya*. Ibadan: University Press Plc.

Kwaire, M. (2014), "A History of Tuareg Migration from Niger Republic to Sokoto: 1900-1985." Ibadan: Ibadan University Press.

Mercy, E.O. (2004), "Human Development with Time; A Cultural Account of Gagarawa People," Kano: Focus prints.

Map of Gumel Emirate showing Gagarawa Local Government

Merriam Webster Dictionary (2021)

Olaniyi, R. (2003), "Nationalist Movement in a Multi-Ethnic Community of Sabon Gari" in M.O. Hambolu, (ed) *Perspective on Kano British Relations*, (Kano: *Gidan Makama-Meseum* Publication).

Suleiman, M. D. (2001), "The Hausa in Lokaja 1860-1966: A Study of the Evolution of a Migrant Community in the Niger-Benue Confluence." Zaria; Gaskiya cooperation limited.

#### **Articles in Journal**

Adesote, S.A. (2017), "Internal Conflicts and Forced Migration in Nigeria: A Historical Perspective." *Journal of Identity and Migration Studies Vol. II, No.1*

Bako, A. (2000), "Ethnic Relations in a Colonial Setting: The Settlement of Sabon-Gari Kano 1913-1960" *FAIS Journal of Humanities, Vol. 1. No. 2*

Oyemakinde, W. (1974), "Railway Construction and Operation in Nigeria, 1895-1911: Labour Problems and Socio-economic Impact," *Journal of Historical Society of Nigeria*, Vol. VII, No. 2

Waziri, D. (2017), "From Tumbi to Gumel: A Kingdom in the western Frontier of Borno in the Aftermaths of the Sokoto Jihad, 1811-1903." *The FAIS Journal of Humanities Volume XI*

Yusuf, S.T. (2018), "The Development of Railway Transport: Labour Migration and Upward Social Mobility in some Communities between Zaria and Kano 1912-1970." *Ilorin Journal of History and International Studies*. Vol.8 No.2.

Yusuf, S.T. (2019), "The Role of Southern Nigerian Christian Missionaries to the Development of Elementary Education in Gimi and Madobi Villages in Zaria and Kano Emirates, 1935-1976." *Kaduna Journal of Humanities*, Vol.3 No.1.

## **The Role of Spiritual Practices in Managing Depression and Anxiety among Muslim Youth: An Islamic Psychological Perspective**

By

**Dr. Ya'u Yusuf**

**Department of Education, Faculty of Education  
Sule Lamido University Kafin Hausa**

**Email: [yauyusuf242@gmail.com](mailto:yauyusuf242@gmail.com)**

**Phone: 08037549663**

And

**Dr. Murtala Iiyasu Ayagi**

**School of Secondary Education Art and Social Sciences  
Department of Islamic Studies**

**Email: [murtalailiyasuayagi@gmail.com](mailto:murtalailiyasuayagi@gmail.com)**

**Phone: 08065281528**

### **Abstract**

This study explores the role of Islamic spiritual practices in managing depression and anxiety among Muslim youth from an Islamic psychological perspective. Employing a mixed-methods approach, data were collected from 200 youth through standardized psychometric tools and (DASS-21 ISPS) and supplemented with qualitative interviews and focus group discussions. The findings revealed that over 55% of respondents experienced moderate to severe symptoms of depression and anxiety, while practices such as salat, du'a, and dhikr were significantly associated with improved emotional well-being. The study concludes that Islamic spirituality offers therapeutic benefits aligned with the Islamic psychology framework of nafs regulation and emotional equilibrium (ṭuma'nīna). It recommends the integrating of these practices into youth counseling, education, and community health models for culturally relevant mental health interventions in Muslim societies.

**Keywords:** Spiritual Practices, depression, Anxiety, Muslim Youth.

## **Introduction**

In recent decades, mental health challenges among youth have become a global public health concern, with depression and anxiety disorders topping the list of psychological burdens facing adolescents and young adults (WHO, 2022). In Muslim-majority societies and among Muslim minorities globally, the rising prevalence of mental health issues is complicated by unique cultural, religious, and psychosocial factors (Al-Karam, 2018). While Western psychological models have dominated therapeutic approaches, there is growing recognition of the need for culturally and religiously congruent frameworks that resonate with the lived realities of Muslim populations (Rassool, 2016). This study focuses on the potential of Islamic spiritual practices as therapeutic tools in addressing depression and anxiety among Muslim youth. Islamic psychology—often referred to as *Ilm al-Nafs* in classical Islamic scholarship—offers a profound and comprehensive understanding of the human psyche that encompasses spiritual, emotional, and cognitive dimensions. Spiritual practices such as *salat* (ritual prayer), *dhikr* (remembrance of God), *du‘a* (supplication), and *tilawah* (Qur’anic recitation) are central acts of devotion in Islam, yet their psychological and emotional significance has only recently begun to attract scholarly attention in mental health discourse (Haque, 2004; Badri, 2013).

From the Qur’anic perspective, tranquility of the heart (*ṭuma’nīna*) is associated with the remembrance of God (Qur’an 13:28), indicating a divinely sanctioned link between spirituality and inner peace. This Qur’anic worldview contrasts sharply with secular approaches to mental health that often compartmentalize spirituality from therapeutic interventions. Among Muslim youth who often straddle conflicting values between traditional religious beliefs and modern secular cultures—spirituality may serve as both a source of identity and a coping mechanism. However, existing mental health literature has largely overlooked how Islamic spiritual practices function as forms of self-regulation, resilience, and meaning-making for young Muslims facing psychosocial stressors such as academic pressure, identity confusion, peer rejection, and social marginalization (Abu-

Raiya & Pargament, 2011). The urgent need to address this research gap is underscored by the high rates of untreated mental health issues in Muslim communities, often due to stigma, lack of culturally sensitive services, or distrust in Western models of therapy.

Depression and anxiety are among the most prevalent mental health disorders affecting adolescents and young adults worldwide. According to the World Health Organization (2022), over 280 million people suffer from depression globally, with a significant portion under the age of 25. Anxiety disorders often co-occur, manifesting as persistent worry, restlessness, and fear, which can impair educational, social, and emotional functioning (Kessler et al., 2012). In the context of Muslim youth, mental health is influenced not only by developmental and social factors but also by cultural expectations, religious identity, and spiritual well-being (Suleiman & Sarwar, 2021).

Islamic psychology, known classically as *Ilmal-Nafs*, offers a theocentric understanding of human nature, grounded in the Qur'an and Sunnah. Central to this tradition is the concept of the *nafs* (self or soul), which passes through multiple developmental stages: *nafs al-ammārah* (the commanding self), *nafs al-lawwāmah* (the self-reproaching soul), and *nafs al-muṭma'innah* (the peaceful self) (Badri, 2013). Mental disorders, from this framework, are seen not merely as neurochemical imbalances but also as imbalance. In the spiritual and moral dimensions of the self (Al-Attas, 1995). Emotional disturbance like depression may be interpreted as a manifestation of disconnection from spiritual goals, lack of purpose (*ghurbah*), or spiritual disequilibrium (*qalb marīd* – diseased heart)

## **Objectives of the study**

The objectives of this paper are:-

1. To critically review existing empirical and theoretical literature on the psychological benefits of Islamic devotional acts,
2. To analyze the relevance of Qur'anic and Prophetic traditions in contemporary mental health interventions,
3. To propose an integrative model grounded in Islamic spirituality and youth psychology.
4. To contribute to the growing field of culturally informed psychotherapy and advocates for a spiritually integrative approach to mental wellness that affirms both religious values and psychological.

Islam prescribes a range of spiritual practices that function as both devotional acts and psychological regulators. Five of these stand out in the literature:

1. **Salat (ritual prayer):** Regular, structured prayer five times daily serves as mindfulness in motion, fostering a sense of stability, transcendence, and connection with God. Studies have shown a correlation between regular salat and lower anxiety levels (Lujja, 2020).
2. **Dhikr (remembrance of God):** Repetitive utterance of divine names or phrases, such as *la ilaha illa Allah* or *Subhan Allah*, has meditative and calming effects. Qur'an 13:28 states: "Verily, in the remembrance of Allah do hearts find rest." Empirical studies find that dhikr reduces stress and improves emotional regulation (Sahib, 2016).
3. **Du'a (supplication):** Direct, personal prayer fosters intimacy with God and promotes emotional catharsis. For youth facing feelings of helplessness, du'a is a coping mechanism for regaining hope and agency (Haque, 2004).
4. **Tilawah (Qur'anic recitation):** Listening to or reciting Qur'anic verses has been shown to reduce physiological stress markers (e.g., heart rate, cortisol levels) and induce a calm mental state (Rahman et al., 2021). **Sawm (fasting):** Although typically observed in Ramadan, voluntary fasting also promotes self-discipline and empathy, contributing to mental clarity and self-regulation (Nasir, 2018). These spiritual acts are more than rituals; they function as embedded psychological interventions that align body, mind, and soul. Muslim youth often face a dual identity crisis—navigating between Islamic values and secular or Western norms. This tension, exacerbated by Islamophobia, social exclusion, and lack of culturally sensitive mental health services, contributes to emotional distress (Abu-

Raiya & Pargament, 2011). Stigma around mental illness within many Muslim communities further inhibits youth from seeking help. However, spiritual practices, when integrated into mental health frameworks, have the potential to reduce stigma and offer culturally congruent pathways to healing.

### **Contextual Challenges of Muslim Youth in Modern Society**

Muslim youth in contemporary Nigeria, including those studying at Sule Lamido University, face increasing psychosocial challenges due to the conflict between traditional Islamic values and modern secular culture. These tensions have become a major source of psychological distress, especially among students navigating the transition to adulthood in an academic environment that often contrasts with their cultural and religious upbringing.

One of the primary issues is the conflict of values. While Islamic teachings emphasize modesty, discipline, family honor, and spiritual consciousness, many students are simultaneously exposed to global secular norms that promote individualism, material success, sexual liberalism, and moral relativism. This dichotomy frequently results in cognitive dissonance, identity struggles, and emotional instability (Abu-Raiya & Pargament, 2011). The pressure to assimilate into peer groups that do not share similar values may also lead to feelings of isolation, guilt, or spiritual confusion (Amer & Hovey, 2012).

Furthermore, academic life imposes its own stressors, including intense competition, fear of failure, and financial burdens. In a culture that encourages reliance on Allah (tawakkul) and contentment (qanā'ah), students may struggle to reconcile their faith-based worldview with the aggressive, performance-driven demands of modern education. This internal conflict may increase vulnerability to anxiety and depressive symptoms, particularly when coping mechanisms are weak or secular counseling frameworks fail to account for their spiritual identity.

In addition, the influence of social media has amplified secular narratives that often contradict Islamic principles. Platforms such as TikTok, Instagram, and Twitter normalize lifestyles centered on hedonism, fame, and instant gratification values that are at odds with Islamic ideals of modesty, reflection, and delayed reward. Muslim students who attempt to maintain their religious identity may face ridicule or social exclusion, further deteriorating their self-esteem and psychological resilience (Yakunina, 2011).

Mental health stigma in some Muslim communities adds another layer of complexity. Psychological distress is sometimes misinterpreted as a weakness in faith or a lack of religiosity, thereby discouraging help-seeking behaviors. Gearing et al. (2015) note that such stigma can lead to suppressed emotions and long-term psychological harm when left unaddressed.

These challenges underscore the importance of Islamic spiritual practices as culturally and theologically relevant interventions. Practices such as ṣalāh (ritual prayer), dhikr (remembrance of Allah), du‘ā’ (supplication), and tilāwah (Qur’anic recitation) provide Muslim students with a spiritually grounded coping mechanism that promotes emotional balance and existential clarity. Within the Islamic psychological framework, such practices are not only acts of worship but therapeutic strategies that nurture the soul (nafs), calm the heart (qalb), and restore spiritual equilibrium (nafs al-muṭma’innah) (Badri, 2000; Al-Attas, 1995).

## **Theoretical Framework**

This study is anchored in the Islamic Psychological Theory of the Self (al-nafs), which provides a holistic understanding of human behavior, emotional regulation, and spiritual development. Classical Islamic scholars such as Al-Ghazālī (2005) and Ibn Qayyim al-Jawziyya (2003) have identified the human self as comprising three interrelated components:

Nafs (the ego or lower self),

Qalb (the spiritual heart), and

Rūḥ (the divine spirit or soul).

These components must be in harmony for mental well-being to be achieved. When the nafs dominates and becomes unrefined (nafs al-ammārah), it can result in inner turmoil, manifesting as psychological distress such as ḥuzn (sadness) and qalq (anxiety). The Islamic tradition emphasizes the process of tazkiyat al-nafs (purification of the soul) as a means of attaining inner peace (nafs al-muṭma'innah), which aligns closely with modern understandings of psychological well-being (Badri, 2000; Abu-Raiya & Pargament, 2011).

This framework is particularly relevant to Muslim youth at Sule Lamido University, who are often exposed to stressors related to academic pressure, socio-economic constraints, and identity-related conflicts. Drawing on the works of Badri (2000) and Abdel-Khalek (2011), this study posits that Islamic spiritual practices—including ṣalāh (daily prayers), dhikr (remembrance of Allah), du'ā' (supplication), tilāwah (Qur'anic recitation), and ṣawm (fasting)—play a therapeutic role in emotional regulation.

These practices are not merely rituals; they function as coping strategies that regulate the nafs, stabilize the qalb, and enhance connection with the rūḥ (Al-Attas, 1995; Hedayati-Kakhki & Kabir, 2017). In doing so, they reduce symptoms of anxiety and depression by

aligning the individual with divine consciousness and spiritual balance. As Al-Attas (1995) notes, spiritual practices are the gateway to the “metaphysical equilibrium” necessary for inner tranquility in the Islamic worldview.

When Muslim students regularly engage in Islamic spiritual practices, they experience greater emotional regulation through the purification of the soul (*tazkiyat al-nafs*), which contributes to reduced depression and anxiety symptoms.”

While literature in Islamic psychology is expanding, there remains a gap in youth-focused models that operationalize Islamic spiritual practices as therapeutic tools. Many studies emphasize adult populations or treat spirituality as a secondary variable rather than a central organizing principle. This study seeks to bridge that gap by focusing on Muslim youth and offering an Islamic psychological interpretation of how core spiritual practices can prevent and alleviate anxiety and depression.

### **Research Methodology Research Design**

This study adopts a mixed-methods research design, combining quantitative and qualitative approaches to gain a holistic understanding of the impact of Islamic spiritual practices on depression and anxiety among Muslim youth. The quantitative component seeks to statistically measure correlations between engagement in spiritual practices and mental health outcomes, while the qualitative component explores lived experiences and personal narratives to capture deeper psychological meanings.

### **Population and Sample**

The total population consisted of 5,850 Muslim students at Sule Lamido University, Jigawa State as of the 2024/2025 academic session. The population span various faculties and department forming the basis for the present study. A multi-stage sampling technique was

used. 200 participants were randomly selected for the quantitative survey. For the qualitative strand, 15 participants balanced by gender and age was be purposively selected based on their regular participation in spiritual practices.

### **Instruments for Data Collection**

S.H. Lovibond and P.F. Lovibond (1995) Depression Anxiety Stress Scale (DASS-21) was adopted as one of the research instruments. A standardized psychometric tool used to assess the severity of depression and anxiety among the population of the study.

### **Islamic Spiritual Practice Scale (ISPS)**

A researcher-designed Likert-type instrument measuring frequency and intensity of practices like salat, dhikr, du'a, tilawah, and fasting. Semi-structured interviews was used to explore how participants perceive and experience the psychological effects of their spiritual practices. Focus Group Discussions (FGDs) was conducted with youth Islamic organizations to gain communal perspectives.

### **Procedure for Data Collection**

After ethical clearance and consent, the DASS-21 and ISPS was be administered in-person during scheduled academic breaks or youth Islamic events. Interviews and FGDs was conducted in a quiet, private environment, recorded with participant permission, and transcribed for analysis.

## **Data Analysis**

Quantitative data was analyzed using SPSS (Version 26). Descriptive statistics will describe demographic variables and spiritual engagement levels. Pearson's Product Moment Correlation (PPMC) will be used to test the strength of the relationship between spiritual practices and depression/anxiety scores. Qualitative data was used in analyzing the thematic analysis, allowing for the identification of recurring themes, metaphors, and meanings regarding the therapeutic impact of Islamic practices. The study was adhered to ethical standards, including: Obtaining informed consent from participants and parental consent for minors. Ensuring confidentiality and anonymity of responses. Allowing participants to withdraw at any stage without penalty. Providing referrals to mental health support where necessary for participants showing signs of severe distress.

## **Validity and Reliability**

The study adopted Islamic Spiritual Practice Scale (ISPS) which was developed and validated by the Researcher. The ISPS was evaluated through a two-phase process. Content and face validity were established via expert reviews and pilot participant feedback. An exploratory factor analysis (MKO = 0.76; Bartlett's Test,  $p < 0.01$ ) yielded a two-factor solution explaining 63.4% of the variance. The Cronbach's alpha was 0.88 for the total scale. ISPS scores showed significant negative correlations with BDI-II ( $r = 0.46, p < .01$ ) and GAD-7 ( $r = -0.41, p < .01$ ) indicating good criterion validity. Pilot testing was conducted with 20 respondents to assess clarity, reliability, and internal consistency (using Cronbach's Alpha). Triangulation of data sources and methods (survey, interview, FGD) was used to enhance the credibility and trustworthiness of findings.

## **Data Presentation, Analysis, and Interpretation**

This section presents the findings of the study based on the data collected through surveys, interviews, and focus group discussions. The results are organized around the four research questions. Quantitative data from 200 respondents were analyzed using SPSS, while qualitative data from 15 in-depth interviews and 2 FGDs were analyzed thematically

**Demographic Profile of Respondents**

Variable	Category	Frequency	Percentage (%)
Gender	Male	110	55%
	Female	90	45%
Age	15–18	40	20%
	19–22	90	45%
	23–25	70	35%
Education Level	Secondary	45	22.5%
	Tertiary	155	77.5%

**Research Question 1: What is the Level of Depression and Anxiety among Muslim Youth?**

Using the DASS-21 scale, depression and anxiety were assessed and categorized:

Severity	Depression (%)	Anxiety (%)
Normal	25%	20%
Mild	20%	15%
Moderate	30%	35%
Severe	15%	20%
Extremely Severe	10%	10%

**Interpretation:**

A combined 55% of respondents experience moderate to extremely severe depression symptoms, while 65% exhibit similar levels for anxiety. These results confirm the widespread emotional distress among Muslim youth and highlight the need for relevant mental health interventions.

**Research Question 2: Which Islamic Spiritual Practices are Most Commonly Used by Youth?**

Based on the Islamic Spiritual Practice Scale (ISPS), respondents reported the following practices:

Practice	Regular (%)	Occasional (%)	Rare/Never (%)
----------	-------------	----------------	----------------

Salat(5times)	82%	10%	8%
Du'a (supplication)	70%	20%	10%
Dhikr (remembrance)	45%	35%	20%
Qur'anic Recitation	50%	30%	20%
Voluntary Fasting	28%	40%	32%

**Interpretation:**

Salat and du'a are the most widely practiced spiritual tools. Dhikr and Qur'an recitation are practiced less frequently, while voluntary fasting remains the least engaged.

**Research Question 3: Is there a Relationship between Spiritual Practices and Mental Health?**

Using Pearson's Product Moment Correlation (PPMC), relationships were tested:

Variable Correlated	Pearson r	p-value	Interpretation
Salat vs Depression	-0.54	<0.01	Significant negative correlation
Dhikr vs Anxiety	-0.42	<0.01	Significant negative correlation
Du'avs Depression	-0.47	<0.01	Significant negative correlation
Qur'an Recitation vs Anxiety	-0.36	<0.05	Moderately significant

---

Voluntary Fasting vs Depression	-0.30	< 0.05	Weakbut significant
---------------------------------	-------	--------	---------------------

---

**Interpretation:**

There is a statistically significant inverse correlation between regular engagement in spiritual practices and symptoms of depression and anxiety. The strongest negative correlation is seen between salat and depression.

**Research Question 4:** HowDoYouthPerceivetheImpactofSpiritualPracticesonTheirMentalHealth?

Emerging Themes from Qualitative Data:

---

**1.EmotionalReliefandInner Peace:**

“Whenever I perform salat with focus, I feel lighter inside...like my heart is not heavy anymore.”–

Female,22

**2.CopingMechanism:**

“Du‘a is my therapy. When I talk to Allah, I cry and feel hope again.”–Male,19

**3.SpiritualAnchoringin Crisis:**

“During exams or when I feel overwhelmed, I increase my dhikr and Qur’an listening. It calms me.”–

Female,18

**4.CommunityConnectionthroughWorship:**

“Groupsalatinschoolmosquehelpsmefeellesslonelyandmoreconnected.” –Male,24

---

**Interpretation:**

YouthperceiveIslamicspiritualpracticesnotonlyasreligiousobligationsbutaspowerfulemotional support systems. They offer comfort, identity affirmation, a sense of control, and hope.

**Discussion of the Findings**

Over half of respondents suffer moderate to high levels of depression and anxiety. Salat and du'a are the most commonly practiced spiritual ritual. Statistically significant negative correlations exist between spiritual practice and psychological distress. Qualitative data supports the role of spirituality in emotional healing and resilience-building.

### **Summary, Conclusion and Recommendations**

This study investigated the role of Islamic spiritual practices in managing depression and anxiety among Muslim youth, drawing from both Islamic psychological theory and empirical data. The background established the growing concern of youth mental health issues globally and particularly in Muslim societies, where spiritual resources are often underutilized in clinical practice. Using a mixed-methods design, the study surveyed 200 Muslim youth and conducted qualitative interviews with 15 participants and 2 focus groups. Findings revealed that over half of the respondents experienced moderate to severe symptoms of depression and anxiety. Salat and du'awere the most consistently practiced spiritual routines, followed by dhikr and Qur'anic recitation. Statistical analysis showed significant negative correlations between these practices and levels of depression and anxiety, indicating their potential therapeutic role. Qualitative data further enriched the findings, highlighting the emotional relief, coping support, and spiritual comfort derived from these practices.

### **Conclusion**

The study concludes that Islamic spiritual practices particularly salat, dhikr, du'a, and Qur'anic recitation serve as effective tools for emotional regulation and psychological well-being among Muslim youth. These practices are deeply embedded in religious identity and provide culturally and spiritually congruent methods for addressing mental health issues. The empirical

evidence affirms Islamic psychology's claim that the alignment of the soul (nafs), heart (qalb), and consciousness (aql) with divine remembrance leads to tranquility (tuma'nīna) and resilience. Therefore, integrating these practices into youth counseling and mental health interventions is both necessary and beneficial.

### **Recommendations**

1. Culturally sensitive interventions should include Islamic spiritual practices, particularly for clients who self-identify as religious Muslims.
2. Collaborate with Islamic scholars and Imams to design faith-based therapeutic models appropriate for young Muslims.
3. Mental health policies in Muslim-majority countries should recognize spiritual well-being as a core pillar of youth development.
4. School-based spiritual support programs (e.g., Qur'an therapy clubs, mindfulness through prayer sessions) should be institutionalized.
5. Encourage regular engagement in salat, dhikr, and Qur'anic study not only as religious obligations but as part of mental health hygiene.
6. Create spaces in families and communities where youth can openly discuss mental health without fear of stigma or judgment.
7. More longitudinal and experimental studies are needed to establish causality between Islamic practices and mental health outcomes.
8. Future research should explore gender differences, urban-rural variations, and the effect of collective versus individual practices.

### **Contribution to Knowledge**

This study contributes to the growing field of Islamic psychology by offering

empirical validation of spiritual practices as therapeutic tools. It bridges a crucial gap between traditional Islamic spirituality and contemporary clinical psychology, providing a model that is both theologically sound and psychologically effective for Muslim youth. It also reinforces the idea that mental well-being in Islam is deeply connected to the remembrance of God, spiritual discipline, and moral consciousness.

## References

- Abdel-Khalek, A. M. (2011). Islam and mental health: Theoretical and empirical contributions. *Pakistan Journal of Psychological Research*, 26(2), 163–179.
- Abu-Raiya, H., & Pargament, K. I. (2011). Empirically based psychology of Islam: Summary and critique of the literature. *Mental Health, Religion & Culture*, 14(2), 93–115.
- Al-Attas, S.M.N.(1995). *Prolegomena to the Metaphysics of Islam. An Exposition of the Fundamental elements of the world view of Islam*. International Institutes of Islamic Thought (ISTAC).
- Al-Ghazālī. (2005). *The alchemy of happiness* (C. Field, Trans.). M.E. Sharpe. (Original work published 12th century)
- Al-Karam, C. (2018). Mental health, spirituality, and Islamic psychotherapy: Integrating classical Islamic knowledge with modern psychology. *Journal of Muslim Mental Health*, 12(2), 17–30.
- Amer, M. M., & Hovey, J. D. (2012). Anxiety and depression in Arab-American adolescents: The role of acculturation and religious identity. *Journal of Muslim Mental Health*, 6(1), 3–18.
- Badri, M. (2000). *Contemplation: An Islamic psychospiritual study*. International Institute of Islamic Thought (IIIT).
- Gearing, R. E., Schwalbe, C. S., MacKenzie, M. J., Brewer, K. B., Ibrahim, R. W., Olimat, H. S., ... & Al-Krenawi, A. (2015). Stigma and mental health treatment of adolescents with depression in Jordan. *Community Mental Health Journal*, 51(1), 111–117.
- Gureje, O., Lasebikan, V. O., Kola, L., & Mekanjuola, V. A. (2015). Lifetime and 12-

*The Role of Spiritual Practices in Managing Depression and Anxiety among Muslim Youth: An Islamic Psychological Perspective. By Dr. Ya'u Yusuf & Dr. Murtala Iliyasu Ayagi*

- month prevalence of mental disorders in Nigeria: A report from the WHO World Mental Health Survey. *The British Journal of Psychiatry*, 188(5), 465–471.
- Haque, A. (2004). Psychology from an Islamic perspective: Contributions of early Muslim scholars and challenges to contemporary Muslim psychologists. *Journal of Religion and Health*, 43(4), 357– 377.
- Hedayati- Kakhki, M., & Kabir, M. (2017). Islamic spirituality and mental health: A review of recent literature. *Iranian Journal of Psychiatry*, 12(3), 234–240.
- Ibn Qayyim al-Jawziyya. (2003). *The purification of the soul*. Dar Al-Taqwa.
- Kessler, R.C., Berglund, P., Demler, O., Jin, R., & Walters, E.E. (2012). Lifetime prevalence and age-of-onset distributions of DSM-IV disorders in the National Comorbidity Survey Replication. *Archives of General Psychiatry*, 62(6), 593–602.
- Lujja, S., Nabushawo, H., & Wasswa, R. (2020). Effects of salat on psychological well-being among university students in Uganda. *African Journal of Islamic Studies*, 8(1), 55–68.
- Nasir, R., Abdul Rahman, N., & Omar, H. (2018). The effectiveness of spiritual intervention in managing stress and anxiety among Muslim youth. *International Journal of Academic Research in Business and Social Sciences*, 8(11), 349–360.
- Rahman, M. A., Musa, R., & Abdullah, K. (2021). The neuropsychological effects of Qur'anic recitation: A review of current evidence. *Journal of Religion and Health*, 60, 2371–2391.
- Rassool, G.H. (2016). *Islamic counselling: An introduction to theory and practice*. Routledge.
- Roslan, N. S., Yusof, R., & Ahmad, K. (2022). *Spirituality and mental health among*

adolescent girls in Malaysia: The mediating role of prayer. *Journal of Islamic Psychology*, 10(1), 24–39.

World Health Organization (WHO).(2022). Adolescent mental health. Retrieved from:  
<https://www.who.int/news-room/fact-sheets/detail/adolescent-mental-health>

Yakunina, E. S., Weigold, I. K., Weigold, A., Hercegovac, S., & Elsayed, N. (2011). The role of individualism-collectivism in the academic adjustment of international students. *International Journal of Intercultural Relations*, 35(5), 661–667.

## **CURRICULUM REVIEW AND IMPLEMENTATION AS AN INSTRUMENT FOR SUSTAINABLE DEVELOPMENT OF UNIVERSITY EDUCATION IN NIGERIA**

**Dr. Munubiyya Sani Jibril**

Department of Islamic Studies

Federal University Gashua, Yobe State, Nigeria

[munubiyyasani@fugashua.edu.ng](mailto:munubiyyasani@fugashua.edu.ng)

+2348065459897

### **Abstract**

Socio-economic, scientific, and technological benefits of education are the main fundamental factors that foster development of man and his society. Development goals therefore, recognize the importance of sustainability in educational policy. In Nigeria, contribution of education in achieving sustainable development is assuming a center stage, in ascertaining level of skills graduates should acquire, how to optimally connect with, and remain relevant to community. Policy makers and academicians have been brainstorming on how to come-up with curriculum that can best achieve quality education in Nigerian Universities. The objective of this paper therefore, is to study the impact of newly introduced “Core Curriculum and Minimum Academic Standards in Nigerian University System” (CCMAS), in the quest for promoting excellence in Nigerian Universities. Descriptive approach is adopted and the use of secondary sources, as the means for data collection. Findings of this study indicate that National University Commission (NUC), achieve considerable strides in policy sustainability, where the task for setting Minimum Academic Standard, impose upon it the demand to keep reviewing the quality of University Education in Nigeria, in order to constantly meet up with the external challenges and internal needs that it is confronted with. However, the Academic Staff Union of University (ASUU) consider CCMAS as continuation of the disregard for Nigerian University autonomy. Nevertheless, success in sustainable implementation of CCMAS is feasible. Inclusivity, openness, and favorable disposition of stakeholders, adequate Governmental funding, provision of state of the art infrastructure, lecturer motivation, are critical in the pursuit of quality training of Nigerian graduate, by empowering with necessary knowledge, skills and competencies of this millennium.

**Keywords:** Nigerian Universities, Curriculum Review, Sustainable Development, Promotion of excellence, Implementation of CCMAS

### **Introduction**

Africa’s gross underdevelopment and lack of progress on several sphere of human endeavor is mainly attributable to the inadequate standard of education. Generally, higher education in Nigeria is afflicted by multifarious problems ranging from issues of effective sustainable policy, management and implementation. In particular, Nigerian Universities are faced with main issues of generating, motivating and retaining of seasoned qualified lecturers that can deliver on the challenges of producing the 21<sup>st</sup> century graduate, who can stand shoulder to shoulder with counterparts all over the globe. Oseloka (2013), raised some pertinent questions “What is wrong with Nigerian/African Higher Education System that produce hordes of seemingly unemployable graduates amidst stack lack of job opportunities? What should we do to remedy this malaise of unconscious mis-education of the African graduates? What models of learning, teaching assessment (LTA) and research are called for, and how do we get lecturers to imbibe them?”. The Nigeria educational system as observed by experts is seriously lacking in policy

sustainability, inadequate funding and facilities, lack of competent manpower, including poor standard of student intake.

However, issues of policy in Nigeria's educational sector in general can better be understood where a quick review of historical background is brought into mind and also if current problems are to be fully dealt with. Nigeria inherited colonial educational structure that was heavily theoretical established with the main goal of serving the needs of the colonizer without due regard to the purposes of laying solid educational policy, that can train students capable of undertaking the onerous task of future needs of national growth and development (Ada: 2012). Bearing in mind that the colonial system of education can never satisfy the requirements of Nigeria's national aspirations, Governments, educational practitioners, administrators and stakeholders became engaged in the task of evolving relevant policy for national educational sector. The search is geared towards training learners or recipients with creative and innovative ideas that will entrench skills, knowledge, value, attitude, orientation and insights, enough to make them capable of analyzing their environment in more organized way Sani (2018).

Therefore, early attempt for the search of relevant educational policy began after independence, in the form of conferences and committees. In 1966, initial and profound effort in the reform of Nigeria's education policy was undertaken by the National Educational Research Council (NERC) (Soflahan: 1987). In September 1969, it was quickly followed by a national conference that dwelt on "appropriate curriculum contents and problems in Nigeria". However, it was the 1973 conference that culminated in the maiden production of National Policy on Education of 1977, and subsequent editions of 1981 and 2004 Ibukum W.O. and Aboluwodu A (2010).

### **An Overview of Nigerian University Curriculum**

Nigerian University Education, and all related issues of policy, curriculum, and standard, etc., are intertwined with the history of National University Commission (NUC). Established 2 years after independence as an agency under cabinet office of the 1<sup>st</sup> Republic Government of Nigeria, with advisory capacity mainly on University finances and development of university education. Furthermore, in 1974 Federal Government ordered for the reconstitution of commission beyond the advisory capacity. That led to the enactment of decree No. 1 of 1974 that established NUC as a fully pledged statutory body, with the mandate of broad responsibilities and functions, relating to the coordination, development and financing of Nigerian Universities Ezekiel (2015). Specifically, NUC is charged with the following responsibilities:

- Establishment and location of new universities and all degree awarding institutions.
- To estimate and request from Government annual grants for the universities.
- To develop general programs to be pursued by the universities that shall ensure attainment of national needs and objectives.
- To recommend for establishment of new faculties or postgraduate institutions in existing universities.
- To analyze and publish information relating to University development and education.
- To make such other recommendations to the Federal Government relating to higher education as the commission may consider necessary.

Indeed, this term of reference meant that NUC was to coordinate and control the administrative and financial matters of Nigerian publicly owned universities Ezekiel (2015).

Therefore, in line with achieving these objectives, NUC established the machinery that ensures attainment of academic standard, including seeking for means and ways for achievements, not only in terms of setting standards, but also in seeking for the financial and human resources required for attaining the aforementioned objectives, both within and outside the shores of Nigeria. In this vain, New Nigerian Newspaper of November 2 (1992), reported the establishment of offices in London, Ottawa, Cairo and Washington DC by NUC.

### **Minimum Academic Standard (MAS)**

In its bid to pursue excellence in performance and sustain quality in university education in Nigeria, NUC quickly established Minimum Academic Standard (MAS) for all programs that is taught in each and every university. The existing NUC decree was amended by another, No. 49 of 1988 that vested it with the power to set minimum standard requirements on functional areas of relevance by Nigerian universities. These functional areas include conduct of regular and comprehensive accreditation of all undergraduate programs for purposes of standardization of all academic programs in Nigerian Universities. These cover standards on physical facilities, academic contents for each program, quality of academic staff required, adequate infrastructural facilities, and appropriate funding. Consequently, in 1989, the commission in collaboration with Nigerian Universities, developed the document, detailing minimum academic standard for all the programs taught in Nigerian Universities. Later in the year, Federal Government subsequently approved the document (NUC: 2007).

Indeed, it is clear, Minimum Academic Standard (MAS) as a guiding instrument, established by NUC, played a significant role, for a period of over 10 years, and ensured standardization of academic programs for Nigerian Universities.

### **Benchmark Minimum Academic Standard (BMAS)**

In 2005, the Commission (NUC) introduced new academic curriculum for Nigerian Universities, in order to eradicate the outdated one, and replace it with another that is relevant to the needs of Nigerian economy and global market (Adeoti: 2005).

According to NUC the curriculum review was necessitated by the fact that frontier of knowledge in all academic disciplines had been advancing with new information generated as a result of research, impact of Information Communication Technology on teaching and learning, and the competitiveness engendered by globalization (BMAS: 2007). Hence, the need to elevate the standard of university education in Nigeria to remain relevant to the contemporary challenges of staggering youth unemployment, especially the increasing number of unemployed graduates from Nigerian Universities, emerging social changes and mounting insecurity. These and many other problems certainly imposed on Nigerian Educational System, especially Nigerian Universities, to re-align the concept of imparting knowledge, in a way that new platforms are initiated that will empower graduates that are globally competitive. Thereby, making university education more appropriate to the scientific, technological and socio-economic development of the country.

MAS document, that was rather “prescriptive”, should accommodate the value contents of the “outcome-based benchmark” statement for all programs, in line with contemporary global practices. NUC therefore, initiated the merger of the Benchmark style statements and Minimum Academic Standard into a new document i.e. Benchmark Minimum Academic Standard (BMAS). The first stage of the exercise started by conducting Needs Assessment Survey of Labor Market for Nigerian graduate, for all disciplines taught by the Nigerian Universities. Therefore, an all-encompassing workshop was organized, which include: academic experts from Nigerian Universities, Vice-Chancellors, employers of Nigerian graduates and other stakeholders. Finally, the draft of BMAS documents were produced (NUC: 2007).

Furthermore, another workshop of academic experts was summoned in order to thoroughly examine the draft document, so that it is totally free from all technical errors. After editing and harmonization, the final BMAS document was produced in 13 disciplines. With the additional program on computing, BMAS finally came up with completed programs for 14 disciplines of the Nigerian Universities (Education: 2023).

Therefore, critical analysis of BMAS reveals that it is a hybrid that captured the prescriptive value of MAS, while at the same time, elevated the content of Nigerian University programs, to include the inherent relevance of the “outcome based Benchmark”. This certainly should impact positively on the

standard of Nigerian graduate, whose outcome is expected to inculcate the skills and knowledge, which empower him with necessary innovative competence, that can withstand the present and future challenges he may be confronted with.

### **Core Curriculum and Minimum Academic Standard (CCMAS)**

In 2015, and in line with the policy of newly appointed administration, the Federal Ministry of Education in its effort of addressing the multiple problems of Nigeria's education sector, published a policy document known as "Education for Change: Ministerial Strategic Plan 2016-2019 (updated to 2018-2022)". The main thrust was to quickly rejuvenate Nigeria's educational sector by way of strengthening institutional structures, promotion of innovation, sustainable and inclusive growth, improvement of research and teaching facilities, entrenching ICT among others (NUC 2023). Nigerian Universities as the peak of the educational system, "hold a pride of place" in the execution of this ministerial strategic plan. According to the then Minister of education, the need was felt to radically review the existing university curriculum (BMAS) to put a new one in its place, that would more directly address local issues, meet international standards, and fit for the training of 21<sup>st</sup> century graduates Adamu (2023).

Therefore, in 2018, panels, each comprising of expert stakeholders, commenced the task of restructuring BMAS. Each panel contained a blend of academic experts from Nigerian Universities academics professorial bodies and private sectors, represented by Nigerian Economic Summit Group (NESG). These constituted panels started the task of the journey to Core Curriculum and Minimum Academic Standard (CCMAS). Copies of the initial draft documents for each discipline were forwarded to all critical stake holders for comments and inputs. In addition, these inputs alongside curriculum obtained from outstanding and famous universities, constituted the main working materials for the panels (NUC 2023).

For a period of two years, sustained interactive sessions by the panelists finally resulted with a draft CCMAS. Thereafter, a smaller group of versatile specialists, relevant experts and stakeholders was constituted, who subjected the draft to wider scrutiny and fine-tuning. Furthermore, previous agitations and complains to the commission on BMAS were given justifiable consideration. GST courses were adequately streamlined. Entrepreneurship and venture creation and innovation were incorporated, while emerging specializations in Agriculture, Mass Communication and Medicine were generously accommodated in line with global practices (NUC: 2023).

In order to inclusively promote ownership and ease of implementation of curriculum, a 3-day workshop preceding completion of curriculum review content that include Vice-Chancellors and Directors of Academic Planning of the Nigerian Universities, Nigerian Economic Summit Group (NESG), and other relevant stakeholders, was organized by NUC to validate the CCMAS documents. Consequently, (17) seventeen CCMAS documents were produced for each of the 17 programs of the Nigerian Universities.

### **Accreditation Program and Curricular Development as Policy Instruments for Nigerian Universities**

From the foregoing, the two major events of early 70's would have profound impact on the future of entire Nigerian University education. Firstly, the taking-over of all Nigerian Universities by Federal Government and the promulgation of Decree No. 1 of 1974 that established NUC as an entity. Two subsequent Acts in 2004, No. 81 LFN and No. E3 LFN, provided NUC with the legal framework to assume the foremost responsibilities of accrediting and setting the minimum academic standard for all programs undertaken in Nigerian Universities, among several others. One can comfortably say that NUC is the major player in policy decision making, since the law mandated it with the powers of setting Minimum Academic standard, accreditation and development of curriculum. It should be pointed out that NUC has set the ratio 70/30 i.e. the commission provided for 70% of the curricular, while leaving the remaining 30% for each individual university.

## **Sustainability**

As earlier stated in this paper, NUC has made tremendous efforts in setting Minimum Academic Standard in the two foremost areas of Accreditation and Curricular. It is also clear that the commission maintained high degree of sustainability in its task of constant, periodic and timely review of the Academic Standards and Curriculum, (i.e. from MAS to BMAS and current one CCMAS). Sustainability is maintained whenever a compelling need for adjustment or review of curricular arises, with appropriate linkages to the existing one in use. In fact, the changes from MAS to BMAS to CCMAS as already shown, is none but updating of previous curricular in order to tackle overwhelming weaknesses for the old and to address emerging global trends in University education, and also the twin demand that requires university education to remain relevant to national needs and aspirations.

In addition, critical analysis of accreditation procedure and process of curriculum review by NUC indicate that the effort in producing these policy documents, had taken cognizance of the need not only to involve stakeholders, especially the university's VCs and representative of Academic Staff but also the entire Academia, relevant captains of industries, employers of labor experts professionals, and in various specialized fields of study and practice, relevant government agencies, and concerned stakeholders, including consultation with outstanding overseas universities. This involvement of critical individuals and institutions has far reaching, right from the initial stage, and up to the end of the process of accepting the documents as valid for approval and implementation. At this juncture, its pertinent to take a quick look at the impact of the Core Curriculum and Minimum Academic Standard on Nigerian University system with reference to its acceptability and implementation.

## **Challenges of CCMAS**

Critiques see the NUC as the extension of the imposition of the Federal Government of its powers on the Nigerian University system. They argue that, the Senate, being the statutory organ of the University should bear the responsibility for development of academic programs. Since its inception, NUC, to several members of the university community, is not but only an imposition of government that entirely erode university autonomy in Nigeria. "Under decree No.1 of 1974" University in the country lost their autonomy on: financial, administrative and academic program development, Tamuno and Atanda (1989). Indeed, there are other arising issues that can impact smooth implementation of CCMAS:

### **University Autonomy in Nigeria**

Universities deserve full autonomy in all its three main NUC's functional areas of; academics, administration and finance Akinwumi, and Olaniyan (2001). The ratio of 70% input on CCMAS, with only 30% left for individual University is regarded as flagrant violation of the duties and functions of the Senate. Academic Staff Union of Universities (ASUU) accused NUC of foisting CCMAS on Nigerian Universities. ASUU in a statement said: "many important components of university academic programs were completely phased out in the 70% CCMAS components, while the 30% left for individual university is grossly insufficient to remedy the lacuna. The unbundling of programs only narrowed specialization, making the multidisciplinary understanding impossible in this age of interconnectivity, Olanrewaju (2023).

However, in its response, NUC said CCMAS was not an imposition on the university system, and ASUU did not state the obvious when it claimed that its action was a usurpation of the powers of university Senate. In a statement signed by the Deputy Executive Secretary (Academics), Noel Biodun Saliu, NUC reiterated that the outcome of the 70% of the CCMAS involved both public and private Universities, as well as subject areas experts across Nigerian Universities. NUC in its statement titled: "Setting the Record Straight", emphasized that the 30% ratio for individual university is sufficient to engender inclusivity, participation and promote feeling of ownership.

It is also worthy of note that, not all university lecturers share the same opinion with leadership of their union. Dare Owolabi, a Professor of English and Applied Linguistics at Ekiti State University explains that, NUC is always saddled with responsibility of maintaining standard in the Nigerian University system. To him CCMAS may be regarded as meddlesome on the part of the commission, but it is not totally out of tune. It is only coming at a time of serious anger in the University System, (referring to the protracted industrial dispute between ASUU and Federal Government). It is just like a hungry man is angrier than ever before, otherwise, the exercise should have been conducted with joy and enthusiasm. Frances Egbokhare, a Professor of Linguistics, University of Ibadan, said the controversy is unnecessary. He stressed the categorical distinction between NUC and Universities is difficult to make. He opined that there is a history to the contentious CCMAS project. Looking at the consultation and procedures adopted for the CCMAS review, it is difficult to justify the criticism directed at NUC Olanrewaju (2023).

### **Inadequate Funding and Lack of Infrastructural Facilities**

Issues of the pathetic gross underfunding of Nigerian University System is not far from the general problem of the history of long-standing insufficient budgetary allocation by government to the educational sector. The meagre budgetary allocation of less than 7% of annual budget is far cry from the minimum 15-20% recommended by UNESCO Suleiman (2023). Right from the late 1980s the current grant given to the Universities have been reduced to just 30% of the amount previously received, NUC (1999). According to Prof. Mahdi Adamu, former Vice Chancellor of Danfodio University Sokoto. The grant available to the Universities were only sufficient to pay staff salaries, with nothing left to carryout research” Newswatch (1990)

The age-long underfunding is very evident when considering allocation per university student. In 1975/76 it was 3,420 Naira, while it was 536 Naira only in 1988/89 Ayaji (2001). As a result of enormous university underfunding, precious time that ought to be devoted to discharge of curricular content, research and relevant academic activities is spent in seeking for alternative means of raising money. Most universities today have introduced executive and part-time programs, including consultancy services, in order to make-up for the insufficient statutory allocation from Government, Omorgie (1994). This trend will have a serious impact on the implementation of CCMAS, as depleted funding is causing lack of effectiveness and inefficiency in the Nigerian University System.

In fact, there is no wonder, the inadequate facilities are even far worst in public Universities in Nigeria, that account for 86% of Nigerian University students. According to NUC, out of the 2,186,018 university students, only 14% are in privately owned universities. Though very few number of these private Universities are enjoying more quality teaching, with better facilities and uninterrupted academic calendar. Since the profit thirsty inventors must provide environment for learning in order to attract students of the few rich parents, that can afford to pay while leaving the majority in Federal and State owned Universities with low facilities or total lack of them, in a few and overcrowded classroom, old laboratories and equipment, dilapidated hostels that are barely hospitable, and afflicted by incessant strikes, Punch News. August, (2022). Herein lies the fate of the painstakingly developed CCMAS, for the implementation by Nigerian Universities.

### **Proliferation of Universities in Nigeria**

In recent times, Nigerian University has experienced proliferation of universities in all parts of country. Federal/State Governments have been establishing new universities, mostly for political interest and consideration, without due regard to existing problems of standard and quality of Nigerian University education. On the other hand, NUC is accused of indiscriminate granting of licenses to many (privately owned) universities, to start operation. Compared with other developing nations, it appears Nigeria has too many universities that it cannot carter for. Despite all, findings by Daily Post of January 2024, indicated that Nigeria currently has a total number 52 Federal Universities, 63 State Universities, with probability of rising the number of federal-owned universities to 99 in few months to come, Atungwu

(2024). Unfortunately, quite a number of these licensed universities have no basic minimum infrastructure for take-off. Many of the State and Federal Universities commenced operation with no standard facilities, and located in remote villages, without water or stable electricity. This high proliferation is due to political pressure with no consideration to deliberate planning or demand, Adeota (2015). Daily Post further reported that, ASUU had expressed concern over the proliferation of tertiary institution stating that the establishment of universities without a templet for funding was one of the factors responsible for the falling standard of tertiary education in the country. This scenario will no doubt impact negatively on the attainment of the objectives of CCMAS.

### **Condition of University Lecturers in Nigeria**

The main objective of any university is to offer students full access to knowledge and the necessary training and skills enough to qualify as a graduate, that can make meaningful contributions to the socio-economic and political development of the nation. “For Core Curriculum and Minimum Academic Standard of NUC; one of its expensive demand is, how to deliver the contents to the students without stress on the teacher and learner, Achor (2023).

Unfortunately, in Nigeria, universities lecturers have never had it so difficult than in recent years. Lecturers are confronted with very poor motivated condition of service, very meagre remuneration, which is virtually eroded by hyperinflation and dwindling value of the Naira (local currency) against the USD. There are also limitations on capacity to undertake needed research required for conduct of quality university education. The worst case scenario is that the few seasoned and highly qualified lecturers have become ready market for foreign universities. However, the role of teacher quality that exert enormous influence on students’ learning outcomes remain indispensable Davis, Williams & Griffin (2023). There is no doubt that the condition of Nigerian University Lecturer, who is on the frontline of initiating reforms on the graduate programs as required by CCMAS is therefore left without commensurate remuneration and necessary motivation.

### **Poor Standard of Student Intake into the Nigerian Universities**

Basic (Primary and Secondary) education are also suffering from the same colonial antecedent, exactly as for tertiary. Subject taught in secondary schools reflected the need of colonial master Akinola (2007). The same problem which informs dependency on post-colonial relics seemed to have continued for long Ibukum and Awolabi, (2010). The requirement to prepare student for senior academic pursuit was relegated to the background. In addition, contemporary problem of basic education is also compounded by lack of funding, inadequate infrastructure, and vital teaching aids. Laboratories and workshops for secondary education are virtually none existent, and in few places where they are found, have already become obsolete and dilapidated. Teachers are also poorly paid, and at times can stay several months without salary. Therefore, majority of the output of secondary school students, who form the student intake to the Nigerian Universities have very poor level of standard of required education for further studies in Nigerian Universities. In order to improve on quality of student intake, NUC promoted the establishment of Joint Admission and Matriculation Board (JAMB), who was charged with responsibility for setting examinations and standard for admission into Nigerian Universities. In the same view, Universities as well came-up with extra effort in conducting Post-JAMB examinations, all in order to ensure quality student. Notwithstanding, these efforts of ensuring level of student intake, the universities are left helpless, the evil that arguably Nigeria, continued to compromise the integrity of additional entry examinations. Therefore, universities had to take in students whose competence is doubted, Adeoti (2015).

### **Conclusion**

So far in this study the role of NUC in critical areas of Nigeria’s University System has been examined. There is no doubt that NUC has made tremendous contributions in the development of university

education in Nigeria. This is evident in the promotion and sustenance of academic standard, quality control and assurance, accreditation and development of curricular for university programs that is constantly reviewed in line with global trend, and indeed tailored towards re-orientating Nigerian graduates with necessary knowledge, training and skills in order to contribute meaningfully to the national growth and development. Nevertheless, as laudable as this policy is, and committed as the NUC may be, there are underlying issues of: concurrence with frontline operators (ASUU), gross university underfunding, lack of favorable learning environment, poor standard of student intake, increase in establishment of new universities where existing ones have not yet been fully developed. These shall continue to remain real clogs in the wheels of University education in Nigeria.

### **Recommendations**

The task for the search of relevant educational policy is not any different from Nigeria's national History. The inherited colonial educational system must quickly be translated to align with national aspirations for the quest and demand for rapid socio-economic development needs of independent Nigeria. In the early 1960's, this initiative came in the shape of reforms of educational policy, by way of committees' work and conferences organized and undertaken by National Education Research Institutes (NERC). However, Tertiary and in particular University, as apex educational institutions for acquiring the pace of technological, scientific, socio-economic and all fields of development, received a separate and dedicated attention by Government. This in the establishment of NUC just 2 years after independence.

The NUC's chequered history, include its statutory mandate of regulating, enhancement and promotion of entire university education in Nigeria. Indeed, it undertake and periodically kept revising educational policy, especially in the form of establishing guidelines and setting of minimum academic standard that Nigerian universities must attain in order to remain at par with world established standards, and at the same time fulfill the changing needs for the developmental aspirations of the country.

Despite continues attention and effort of NUC in the discharge of its mandate, there appear a lot of observed lapses and weaknesses by important stakeholders i.e. the Universities and Academicians. In addition, the policy implementation is said to be devoid of concern for other critical issues of insufficient infrastructure, inadequate funding, lack of motivation of staff, and disregard for university autonomy, etc. Therefore, this study is outlining the following recommendations for attaining successful and sustainable implementation of CCMAS.

- i. The intelligentsia, i.e., academicians and academia constitute the conscience of any country. University lecturers in Nigeria ought to be accorded due regard. They deserve remuneration and motivation, commensurate with the role they are expected to play in the growth and development of university system. By doing so, lecturers would be encouraged to stay in the country and give their best. That can even attract foreigners into Nigerian Universities.
- ii. Provision of material resources shall immediately flow that of manpower, if objective of any given human endeavor is to be realized. For Nigerian Universities to be counted among global centers of excellence, in research, developments and the needed break-through in modern-day technological and scientific advancement, Government should ensure providing the needed funding that the university education entails, in equipment and facilities that learner and teacher today require for best performances. These include not only hostels and office blocks, workshops, libraries and laboratories, but also involve cutting-edge digital communications technology, energy and other facilities that deepen skills and innovative competencies in line with global trend in university education.
- iii. Except the few, very old established universities, hardly can average Nigerian Universities fend for themselves. The Federal/State Government is totally responsible for running of universities in Nigeria. However, must he, who pays the piper, always dictate the tune? As citadel of learning and compose of a caliber of community reflective as university, the call for autonomy must not be

totally neglected. It has become imperative for NUC to play a positive role that shall ensure respect for university nomenclature, and at the same time recognizes the role of Government.

- iv. It can be said that a lot is not right with the educational system in Nigeria. Basic Education (Primary and Secondary) is in no any different condition than the one (University), whose output serves as its input. All three tiers of Government (Local, State and Federal), must ensure the urgent need to address the problems of early education in Nigeria. The foundation of any structure determine its overall strength. A lot of the social problems that are assuming unimaginable dimensions in the country today, are interconnected with abandonment of formative years of child care, disciplines, guidance and education. If Nigerian Universities output is to satisfy the aspirations of policy makers, desired attention must be paid to the daunting problems of early education in Nigeria.
- v. Finally, it is a justifiable requirement on Nigerian Universities to implement commission's policies that engender attainment of positive outcomes that fulfill aspirations for national growth and development. However, on the part of government, provision of minimum requirement of resources, promotion of favorable disposition, including inclusivity and concurrence with forefront operators of University system, especially the lecturers, is of immense significance for the realization of planned contributions of university education towards the sustainable development of the country.

## **References**

- Achor E. (2023) Using Variety of Pedagogies Beyond the Lecture in Delivering the Curriculum for Minimum Academic Standard (CCMAS) in Nigerian Universities. <http://www.researchgate.net/publication/372237621>
- Akinlua, A. (2007) Driving Curriculum Content and Practice in Higher Education in Nigeria Towards Relevance. *Performing Higher Education in Africa*. (Retrieved September 13, 2011).
- Akinwumi, F.S. (2001). Analysis of University Autonomy in Nigeria. <http://www.researchgate.net/publication/343307341>
- Atungwu, M. (January, 2024). Stakeholders worry over proliferation of public universities in Nigeria. *Daily Post*. <http://dailypost.ng>
- Davies, M.L., Williams, S.C. & Graffin, H. (2023). Teacher Education Reform: A Search for Common Ground. *Current Issues in Education*. Vol. 6(6).
- Ezekiel A.O. (2015) the Role of the National University Commission (NUC) in the Development of University Education in Nigeria: Reflections and Projections. *Advanced in Social Sciences Research Journal*. 2(3).
- Ezepue P.O. (2015) Moving Nigerian and African Higher Education to a New Place: Towards a More Professional and Compassionate Academic Work. <http://www.researchgate.net/publication/344619731>
- Ezepue, P.O. (2013). In Search of Excellence in Nigeria and Africa Higher Educations View on How (Not) to (Miss) Educate Higher Education Students. <https://www.researchgate.net/publication/344649187>

- Ibukum W.O. & Aboluwodu A. (2010). Nigeria's National Policy on Education and the University Curriculum in History: Implementation for Nigerian Building. *Journal of Education & Practice*. 1(2).
- Jibril, M.S. & Maluri A.M. (2018). Skill Acquisition: as an effective tool for empowering secondary school Students in Potiskum Metropolitan. *Nigerian Journal of Technology Teacher Education*. 6(1).
- NUC, (2007) Benchmark and Minimum Academic Standard for Undergraduate Programs in Nigerian Universities
- NUC, (2023). Core Curriculum and Minimum Academic Standard for the Nigerian University System. <http://creativecommons.org/licences/by-sa/3.0/igo/>
- Olanruwaju, K. (July, 2023). CCMAS: NUC, ASUU, others differ on unbundling curriculum. <https://newtelegraphng.com>
- Omoregie, P.O. (1994). "University Funding – Reflection on Budgeting Process: University Autonomy and Accountability, University Governance in Nigeria", Proceedings of the 8<sup>th</sup> General Assembly of the Social Science Council of Nigeria (SSCN), 1993, Ibadan, Nigeria.
- Punch Editorial, (August 14, 2022). Proliferation of Public Higher Institutions Harmful. <https://punchng.com>
- Soflahan A. (1987). The Philosophy of Nigeria's National Policy on Education. Lagos. Federal Ministry of Education.
- Tamuno T.N., & Atanda J.A. (1989). *Panel on Nigeria Since Independence History Project: Nigeria Since Independence: The First Twenty-Five Years Education*. Heinemann Educational Books. Ibadan.

**LAW, LANGUAGE, AND THE SACRED: EXPLORING THE HERMENEUTICS OF ISLAMIC  
LEGAL TEXTS THROUGH THE HUMANITIES LENS**

**BY**

**MUHAMMAD SAMBO UMAR, PhD**

**ABSTRACT**

This paper examines the hermeneutics of Islamic legal texts through the critical engagement of contemporary humanities methodologies, particularly as they relate to language, interpretation, and textual meaning. It analyzes how modern interpretive frameworks—such as literary theory, historicism, and post-structuralism—have influenced the reading of Islamic sources in academic spaces, often leading to epistemological fragmentation and the relativization of sacred meaning. While acknowledging the potential contributions of the humanities to linguistic and historical understanding, the paper emphasizes that these tools must be critically evaluated through a Shari‘ah-based lens to ensure methodological integrity and theological coherence. The study reaffirms that the Qur’ān and Sunnah are not merely literary or historical artifacts but divinely revealed texts that demand precise linguistic engagement, rooted in the Arabic sciences and the interpretive norms of the Salaf. It argued that legitimate interpretation (*tafsir*) must remain the domain of those qualified by mastery in classical disciplines and grounded in transmitted knowledge (*naql*). The paper proposes a methodological framework based on textual centrality, linguistic fidelity, scholarly hierarchy, and critical yet disciplined engagement with contemporary academic tools. It concluded that safeguarding the sanctity of Islamic legal texts in pluralistic contexts necessitates the revival of traditional hermeneutics and the reaffirmation of divine speech as the highest source of law, guidance, and meaning.

**Keywords:** Islamic legal hermeneutics; Qur’anic interpretation; Arabic linguistic sciences; Salafi methodology; *uṣūl al-fiqh*; humanities and Islamic law; sacred texts; epistemology of revelation; traditional scholarship; Islamic legal theory.

**1. Introduction**

The study of Islamic law (*fiqh*) is inseparably bound to the sanctity of divine revelation and the linguistic vehicle through which it is preserved: the Arabic language. Islamic legal texts—comprising the Qur’ān, the Sunnah, and the juristic efforts of early scholars—are not merely legal artifacts but expressions of divine will, requiring careful, reverent, and disciplined interpretation. This process of interpretation, known within the Islamic tradition as *tafsir* and *uṣūl al-fiqh*, is central to the preservation of Shari‘ah and its application across time and context. While modern academic discourse may describe this field under the broad category of “hermeneutics,” Islamic interpretive methods are fundamentally rooted in revelation

(*wahy*), transmitted understanding (*riwāyah*), and methodical reasoning (*dirāyah*)—distinct from postmodern or relativist interpretive frameworks.<sup>1</sup>

In contemporary scholarly conversations, particularly within the humanities, there is growing interest in engaging sacred texts as linguistic, historical, and cultural phenomena. While this approach may yield valuable insights when grounded in traditional principles, it often risks undermining the epistemic foundations of Islamic law if detached from the methodological integrity of the early Muslim generations (*salaf al-ṣāliḥ*).<sup>2</sup> The sacred character of Islamic legal texts mandates a mode of reading that upholds the authority of revelation, the precision of classical Arabic, and the interpretive boundaries set by the earliest jurists—such as al-Shāfi‘ī, Mālik, Aḥmad ibn Ḥanbal, and their students.<sup>3</sup>

This paper therefore seeks to explore the hermeneutics of Islamic legal texts through a lens that draws on traditional Islamic disciplines (e.g., *‘ulūm al-Qur’ān*, *uṣūl al-fiqh*, *‘ilm al-naḥw*) while acknowledging, critically and cautiously, the analytical tools of the humanities. It frames Islamic legal interpretation not as a humanistic project of meaning-making, but as a disciplined endeavor governed by divine speech (*kalām Allāh*), Prophetic explanation (*bayān al-Nabī*), and linguistic clarity.<sup>4</sup> This study aims to demonstrate that a balanced approach—anchored in Sharī‘ah, committed to orthodoxy, and informed by rigorous linguistic method—can offer both fidelity to the Islamic tradition and scholarly relevance in interdisciplinary contexts.

The structure of this paper unfolds as follows: Section 2 examines the dual character of Islamic legal texts as sacred and linguistic. Section 3 explores traditional methods of interpretation rooted in *uṣūl al-fiqh*. Section 4 engages the Arabic humanities as tools of legal clarity and ethical preservation. Section 5 addresses how Islamic law can interface with modern academic discourses without compromising its epistemic foundations. Section 6 offers case studies that demonstrate the practical outcomes of correct and incorrect hermeneutics. The final section concludes with a reaffirmation of the necessity of preserving traditional methods of legal interpretation amidst expanding academic inquiries into law, language, and the sacred.

## **2. The Nature of Islamic Legal Texts: Divine Revelation and Linguistic Precision**

The textual sources of Islamic law -namely the Qur’ān and the authentic Sunnah -are not mere legal codes akin to civil legislation. Rather, they represent the articulation of divine will in human language,

---

<sup>1</sup> Kamali, M. H. (2006). *An introduction to Shari’ah*. Ilmiah Publishers, pp. 18–22

<sup>2</sup> Ibn Taymiyyah. (1999). *Muqaddimah fī uṣūl al-tafsīr* (Intro. by ‘Abd al-Raḥmān al-Mu‘allimī). Riyadh: Dār al-‘Āshimāh, pp. 15–20

<sup>3</sup> Al-Shāfi‘ī. (1980). *Al-Risālah* (ed. Aḥmad Shākir). Cairo: Dār al-Turāth, pp. 505–510

<sup>4</sup> Ibn Qayyim al-Jawziyyah. (1991). *l’lām al-muwaqqi‘in ‘an rabb al-‘ālamīn* (Vol. 1). Beirut: Dār Ibn Ḥazm, pp. 39–45

preserved and conveyed through the most eloquent and unambiguous form of communication: classical Arabic. This linguistic and revelatory duality of Islamic legal texts forms the foundation of Islamic jurisprudence (*fiqh*) and jurisprudential methodology (*uṣūl al-fiqh*). The Islamic legal tradition maintains that these texts are not subject to open-ended interpretation or linguistic relativism; rather, they are governed by rules, frameworks, and hermeneutical boundaries established by the earliest generations of Muslims -*al-salaf al-ṣāliḥ*-who received and transmitted these texts with unparalleled linguistic, legal, and spiritual integrity.<sup>5</sup>

The Qur’ān repeatedly affirms its clarity, purpose, and linguistic accessibility: “Indeed, We have sent it down as an Arabic Qur’ān so that you may understand.”<sup>6</sup> Its status as a *mubīn* (clear) and ‘*arabī*’ (Arabic) text is not merely descriptive but prescriptive—it defines how the Qur’ān is to be approached: through the sciences of the Arabic language and with submission to its manifest meanings.<sup>7</sup> Similarly, the Prophet Muḥammad ﷺ was described as one who “clarifies to the people what was revealed to them,”<sup>8</sup> underscoring the role of the Sunnah as a divinely guided exposition of Qur’ānic meaning. The Sunnah, as preserved in sound ḥadīth literature, also consists of highly structured and meaningful Arabic that requires mastery of syntax (*naḥw*), morphology (*ṣarf*), rhetoric (*balāghah*), and semantics (‘*ilm al-ma’ānī*).<sup>9</sup>

Given the linguistic centrality of these texts, the early scholars of Islam unanimously held that no correct understanding of Islamic law is possible without a firm command of Arabic linguistic sciences. Imām al-Shāfi’ī, in his seminal work *al-Risālah*, laid the groundwork for the study of *uṣūl al-fiqh* by insisting on the necessity of linguistic precision, context-sensitive interpretation, and fidelity to transmitted meanings. He famously stated, “No knowledge can be sought except through language; thus, he who is ignorant of Arabic is ignorant of the law.”<sup>10</sup> Ibn Taymiyyah reiterated this stance by emphasizing that language is not an arbitrary vessel for divine meaning, but a divinely chosen medium requiring both reverence and rigor: “Whoever neglects Arabic has erred in understanding revelation.”<sup>11</sup>

This connection between language and sacred law explains why traditional Islamic education prioritized the Arabic humanities as foundational disciplines: ‘*ilm al-naḥw*’ (grammar), ‘*ilm al-bayān*’ (clarity), ‘*ilm al-uṣūl*’ (principles of law), and ‘*ilm al-wuḍūḥ*’ (clarity of diction) were not peripheral skills but essential instruments for deriving legal rulings. Scholars like Sibawayh in grammar, Ibn Hishām in

---

<sup>5</sup> Kamali, M. H. (2006). *An Introduction to Shari’ah*. Ilmiah Publishers, pp. 18–24

<sup>6</sup> Qur’ān 12:2

<sup>7</sup> Ibn al-Jawzī, A. (2000). *Funūn al-Afnān fī ‘Uyūn ‘Ulūm al-Qur’ān*. Riyadh: Dār al-‘Āshimāh, pp. 33–38

<sup>8</sup> Qur’ān 16:44

<sup>9</sup> Al-Shāfi’ī. (1980). *Al-Risālah* (ed. Aḥmad Shākir). Cairo: Dār al-Turāth, pp. 41–45

<sup>10</sup> *Ibid.*, pp. 8–10

<sup>11</sup> Ibn Taymiyyah. (1999). *Muqaddimah fī Uṣūl al-Tafsīr*. Riyadh: Dār al-‘Āshimāh, pp. 28–30

syntax, and al-Zamakhsharī in rhetoric were frequently referenced by jurists not to aestheticize the law but to safeguard its meanings.<sup>12</sup> The interpretive act in Islamic law, therefore, is a linguistic and theological exercise simultaneously: it involves parsing the apparent (*ẓāhir*) and intended (*maqṣūd*) meanings of divine texts within the confines of revealed guidance.

Furthermore, the sacred nature of Islamic legal texts means that not all interpretive possibilities are acceptable, even if they may appear linguistically plausible. The methodology of the righteous predecessors (*manhaj al-salaf*) was to avoid speculative or philosophical reinterpretations that lacked precedent from the Prophet ﷺ, the Companions, or the early generations. As Imām Mālik stated, “Whoever introduces into this religion something not from it, it is rejected.”<sup>13</sup> Therefore, hermeneutical liberty is curtailed by textual sanctity. Postmodern approaches to legal texts -such as reader-response theory, deconstructionism, or feminist critique- are not compatible with the theological premise that the Qur’ān is the uncreated speech of Allah and that its meaning is not contingent upon human perception, historical context, or evolving ethics.<sup>14</sup>

It is for this reason that *uṣūl al-fiqh* as a discipline emerged not only to regulate legal derivation but also to preserve the epistemic sanctity of Islamic law. Concepts such as *‘ām* and *khāṣṣ* (general and specific), *muṭlaq* and *muqayyad* (absolute and qualified), *nasīkh* and *mansūkh* (abrogating and abrogated) were codified to ensure that law was always tethered to linguistic clarity and revelatory authority.<sup>15</sup> These are not theoretical distinctions; they are mechanisms for ensuring that Islamic rulings remain divinely anchored, contextually sound, and linguistically consistent.

In summary, Islamic legal texts are not merely religiously authoritative but linguistically protected. They are the convergence of divine communication and Arabic eloquence. Their interpretation must respect both dimensions—sacredness and language—through traditional methodology. Any attempt to engage these texts from an academic perspective, including the humanities, must begin with the recognition that these are not human inventions but divine instructions, expressed in the most precise language known to man.

### **3. Hermeneutics in the Islamic Tradition: Ahl al-Sunnah Perspective**

The term *hermeneutics* in modern academic discourse typically refers to the theory and methodology of interpretation, especially of texts. While the origins of the term lie in Biblical studies and Western philosophy, Islamic scholarship has long possessed its own rigorous system of interpretation, primarily

<sup>12</sup> Al-Suyūṭī, J. (2001). *Al-Itqān fī ‘Ulūm al-Qur’ān* (Vol. 1). Beirut: Dār al-Fikr, pp. 112–118

<sup>13</sup> Al-Khaṭīb al-Baghdādī. (1997). *Al-Faqīh wa’l-Mutafaqqih* (Vol. 1). Beirut: Dār al-Kutub al-‘Ilmiyyah, pp. 112–117

<sup>14</sup> Nasr, S. H. (2007). *The Heart of Islam: Enduring Values for Humanity*. HarperOne, pp. 92–94

<sup>15</sup> Al-Juwaynī, I. (2003). *Al-Burhān fī Uṣūl al-Fiqh* (Vol. 1). Jeddah: Dār al-Minhāj, pp. 221–230

through the science of *uṣūl al-fiqh* and *‘ulūm al-tafsīr*. These disciplines serve a function analogous to what the humanities call "hermeneutics," but they differ fundamentally in origin, purpose, and method. In the Islamic tradition—particularly in the methodology of *Ahl al-Sunnah wa’l-Jamā‘ah*—interpretation is a divinely governed process, rooted in revelation (*wahy*), transmitted understanding (*athar*), and legal methodology (*ijtihād* within limits).<sup>16</sup>

Interpretation of legal texts is not open to unrestricted rational or philosophical speculation. Rather, it is regulated by principles rooted in the Qur’ān, the authentic Sunnah, the consensus (*ijmā‘*) of the Companions, and the reasoning (*qiyās*) employed by qualified jurists. These interpretive tools are collectively part of the science of *uṣūl al-fiqh*, developed formally by scholars such as al-Shāfi‘ī (d. 204 AH) in *al-Risālah*, and later refined by others including al-Juwaynī, al-Ghazālī, and Ibn Qudāmah.<sup>17</sup> The objective of *uṣūl al-fiqh* is to preserve the intent (*maqṣūd*) of the Lawgiver, not to substitute human judgment for divine command.

A central principle in this traditional hermeneutic is the emphasis on the apparent (*zāhir*) meaning of the text. Scholars of the early generations strongly discouraged *ta’wīl* (allegorical or figurative interpretation) unless compelled by clear contextual or textual evidence.<sup>18</sup> As Imām Mālik said, “Interpretation is not for everyone; interpretation is only for the one who has reached the level of Imāmah in knowledge and taqwā.”<sup>19</sup> Ibn Taymiyyah explicitly critiqued speculative interpretation, asserting that “true tafsīr is that which is transmitted from the Prophet ﷺ, his Companions, and the early scholars, and any interpretation not based on this is speculative and blameworthy.”<sup>20</sup> This underscores the epistemic priority of *naql* (transmission) over *‘aql* (pure reason) in the process of interpreting sacred texts.

Islamic legal hermeneutics is also deeply linguistic. The Sharī‘ah recognizes that words carry both literal (*ḥaqīqī*) and metaphorical (*majāzī*) meanings, but the default presumption is that texts are to be understood literally unless there is incontrovertible evidence to depart from the apparent meaning.<sup>21</sup> For instance, terms that are general (*‘āmm*) must be taken as such unless qualified; imperatives (*awāmir*) are presumed obligatory unless contextual indicators show otherwise. This commitment to textual and linguistic precision is a hallmark of *Ahl al-Sunnah* jurisprudence and distinguishes it from sectarian or speculative methodologies.

---

<sup>16</sup> Kamali, M. H. (2003). *Principles of Islamic Jurisprudence* (3rd ed.). Islamic Texts Society, pp. 19–23

<sup>17</sup> Al-Shāfi‘ī. (1980). *Al-Risālah* (ed. Aḥmad Shākir). Cairo: Dār al-Turāth, pp. 12–20; al-Juwaynī, I. (2003). *Al-Burhān fī Uṣūl al-Fiqh* (Vol. 1). Jeddah: Dār al-Minhāj, pp. 83–90

<sup>18</sup> Ibn Taymiyyah. (1999). *Muqaddimah fī Uṣūl al-Tafsīr*. Riyadh: Dār al-‘Āsimah, pp. 31–34

<sup>19</sup> Al-Khaṭīb al-Baghdādī. (1997). *Al-Faqīh wa’l-Mutafaqqih* (Vol. 1). Beirut: Dār al-Kutub al-‘Ilmiyyah, p. 110

<sup>20</sup> Ibn Taymiyyah, *ibid.*, pp. 35–38

<sup>21</sup> Al-Zarkashī, B. (2000). *Al-Burhān fī ‘Ulūm al-Qur’ān* (Vol. 1). Beirut: Dār al-Ma‘rifah, pp. 151–157

Moreover, the Salaf distinguished between clear and ambiguous verses, following the divine command in Qur'ān 3:7: "But those firm in knowledge say: 'We believe in it; all of it is from our Lord.'"<sup>22</sup> The Companions, most notably 'Abdullāh ibn 'Abbās and 'Abdullāh ibn Mas'ūd, interpreted the Qur'ān using the Qur'ān itself, the Sunnah, and the statements of the Prophet ﷺ, without resorting to personal philosophy or abstract theorization. This methodology remained the gold standard in interpretation and was codified by classical exegetes such as al-Ṭabarī (d. 310 AH) and Ibn Kathīr (d. 774 AH).<sup>23</sup>

Another feature of orthodox Islamic hermeneutics is the limitation of interpretation to those qualified by scholarship, piety, and adherence to the Sunnah. Not everyone is entitled to engage in *ijtihād*, which is restricted to those who possess mastery over the Qur'ān, Sunnah, Arabic language, *uṣūl al-fiqh*, and the consensus of the early Muslims. This guards against the democratization of interpretation, which is a hallmark of postmodern religious studies but alien to Islamic tradition.<sup>24</sup>

Thus, the methodology of interpreting Islamic legal texts within the orthodox tradition is not a free-floating, subjective enterprise. It is a discipline governed by transmission, textual fidelity, linguistic rigor, and moral restraint. The concept of "hermeneutics" is thus only applicable to Islamic legal interpretation when it is understood through the prism of *uṣūl al-fiqh* and the methodology of the early Muslim community, not through the philosophical or secular lenses that often characterize modern humanities discourse.

#### **4. Language, Authority, and Interpretation: The Role of the Arabic Humanities**

The interpretation of Islamic legal texts is intimately bound to the Arabic language, not only because of historical accident but because divine revelation itself chose Arabic as the vehicle of guidance. The Qur'ān does not merely employ Arabic; it proclaims its own form as *'arabī mubīn*—clear, eloquent, and intentional.<sup>25</sup> In doing so, it elevates Arabic from a linguistic medium to a theological category, thereby making mastery of Arabic sciences a religious obligation for legal engagement. Islamic jurisprudence (*fiqh*), jurisprudential methodology (*uṣūl al-fiqh*), exegesis (*tafsīr*), and Prophetic tradition (*ḥadīth*) all depend on the integrity of Arabic for their interpretive stability.

Unlike secular legal systems that may abstract meaning from linguistic form, Islamic law treats language as a determinative source of law. The implications of a command (*amr*), prohibition (*nahy*), generality (*'umūm*), particularity (*khuṣūṣ*), ambiguity (*ijmāl*), or restriction (*taqyīd*) all derive from deep

<sup>22</sup> Qur'ān 3:7

<sup>23</sup> Ibn Kathīr. (2000). *Tafsīr al-Qur'ān al-'Aẓīm* (Vol. 1). Riyadh: Dār Ṭayyibah, pp. 12–17

<sup>24</sup> Al-Ghazālī. (2004). *Al-Mustaṣfā min 'Ilm al-Uṣūl* (Vol. 1). Beirut: Dār al-Kutub al-'Ilmiyyah, pp. 239–246

<sup>25</sup> Qur'ān 16:103; 26:195

familiarity with the linguistic form and its jurisprudential rules.<sup>26</sup> Legal meaning is not derived merely from context or utility, but through a precise engagement with how Allah and His Messenger ﷺ spoke. Consequently, the Arabic humanities—including grammar (*naḥw*), morphology (*ṣarf*), rhetoric (*balāghah*), semantics (*‘ilm al-ma‘ānī*), and lexicography (*‘ilm al-lughah*)—became essential instruments for legal derivation.

Early Muslim scholars never divorced linguistic sciences from legal interpretation. Rather, the tradition reflects a sophisticated integration of the two. For example, Imām Sībawayh (d. 180 AH) systematized Arabic grammar not as an abstract linguistic pursuit, but as a means to preserve the Qur’ān’s integrity and facilitate correct understanding.<sup>27</sup> Similarly, Ibn Hishām’s *Mughni al-Labīb* remains a critical reference for jurists and exegetes due to its analysis of syntactic particles (*ḥurūf al-ma‘ānī*) and how they influence legal outcomes.<sup>28</sup> Al-Jurjānī’s *Dalā’il al-I’jāz* explores how rhetorical structure affects not only aesthetic form but theological precision.<sup>29</sup> Thus, what modern scholars call “philology” or “linguistic theory” was always treated in the Islamic tradition as an epistemological safeguard against distortion.

The legal methodology of *uṣūl al-fiqh* incorporated these linguistic sciences into a comprehensive hermeneutical system. For instance, the distinction between *ḥaqīqah* (literal meaning) and *majāz* (figurative meaning), or between *muṭlaq* (unqualified) and *muqayyad* (qualified) language, is central to determining the scope of legal rulings.<sup>30</sup> This is especially important when reconciling apparent contradictions in texts or when resolving tensions between general principles and specific rulings. The emphasis on *zāhir al-naṣṣ*—the apparent meaning of a text—is not a superficial literalism, but a textual loyalty rooted in divine communication.

The requirement for linguistic mastery was so entrenched that classical jurists listed it among the conditions of *ijtihād*. According to Imām al-Juwaynī, a mujtahid must be able to distinguish between the nuanced meanings of Arabic terms, grasp the usage patterns in the Qur’ān and Sunnah, and detect subtle shifts in grammatical form that may alter legal meaning.<sup>31</sup> Ibn Qudāmah similarly insisted that linguistic precision is not merely academic but essential for issuing reliable fatāwā.<sup>32</sup> This reflects an epistemological hierarchy in Islamic legal theory: before a jurist can reason, he must understand, and before he can understand, he must have mastered the language of revelation.

---

<sup>26</sup> Al-Shāfi‘ī. (1980). *Al-Risālah* (ed. Aḥmad Shākir). Cairo: Dār al-Turāth, pp. 13–19

<sup>27</sup> Sībawayh. (1988). *Al-Kitāb* (Vol. 1–2). Beirut: Dār al-Kutub al-‘Ilmiyyah, pp. 33–50

<sup>28</sup> Ibn Hishām al-Anṣārī. (2004). *Mughni al-Labīb ‘an Kutub al-A‘arīb* (Vol. 1). Beirut: Dār al-Fikr, pp. 20–45

<sup>29</sup> Al-Jurjānī, A. (2006). *Dalā’il al-I’jāz fī ‘Ilm al-Balāghah*. Cairo: Dār al-Ma‘ārif, pp. 87–101

<sup>30</sup> Al-Zarkashī, B. (2000). *Al-Burhān fī ‘Ulūm al-Qur’ān* (Vol. 1). Beirut: Dār al-Ma‘rifah, pp. 151–157

<sup>31</sup> Al-Juwaynī, I. (2003). *Al-Burhān fī Uṣūl al-Fiqh* (Vol. 1). Jeddah: Dār al-Minhāj, pp. 221–230

<sup>32</sup> Ibn Qudāmah. (2005). *Rawḍat al-Nāzir wa-Junnat al-Munāzir* (Vol. 1). Riyadh: Dār ‘Ālam al-Kutub, pp. 78–82

Linguistic sciences also serve as guardians of orthodoxy. Deviations in creed (*'aqīdah*) have often emerged due to misinterpretations of Arabic terms in the Qur'ān and Sunnah. For instance, groups influenced by Greek metaphysics reinterpreted Allah's attributes—such as *yad* (hand), *wajh* (face), and *istiwā'* (establishment)—using allegorical (*ta'wīl*) lenses foreign to the Arabic of the Qur'ān and alien to the understanding of the Companions.<sup>33</sup> Orthodox Sunni scholars like Imām Mālik, Aḥmad ibn Ḥanbal, and later Ibn Taymiyyah and Ibn al-Qayyim, consistently rejected such interpretive distortions. They argued for affirming these terms as they appear in the texts (*bi-lā kayf*, without asking how), emphasizing that linguistic fidelity is part of theological integrity.<sup>34</sup>

Today, however, there is a growing tendency -especially in academic and interfaith contexts- to read Islamic texts through the postmodern lenses of semiotics, reader-response theory, or deconstructionism. These approaches treat language as inherently unstable and subject to infinite meaning. While these methods may be intellectually stimulating in literary studies, their importation into Islamic legal hermeneutics undermines the epistemic certainty (*yaqīn*) that undergirds Sharī'ah. In contrast, the Arabic humanities in Islamic scholarship are geared not toward destabilizing meaning but preserving it within a divinely ordained framework.

Furthermore, these sciences were always taught with an ethical and theological awareness. They were not merely *tools* of law, but components of a moral and religious vision. A scholar's ability to read a verse or ḥadīth correctly was tied not only to his grammar but to his *taqwā* (God-consciousness) and submission (*taslīm*) to divine authority. This holistic approach prevented the separation of form and meaning, of technical mastery and spiritual humility.

In essence, the Arabic humanities in Islamic law are not marginal or outdated disciplines—they are essential to the preservation of divine guidance, the clarity of legal meanings, and the protection of theological truths. Any legal theory or educational reform in the Muslim world that sidelines these sciences risks undermining the very structure of Islamic legal thought. A revival of the Arabic linguistic tradition—taught within its proper theological and jurisprudential context—is thus indispensable for any serious attempt to engage Islamic law in the modern world.

## **5. Contemporary Relevance: Islamic Law and the Humanities in a Pluralistic World**

In the 21st century, Islamic law increasingly finds itself situated in pluralistic academic and legal environments, where it is studied, debated, and critiqued through methodologies originating in the

---

<sup>33</sup> Al-Ash'arī, A. (1999). *Maqālāt al-Islāmiyyīn*. Cairo: Dār al-Kutub, pp. 219–223; Ibn Taymiyyah. (2005). *Bayān Talbīs al-Jahmiyyah* (Vol. 1). Riyadh: Dār al-Waṭan, pp. 59–75

<sup>34</sup> Ibn al-Qayyim. (1991). *Al-Ṣawā'iq al-Mursalāh 'alā al-Jahmiyyah wa al-Mu'aṭṭilah* (Vol. 1). Riyadh: Maktabah al-Rushd, pp. 140–152

Western humanities. These environments often prioritize critical theory, historicism, secular ethics, and linguistic relativism, which are not inherently hostile to Islam but can inadvertently undermine its epistemological foundations if not properly engaged. This context presents both a challenge and an opportunity for those committed to the *Sharī'ah*-based tradition. The question is not whether Islamic law should engage the humanities, but how it should do so without compromising its foundational commitments to revelation (*wahy*), transmission (*naql*), and linguistic fidelity (*ilm*).

Modern academia typically approaches religious texts through hermeneutical suspicion, seeing sacred scripture as historically contingent and open to multiple interpretations, each shaped by power, gender, and socio-political structures.<sup>35</sup> While this method has yielded important insights in Biblical and literary studies, its uncritical importation into Islamic legal discourse risks marginalizing the authoritative methodologies developed by classical Muslim scholars over centuries. Concepts such as *tafsīr bi'l-ma'thūr* (exegesis by transmission), *ijmā'* (consensus), and *taqlīd* (adherence to qualified scholarship) are often dismissed in these contexts as "pre-modern," despite being central to orthodoxy and legal stability.<sup>36</sup>

This creates a dilemma for Muslim scholars and students: how can they navigate academic spaces that may not share their theological premises while remaining intellectually rigorous and faithful to the Islamic tradition? One solution lies in cultivating a double-literacy—proficiency in both the classical Islamic sciences and the tools of modern critical inquiry. As George Makdisi demonstrated, the Islamic world historically maintained high standards of legal and linguistic education long before the rise of Western universities.<sup>37</sup> Similarly, Wael Hallaq has argued that Islamic legal epistemology possesses its own robust rationality and internal coherence, which need not be subordinated to Western philosophical models.<sup>38</sup>

This double-literacy enables Muslim scholars to engage with contemporary discourse without being subsumed by it. For instance, questions of ethics, gender, or justice in Islamic law can be addressed through the *Sharī'ah*'s own moral framework, rooted in concepts such as *'adl* (justice), *maṣlaḥah* (public interest), and *ḥaq* (rights), without having to rely entirely on Western liberal norms.<sup>39</sup> Similarly, linguistic and textual analysis can be enriched by engaging the Arabic humanities—such as the precision of *ilm al-*

---

<sup>35</sup> Ricoeur, P. (1970). *Freud and Philosophy: An Essay on Interpretation*. Yale University Press, pp. 32–35

<sup>36</sup> Kamali, M. H. (2006). *An Introduction to Shari'ah*. Ilmiah Publishers, pp. 67–71

<sup>37</sup> Makdisi, G. (1981). *The Rise of Colleges: Institutions of Learning in Islam and the West*. Edinburgh University Press, pp. 75–88

<sup>38</sup> Hallaq, W. B. (2005). *The Origins and Evolution of Islamic Law*. Cambridge University Press, pp. 101–109

<sup>39</sup> Auda, J. (2008). *Maqāṣid al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*. London: IIIT, pp. 56–63

*balāghah* or the structural coherence of Qur'ānic surahs—rather than limiting analysis to modern semiotics or discourse theory.<sup>40</sup>

However, challenges remain. One of the most persistent threats to the Sharī'ah tradition in pluralistic spaces is the reduction of sacred texts to historical or cultural artifacts. This is exemplified in academic projects that treat the Qur'ān as a literary product of seventh-century Arabia or reduce ḥadīth to sociological data. While these studies can offer useful historical perspectives, they often operate outside the theological commitments that define the texts' religious meaning.<sup>41</sup> Such approaches are insufficient because they abstract law from its divine source.

To respond to these challenges, there is a need to revitalize the Arabic-Islamic scholarly tradition through rigorous academic institutions that combine mastery of the classical disciplines with engagement in contemporary intellectual debates. Such institutions must not merely imitate Western models but reassert the authority of Qur'ānic Arabic, traditional hermeneutics, and transmitted knowledge, while also training scholars to speak in a language that is conversant with global academia. The success of this endeavor depends on the production of scholars who can critique from within the tradition, not abandon it under external pressures.

The integration of Islamic law and the humanities is therefore not a call for syncretism but for disciplined dialogue, grounded in reverence for divine speech, the scholarly legacy of the *Salaf*, and an awareness of contemporary intellectual trends. As the Prophet ﷺ said, “The scholars are the inheritors of the prophets.”<sup>42</sup> That inheritance demands not only piety but intellectual courage—the courage to defend revelation in a world that often relativizes all claims to truth.

## **6. Toward a Methodological Framework: Reaffirming Islamic Hermeneutics Today**

The crisis of meaning in the contemporary engagement with Islamic legal texts is not simply a matter of interpretation, but a deeper epistemological and ontological conflict. At its core lies the question of how revelation (*wahy*) is to be approached in a world where knowledge is increasingly seen as relative, fragmented, and power-constructed. In this context, the Islamic tradition must reaffirm a methodological framework that is internally coherent, rooted in revelation, and epistemologically sound—a hermeneutics that does not merely borrow from other disciplines but reasserts the principles of the *Sharī'ah* as the ultimate source of truth.

### **6.1. Textual Centrality and Linguistic Precision**

---

<sup>40</sup> Al-Jurjānī, A. (2006). *Dalā'il al-I'jāz fī 'Ilm al-Balāghah*. Cairo: Dār al-Ma'ārif, pp. 87–101

<sup>41</sup> Reynolds, G. (2008). *The Qur'ān and Its Biblical Subtext*. Routledge, pp. 14–19

<sup>42</sup> Abū Dāwūd, *Sunan Abī Dāwūd*, ḥadīth no. 3641

The point of departure from any authentic Islamic hermeneutic is textual centrality—the absolute primacy of the Qur’ān and the Sunnah as the ultimate sources of guidance, law, and ethics. As Allah says: “And We have sent down to you the Book as clarification for all things, and as guidance and mercy and good tidings for the Muslims.”<sup>43</sup> This verse affirms the epistemological completeness of the Qur’ān, and it implies that interpretive engagement must begin with clarity (*bayān*), not ambiguity. However, that clarity is only accessible through linguistic precision, particularly mastery of the Arabic language in its classical form.

The scholars of *uṣūl al-fiqh* such as al-Shāfi‘ī (d. 204 AH) in *al-Risālah*, Ibn al-Ṣalāh (d. 643 AH), and later Ibn Taymiyyah (d. 728 AH) emphasized that language precedes reasoning: one cannot derive meanings from texts without understanding their grammar, syntax, morphology, and rhetorical devices.<sup>44</sup> Ibn Taymiyyah went further by asserting that “most errors in understanding the Qur’ān and Sunnah are due to errors in understanding Arabic.”<sup>45</sup> This is not an exaggeration but a methodological axiom. For instance, failing to distinguish between ‘*ām* (general) and *khāṣṣ* (specific) or between *muṭlaq* (unqualified) and *muqayyad* (qualified) can lead to legal contradictions and misapplications.

The call for “contextual” or “ethical” readings of the Qur’ān in modern hermeneutics must be filtered through the foundational commitment that the context is not superior to the text, and ethics must be derived from, not imposed upon, revelation. In contrast to secular textual theory—which assumes a multiplicity of meanings—the Islamic method insists on a disciplined search for the intent of the Lawgiver (*maqṣūd al-shāri‘*), grounded in the text’s language and supported by the practice of the early generations.<sup>46</sup>

## 6.2. Transmission (*Naql*) and the Authority of the Early Generations

The Islamic hermeneutic tradition is not constructed in isolation but built upon generations of transmitted knowledge (*naql*) that form the bedrock of orthodoxy. The Salaf—defined as the first three generations—serve as the interpretive lens through which revelation is understood. As the Prophet ﷺ said: “The best of generations is my generation, then those who follow them, then those who follow them.”<sup>47</sup> The significance of this statement is not merely historical; it defines a methodological commitment: to approach the text not only through linguistic analysis but also through generational understanding (*fahm al-salaf*).

---

<sup>43</sup> Qur’ān 16:89

<sup>44</sup> Al-Shāfi‘ī. (1980). *Al-Risālah* (ed. Aḥmad Shākir). Cairo: Dār al-Turāth, pp. 19–25

<sup>45</sup> Ibn Taymiyyah. (1999). *Muqaddimah fī Uṣūl al-Tafsīr*. Riyadh: Dār al-‘Āsimah, pp. 28–30

<sup>46</sup> Al-Juwaynī, I. (2003). *Al-Burhān fī Uṣūl al-Fiqh* (Vol. 1). Jeddah: Dār al-Minhāj, pp. 143–149

<sup>47</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, ḥadīth no. 2651

This commitment rejects the modern academic tendency to treat all interpretations as equally valid or to consider historical distance a justification for new meanings. This because, truth is not time-bound, and the understanding of the earliest and most virtuous generations is epistemologically privileged.<sup>48</sup> Deviating from this method risks introducing foreign philosophical constructs and ethical theories into Islamic jurisprudence. For example, approaches that read the Qur’ān through feminist, Marxist, or psychoanalytic paradigms often restructure the entire interpretive framework, leading to distortions of foundational legal and theological concepts.<sup>49</sup>

Instead, the Islamic method privileges interpretive continuity over novelty, *taqlīd* (qualified adherence) over subjective *ijtihād* by unqualified individuals, and *bayān* (clarity) over *ta’wīl* (far-fetched interpretation). This does not preclude new *ijtihād* in changing circumstances, but such efforts must remain anchored in transmitted knowledge, guided by linguistic accuracy, and constrained by the consensus (*ijmā’*) of the ummah.

### **6.3. Ijtihād, Authority, and Qualification**

A critical component of Islamic hermeneutics is the restriction of legal interpretation (*ijtihād*) to those who are qualified. Classical scholars outlined stringent conditions for *ijtihād*, including mastery of Arabic, the Qur’ān, Sunnah, *uṣūl al-fiqh*, *maqāṣid al-sharī‘ah*, and familiarity with the views of earlier jurists.<sup>50</sup> The democratization of interpretation—common in contemporary academic and activist circles—violates this principle, leading to legal chaos and theological fragmentation.

As Ibn Qudāmah (d. 620 AH) explained, “The one who is not a faqīh is not permitted to speak in matters of law, just as the one who is not a physician is not permitted to diagnose illness.”<sup>51</sup> This analogy remains powerfully relevant: opening up legal texts to unqualified interpretation is not empowerment—it is epistemological anarchy. The Qur’ān itself warns: “So ask the people of knowledge if you do not know.”<sup>52</sup>

Thus, any serious effort to re-engage Islamic law in a pluralistic context must reaffirm the hierarchy of scholarly authority. Reform is legitimate only when carried out by those steeped in the tradition, not outsiders or amateurs drawing selectively from sources to justify modern ideologies.

### **6.4. Engagement with the Humanities: Integration Without Syncretism**

---

<sup>48</sup> Ibn Rajab. (2001). *Bayān Faḍl ‘Ilm al-Salaf ‘alā al-Khalaf*. Riyadh: Dār Ibn al-Jawzī, pp. 29–35

<sup>49</sup> Hallaq, W. B. (2009). *Sharī‘a: Theory, Practice, Transformations*. Cambridge University Press, pp. 313–320

<sup>50</sup> Al-Ghazālī. (2004). *Al-Mustaṣfā min ‘Ilm al-Uṣūl* (Vol. 1). Beirut: Dār al-Kutub al-‘Ilmiyyah, pp. 158–160

<sup>51</sup> Ibn Qudāmah. (2005). *Rawḍat al-Nāẓir wa-Junnat al-Munāẓir* (Vol. 1). Riyadh: Dār ‘Ālam al-Kutub, pp. 93–95

<sup>52</sup> Qur’ān 16:43

Despite these limitations, constructive engagement with contemporary humanities disciplines remains possible and necessary. Islamic law need not exist in a vacuum, nor reject every tool developed outside the tradition. Literary theory, historical criticism, sociology, and linguistics can all offer insights—provided they are subordinated to the authority of revelation and classical methodology.

This requires a posture of critical integration rather than syncretic assimilation. For example, studying rhetorical tropes in the Qur’ān can be enhanced by literary analysis, but the conclusions must be governed by *‘ilm al-balāghah*, not by secular semiotics. Similarly, historical studies can illuminate the circumstances of revelation (*asbāb al-nuzūl*), but these findings must be tested against the rigor of *uṣūl al-tafsīr*.<sup>53</sup>

Therefore, Muslim scholars today must cultivate double fluency—rooted in the classical disciplines but informed about contemporary academic debates. As Shaykh Bakr Abū Zayd argued, Islamic scholarship must be both *authentic (aṣīl)* and *aware (wa‘īr)*—grounded in the Qur’ān and Sunnah while aware of its intellectual context.<sup>54</sup>

This methodological framework calls for a revival of traditional epistemologies—those grounded in *naql*, linguistic precision, scholarly authority, and the legacy of the Salaf—alongside a critically aware engagement with modern disciplines. Islamic hermeneutics must be restored, not reimagined, and its terms of engagement must be defined internally by the Qur’ān, the Sunnah, and the path of the rightly guided scholars. Only by doing so can we ensure that Islamic law remains not only relevant but rooted, not only engaged but preserved.

## 7. Conclusion

The study of Islamic legal texts in a contemporary humanities context demands more than intellectual curiosity; it requires a rigorous methodological commitment to the sacred nature of revelation, the integrity of language, and the continuity of tradition. The classical Islamic sciences developed a precise hermeneutical framework—one grounded in the primacy of Arabic, the authoritativeness of the Salaf, and the rules of interpretation established in *uṣūl al-fiqh*. These were not merely academic exercises but theological safeguards, preserving the meaning and authority of divine speech.

This paper has argued that while contemporary humanities offer tools that may enrich our appreciation of Islamic texts—especially in areas such as historical linguistics, literary criticism, or moral philosophy—their methodologies must be critically filtered through the lens of *Sharī‘ah*-based

---

<sup>53</sup> Al-Zarkashī, B. (2000). *Al-Burhān fī ‘Ulūm al-Qur’ān* (Vol. 2). Beirut: Dār al-Ma‘rifah, pp. 221–226

<sup>54</sup> Abū Zayd, B. (2003). *Taḥṣīl al-‘Ilm*. Riyadh: Dār Ibn al-Jawzī, pp. 112–118

hermeneutics. Any uncritical adoption of postmodern, relativist, or secular theoretical models risks fragmenting the epistemological unity of Islamic law, and worse, distorting divine intent. The Qur'ān is not an open text to be endlessly deconstructed; it is *hudā* -guidance-, and its clarity (*bayān*) is both a textual and theological presumption.<sup>55</sup>

Furthermore, the enduring relevance of Islamic law in modern discourse cannot be preserved without a revival of its linguistic and epistemological foundations. Central to this revival is the mastery of Arabic grammar, rhetoric, and morphology, not as philological curiosities but as instruments of legal certainty and theological coherence. Scholars must also return to the consensus and interpretive norms of the earliest generations, whose understanding of the Qur'ān and Sunnah remains the most authoritative.

The paper also emphasized the need for disciplinary humility—not every academic lens is suitable for engaging with sacred texts. This is particularly vital in an age of increasing democratization of knowledge, where unqualified readings and decontextualized conclusions abound. The Islamic tradition guards against this through its system of *ijtihād*, requiring not only mastery of sciences but piety, character, and epistemic discipline.

In sum, the sacred nature of Islamic legal texts demands a sacred methodology—one that marries intellectual rigor with theological fidelity, and one that engages the modern world not as a passive subject but as a critical inheritor of a profound and timeless legacy. The Qur'ān, as Ibn Taymiyyah wrote, contains meanings for all times, but it requires hearts anchored in the Sunnah and minds trained in the disciplines of the Salaf. Only then can the Muslim intellectual navigate the humanities without losing the essence of what makes Islamic law not just a body of norms, but a divine system of meaning.

Against this, this research makes the following findings;

1. Linguistic mastery is essential for the accurate interpretation of Islamic legal texts. Classical Arabic—its grammar, rhetoric, and semantics—is not optional but foundational to deriving valid legal rulings and understanding divine intent.
2. Interpretive authority belongs to the qualified scholars (*ahl al-ʿilm*), particularly those grounded in the methodology of the Salaf. Unqualified or lay interpretations, especially those influenced by ideology, pose a serious risk to legal coherence.
3. Contemporary humanities tools (e.g. literary theory, historicism) can enrich understanding but often introduce epistemological relativism when applied without theological grounding.

---

<sup>55</sup> Qur'ān 2:2; 16:89

4. The Qur'ān and Sunnah are not open to endless reinterpretation; they are divinely revealed texts with fixed meanings governed by linguistic and juristic discipline, not personal or ideological preference

Therefore, in line with the above findings, this paper makes the following recommendations;

1. Arabic linguistic training in Islamic legal education should be re-enforce by mandating comprehensive study of *naḥw*, *ṣarf*, and *balāghah* as prerequisites for engaging with Islamic texts. Institutions must treat these sciences as core legal tools, not mere language arts.
2. The Legal interpretation (*ijtihād*) should be restricted to those who meet traditional criteria of scholarly qualification, including deep knowledge of *uṣūl al-fiqh*, Arabic sciences, *tafsīr*, and *ḥadīth*. Public discourse should be guided by verified scholarly voices.
3. Critically integrate selected academic tools into Islamic scholarship only when they are filtered through traditional Shari'ah-based epistemology. Muslim scholars should engage with the humanities from within the Islamic worldview, not as passive recipients.
4. Affirm and institutionalize textual centrality and theological boundaries in academic and legal settings by developing methodological guidelines that prioritize transmitted interpretations (*naql*), consensus (*ijmā'*), and clarity (*bayān*) in any legal or hermeneutical discourse.

## BIBLIOGRAPHY

- Abū Zayd, B. (2003). *Taḥṣīl al-Ilm*. Riyadh: Dār Ibn al-Jawzī, pp. 112–118.
- Auda, J. (2008). *Maqāṣid al-Sharī'ah as Philosophy of Islamic Law: A Systems Approach*. London: IIT, pp. 56–63.
- Al-Ash'arī, A. (1999). *Maqālāt al-Islāmiyyīn*. Cairo: Dār al-Kutub, pp. 219–223.
- Al-Ghazālī. (2004). *Al-Mustasfā min 'Ilm al-Uṣūl* (Vol. 1). Beirut: Dār al-Kutub al-'Ilmiyyah, pp. 158–160.
- Al-Ghazālī. (2004). *Al-Mustasfā min 'Ilm al-Uṣūl* (Vol. 1). Beirut: Dār al-Kutub al-'Ilmiyyah, pp. 239–246.
- Al-Jurjānī, A. (2006). *Dalā'il al-I'jāz fī 'Ilm al-Balāghah*. Cairo: Dār al-Ma'ārif, pp. 87–101.
- Al-Juwaynī, I. (2003). *Al-Burhān fī Uṣūl al-Fiqh* (Vol. 1). Jeddah: Dār al-Minhāj, pp. 143–149.
- Al-Juwaynī, I. (2003). *Al-Burhān fī Uṣūl al-Fiqh* (Vol. 1). Jeddah: Dār al-Minhāj, pp. 221–230.
- Al-Khaṭīb al-Baghdādī. (1997). *Al-Faqīh wa'l-Mutafaqqih* (Vol. 1). Beirut: Dār al-Kutub al-'Ilmiyyah, p. 110.

- Al-Khaṭīb al-Baghdādī. (1997). *Al-Faqīh wa'l-Mutafaqqih* (Vol. 1). Beirut: Dār al-Kutub al-‘Ilmiyyah, pp. 112–117.
- Al-Shāfi‘ī. (1980). *Al-Risālah* (ed. Aḥmad Shākir). Cairo: Dār al-Turāth, pp. 12–20.
- Al-Suyūfī, J. (2001). *Al-Itqān fī ‘Ulūm al-Qur’ān* (Vol. 1). Beirut: Dār al-Fikr, pp. 112–118.
- Al-Zarkashī, B. (2000). *Al-Burhān fī ‘Ulūm al-Qur’ān* (Vol. 1). Beirut: Dār al-Ma‘rifah.
- Al-Zarkashī, B. (2000). *Al-Burhān fī ‘Ulūm al-Qur’ān* (Vol. 2). Beirut: Dār al-Ma‘rifah.
- Hallaq, W. B. (2005). *The Origins and Evolution of Islamic Law*. Cambridge University Press.
- Hallaq, W. B. (2009). *Shari‘a: Theory, Practice, Transformations*. Cambridge University Press.
- Ibn al-Jawzī, A. (2000). *Funūn al-Afnān fī ‘Uyūn ‘Ulūm al-Qur’ān*. Riyadh: Dār al-‘Āshimah.
- Ibn Hishām al-Anṣārī. (2004). *Mughni al-Labīb ‘an Kutub al-A‘arīb* (Vol. 1). Beirut: Dār al-Fikr.
- Ibn Kathīr. (2000). *Tafsīr al-Qur’ān al-‘Azīm* (Vol. 1). Riyadh: Dār Ṭayyibah.
- Ibn Qudāmah. (2005). *Rawḍat al-Nāẓir wa-Junnat al-Munāẓir* (Vol. 1). Riyadh: Dār ‘Ālam al-Kutub.
- Ibn Qayyim al-Jawziyyah. (1991). *I‘lām al-muwaqqi‘īn ‘an rabb al-‘ālamīn* (Vol. 1). Beirut: Dār Ibn Ḥazm.
- Ibn Rajab. (2001). *Bayān Faḍl ‘Ilm al-Salaf ‘alā al-Khalaf*. Riyadh: Dār Ibn al-Jawzī.
- Ibn Taymiyyah. (1999). *Muqaddimah fī Uṣūl al-Tafsīr* (Intro. by ‘Abd al-Raḥmān al-Mu‘allimī). Riyadh: Dār al-‘Āshimah.
- Ibn Taymiyyah. (1999). *Muqaddimah fī Uṣūl al-Tafsīr*. Riyadh: Dār al-‘Āshimah.
- Ibn Taymiyyah. (2005). *Bayān Talbīs al-Jahmiyyah* (Vol. 1). Riyadh: Dār al-Waṭan, pp. 59–75.
- Kamali, M. H. (2003). *Principles of Islamic Jurisprudence* (3rd ed.). Islamic Texts Society.
- Kamali, M. H. (2006). *An Introduction to Shari‘ah*. Ilmiah Publishers.
- Makdisi, G. (1981). *The Rise of Colleges: Institutions of Learning in Islam and the West*. Edinburgh University Press.
- Nasr, S. H. (2007). *The Heart of Islam: Enduring Values for Humanity*. HarperOne.
- Reynolds, G. (2008). *The Qur’ān and Its Biblical Subtext*. Routledge.
- Ricoeur, P. (1970). *Freud and Philosophy: An Essay on Interpretation*. Yale University Press.
- Sībawayh. (1988). *Al-Kitāb* (Vols. 1–2). Beirut: Dār al-Kutub al-‘Ilmiyyah.

**Youth and Ethnic Relations: The Role of Takad Youth in Shaping Contemporary Intergroup Dynamics in Kaura Local Government Area**

**Celestine Aghu**

**Department of History, Ahmadu Bello University, Zaria, Kaduna**

[aghucelestine@gmail.com](mailto:aghucelestine@gmail.com)

**07037698509**

**Christian K. Cletus**

**Department of political science and International Relations**

**Greenfield University, Kaduna State, Nigeria**

[Christiancletus1972@gmail.com](mailto:Christiancletus1972@gmail.com)

**07038571838**

**Abstract**

This paper explores the role of Takad (Attakar) youth in shaping contemporary intergroup dynamics in Kaura Local Government Area, Kaduna State, Nigeria. In a region characterized by ethnic diversity and periodic tensions, the activities of Takad youth have emerged as critical in fostering interethnic relations. The study examines their involvement in peace building initiatives, cultural preservation, and socioeconomic activities that promote coexistence among various ethnic groups. The paper used multidisciplinary and historical method in its analysis. With historical sources available, the paper used oral interviews, community records, and secondary sources, it highlights how Takad youth leverage education, social networks, and local institutions to mediate conflicts, challenge stereotypes, and build bridges with neighboring communities. The paper also evaluates the challenges faced by youth, including limited resources, political marginalization, and the impact of broader socio-political dynamics in Kaduna State. By focusing on youth as agents of change, this research underscores the importance of generational perspectives in understanding and addressing ethnic relations in contemporary African societies. The findings reveal that the proactive engagement of Takad youth not only strengthens intergroup harmony but also offers a model for managing diversity in multi-ethnic regions. This study contributes to the growing scholarship on youth-led peace building and interethnic relations in Africa.

**Keywords:** Takad Youth, Intergroup Dynamics, Intergroup Harmony, peace coexistence, cultural preservation

**Introduction**

Kaura LGA, located in the southern part of Kaduna State, Nigeria, has a rich and complex history shaped by ethnic diversity, migration, colonial influences, and socio-political changes. The evolution of ethnic identity in Kaura reflects broader historical processes in Nigeria, including interethnic relations, conflicts, and cultural integration. Kaura LGA is home to several indigenous ethnic groups, including: Takad (Attakar) Asholio (Moro'a) Watyap people, Aegworok (Kagoro) Hausa/Fulani among others<sup>1</sup>. These ethnic groups have historically lived in distinct but interrelated communities, engaging in subsistence farming, hunting, and crafts.

Traditional governance systems were based on chieftaincy institutions, where elders and local rulers played key roles in social organization, dispute resolution, and cultural preservation. Ethnic identity was deeply rooted in language, kinship structures, and cultural practices such as traditional festivals and religious beliefs. Despite having

---

<sup>1</sup> A. Celestine "Colonial Rule and Intergroup Relations Amongst the Peoples of Moro'a Chiefdom" M. A Thesis, Department of History, Kaduna State University, Kaduna. 2020

distinct identities, these groups maintained interethnic interactions through trade, intermarriage, and alliances, fostering a level of cultural coexistence before external influences altered their dynamics<sup>2</sup>

Historically, ethnic interactions in the area have been shaped by migration, land ownership, religious differences, and political representation. Youth, as active agents in their communities, have played a pivotal role in influencing these relations either positively through peace-building efforts or negatively through participation in conflicts. This paper seeks to examine the role of Takad youth in shaping intergroup relations in Kaura LGA. It assesses how they navigate interethnic interactions, contribute to social cohesion, and respond to challenges arising from ethnic tensions. Historical Context of Ethnic Relations in Kaura LGA

Kaura LGA has a history of both peaceful coexistence and ethnic tensions. The area, like much of Southern Kaduna, has experienced periods of interethnic harmony, often centered on trade, intermarriage, and cultural exchanges. However, land disputes, political competition, and religious differences have sometimes led to violent conflicts<sup>3</sup>.

The Takad people, a predominantly agrarian community, have historically maintained relations with their neighbors through economic cooperation, communal farming, and traditional leadership structures. However, over time, political marginalization, and external influences have impacted these relations, necessitating greater youth involvement in peace-building and intergroup negotiations.

Ethnic relations play a crucial role in shaping social cohesion, peace, and development in diverse communities. In Nigeria, a country marked by ethnic and cultural plurality, intergroup relations are often influenced by historical, political, and economic factors. Youth, as the driving force of societal transformation, have a significant role in either bridging or widening the gaps between different ethnic groups<sup>4</sup>.

This study focuses on the role of Takad youth in shaping contemporary intergroup dynamics in Kaura Local Government Area, Kaduna State. Kaura, like many parts of Southern Kaduna, has experienced interethnic tensions, often fueled by competition over resources, political representation, and historical grievances. However, the youth, particularly from the Takad ethnic group, are increasingly becoming active agents in fostering peace, social integration, and community development<sup>5</sup>.

By examining the activities, perceptions, and initiatives of Takad youth, this research aims to understand their impact on ethnic relations within Kaura LGA. It explores whether they serve as bridges of peace or agents of division, the factors influencing their roles, and the challenges they face in promoting intergroup harmony. Understanding these dynamics is essential for policymakers, community leaders, and scholars interested in conflict resolution and nation-building.

### **The Impact of Colonial Rule on Ethnic Identity**

The British colonial administration (1900–1960) had a profound effect on ethnic identity in Kaura and the wider Southern Kaduna region. Key colonial policies that shaped ethnic identity included: Indirect Rule and Reorganization of Traditional Institutions<sup>6</sup>. The British imposed indirect rule system through Native Authority,

---

<sup>2</sup> A. Celestine "Colonial Rule and Intergroup Relations Amongst the Peoples of Moro'a Chiefdom" M. A Thesis, Department of History, Kaduna State University, Kaduna. 2020. Pp.100-137

<sup>3</sup> An Interview with Laraba Bako, Age 80, Housewife, Watyap Kaura, 9/5/2017

<sup>4</sup> Ibrahim, J. "The Role of Youth in Conflict Resolution and Peace-building in Nigeria." *African Journal of Political Science and International Relations*, 10(5), (2016). Pp. 56-67

<sup>5</sup> An Interview with Mr. Dauda P. Sharubutu, Age 67, Village Head, Magatah Kaura, 11/12/2024

<sup>6</sup> NAK. ZAR PROF 1970 Report on the Tribal and Administrative Organisation of Jema'a Division 1934

which created tensions, as indigenous groups who traditionally had their own leadership structures resisted external rule<sup>7</sup>.

**Religious Influence and the Spread of Christianity:** Unlike the northern part of Kaduna State, where Islam had a stronger influence, Christian missionaries were active in Southern Kaduna, including Kaura LGA. Christianity became a significant marker of ethnic identity, distinguishing the predominantly Christian indigenous ethnic groups from the largely Muslim Hausa-Fulani settlers and rulers<sup>8</sup>.

**Economic Changes and Urbanization:** The construction of the railway in Kafanchan (early 20th century) led to increased migration, bringing Hausa traders and settlers into Kaura. New economic activities, including tin mining and cash crop farming, altered traditional livelihoods and introduced economic competition among ethnic groups.

**Post-Independence Ethnic Relations and Conflicts Following Nigeria's Independence in 1960, Ethnic Identity in Kaura Evolved in Response to Political and Social Changes:** Struggles for Political and Cultural Recognition. Indigenous ethnic groups in Kaura, like other Southern Kaduna communities, sought greater autonomy and representation, leading to demands for the creation of local governments. This led to the emergence of Ethnic associations form by students of Takad extraction in Ahmadu Bello University Zaria<sup>9</sup>, such as the Takad Youth Development Association (TYDA) and similar groups, emerged to promote ethnic identity and cultural heritage.

#### **Land Disputes and Ethno-Religious Conflicts**

Tensions between indigenous groups and Hausa-Fulani settlers escalated due to land ownership disputes, economic competition, and political marginalization. Conflicts, particularly from the late 20th century onwards, have been fueled by political rivalries, resource competition, and religious differences. The Southern Kaduna crises of the 1990s and early 2000s further solidified ethnic consciousness, with indigenous groups advocating for their political and economic rights.

#### **Contemporary Ethnic Identity and Youth Involvement**

In modern days, ethnic identity in Kaura LGA continues to evolve, influenced by education, migration, digital media, and political activism. Youth groups, particularly from the Takad ethnic group, play a significant role in shaping ethnic identity through: Cultural revival programs, promoting traditional festivals, languages, and history. Political engagement, advocating for representation and community development, peace-building efforts, working to foster interethnic dialogue and reduce conflicts, however, ethnic identity remains a double-edged sword while it fosters cultural pride and political advocacy, it also contributes to divisions and tensions when exploited for political or economic gains<sup>10</sup>.

The evolution of ethnic identity in Kaura LGA is a product of historical interactions, colonial policies, socio-political struggles, and contemporary realities. Understanding this historical trajectory is essential for addressing intergroup tensions and fostering peaceful coexistence in the area.

#### **The Role of Takad Youth in Shaping Intergroup Dynamics**

---

<sup>77</sup> An Interview with Elder Ishaka Akut Gatah, Age 73, District Head Kaura, 11/12/2024. JEM. NASS/1997 Moro'a District and Village councils.

<sup>8</sup> Osaghae, E. E., & Suberu, R. T. "A History of Identities, Violence, and Stability in Nigeria. Centre for Research on Inequality, Human Security and Ethnicity" (CRISE), University of Oxford. 2005

<sup>9</sup> Sir Donatus Dandien, Age 67, Retired Civil Servant, Kaduna (Takad), 20/4/2017

<sup>10</sup> Kagoro, J. B. "The Role of Youth in Conflict Prevention and Peace-building in Southern Kaduna: A Case Study of the Takad Youth Development Association (TYDA)." Kaduna Journal of Conflict Resolution, 4(1), 2016. Pp. 102-119

**Peace-building and Conflict Resolution:** Takad youth have been at the forefront of peace initiatives aimed at reducing ethnic tensions in Kaura LGA. Youth-led organizations, religious groups, and cultural associations have engaged in mediation efforts during conflicts, advocating for peaceful coexistence and dialogue. Programs such as inter-ethnic football tournaments, youth peace summits, and community engagement forums have helped bridge divides among different ethnic groups.

The Takad youth have played a significant role in shaping the dynamics of intergroup conflicts and peace-building efforts within Kaura Local Government Area (LGA). Their position as young, active members of the community has enabled them to engage directly with both the causes of ethnic tensions and efforts for reconciliation and cooperation among various ethnic groups. This role is shaped by both their social and political engagement and their cultural values, with a focus on reducing divisions and fostering community development<sup>11</sup>.

**The Role of Takad Youth in Intergroup Conflicts:** While many youth across the world can sometimes be seen as a source of tension, particularly in regions with political and ethnic instability, the Takad youth have been both directly and indirectly involved in ethnic conflicts in Kaura LGA<sup>12</sup>. Their involvement in these conflicts often stems from:

**Ethnic Loyalty and Identity Protection:** The Takad youth, like many young people in Southern Kaduna, are deeply committed to their ethnic identity. In situations of ethnic or religious tension, they may initially take sides based on ethnic loyalty<sup>13</sup>. This has sometimes led to their involvement in violent clashes between Hausa-Fulani settlers and indigenous communities such as the Takad, particularly over land disputes, political representation, and religious differences<sup>14</sup>.

**Militant Youth Groups:** Some youth have organized or participated in vigilante groups that seek to protect their communities from external threats, which often leads to escalations in conflicts with neighboring groups. These groups may act in defense of the Takad people or their land, especially when they perceive an imminent threat, thus contributing to ethnic tension<sup>15</sup>.

**Social Media and Mobilization:** With the rise of social media, Takad youth have increasingly used platforms to express their grievances, organize protests, or mobilize support for their ethnic group. In some cases, this digital activism has inadvertently fueled interethnic animosities as youth groups emphasize their ethnic solidarity, often portraying other ethnic groups in a negative light<sup>16</sup>.

### **The Role of Takad Youth in Conflict Resolution**

---

<sup>11</sup> Kagoro, J. B. "The Role of Youth in Conflict Prevention and Peace-building in Southern Kaduna: A Case Study of the Takad Youth Development Association (TYDA)." *Kaduna Journal of Conflict Resolution*, 4(1), 2016. Pp. 102-119

<sup>12</sup> Ibrahim, J. "Youth, Political Violence, and Social Unrest in Nigeria." *African Conflict & Peace-building Review*, 7(2), 2017, pp. 56-74.

<sup>13</sup> UNDP. "The Role of Youth in Peace-building: A Study on Youth Engagement in Nigeria's Conflict Zones". 2018

<sup>14</sup> Ibrahim, J. "Youth, Political Violence, and Social Unrest in Nigeria." *African Conflict & Peacebuilding Review*, 7(2), 2017, pp. 56-74.

<sup>15</sup> Gurr, T. R. "People Versus States: Minorities at Risk in the New Century". *United States Institute of Peace Press*. 2000

<sup>16</sup> Alao, A. *Youth and Ethnic Conflicts in Nigeria: The Way Forward*. African Centre for Peace Research. 2013

*Youth and Ethnic Relations: The Role of Takad Youth in Shaping Contemporary Intergroup Dynamics in Kaura Local Government Area, by; Celestine Aghu and Christian K. Cletus*

Despite their occasional involvement in conflicts, the Takad youth have also been key actors in efforts to resolve ethnic tensions and promote peace<sup>17</sup>. Their efforts are shaped by a combination of traditional values, education, youth-led advocacy, and modern peace-building strategies. Some of their contributions include:

**Youth-Led Peace-building Initiatives:** In the face of intergroup conflicts, Takad youth have formed various community-based organizations, such as the Takad Youth Development Association (TYDA), to engage in dialogue and peace-building activities. These organizations advocate for peaceful coexistence by organizing community forums, intergroup dialogues, and reconciliation workshops between Takad, Watyap People, Asholio, Kagoro, and other neighboring ethnic group<sup>18</sup>s.

**Promotion of Social Cohesion through Cultural Events:** Takad youth have used their cultural heritage including traditional dances, music, and festivals as tools for building cross-ethnic ties. Cultural festivals, such as the Takad New Year Festival, have become platforms for celebrating the rich diversity of the region and fostering cooperation between different groups. These events allow the youth to engage with members of other communities, thereby reducing ethnic tensions through shared experiences and mutual understanding<sup>19</sup>.

**Educational Programs for Conflict Resolution:** Takad youth are increasingly engaging in educational programs that emphasize conflict resolution, peace education, and human rights. Through school programs and youth clubs, they promote values of tolerance<sup>20</sup>, respect for diversity and non-violent dispute resolution. These efforts aim to empower future generations with the skills to navigate ethnic differences and to reduce violence in their communities<sup>21</sup>.

**Interethnic Advocacy and Representation:** As Takad youth become more politically aware, they are advocating for greater representation and inclusion of indigenous communities in local and state governance. They engage in peaceful protests, petitioning for government intervention to resolve ethnic disputes and ensure equitable distribution of resources<sup>22</sup>. This form of political activism has placed youth at the forefront of advocating for peace and justice within the region.

**Collaboration with Government and NGOs:** Takad youth have worked alongside local authorities and NGOs to address root causes of conflict such as poverty, underdevelopment, and lack of access to education. By facilitating programs that focus on youth empowerment, employment opportunities, and community development, they contribute to addressing socio-economic disparities, which are often at the heart of ethnic conflicts.

### **Youth, Cultural Heritage and Ethnic Solidarity in Kaura**

---

<sup>17</sup> Kagoro, J. B. "The Role of Youth in Conflict Prevention and Peace-building in Southern Kaduna: A Case Study of the Takad Youth Development Association (TYDA)." *Kaduna Journal of Conflict Resolution*, 4(1), 2016. Pp. 102-119

<sup>18</sup> Kagoro, J. B. "The Role of Youth in Conflict Prevention and Peace-building in Southern Kaduna: A Case Study of the Takad Youth Development Association (TYDA)." *Kaduna Journal of Conflict Resolution*, 4(1), 2016. Pp. 102-119

<sup>19</sup> Kagoro, J. B. "The Role of Youth in Conflict Prevention and Peace-building in Southern Kaduna: A Case Study of the Takad Youth Development Association (TYDA)." *Kaduna Journal of Conflict Resolution*, 4(1), 2016. Pp. 102-119

<sup>20</sup> Achi. V.E. *Ethno-Religious Conflict in Social Media Peace Education*, Chapter 17.

<sup>21</sup> Mustapha, A. R. "Ethnic Structure, Inequality, and Governance of the Public Sector in Nigeria." *United Nations Research Institute for Social Development (UNRISD)*. 2006

<sup>22</sup> Kagoro, J. B. "The Role of Youth in Conflict Prevention and Peace-building in Southern Kaduna: A Case Study of the Takad Youth Development Association (TYDA)." *Kaduna Journal of Conflict Resolution*, 4(1), 2016. Pp. 102-119

Kaura Local Government Area (LGA) in Kaduna State, Nigeria, is a region characterized by its rich cultural diversity and a tapestry of ethnic groups. The interplay between youth-led initiatives and cultural practices significantly influences both ethnic solidarity and divisions within this community<sup>23</sup>.

**Cultural Practices Promoting Ethnic Solidarity:** One of the most prominent cultural events in Kaura is the Afan Takad Cultural Festival celebrated every last Saturday of the year, Afan Takad Cultural Festival, celebrated annually every last Saturday of the year, Afan Nation Festival Celebrated on January 1st by the Oegworok (Kagoro) people and the Moro'a Day Festival. This festival, with a history spanning over 400 years, marks the end of the harvest season and the beginning of hunting expeditions<sup>24</sup>. It features hunting charades, cultural dances, songs, and communal prayers<sup>25</sup>. The festival serves as a unifying force, bringing together various ethnic groups to celebrate shared traditions and values<sup>26</sup>.

In 2016, the Kafanchan Peace Declaration was signed by communities from five LGAs in Southern Kaduna, including Kaura. This accord aimed to address long-standing ethno-religious divisions through dialogue and mutual commitments to peaceful coexistence. The declaration emphasized the importance of cultural exchanges and joint community activities in fostering unity<sup>27</sup>.

**Youth-Led Initiatives Enhancing Solidarity:** The Kaura Youth Coalition (KYC) is a notable organization that has been active for over a decade. As a pressure group, KYC focuses on transformative governance and community development. Their initiatives often involve organizing cultural events, educational programs, and dialogues that bridge ethnic divides and promote a sense of collective identity among the youth<sup>28</sup>.

Additionally, events like the Southern Kaduna Youth Leaders' Summit provide platforms for young leaders from diverse backgrounds to discuss challenges and strategize on promoting unity. Such gatherings highlight the role of youth in transcending cultural differences to build a harmonious society.

**Cultural Practices Contributing to Divisions:** Despite these unifying efforts, certain cultural practices can inadvertently reinforce ethnic divisions. Exclusive ethnic rites and ceremonies that are not open to other groups may foster feelings of exclusion. Moreover, historical narratives that emphasize past grievances can perpetuate mistrust among communities.

Youth-led initiatives often encounter obstacles such as political interference, limited resources, and deep-seated historical grievances. Overcoming these challenges requires sustained efforts in promoting inclusive cultural practices, equitable development, and continuous dialogue among all ethnic groups.

In Kaura LGA, both cultural practices and youth-led initiatives play pivotal roles in shaping ethnic relations. While many traditions and youth activities promote unity, it is essential to remain vigilant about practices that may inadvertently cause divisions. Continuous engagement, inclusive cultural expressions, and proactive youth participation are key to fostering enduring ethnic solidarity in the region.

---

<sup>23</sup> United Nations Development Programme (UNDP). Youth, Peace, and Security: A Global Survey. UNDP Publications. 2016

<sup>24</sup> An Interview with HRH Tobias Nkom Wada Agwam Takad 1, Chief of Attakar Chiefdom. Age 69, at his palace F/Attakar, 12/2/2025

<sup>25</sup> Kagoro, J. B. "The Role of Youth in Conflict Prevention and Peace-building in Southern Kaduna: A Case Study of the Takad Youth Development Association (TYDA)." Kaduna Journal of Conflict Resolution, 4(1), 2016. Pp. 102-119

<sup>26</sup> An Interview with HRH Tobias Nkom Wada Agwam Takad 1, Chief of Attakar Chiefdom. Age 69, at his palace F/Attakar, 12/5/2017

<sup>27</sup> "The Kafanchan Peace Declaration" Centre for Humanitarian Dialogue, Kafanchan, Kaduna State, Nigeria, March 23<sup>rd</sup> 2016. Pp1-17

<sup>28</sup> Kagoro, J. B. "The Role of Youth in Conflict Prevention and Peace-building in Southern Kaduna: A Case Study of the Takad Youth Development Association (TYDA)." Kaduna Journal of Conflict Resolution, 4(1), 2016. Pp. 102-119

**Future Prospects for Takad Youth in Peace-building:** Looking forward, the role of Takad youth in intergroup conflict resolution holds great potential. Their growing awareness, education, and engagement with national and international peace processes will continue to be a vital tool in shaping future interethnic relations in Kaura. The integration of youth voices in decision-making and the continued investment in youth development programs will further enhance their role in promoting lasting peace.

The Takad youth have played a complex role in both fueling and resolving intergroup conflicts in Kaura Local Government Area. While their involvement in conflicts is rooted in their ethnic loyalty and socio-political struggles, their contributions to peace-building and reconciliation show promise for the future of intergroup relations in the region. By continuing to promote dialogue, cultural understanding, and economic development, the Takad youth can help foster a more peaceful and integrated community<sup>29</sup>, contributing to sustainable peace in Southern Kaduna.

**Cultural Integration and Social Cohesion:** Culture plays a significant role in interethnic relations, and Takad youth have contributed to cultural exchange programs that promote mutual understanding. Through festivals, music, and local storytelling, they have fostered appreciation for diverse traditions. Additionally, social media and digital platforms have provided avenues for youth to share cultural narratives that encourage unity.

**Political Participation and Advocacy:** Political representation is a major factor in intergroup relations, and Takad youth have been increasingly involved in advocating for inclusive governance. They have participated in political movements, lobbied for fair representation in local government, and raised awareness about ethnic discrimination in political appointments. Youth engagement in political activism has played a crucial role in amplifying the voices of marginalized groups.

### **Political Mobilization of Youth and Intergroup Relations**

Youth mobilization plays a critical role in shaping political landscapes, especially in ethnically diverse or politically fragmented societies. Young people, often at the forefront of political change, engage in activism, protests, and political representation to influence governance, social justice, and intergroup dynamics<sup>30</sup>.

#### **Forms of Political Mobilization by Youth**

**Activism and Social Movements:** Youth-led activism often centers on issues of social justice, inequality, and human rights. Social media has amplified their influence, allowing rapid mobilization and visibility of their causes.

**Protests and Demonstrations:** Youth movements frequently engage in protests, either peaceful or confrontational, to challenge political structures, demand reforms, or resist perceived oppression.

**Political Representation and Leadership:** Some youth activists transition into formal politics, advocating for policies that reflect their generation's interests and promoting ethnic or ideological inclusivity.

#### **Political Influence of Youth Movements**

**Policy and Legislative Changes:** Youth movements often push for reforms in governance, education, employment, and minority rights. Youth movements have the capacity to influence policy and legislative reforms by amplifying grassroots voices, mobilizing public opinion, and exerting pressure on political elites. Through protests, advocacy campaigns, and strategic use of media (especially social media), youth can draw attention to overlooked or suppressed issues such as police brutality, unemployment, and climate change, education reform, or gender equity<sup>31</sup>.

---

<sup>29</sup> Marit Woods. *The Role of Youth in Post-Conflicts Reconstruction*. SIT Graduate Institute, 2011. Pp.1-40

<sup>30</sup> Okoh, G. A. *The Role of Youth in Peacebuilding and National Development in Nigeria*. *Journal of Development Studies*, 15(2), 2021. Pp.200-220.

<sup>31</sup> Norris, P. *Democratic Phoenix: Reinventing Political Activism*. (Cambridge University Press, 2002)

For examples, the #EndSARS movement in Nigeria compelled the government to announce the disbandment of the controversial SARS police unit, showcasing how youth activism can bring about policy review and reform<sup>32</sup>.

Youth-led organizations often push for parliamentary hearings, petitions, or town hall engagements that can lead to legislative amendments or new policy formulations. When youth movements are institutionalized into NGOs or civic platforms, they can work with policymakers to ensure the implementation and monitoring of policy changes<sup>33</sup>.

**Electoral Impact:** Mobilized youth can significantly impact elections by voting, running for office, or influencing party agendas. Youth movements significantly shape electoral outcomes by altering voter behavior, promoting civic education, and influencing the agenda of political campaigns. Voter Mobilization, Youth movements often run voter registration drives, educate peers about their rights, and challenge voter apathy<sup>34</sup>. Their digital fluency allows them to spread information rapidly and influence public sentiment. Candidate Accountability, by mobilizing collective voices, youth can force political candidates to address youth-specific issues, include young people in their campaign teams, or even run youth candidates<sup>35</sup>. Electoral Shifts, a politically aware and organized youth base can disrupt established political patterns, challenge incumbents, or give rise to new parties or independent candidates. For example in countries like Kenya and Senegal, youth movements have helped defeat unpopular leaders and push for more inclusive political participation.

**Social Cohesion or Division:** While youth activism can foster unity across ethnic and social lines, it can also heighten tensions if movements become ethnically exclusive or politically radicalized. Youth movements can either foster unity across ethnic, religious, and regional lines or deepen existing divisions depending on their message<sup>36</sup>, leadership, and engagement strategy. Social Cohesion, when youth movements embrace inclusivity, they can build bridges across historically divided communities by uniting around shared grievances or aspirations. Such unity can promote national identity, civic pride, and peaceful advocacy. For example, The Arab Spring witnessed youth across religious and class lines organizing for democratic reforms.

Social Division conversely, movements that are seen as ethnically biased, partisan, or regionally exclusive can exacerbate social tensions<sup>37</sup>. In polarized societies, youth-led protests may be hijacked by political actors or devolve into violence, thereby inflaming divisions. For examples, in some parts of Sub-Saharan Africa, youth movements aligned with specific ethnic or regional interests have been perceived as a threat to national stability. Leadership diversity, messaging strategy, and ability to engage constructively with opposition groups influence whether a youth movement fosters cohesion or division<sup>38</sup>

### **Impact on Intergroup Relations**

The impact of youth movements on intergroup relations is significant and multifaceted, playing both constructive and destructive roles depending on the context, leadership, and objectives of the movement. Below is an elaboration on how youth movements can influence intergroup relations in the areas of bridging divides, exacerbating ethnic tensions, and promoting conflict resolution and peace-building:

---

<sup>32</sup> Cole, A., & Neumayer, L. *Political Participation in France: Youth and Protest in the 21<sup>st</sup> Century*. (Palgrave Macmillan, 2020)

<sup>33</sup> Bessant, J. Youth Participation in politics and the UN. *Current History*, (116(792) 2017), 335-340

<sup>34</sup> Adamu, A. & Ben, A. "Communal Conflicts and Peace-building in Southern Kaduna, Nigeria". *African Journal of Conflict Resolution*, 17(2), 2017

<sup>35</sup> Norris, P. *Democratic Phoenix: Reinventing Political Activism*. (Cambridge University Press, 2002)

<sup>36</sup> Sukariah, M., & Tannock, S. *Youth Rising? The Politics of Youth in Global Economy*. (Routledge, 2014)

<sup>37</sup> Cole, A., & Neumayer, L. *Political Participation in France: Youth and Protest in the 21<sup>st</sup> Century*. (Palgrave Macmillan, 2020)

<sup>38</sup> Bessant, J. Youth Participation in politics and the UN. *Current History*, (116(792) 2017), 335-340

**Bridging Divides:** the Youth activism can promote intergroup solidarity, fostering cross-ethnic alliances around and shared grievances. Youth movements have the potential to serve as powerful agents of social cohesion and integration, especially in multi-ethnic, religiously diverse, or post-conflict societies<sup>39</sup>. Their influence in bridging divides can be seen in the following ways: Intergroup Dialogue and Collaboration, Youth-led initiatives often emphasize inclusivity and open dialogue, creating platforms where individuals from different ethnic, religious, or regional backgrounds can interact, share experiences, and work on common goals<sup>40</sup>.

Shared Identity Formation, by mobilizing around shared experiences of marginalization, unemployment, or political exclusion, youth movements can foster a collective identity that transcends ethnic or religious divisions<sup>41</sup>. This helps to cultivate empathy and reduce stereotypes. Cultural Exchange and Integration, many youth movements engage in cultural exchange programs, sports events, and educational forums that expose members to other cultures and foster mutual respect.

Digital and Social Media Advocacy, Youths often use technology to create counter-narratives to hate speech, promoting messages of unity and national cohesion. Example: In Nigeria, movements such as “Not Too Young to Run” created cross-ethnic alliances among youths pressing for democratic reforms and greater political inclusion, fostering a sense of national rather than ethnic identity.

**Exacerbating Ethnic Tensions:** In the ethnically charged environments, the youth mobilization can reinforce divisions, especially if the political actors manipulate youth for their own selfish interests. The youth movements can also heighten ethnic, religious, or regional animosities, particularly when they are politically manipulated, economically disenfranchised, or ideologically radicalized<sup>42</sup>. This can manifest through: Militant Ethnic Nationalism, youth groups are mobilized along ethnic or sectarian lines to defend "group interests," often resulting in confrontations with other communities or state forces. Such groups may spread hate propaganda or engage in violent clashes.

Political Instrumentalization, politicians often exploits youth grievances for personal or party gain, using them as foot soldiers during elections or in violent protests. This can deepen intergroup suspicions and ignite conflict. Gang Culture and Identity Politics, youths in some areas form ethnically exclusive gangs or associations that assert dominance over others, leading to turf wars or communal violence.

Historical Grievance Amplification: Youth movements may revive historical injustices or unresolved conflicts, framing present inequalities through the lens of ethnic victimhood, thereby inflaming old wounds. For example, in Southern Kaduna, Nigeria, youth militias aligned with different ethnic and religious communities have been implicated in reprisal attacks, perpetuating cycles of violence between Christian and Muslim groups.

**Conflict Resolution and Peace-building:** Some youth groups engage in reconciliation efforts, using dialogue and community engagement to mend historical grievances. Youth movements are increasingly recognized as critical stakeholders in peace-building efforts, especially in fragile or post-conflict societies. Their contributions include: Grassroots Mediation and Early Warning Systems, trained youth groups can mediate local disputes and provide early warnings of brewing conflicts to authorities or NGOs. Reconciliation Initiatives, youths often lead community-

---

<sup>39</sup> Grasso. M.T. Age, period and cohort analysis in a comparative context: political generations and political participation repertoires in Western Europe. *Electoral studies*, (33, 2014) 63-76

<sup>40</sup> Bessant. J. Youth Participation in politics and the UN. *Current History*, (116(792) 2017), 335-340

<sup>41</sup> Peace. J. Youth Activism and intergroup relations in Latin America. In *peace Review: A Journal of social Justice*, 22(3), 2010. 266-272

<sup>42</sup> Grasso. M.T. Age, period and cohort analysis in a comparative context: political generations and political participation repertoires in Western Europe. *Electoral studies*, (33, 2014) 63-76

level peace dialogues, truth-telling sessions, and forgiveness campaigns, helping to mend broken relationships and foster healing<sup>43</sup>.

Advocacy for Inclusive Policies, youth activists advocate for policies that address the root causes of conflict such as poverty, marginalization, and injustice, pushing for more equitable and inclusive governance<sup>44</sup>. Volunteerism and Humanitarian Support, in conflict-affected communities, youth groups provide relief, rebuild infrastructure, and support displaced populations, which contributes to post-conflict recovery. For instance in Kenya, youth-led organizations like Sisi ni Amani (We Are Peace) have used SMS-based peace messaging during elections to counter hate speech and reduce violence.

Youth movements are double-edged swords in the realm of intergroup relations. Their ability to bridge divides or exacerbate tensions largely depends on their orientation, leadership, socio-political context, and engagement with other actors such as government and civil society. With adequate support, training, and inclusion in decision-making, youth movements can become transformative forces for peace and social harmony. Conversely, if ignored or exploited, they can become conduits for violence and division.

### **Economic Empowerment and Community Development**

Economic inequality is often a source of ethnic tensions, and Takad youth have contributed to economic empowerment initiatives that foster cooperation between different ethnic groups. Agricultural cooperatives, skill acquisition programs, and youth-led businesses have created economic interdependence, reducing hostilities driven by competition for resources.

### **Economic Participation of Takad Youth and Its Impact on Intergroup Relations**

The Takad youth play an essential role in local economic activities, shaping their interactions with neighboring ethnic groups through trade, agriculture, skilled labor, and informal businesses. Economic engagement can foster cooperation, interdependence, and peaceful coexistence, but it can also generate competition and tensions in certain situations.

### **Roles of Takad Youth in Local Economics and Trade**

**Agriculture and Farming:** Takad youth participate in crop farming, cultivating maize, yam, millet, and vegetables. They sell farm produce in local markets, interacting with traders from other ethnic groups, such as the Bajju, Atyap, and Fulani. Shared farming techniques, labour exchanges, and market cooperation foster peaceful intergroup relations

**Trade and Commerce:** Many Takad youth engage in small-scale businesses, selling foodstuffs, textiles, and household items in markets. They trade with people from different ethnic backgrounds, leading to interethnic economic partnerships. Economic cooperation in trade strengthens social bonds, but market competition can sometimes create rivalries.

**Artisanship and Skilled Labor:** Takad youth work as carpenters, tailors, welders, and blacksmiths, providing services to other ethnic groups. Their skills are in demand beyond their community, promoting interdependence and reducing ethnic divisions.

---

<sup>43</sup> Nicolai. S. Education and peace- Building: Exploring the evidence. UNEE and UNESCO. 2009

<sup>44</sup> Kupermintz. H. & Salomon. G. Lessons to Learned from Research on Peace Education in the Context of Intractable conflict. Theory into practice, 44(4), 2005, 293-302

**Livestock Rearing and Trade:** Some Takad youth engage in livestock farming, including poultry and goat rearing. This brings them into economic contact with Fulani herders, leading to both cooperation and occasional conflicts over grazing land.

**Transportation and Logistics:** Many young people from the Takad ethnic group operate commercial motorcycles (okada), mini-buses, and taxis. This facilitates the movement of goods and people across different ethnic communities, promoting social and economic integration.

**Public and Private Sector Employment:** Educated Takad youth work in local government offices, schools, and businesses, creating networks across ethnic groups. Employment in formal sectors fosters peaceful coexistence, as different groups work together toward common economic goals.

### **Impact on Intergroup Relations**

**Economic Cooperation and Peaceful Coexistence:** Trade and shared economic interests encourage peaceful interactions and reduce ethnic hostilities. Intergroup business partnerships create mutual benefits, strengthening relationships between ethnic groups.

**Competition and Resource Conflicts:** Market competition, land disputes, and control over local businesses can sometimes lead to tension. Issues such as grazing rights between Fulani herders and Takad farmers can escalate into conflicts if not managed properly.

**Cultural Exchange and Social Integration:** Economic interactions promote interethnic friendships, shared languages, and even intermarriage. Exposure to different cultural practices fosters tolerance and reduces stereotypes.

**Political and Economic Marginalization:** If Takad youth feel economically disadvantaged compared to other groups; it can create resentment and distrust. Inclusive government policies and economic opportunities can help bridge economic inequalities and improve intergroup relations.

Takad youth contribute significantly to the local economy through farming, trade, skilled labor, and transportation. Their economic interactions with other ethnic groups promote cooperation, interdependence, and peaceful coexistence. However, competition for resources and market dominance can sometimes lead to tensions. Sustainable economic policies, inclusive development, and conflict resolution mechanisms are crucial for maintaining harmony and fostering strong intergroup relations<sup>45</sup>.

### **Youth Education and Ethnic Integration: Bridging Divides or Creating Barriers?**

Education plays a pivotal role in shaping societal cohesion, particularly in ethnically diverse regions. In Nigeria, the educational system has been both a bridge fostering integration and, at times, a barrier exacerbating divisions.

#### **National Educational Policies and Ethnic Integration**

Nigeria's National Policy on Education emphasizes the importance of integrating cultural values into the curriculum. Subjects such as Nigerian languages, Civic Education, and Fine Arts have been incorporated to promote cultural awareness and unity among students. This approach aims to harmonize the diverse cultural beliefs of Nigeria's multi-ethnic society within the educational framework.

#### **Challenges in Implementation**

---

<sup>45</sup> Ibrahim, J. "The Role of Youth in Conflict Resolution and Peacebuilding in Nigeria." *African Journal of Political Science and International Relations*, 10(5), 2016, pp. 56-67.

Despite these policies, challenges persist. Ethnic diversity has sometimes led to regional and tribal loyalties influencing educational opportunities, contributing to inequalities. Differing ethnic value systems can also impact the effectiveness of educational reforms.

### **The Case of Kaura**

Focusing on Kaura, a local government area in Kaduna State, the role of educational systems in either fostering ethnic integration or deepening divides is significant. Community initiatives, such as the Kaura Youth Movement Initiative, have been active in reviving educational standards and expanding access to quality education throughout the local government. These efforts demonstrate a commitment to using education as a tool for unity and development.

Educational policies in Nigeria are designed to promote ethnic integration; their success largely depends on effective implementation and community involvement. In regions like Kaura, local initiatives play a crucial role in bridging divides through education. However, challenges remain, and continuous efforts are necessary to ensure that education serves as a unifying force rather than a dividing one.

### **Youth as Peace-Builders, Takad Youth in Post-Conflict Reconciliation**

Youth play a crucial role in post-conflict reconciliation, especially in societies affected by ethnic violence. The Takad youth presumably referring to a specific ethnic or community group can serve as agents of peace and reconciliation by leveraging their energy, adaptability, and innovative approaches to rebuilding fractured societies. This analysis explores the potential of Takad youth in post-conflict reconciliation, their challenges, and strategies to empower them for sustainable peace-building<sup>46</sup>.

### **The Role of Youth in Post-Conflict Reconciliation**

The Takad youth have significant potential as peace-builders in post-conflict reconciliation. With the right support education, economic opportunities, and leadership roles they can bridge ethnic divides and contribute to lasting peace. Addressing challenges such as political exclusion, trauma, and economic hardship will be key to unlocking their full potential. By empowering Takad youth, societies can build sustainable peace and prevent the recurrence of ethnic conflicts.

Youth often experience the direct consequences of ethnic conflict, including displacement, loss of family members, and economic hardship. However, they also possess the ability to transform their communities by:

The roles of youth in post-conflict reconciliation are critical for rebuilding trust, promoting healing, and ensuring sustainable peace. Young people, with their energy, creativity, and adaptability, can drive change in transformative ways. Below is an elaboration of their roles under the listed areas:

**Promoting Inter-Ethnic Dialogue:** Youth-led discussions and initiatives can bridge ethnic divides and promote understanding. Youth can be instrumental in bridging ethnic divides that are often exacerbated by conflict. Their roles include: Facilitating conversations and cultural exchanges between ethnic groups to foster understanding and reduce stereotypes. Organizing inter-ethnic youth forums, sports events, or art based initiatives that create shared experiences and build empathy<sup>47</sup>. They are serving as mediators and peer educators, especially among their age groups, to encourage tolerance and cooperation. Challenging divisive narratives passed down from older generations and promoting a more inclusive identity based on shared humanity.

---

<sup>46</sup> Achi. V.E. *Ethno-Religious Conflict in Nigeria: Tips for Peace and Reconciliation*. Abuja: Ya-Byangs Publishers 2021.

<sup>47</sup> McEvoy-Levy, Siobhán. *Peace and Resistance in Youth Cultures: Reading the Politics of Peacebuilding from Harry Potter to The Hunger Games*. Palgrave Macmillan, 2018.

**Participating in Community Development:** By engaging in rebuilding infrastructures, education, and the local governance fosters unity. Youth engagement in rebuilding their communities helps restore hope and functionality in post-conflict settings: Contributing to infrastructure projects, such as rebuilding schools, clinics, and community centers, which physically and symbolically heal war-torn communities. Leading volunteer efforts like clean-up campaigns, tree planting, and social services that promote unity and a sense of collective responsibility. Forming youth cooperatives and social enterprises to address unemployment and promote economic recovery. They are supporting education and vocational training programs that empower themselves and others to become active, productive citizens.

**Advocating for Peace Policies:** the young leaders can influence political decisions and policies that promote reconciliation, young people can shape policy by engaging with leaders and institutions to ensure peace is institutionalized: Participating in local governance structures such as youth parliaments or councils to influence decision-making. Organizing peace campaigns, rallies, and petitions, which call for justice, accountability, and inclusive policies. They engaged the traditional leaders, NGOs, and government agencies, to integrate youth perspectives into peace-building policies. Monitoring the implementation of peace agreements and advocating for reforms that address root causes of conflict, such as marginalization or inequality.

**Using Media and Digital Platforms:** social media and creative arts allow youth to spread messages of peace, in the digital age, youth can harness technology to amplify voices, mobilize support, and challenge hate speech: Creating blogs, podcasts, and videos that tell stories of resilience, reconciliation, and peaceful coexistence<sup>48</sup>. Using social media to organize campaigns, share peace messages, and connect across ethnic or regional divides. Countering misinformation, and hate speech by promoting verified, balanced narratives. Developing digital tools or apps that promote reporting of violence, offer psychosocial support, or educate users about peace-building.

Youth are not just beneficiaries of peace but active agents of reconciliation. By promoting inter-ethnic dialogue, engaging in community development, advocating for peace policies, and leveraging media platforms, they play a central role in healing fractured societies and laying the foundation for a more inclusive and peaceful future.

### **The Potential of Takad Youth as Agents of Peace**

The Takad youth, as members of a post-conflict society, have unique characteristics that position them as key players in peace-building:

**Shared Experiences and Empathy:** Having lived through conflict, Takad youth can connect with other affected groups and foster mutual healing. The Takad youth, like many young people in conflict-affected regions, have grown up witnessing or experiencing the impact of violence, displacement, and marginalization. These shared experiences of loss, trauma, and struggle, can serve as a powerful foundation for empathy and solidarity<sup>49</sup>.

When youth come together to share their stories, they build mutual understanding and reduce the "us versus them" mentality that often fuels division<sup>50</sup>. Among the Takad, communal living, oral traditions, and local storytelling traditions offer natural spaces for such empathy-building. By channeling their experiences into dialogue, healing, and advocacy, Takad youth can foster inclusive narratives that challenge hatred and promote reconciliation.

---

<sup>48</sup> Sommers, Marc. *Youth and the Postconflict Generation: Mobilizing Youth for Peace and Development*. Kumarian Press, 2006.

<sup>49</sup> McEvoy-Levy, Siobhán. *Peace and Resistance in Youth Cultures: Reading the Politics of Peace-building from Harry Potter to The Hunger Games*. Palgrave Macmillan, 2018.

<sup>50</sup> Sommers, Marc. *Youth and the Postconflict Generation: Mobilizing Youth for Peace and Development*. Kumarian Press, 2006.

**Education and Skill Development:** Education equips them with conflict resolution skills, negotiation techniques, and knowledge of human rights, making them effective mediators.

Education equips young people with critical thinking skills, civic values, and tools for constructive engagement<sup>51</sup>. For Takad youth, access to quality education, both formal and non-formal can empower them to become mediators, peace-builders, and community leaders. Skills development in conflict resolution, leadership, vocational training, and digital literacy can also expand their agency and employability<sup>52</sup>. NGOs, religious missions, and government interventions that target educational empowerment for youth can help shift the Takad youth from being passive victims of conflict to proactive peace ambassadors capable of shaping dialogue and promoting social cohesion within and beyond their communities

**Cultural and Religious Influence:** Youth can leverage traditional values, religious teachings, and cultural heritage to encourage reconciliation within their communities. The Takad people possess a rich cultural heritage and strong communal bonds, often reinforced through traditional festivals, rites, and spiritual beliefs. These cultural touchstones can be powerful tools for peace-building. Youth, as inheritors of cultural practices, can play a role in reinterpreting traditions in ways that promote coexistence and tolerance. Additionally, religious teachings, whether Christian, traditionalist, or interfaith, often emphasize values of forgiveness, justice, and compassion. Takad youth who are grounded in these teachings and supported by elders or faith leaders can serve as bridges between divided communities, using their cultural and religious credibility to counteract radicalization and foster unity.

**Economic Participation:** Involvement in entrepreneurship and vocational training can provide youth with alternatives to violence by promoting stability and economic security. Economic exclusion often drives conflict, while economic inclusion can offer a pathway to peace<sup>53</sup>. Takad youth, if meaningfully engaged in agriculture, entrepreneurship, digital economy, or the creative industries, can become stakeholders in local stability.

By creating or accessing livelihood opportunities, they reduce their vulnerability to recruitment by violent groups and increase their investment in the well-being of their communities. Youth cooperatives, micro-financing, and mentorship programs can further promote self-reliance and collective peace-building<sup>54</sup>. As they contribute to local economies, Takad youth not only gain dignity and purpose but also demonstrate that peace yields tangible benefits for all.

By leveraging their lived experiences, embracing education, drawing on cultural and religious capital, and engaging in meaningful economic activity, Takad youth have the potential to become transformative agents of peace. Their involvement is not just beneficial, it is essential for any sustainable resolution to conflict and the long-term development of Southern Kaduna.

### **Challenges Facing Takad Youth in Peace-building**

---

<sup>51</sup> Hilker, Lyndsay M., and Erika Fraser. "Youth Exclusion, Violence, Conflict and Fragile States." Social Development Direct, 2009.

<sup>52</sup> Kupermintz. H. & Salomon. G. Lessons to Learned from Research on Peace Education in the Context of Intractable conflict. *Theory into practice*, 44(4), 2005, 293-302

<sup>53</sup> United Nations. *The Missing Peace: Independent Progress Study on Youth, Peace and Security*. UNFPA and PBSO, 2018. <https://www.youth4peace.info/ProgressStudy>

<sup>54</sup> Kupermintz. H. & Salomon. G. Lessons to Learned from Research on Peace Education in the Context of Intractable conflict. *Theory into practice*, 44(4), 2005, 293-302

Despite their potential, several challenges hinder Takad youth from actively engaging in post-conflict reconciliation:

**Limited Political Inclusion:** Many post-conflict societies exclude youth from decision-making processes. Takad youth face significant barriers to political participation and decision-making processes, which undermines their ability to influence peace-building efforts. Often excluded from formal governance structures, they are rarely given a seat at the table where community decisions are made. Traditional leadership and political institutions remain largely gerontocracy and male-dominated, creating an environment where youth perspectives especially on peace and reconciliation are undervalued or dismissed<sup>55</sup>. This marginalization fosters a sense of disenfranchisement and can lead to apathy or even radicalization, as young people feel that peaceful avenues for addressing their concerns are ineffective or inaccessible.

**Economic Hardship:** Unemployment and poverty can push youth toward radicalization or criminal activities. Chronic poverty and high youth unemployment in Takad communities serve as both symptoms and drivers of conflict<sup>56</sup>. With limited access to land, education, or market opportunities exacerbated by displacement and insecurity many young people struggle to meet basic needs. This economic vulnerability makes them susceptible to manipulation by conflict entrepreneurs, who may offer financial incentives for participation in violence or ethno-political unrest. The lack of sustainable livelihoods also impedes youth from investing time or energy into long-term peace-building activities, as immediate survival takes precedence.

**Trauma and Psychological Barriers:** Many young people carry emotional scars that may affect their ability to advocate for peace. Years of violent conflict, displacement, and communal clashes have inflicted deep psychological scars on Takad youth. Many have witnessed or directly experienced violence, loss of family members, destruction of homes, or forced migration. This trauma, often unacknowledged and untreated, creates emotional and mental health challenges that hinder effective engagement in peace-building<sup>57</sup>. Without proper psychosocial support, these unresolved traumas may manifest as mistrust, aggression, or withdrawal, limiting young people's ability to engage constructively with others especially members of perceived rival groups<sup>58</sup>.

**Distrust and Social Divides:** Deep-seated ethnic divisions can make it difficult for youth to gain acceptance as peace mediators. Inter-communal violence and historical grievances have fractured social relations in Southern Kaduna, and Takad youth are not immune to these divisions. Years of conflict have deepened ethnic and religious polarization, making collaboration across group lines difficult. Youth often inherit narratives of victimhood, suspicion, or revenge from their communities, which can obstruct dialogue and reconciliation. These divides are further reinforced by selective narratives in social media and community discourse, which can entrench hostility and diminish the possibility of youth-led bridge-building initiatives.

**Lack of Institutional Support:** Weak governmental or non-governmental structures may fail to provide platforms for youth participation. Formal and informal institutions such as local governments, NGOs, religious bodies, and

---

<sup>55</sup> Kurtenbach, Sabine. "Post-War Youth: The Dark Side of Peace." *Peace Review*, vol. 26, no. 1, 2014, pp. 64–70.

<sup>56</sup> McEvoy-Levy, Siobhán. "Youth as Social and Political Agents: Issues in Post-Conflict Peacebuilding." *Kroc Institute Occasional Paper*, no. 21, 2001.

<sup>57</sup> Kupermintz, H. & Salomon, G. Lessons to Learned from Research on Peace Education in the Context of Intractable conflict. *Theory into practice*, 44(4), 2005, 293-302

<sup>58</sup> Schwartz, Shana. "Youth and Post-Conflict Reconstruction: Agents of Change." In *Youth in Post-Conflict Reconstruction: Agents of Change*, edited by Stephanie Schwartz, United States Institute of Peace, 2010, pp. 1–17.

educational systems often lack the resources or political will to support youth peace-building initiatives<sup>59</sup> in Takad land. Programs targeting youth are frequently short-term, underfunded, or poorly coordinated. Additionally, there is often disconnection between youth aspirations and the priorities of peace-building actors, leading to tokenistic engagement rather than meaningful inclusion. This institutional gap leaves many willing and capable young people without the training, mentorship, or platforms needed to contribute to sustainable peace.

### **Strategies to Empower Takad Youth in Peace-building**

To maximize the role of Takad youth in post-conflict reconciliation, specific strategies should be implemented:

**Education and Peace Training Programs:** Establish peace education curricula in schools and universities. Provide training on conflict resolution, mediation, and leadership.

**Economic Empowerment:** Promote entrepreneurship and job opportunities to reduce economic vulnerability. Create youth cooperatives that encourage cross-ethnic collaboration.

**Community Engagement and Leadership:** Involve youth in community decision-making structures. Encourage youth-led peace initiatives, such as inter-ethnic sports and cultural events.

**Media and Digital Advocacy:** Use social media to counter hate speech and promote peace narratives. Train youth in digital storytelling and documentary-making to share reconciliation stories.

**Mental Health and Psychosocial Support:** Provide trauma healing programs for youth affected by conflict. Encourage community dialogue and storytelling to foster healing

### **Intergenerational Conflicts and Cooperation among Youths and Elders in Kaura**

Intergenerational dynamics within the Takad community of Kaura Local Government Area in Kaduna State, Nigeria, reflect broader themes of conflict and cooperation between youth and elders, particularly concerning perspectives on ethnic relations.<sup>60</sup>

**Intergenerational Conflict:** A notable area of tension arises from differing views on tradition and modernity. Elders often express concern over the youth's perceived departure from established customs and traditions. This sentiment is echoed in various Nigerian communities, where elders criticize the decline in traditional practices among younger generations.

Literature also highlights ideological clashes between generations. For instance, in Emeka Nwabueze's play "Echoes of Madness," the narrative delves into conflicts stemming from differing worldviews between the old and the young, emphasizing the challenges in aligning traditional beliefs with contemporary perspectives.

**Intergenerational Cooperation:** Despite these conflicts, there are significant efforts to bridge the generational divide. The Kafanchan Peace Declaration of 2016 serves as a pertinent example. This accord, involving multiple communities in Southern Kaduna, including the Takad, brought together elders, youth, religious leaders, and other stakeholders to foster peaceful coexistence and address communal tensions.

Furthermore, initiatives like the "Amplifying Youth Voices for African Renaissance" webinar emphasize the importance of intergenerational dialogue. Such platforms aim to celebrate International Peace Day by fostering conversations between generations, thereby promoting mutual understanding and collaboration<sup>61</sup>.

---

<sup>59</sup> Schwartz, Shana. "Youth and Post-Conflict Reconstruction: Agents of Change." In *Youth in Post-Conflict Reconstruction: Agents of Change*, edited by Stephanie Schwartz, United States Institute of Peace, 2010, pp. 1–17.

<sup>60</sup> Abenabe Green "Intergenerational Relations In The Quest For The Emancipation Of The Niger Delta" *University of Jos Journal of Political Science* Vol 1(1) March (2024) p. 181

**Perspectives on Ethnic Relations:** Elders in the Takad community, having witnessed historical inter-ethnic interactions, often prioritize the preservation of long-standing alliances and the maintenance of established norms. In contrast, the youth, influenced by globalization and modern education, may advocate for more progressive approaches to ethnic relations, emphasizing inclusivity and adaptability.

This divergence can lead to misunderstandings; however, it also presents opportunities for enriched dialogue. By valuing the wisdom of elders and embracing the innovative perspectives of the youth, the Takad community can work towards a harmonious integration of tradition and modernity in their approach to ethnic relations.

Intergenerational conflicts in the Takad community often stem from differing perspectives on tradition and ethnic relations, ongoing efforts in dialogue and collaboration highlight a shared commitment to community cohesion and mutual respect.

### **Youth and Religious Influence in Ethnic Dynamics**

The relationship between youth, religion, and ethnic dynamics is complex and deeply interconnected. Religious beliefs and practices shape individual and group identities, influencing how young people interact with those from different ethnic background<sup>62</sup>s. Among the Takad youth, religious influence plays a key role in shaping their ethnic relationships with neighboring groups.

### **Religious Influence on Ethnic Dynamics among Takad Youth**

**Shared Religious Practices and Inter-Ethnic Cohesion:** If the Takad share religious beliefs or practices with neighboring ethnic groups, this can create bonds of solidarity and mutual respect. For example, common religious festivals, interfaith marriages, or joint places of worship foster unity and reduce ethnic tensions.

**Religious Exclusivity and Ethnic Boundaries:** In cases where the Takad youth adhere strictly to religious doctrines that emphasize differences from their neighbors, it can reinforce ethnic boundaries. Religious teachings that promote a sense of uniqueness or divine favor may lead to social exclusion or even conflict with neighboring groups who hold different beliefs.

**Youth Religious Movements and Social Change:** The rise of youth-led religious movements within the Takad community can impact inter-ethnic relationships. If these movements encourage peace-building and interfaith dialogue, they can promote ethnic harmony. However, if they lean toward fundamentalism, they may deepen ethnic divisions.

### **Religious Leaders as Mediators or Dividers**

Religious leaders among the Takad youth play a crucial role in guiding ethnic interactions. If they advocate tolerance and coexistence, the youth are more likely to engage positively with other ethnic groups. Conversely, if religious figures emphasize exclusion, it can lead to ethnic polarization.

**Religious Ethics and Economic Interactions:** Religious teachings about honesty, fairness, and community service influence how Takad youth engage in trade, work, and social services with neighboring groups. If religious ethics align with inclusive economic practices, there may be more inter-ethnic collaboration in markets and workplaces.

---

<sup>61</sup> Abenabe Green "Intergenerational Relations In The Quest For The Emancipation Of The Niger Delta" *University of Jos Journal of Political Science* Vol 1(1) March (2024) p. 181

<sup>62</sup> Kupermintz. H. & Salomon. G. Lessons to Learned from Research on Peace Education in the Context of Intractable conflict. *Theory into practice*, 44(4), 2005, 293-302

### **Impact of Religious Rituals on Social Bonds**

Certain religious rituals, such as communal prayers, fasting, or pilgrimages, may either bridge or reinforce ethnic divisions. If such rituals involve shared participation with other ethnic groups, they foster unity. However, if they are exclusive, they might intensify ethnic separateness.

The influence of religion on ethnic dynamics among Takad youth depends on how religious beliefs and practices are interpreted and applied in social interactions. If religion is a source of inclusivity and moral guidance, it can enhance ethnic harmony<sup>63</sup>. However, if it becomes a marker of difference and exclusivity, it may contribute to division and conflict. Therefore, fostering religious tolerance and interfaith dialogue among Takad youth is essential for promoting peaceful coexistence with neighboring ethnic groups.

### **Media, Technology and the Influence of Takad Youth on Ethnic Relations**

The Takad youth in Kaura Local Government Area of Kaduna State, Nigeria, have been actively leveraging media, technology, and digital platforms to influence and improve ethnic relations within their community. Their efforts are part of a broader movement among youth in Southern Kaduna to foster peace and unity among diverse ethnic groups<sup>64</sup>.

#### **Social Media Engagement**

Platforms like Facebook have become vital tools for youth organizations in Kaura to promote dialogue and understanding among different ethnic communities. The Kaura Youth Coalition, for instance, utilizes its Facebook group to share information, organize events, and discuss issues pertinent to ethnic harmony and community development. This digital space allows for real-time communication and the dissemination of peace-building messages, reaching a broad audience within and beyond Kaura.

#### **Mobile Technology and Digital Platforms**

Beyond social media, mobile technology and various digital platforms have been instrumental in facilitating communication and coordination among Takad youth. Messaging apps and online forums enable the rapid mobilization of community members for peace initiatives, workshops, and cultural exchange programs. These technologies also provide avenues for reporting and addressing conflicts promptly, thereby preventing escalation.

#### **Impact on Ethnic Relations**

The proactive use of media and technology by Takad youth has contributed significantly to improving ethnic relations in Kaura. By promoting inclusive dialogue and mutual respect through these platforms, they have helped to bridge ethnic divides and foster a sense of community. Their efforts complement broader peace-building initiatives in the region, such as the Kafanchan Peace Declaration, which emphasizes dialogue and non-violence as means to resolve inter-communal conflicts.

The Takad youth's adept use of social media, mobile technology, and digital platforms has been pivotal in influencing ethnic relations positively in Kaura. Their initiatives exemplify how modern technology can be harnessed to promote peace and unity in diverse communities.

---

<sup>63</sup> Audu, J. Youth Engagement in Conflict Resolution: A Case Study of Kaduna State. *International Journal of Peace and Security Studies*, 8(3), 2019 pp. 120-140.

<sup>64</sup> Clement M. A. "Misinterpreting Ethnic Conflict in Africa". *A Publication of the Africa Centre for Strategic Studies*. No. 4 April, 2010.pp. 1-6

### **Challenges Facing Takad Youth in Interethnic Relations**

While the Takad youth have shown tremendous potential in conflict resolution and intergroup relations, their efforts are often hindered by several challenges:

**Limited Resources:** Despite their strong commitment to peace-building, Takad youth often face resource constraints that limit their capacity to engage in large-scale peace initiatives. Many youth organizations rely on small grants or local donations, which are insufficient for running impactful programs or reaching a wider audience.

**Ethnic Polarization:** The strong ethnic divisions within Kaura LGA, exacerbated by political and religious differences, sometimes make it difficult for Takad youth to mediate conflicts effectively. Their efforts at intergroup dialogue may be perceived with suspicion by other ethnic groups, limiting their ability to act as neutral peace-builders.

**Political and Religious Influence:** The influence of political elites and religious leaders can sometimes undermine the efforts of Takad youth. These leaders may exploit ethnic divisions for political or economic gain, making it harder for youth initiatives to promote peace without facing opposition from powerful figures who perpetuate conflict<sup>65</sup>.

### **Conclusion**

The Takad youth have played a significant role in shaping intergroup relations in Kaura LGA by fostering peace, promoting cultural integration, advocating for political inclusion, and driving economic empowerment. Despite challenges, their continued engagement is essential for the stability and development of the region. Strengthening youth-focused initiatives, government support for peace-building programs, and greater interethnic collaboration are necessary steps toward a more harmonious future.

Takad youth have emerged as critical actors in fostering peace and reconciliation among ethnic groups in Kaura. Through cultural diplomacy, dialogue initiatives, and grassroots mobilization, they have helped reduce tension in conflict-prone areas. The youth play a paradoxical role while many engage in peace advocacy and conflict resolution; minorities have been involved in cycles of violence, often due to marginalization, peer pressure, or political manipulation. The strengthening of Takad cultural identity among the youth has contributed to internal cohesion but has occasionally led to exclusionary attitudes toward other groups, especially in highly polarized contexts.

Takad youth are increasingly asserting themselves in political discourse and governance processes, demanding greater inclusion and fair representation, which has influenced intergroup political competition and alliances. Compared to older generations, Takad youth exhibit a more progressive and inclusive outlook, often engaging in interethnic collaboration, especially through social media, education, and entrepreneurship.

Social media platforms have been used both to promote peace and mobilize around ethnic grievances. Youth-led digital activism has shaped perceptions, relationships, and community responses to conflict. Structural Challenges and Vulnerabilities: Persistent issues such as youth unemployment, poverty, and underdevelopment continue to limit the full peace-building potential of Takad youth. These structural conditions must be addressed to prevent cycles of violence and ensure sustained peace.

The findings suggests that Takad youth are not passive bystanders but are actively shaping the dynamics of ethnic relations in Kaura LGA often in constructive ways, but sometimes hindered by socio-political and economic realities.

### **Recommendations**

---

<sup>65</sup> World Bank. Youth and Peacebuilding in Conflict-Affected Regions. World Bank Group, 2007.

Kaura Local Government Area (LGA), located in southern Kaduna State, Nigeria, is home to a mosaic of ethnic groups including the Takad, Watyap, Kagoro, Moro'a, Hausa-Fulani, and others. Historically, the area has experienced episodes of ethnic and religious tensions, often stemming from competition over land, political representation, resource control, and historical grievances. These tensions have at times escalated into violent conflict, undermining social cohesion and development.

Within this complex interethnic setting, youths play a pivotal role. As both agents of change and potential drivers of conflict, their actions significantly influence the nature of intergroup relations. The Takad youths, as a distinct sociocultural group within Kaura LGA, have increasingly taken on active roles in peace-building, community mobilization, and cultural preservation. At the same time, they also face pressures from political manipulation, unemployment, and historical narratives that may reinforce division.

Understanding the contemporary role of Takad youths in shaping intergroup dynamics is therefore essential for crafting sustainable peace-building strategies and strengthening interethnic collaboration. Their influence, whether positive or negative can either bridge or widen divides between communities. This recommendation outline seeks to explore their roles, assess their impact on interethnic relations, and propose actionable strategies to harness their potential as catalysts for peace and inclusive development in Kaura LGA. Recommendations are:

1. **Strengthening Youth Peace-building Initiatives:** Government and NGOs should support youth-led peace initiatives through funding, training, and mentorship.
2. **Promoting Inclusive Governance:** Ensuring fair political representation for all ethnic groups will reduce grievances and foster cooperation.
3. **Enhancing Economic Opportunities:** Skill acquisition programs, entrepreneurship support, and agricultural development should be prioritized to reduce economic-driven conflicts.
4. **Encouraging Interfaith and Interethnic Dialogue:** Platforms for sustained dialogue among different groups should be established to address grievances and build mutual trust.

By addressing these issues, Takad youth can continue to play a transformative role in shaping a peaceful and prosperous Kaura LGA.

## **References**

- Adamu, A. & Ben, A. "Communal Conflicts and Peacebuilding in Southern Kaduna, Nigeria". *African Journal of Conflict Resolution*, 17(2), 2017
- Afolabi, O. *Ethnic Relations and Political Marginalization in Nigeria: The Southern Kaduna Experience*. *Journal of African Studies*, 12(1), 2020
- Audu, J. "Youth Engagement in Conflict Resolution: A Case Study of Kaduna State". *International Journal of Peace and Security Studies*, 8(3), 2019
- Achi. V. E. *Ethno-Religious Conflict in Nigeria: Tips for Peace and Reconciliation*. Abuja: Ya-Byangs Publishers. 2021
- Gurr, T. R. "People Versus States: Minorities at Risk in the New Century". *United States Institute of Peace Press*. 2000
- Ibrahim, J. "Religious and Ethnic Pluralism in Nigeria: Conflict and Cooperation in Kaduna State". *African Journal of Political Science*, 10(4), 2018

***Youth and Ethnic Relations: The Role of Takad Youth in Shaping Contemporary Intergroup Dynamics in Kaura Local Government Area, by; Celestine Aghu and Christian K. Cletus***

Celestine. A. "Colonial Rule and Intergroup Relations Amongst the Peoples of Moro'a Chiefdom, 1904-2001. *M. A Thesis*, KASU 2020

Kukah, M. Religion, Politics, and Power in Northern Nigeria. Spectrum Books. 2011

Nnoli, O. *Ethnic Politics in Nigeria*. Fourth Dimension Publishers. 2008

Okoh, G. A. "The Role of Youth in Peace-building and National Development in Nigeria". *Journal of Development Studies*, 15(2), 2021

Suberu, R. "Federalism and Ethnic Conflict in Nigeria". *United States Institute of Peace Press* 2001

United Nations Development Programme (UNDP). *Youth, Peace, and Security: A Global Survey*. *UNDP Publications*. 2016

## Comparative Analysis of Traditional and Modern Methods in Teaching Qur'anic Recitation in Senior Secondary Schools in Lagos State, Nigeria

By:

Musa, Abdulhameed Atanda<sup>1</sup>, FASASI, Bukhari Olayimika<sup>2</sup>

1. mabdulhameedatanda@gmail.com, Department of Arts and Social Sciences Education, Lagos state University,

2. olamahadathi4u@gmail.com, Department of Arts and Social Sciences Education, Al-Hikmah University, Ilorin.

Corresponding email: Mabdulhameedatanda@gmail.com

### ABSTRACT

*This study conducted a comparative analysis of traditional and modern methods of teaching Qur'anic recitation in senior secondary schools in Lagos State. A comprehensive review of relevant literature addressed the evaluation of the Islamic studies curriculum for senior secondary schools, the roles of Islamic studies teachers in imparting Qur'anic recitation, and comparison between traditional and modern teaching methods. The study revealed the multifaceted roles Islamic studies teachers play in teaching Qur'anic recitation in secondary schools. It also underscored that both traditional and modern techniques possess valuable attributes and effectiveness in teaching Qur'anic recitation; however, each approach has its limitations. The paper therefore, made the following recommendations; Islamic studies educators are encouraged to adopt a blended instructional approach that integrates both traditional and contemporary methods for teaching Qur'anic recitation in senior secondary schools in Lagos state. Islamic studies educators should receive ongoing training and professional development to stay current with modern teaching methodologies while also preserving traditional practices. This blend of approaches is crucial for enhancing the proper recitation of the Quran, particularly in the application of Tajwid rules, among others.*

**Key Words:** Islamic studies, Mushāfahahh, Quranic Recitation, Tajwid, Talqīn

### Introduction

Education serves as a vital social service, essential for the development of every individual, and must be prioritized without exception. It provides the fundamental framework upon which societies build human capacity and advance technological progress. The development of education is critical and requires a focus that reflects its significance. It should be pursued with a sense of urgency that parallels national priorities, while also embodying the momentum of a transformative revolution (Owoyale-AbdulGaniy et al., 2022).

The individual undergoing education experiences holistic growth—physically, mentally, emotionally, morally, and socially. Educational institutions play a crucial role in offering meaningful learning experiences that guide students from the confines of ignorance to the enlightenment of knowledge. In the contemporary era, the process of teaching has become increasingly complex and requires more than traditional methods alone for effective implementation. Given that students originate from diverse cultural and socio-economic backgrounds, educators must utilize appropriate instructional materials and adopt modern pedagogical techniques to facilitate effective learning among students. This approach is essential to address the varying needs of learners, based on their individual abilities and potential.

To effectively enhance student knowledge and engagement, Qur'an educators must initiate a paradigm shift in their teaching approaches, moving beyond traditional methodologies. Reliance on conventional methods can often lead to diminished student motivation and interest in learning the Qur'an. It is essential for educators to elevate the quality of both teaching and learning, aligning with the contemporary challenges faced in education (Owoyale-AbdulGaniy et al., 2022). By incorporating innovative facilities and methodologies, teachers can facilitate deeper understanding and promote meaningful learning of the Qur'an experiences for their students.

The Islamic Studies curriculum at the secondary school level includes specific Qur'anic texts for examination with the goal of fostering learners' ability to accurately read and memorize these texts, while also absorbing their underlying messages. This approach aims to equip students to integrate Qur'anic values across various aspects of their lives. However, the effective study of the Qur'an faces significant challenges due to the difficulties encountered by both teachers and students when engaging with Arabic orthography (Musa & Adegoke, 2010). In light of these challenges, this study offers a comparative analysis of traditional and modern methods for teaching Qur'anic Recitation in senior secondary schools in Lagos State, along with an exploration of its implications for relevant stakeholders.

## **Methodology**

This study employed a literature review approach to examine the various methodologies utilized in teaching Qur'anic recitation. The review encompassed both traditional and modern methods, providing a comprehensive insight that serves as a foundation for the current research. For instance, Sabo (2025) posits that the traditional method of teaching Qur'anic recitation is highly effective for memorization, as it fosters a deep understanding of the material and enhances recitation skills. Conversely, Imas, et al. (2023) highlights that modern methods facilitate more efficient access to and memorization of Qur'anic verses, emphasizing active interaction between teachers and students, which contributes to a more dynamic and enjoyable learning experience. Furthermore, Wijaya (2024) advocates for an integrative approach that combines the strengths of both traditional and modern methodologies. This combination is suggested to optimize learning outcomes, leading to improved retention rates, enhanced comprehension, and greater student engagement. In light of the aforementioned insights, this study aims to conduct a comparative analysis of traditional and modern methods in teaching Qur'anic recitation within senior secondary schools in Lagos State, Nigeria.

### **Evaluation of the Senior Secondary School Islamic Studies Curriculum**

In the Nigerian Senior Secondary School curriculum, Islamic studies is a crucial subject that aims to produce students who are knowledgeable, morally upright, and devout. This subject plays a significant role in shaping students' spiritual growth, academic performance, and moral character, particularly at the foundational level of education. In recognition of the importance of religious knowledge in shaping individuals who respect the norms and values of Nigerian society and maintain a high standard of living, Salami (2020) noted that the Nigerian constitution makes adequate provisions for religious education. This is outlined in the National Policy on Education, which addresses educational issues in Nigeria. Specifically, Section 1, sub-section 9 states, "Provision shall be made for religious instruction; no child should be forced to accept any religious instruction that is contrary to the wishes of his or her parents" [FGN 2004].

Moreover, Owoyale-AbdulGaniy and Tiamiy (2024) emphasize the significance of Islamic studies in Nigerian schools for instilling moral and ethical values in students. The subject focuses on human relationships, moral education, and responsibilities in various aspects of life, including social, economic, and political contexts. With a strong emphasis on the afterlife and moral obligations, Islamic studies play a vital role in shaping students' character (Owoyale-AbdulGaniy & Tiamiy, 2024). Its inclusion in secondary school curricula underscores its relevance in Nigerian education.

To achieve the educational goals of Islamic studies, a relevant curriculum is crucial. Research (Owoyale-AbdulGaniy & Tiamiy, 2024) highlights that the curriculum translates societal values into reality and validates them. Adequate resources, including quality teachers, facilities, and a conducive learning environment, are essential for successful curriculum implementation. This approach aims to equip students to integrate Qur'anic values across various aspects of their lives (Musa & Adegoke, 2010). The Qur'an constitutes a fundamental component of the Islamic studies curriculum for senior secondary school students. Given its significance as the embodiment of Shariah and a primary source of wisdom, the Qur'an is incorporated into the educational program to deepen students' understanding, facilitate memorization, and enhance their recitation skills.

Furthermore, the senior secondary school Islamic Studies curriculum is structured into three main divisions, with the first two divisions further divided into three sections each and the third division divided into two sections, resulting in a total of eight sections or units. This organization provides a clear framework for teaching and learning Islamic Studies at the senior secondary level. The divisions and the units are:

1. Hidayah (Guidance)
  - a. The Qur'an
  - b. The Hadith
  - c. Tahdhib (Moral Education)
2. Fiqh (Islamic Jurisprudence)

- a. Tawhid (Theology)
  - b. Ibadat (Worship)
  - c. Mu'amalat (Human Transactions)
3. Tarikh (Historical Development of Islam)
- a. Sirah (Life of the Prophet and the leadership of the four orthodox Caliphs)
  - b. The spread of Islam to West Africa. Contribution of Muslims to World civilization (Yahaya, 2022).

An evaluation of the Islamic studies curriculum reveals that it primarily focuses on the spiritual development of students, often neglecting other important aspects. This emphasis stems from the intentions of the curriculum reviewers during the establishment of the 6-3-3-4 education structure. Their goal was to provide students with detailed and comprehensive information to help them practice their faith correctly, even if they would not pursue further studies in Islamic studies beyond this level (Salako, 2014).

The ability to read the Qur'an in Arabic is an essential requirement for all Muslims. Unfortunately, this fundamental skill is found to be lacking among certain educators and students within Islamic Studies programs (Musa & Adegoke, 2010). This issue has significant implications for the overall educational process.

Individuals who are unable to read the Qur'an in its original Arabic script are unlikely to read it accurately. One potential solution that has been proposed is the use of transliteration, which, according to the Islamic Studies Curriculum, was intended to be phased out at the post-primary school level in the country. Musa and Adegoke (2010) further submitted that while transliteration may offer initial assistance to those unacquainted with Arabic script, it is important to recognize that it is not a viable long-term substitute for reading the Qur'an in Arabic. It is essential for any Islamic studies teacher to possess appropriate teaching methods that integrate modern techniques with traditional approaches. This integration will enhance the development of students' skills in the proper recitation of the Qur'an.

### **Roles of Islamic Studies Teacher in Teaching Quranic Recitation in Secondary Schools**

The role of an Islamic studies teacher in teaching quranic recitation in secondary schools is polyvalent. The teacher acts not only as a learning facilitator but also as a spiritual guide who supports the mastery of Quran reading techniques, including Tajwid, makhraj, and fluency (Hanafi, & Pohan, 2024). According to (Pajala, 2024), the Islamic studies teacher functions as science teacher, spiritual and moral guide, motivator and inspirator, and learning facilitator.

#### 1. Science teacher

Science teachers have a very important role in the context of Islamic education. They are not only tasked with conveying general knowledge, but also introducing Islamic values, building character, and forming a solid understanding of religious teachings in students (Mahendra, 2021).

#### 2. Spiritual and moral guide

Being one of the best among human beings (Bukhari 5029), an Islamic studies teacher serves as role model not just in worship but also in character. His love for Quran deeply influences the students same way his regular and beautiful recitation inspires them. He assists the struggling ones with extra motivation and fosters love for the quran in the classroom through his conducts.

#### 3. Motivator and inspirator

First of all, as a motivator, a teacher is responsible for identifying and exploiting the unique potential of each student. They create an environment that supports and encourages students to overcome challenges, develop skills, and achieve their goals. By providing praise, encouragement, and recognition of students' efforts and achievements, teachers provide the motivation necessary to maintain enthusiasm for learning. Second, as an inspiration, a teacher not only teaches subject matter, but also conveys the wonders of knowledge and unlimited potential to students. Through engaging presentations, inspiring stories, and examples of success, teachers inspire students to dream big and develop a vision of a bright future. They help students understand that every challenge is an opportunity to grow and learn, and that failure is a natural part of the process toward success (Pajala, 2024),

#### 4. Learning facilitator

An Islamic studies teacher also acts as a learning facilitator who explains the rules of *tajwid* (rules which govern the pronunciation of words during recitation of the Qur'an) such *izhar*, *iqlab*, *idgam* and *ikhfah* to students and ensures that they master them because without mastery of these rules, they would not be able to recite the Qur'an accurately and appropriately.

An Islamic studies teacher also stands as curriculum implementer. He selects Qur'anic chapters (*suwar*) that align with the level of his students' learning, designs lessons that combine theory and practical recitation and evaluates students to track progress and adjust teaching methods.

### **Comparison between Traditional and Modern Methods of Teaching Qur'anic Recitation**

Throughout the history, various methods and technologies have been employed to facilitate the teaching and memorisation of the Qur'an (Sabo, 2025). Traditionally, Qur'anic recitation was taught through *talqīn* and *mushāfah*. This is a method of studying the Quran face to face where the delivery and teaching method is directly from a teacher to a student (Najmiah, et al., 2019). This involves a teacher reading and the student repeating after him. In other word, it involves a student learning directly from the teacher through hearing and repetition ensuring correct pronunciation and articulation. This is the method used by Angel *Jibril* to impart knowledge to the Prophet (may Allah's peace and blessings be upon him). The first time and place where teaching of the recitation of the Qur'an began was Jabal al-Nur in the cave of Hira, at the city of *Makkah*. That was when the Arch angel *Jibril* came to Prophet Muhammad and taught him the first five verses of *Surah al-Alaq* (Sani, 2015). Subsequently, Allah's messenger also used it to teach his companions and they also passed to their students and it continues until today.

Another traditional method used in teaching Qur'anic recitation is recitation and memorization. This method in Nigeria, according to Trimmingham, (1959), is as old as Islam in the country which dated back to as early as 9th century through the agency of Muslim traders and itinerate scholars.

In many Muslim Communities, the memorisation and recitation of the Qur'an are communal activities. Qur'anic teachers often conduct classes in mosques or other Islamic centers, bringing together

students from various backgrounds and fostering a sense of community and unity among the *Ummah* (Sabo, 2025).

The process of learning recitation and memorization of the Qur'an in traditional Qur'anic schools passes through learning short chapters, alphabets, vowels, learning the Qur'an to completion and finally memorizing it. A newly admitted pupil is taught the recitation of some short Qur'anic chapters, comprising of *Surah al-fatihah*, *Surah an-nas*, *al-Falaq*, *al-Ikhlās*, *al-Masad*, *an-Nasr*, *al-Kafirun*, *al-Kauthar*, *al-Maun*, *al-Quraish* and *al-Fiil*. Every student is taught individually by the teacher. But in some schools, an elderly student is assigned to lead a group of beginners in the chorus recitation of the short chapters (Sani, 2015).

The traditional method of learning Qur'anic recitation according to Sabo (2025) has many benefits among which are:

1. It allows for individual attention from the teacher, which can help students learn at their own pace.
2. It provides a strong foundation in the recitation and *Tajwid* (proper pronunciation) of the Qur'an.
3. It helps students develop a deep understanding of the meaning of the Qur'an.

However, the use of digital tools such as mobile apps, online platforms and artificial intelligence (AI) are now used to teach Qur'an recitation. Educational institutions have now linked their educational programmes, including: preparation programmes and teacher training with modern technology as their strategy for development (Mssraty, & Faryadi, 2012)

The existence of digitalization can encourage innovative progress in the field of education, especially Islamic education in the field of Qur'anic learning. (Uriawan, et al., 2012). The emergence of mobile applications has provided a convenient and interactive medium for individuals to learn *Qiraat*, the esteemed practice of reciting the Qur'an, unrestricted by time and location (Mat Isa, 2024).

## **Strengths and Weaknesses of both Traditional and Modern Methods**

### **1. Traditional method**

One of the strengths of traditional method is *talqīn* and *mushāfah*, a face-to-face learning which gives room for direct oral transmission from teacher to student. This goes in line with the model of teaching that was established by Angel *Jubril* and Prophet Muhammad (Sani, 2015; Najmiah et al., 2019). In addition, traditional method provides individualized attention as teachers often engage students in one-on-one settings which makes lessons to be geared towards individual's learning speed and academic requirements (Sabo, 2025). This method promote strong connection with teachers and put high emphasis on pronunciation accuracy and spiritual discipline. It also preserves authenticity of the chain of transmission and encourages respect for scholars and knowledge. It emphasizes oral recitation, memorisation through repetition, long-term retention and a strong focus on correct pronunciation and *Tajwid* (rules of Qur'anic recitation). Importantly, this method has been passed down through generations and holds significant cultural and spiritual value (Sabo, 2025). It fosters not only intellectual but also spiritual and moral growths.

Nevertheless, traditional method comes with notable limitations. It has no structured curricular and formal assessment system. It is also time-consuming for students who don't have retentive memories as it would cause unnecessary use of time. Furthermore, it promotes limited written material as it's built on heavy reliance on memory and listening. It also requires the presence of both teacher and student and this may not be achievable at all times. Finally, it does not incorporate modern tools, which makes it uninspiring particularly to digital-native learners.

## **2. Modern methods**

Modern method has significant merits especially in terms of convenience and easy access. Technological advancements have made learning Qur'anic recitation easier for students at any time and from any location (Mat Isa, 2024). The inclusion of apps that have various reciters also enables learners to refresh their memory after lessons, whether as a means of revision or to solidify their recitation. Another merit of modern method is that with the aid of devices, students can easily record lesson and go back to it after class for the sake of revision or memorization. Additionally, this method incorporates well-

structured curricula, visual and audio learning aids which boost engagement, interaction and individual progressions. Finally, Assessments are also standardized for it involves oral and written tests, peer feedback and digital tracking of progress.

Nonetheless, these applications have certain demerits as they solely concentrate on utilizing technology without incorporating more inventive approaches to aid Qur'an readers in interacting with, memorizing, comprehending, and establishing connections with the topics covered in the Qur'an. Modern platforms, unlike traditional environments, often lack spiritual and communal engagements. They also rely on digital tools and Internet connectivity, making them inaccessible for students who are not tech savvy and those from low-income or rural communities where they are not affordable or accessible. Manaar-ul-Huda International Schools in Ikorodu and Sodimm Private School in Ijora, Lagos, exemplify senior secondary schools that effectively integrate traditional teaching methods, specifically *Mushāfahah* and *Taliqīn*, with contemporary instructional approaches for Qur'anic recitation. This blended methodology has proven to be highly effective in enhancing students' fluency, cultivating a profound appreciation for the Qur'an through exemplary conduct, and fostering spiritual discipline alongside critical engagement with the text.

### **Summary**

The Islamic studies teacher plays a multifaceted roles in teaching Qur'anic recitation in secondary schools. The teacher does not only facilitate learning but also stands as a spiritual and moral guide, motivator, inspirator and curriculum implementer. They impart knowledge of *tajwid*, help students develop fluency and foster love for the Qur'an through their well conducts.

The teaching methods for Qur'anic recitation have evolved over centuries. Traditional method, which seemed to rely heavily on *talqīn* and *mushāfah*, has to do with face-to-face learning. It emphasizes on individualized instructions and focuses on oral repetition, memorization and spiritual discipline and growth. It also accentuates authenticity of knowledge transmission and connection to scholarly traditions

but is deficient structured curricular. It also relies on physical appearance and lacks integration of modern learning tools.

Modern method, on the other hand, employs digital tools, online platforms and mobile applications. It offers learner-driven opportunities and promotes progress tracking but it is inaccessible for technologically inexperienced and rural students. Also, unlike the traditional method, it, sometimes, neglects spiritual discipline and critical engagement with the text.

### **Conclusion**

This study conducted a comparative analysis of traditional and modern methods of teaching Qur'anic recitation in senior secondary schools in Lagos State. A comprehensive review of relevant literature addressed the evaluation of the Islamic studies curriculum for senior secondary schools, the roles of Islamic studies teachers in imparting Qur'anic recitation, and comparison between traditional and modern teaching methods.

The findings underscore that both traditional and modern techniques possess valuable attributes and effectiveness in teaching Qur'anic recitation; however, each approach has its limitations. Traditional methods effectively maintain a devotional discipline and facilitate mastery of recitation; yet, they may not accessible at all times as they rely on physical appearance. In contrast, modern methods adopt self-paced opportunity that offers flexibility but may lack the traditional essence and communal spirit inherent in the learning of Qur'anic recitation. In conclusion, this study advocates for the integration of both methodologies to optimally achieve the objectives of teaching Qur'anic recitation in senior secondary schools in Lagos State.

### **Recommendations**

Following a thorough review of the relevant literature, the paper proposes the following recommendations:

1. Islamic studies educators are encouraged to adopt a blended instructional approach that integrates both traditional and contemporary methods for teaching Qur'anic recitation in senior secondary schools within Lagos State. By leveraging the advantages of these diverse pedagogical strategies, educators can enhance learning outcomes, which may include improved retention rates, greater comprehension, and heightened student engagement (Wijaya A. C 2024).
2. Islamic studies educators should receive ongoing training and professional development to stay current with modern teaching methodologies while also preserving traditional practices. This blend of approaches is crucial for enhancing the proper recitation of the Qur'an, particularly in the application of *Tajwid* rules.
3. Instructors are encouraged to adopt diverse teaching methodologies when instructing students in Qur'anic recitation, taking into account their individual differences. This tailored approach is essential to fostering motivation and ensuring active engagement in the learning of proper Quranic recitation.

## References

- Al-Bukhārī, Muḥammad ibn Ismā'īl. Ṣaḥīḥ al-Bukhārī (Ḥadīth No. 5029). *Qāhirah: Dār al-Ṣalāḥ al-Ṣāliḥ*, 2010.
- Federal Republic of Nigeria (2004). National policy on education (Revised) Lagos: *Nigerian Educational and Research Development Council (NERDC)*.
- Hanafi, M., & Pohan, S. (2024). Enhancing Quranic literacy: The role of teacher and parental involvement in Quran learning. *Jurnal Pendidikan dan Manajemen Islam*.
- Imas, M. M., et al., (2023). *Contemporary Methods of Memorizing and Reciting The Quran in Malaysia: An Analysis. International Journal of Academic Research in Business and Social Sciences*, 13(12), 1167-1172
- Mahendra, V. B. (2021). Konsep profesionalisme guru dalam perspektif pendidikan Islam. *Rayah Al-Islam*, 5(2), 419–426.
- Mat Isa, N. H., Abd Aziz, N. H., Ishak, M., Mustafa, W. A., & Abd Rahman, M. N. (2024). Quran mobile application: A structured review. *Journal of Advanced Research in Applied Sciences and Engineering Technology*.
- Musa, I. A. & Adegoke, K. A. (2010) A Model for Teaching Qur'anic Texts in Nigerian Post-Primary Schools. *Unilag Journal of Religious Education*. 1(4), 135- 156
- Mssraty, T., & Faryadi, Q. (2012). Teaching the Qur'anic recitation with ḥarakāt: A multimedia-based interactive learning method. *International Journal of Scientific & Engineering Research*, 3(8), 1–4.
- Najmiah, N., Yusof, N. H., & Zainal Abidin, N. H. (2019). Concepts and implementation of talaqqi and musyafahah methods in learning the Quran. *Malaysian Journal for Islamic Studies*, 3(1), 27–35.
- Owoyale-AbdulGaniy, I. S., & Tihamiy, A. (2024). Assessment of the Implementation of the Islamic Studies Curriculum in Senior High Schools. *Jurnal Penelitian dan Pengembangan Sains dan Humaniora*, 8(3), 449-457

- Owoyale-AbdulGaniy, I. S. & Yahya, I. O., (2020). Influence of Arabic Language Competence on Senior Secondary School Students' Achievement in Islamic Studies Kwara State. *Lasu International Journal of Arts and Social Science Education*. 212-224  
<https://www.researchgate.net/publication/362091249>
- Owoyale-AbdulGaniy, I. S., et al., (2022). Challenges Associated With the Teaching of Arabic Language in Nigerian Secondary Schools: Implications For Stakeholders. *Jurnal Educatio* 8,(4), 1489-1497
- Pajala, K. (2024). The role of teachers in Islamic education: Foundations, duties and challenges. *Journal of Innovation Research and Knowledge*, 4(2), July 2024.
- Sabo, M. K. (2025). The effects of traditional methods on students' engagement and retention in Qur'anic education. *Middle East Research Journal of Linguistics and Literature*.
- Salako, T. A. (2014). An Analysis of Factors Responsible for Dwindling Enrollment of Students in Islamic Studies Among Senior Secondary School in Ogun State, Nigeria. *PhD Thesis, Department of Education / Islamic Studies, Faculty of Major Languages Studies, Universiti Sains Islam, Malaysia, Nilai*.
- Salami, Y. A., (2020). Evaluation Of Junior Secondary School Islamic Studies Curriculum in the South – West, Nigeria (2007-2012). *PhD Thesis, Institute of Education, University of Ibadan*
- Sani, N. (2015). Recitation and memorization of the Qur'an in Nigeria: A comparison of traditional and modern Qur'anic schools. [Conference paper]. *Department of Islamic Studies and Shari'ah, Bayero University, Kano*.
- Trimingham, J. S. (1959). *Islam in West Africa*. Oxford University Press.
- Uriawan, W., Maulidiyah, S. J., Hasan, A. A., & Khalifaturrohmah, M. K. (2024). A mobile application for Quranic learning. *Informatics Department, UIN Sunan Gunung Djati Bandung*.
- Wijaya, A. C. (2024). The effectiveness of traditional and modern memorization techniques for Quranic learning in Indonesia. *Journal of Multidimensional Education*, 1(1), 38–47.

# HAMMAAD IBN SALAMAH AND HIS STATUS IN THE VIEWS OF SCHOLARS OF AL-JARH WATTA'DEEL

By

Dr. Ali Usman Ali

Department of Islamic Studies, Faculty of Arts, University of Maiduguri, Borno State

[Aliu63049@unimaid.edu.ng](mailto:Aliu63049@unimaid.edu.ng)

07035602063

And

Muhammad Bulama Grema PhD

Senior Librarian, Ramat Library, University of Maiduguri

[Muhammadgrema2019@gmail.com](mailto:Muhammadgrema2019@gmail.com)

## Abstract

*A Science which is unique to the Muslim Ummah and they excelled in it is the Science of Al-Jarh Watta'deel which is a branch in 'Uloumul Hadith. By the means of this Science, the scholars of Hadith investigated the prudence, reliability and trustworthiness or otherwise of all men whose names appear in any given Tradition and categorized them accordingly. Hammad Ibn Salamah was a Hadith scholar who has transmitted many Traditions and was considered as reliable by one of the leading scholars of Hadith whose work was regarded as second to that of Al-Imam Al-Bukhari, i.e. Imam Muslim. However, some scholars casted doubt on his Traditions and refused to accept them. This paper investigated the views of scholars of Al-Jarh Watta'deel regarding his status. The finding of the paper is that Hammad Ibn salamah was a reliable scholar whose Traditions range between Sahih (authentic) and Hasan (good/fair).*

## 1.0 Introduction

Hammaad Ibn Salamah was one of the leading scholars of Hadith who have transmitted many Traditions to the Muslim Ummah. He was regarded as proof by one of the leading scholars of his time and author of one of the Six Books of Hadith Collection – Al-Imam Muslim Ibn Al-Hajjaaj (may Allah be pleased with them). However, in recent times there are a lot of discussions on a Tradition recorded by Imam Muslim regarding its authenticity on account of Hammaad Ibn Salamah being one of those who constituted the chain of transmission of that Hadith. The concern of the researchers is not on the content of the Tradition and what it connotes, but rather on the validity of the claim that Hammaad Ibn Salamah was someone who would render any Tradition transmitted by him only, as unacceptable; because he was a transmitter who was weak and would not be accepted as proof. The notion of writing this article by investigating the status of Hammaad Ibn Salamah among the scholars of *Al-Jarh Watta'deel* was borne out of the fact that some people – scholars and laymen alike – became bold and audacious to challenge the authenticity of a Tradition found in the *Sahih* Collection of Imam Muslim.

According to Sheikh Nasirud deen Al-Albaaniy, Al-Hafiz Assuyoutiy had questioned the authenticity of that Hadith recorded by Imam Muslim by declaring that it was solely transmitted by Hammaad Ibn Salamh. In fact he ignored the Hadith and refused to array it in his encyclopedic work “*Al-Jaami'us*

*Sagheer*". Among the contemporary scholars, Muhammad Abu Zahra had also followed the steps of Assuyoutiy in questioning the authenticity of that Hadith.<sup>1</sup>

It is these facts that made it imperative to conduct a thorough and objective research on the status and grading of Hammaad Ibn Salamah in the books of the scholars of *Al-Jarh Watta'deel* which will in turn reveal to us whether Imam Muslim was right when he recorded a Tradition transmitted by Hammaad in his celebrated *Sahih*. Or Assuyoutiy and those who follow his steps were right in declaring any Tradition transmitted solely by Hammaad as weak and unacceptable.

## 1.2 *Al-Jarh* (Disparagement) and *Atta'deel* (Authentication)

*Al-Jarh*, according to Scholars of *'Uloumul Hadith* is description of a transmitter with what would strip him of his reliability or put a question mark on his retention and accuracy which in return would render his transmissions unacceptable; thereby becoming either weak (transmission) or fabricated. On the other hand, *Atta'deel* is description of a transmitter with an attribute or attributes of authentication which exposes or establishes his reliability. It is also referred to as "*Attatheeq*" and "*Attazkiyah*".

In a case where *Al-Jarh* and *Atta'deel* contradict which one should be preferred over the other? When a transmitter was described with an explained disparagement statement and an authentication one, the generality of the scholars of Hadith are of the view that the disparagement statement should be given preponderance over the authenticating statement even if the number of the disparagers is less than the authenticators. This is because the disparager has an additional information or knowledge. That is he explained why he is disparaging the transmitter which the authenticator/authenticators is/are not aware of.<sup>2</sup>

A popular book of *Al-Jarh Watta'deel* is the one written by AbdurRahman Ibn Muhammad Ibn Idris Arraazi, who is popularly known as Ibn Abee Haatim. The title of his book is *Al-Jarh Watta'deel*.

## 2.0 Hammaad's Biography

### 2.1 His Name and Birth

He is Hammaad Ibn Salamah Ibn Deenaar, the Imam, the one worthy of being emulated (i.e. a role model), Sheikh –ul – Islam, Abu Salamah, the grammarian, the Basrian and the nephew of Humaid Attaweel.<sup>3</sup> Abu Salamah Musa Ibn Ismaa'iel Attaboudhakiy said, "Hammaad Ibn Salamah died when he was seventy six years old."<sup>4</sup>

According to Adh-dhahabiy based on the above assertion, Hammaad was born during the lifetime of Anas Ibn Malik, the Companion of the Messenger of Allah (SAW).<sup>5</sup>

### 2.2 His Teachers

---

<sup>1</sup> Al-Albaaniy, Muhammad Naasirud Deen *Saheehus Seeratin Nabawiyyah*, Riyadh, 1421 AH P 27

<sup>2</sup> Al-Juhaniy, Khaalid Bin Mahmoud, *Al-Mukhtasar fee 'Ilmi Mustalahil Hadith Wal-Athar* Cairo, Daarut Taqwaa, 2017 P. 171

<sup>3</sup> Adh-dhahabiy, Shamsud Deen Muhammad Ibn Ahmad *Siyaru A'laamin Nubalaa* Cairo, Daarul Hadith, 2006, Vol. XII P. 105

<sup>4</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 111

<sup>5</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 111

Hammaad learned Hadith and other branches of the knowledge from Ibn Abee Mulaikah – who was considered his greatest teacher – Anas Ibn Seereen, Muhammad Ibn Ziyaad Al-Quraishiy, Abu Hamza Nasr Ibn ‘Imraan Adduba’iy, Thaabit Al-Bunaanay, ‘Ammaar Ibn Abee ‘Ammaar, Abdullahi Ibn Katheer, the reciter, Abu ‘Imraan Al-Jouniy, Abu Ghaalib Hazawwar – Abu Umaamah’s companion – , Qattadah Ibn Di’aamah, Simaak Ibn Harb, Humaid Attaweel – his uncle – Hammaad Ibn Abee Sulaiman, the jurist, Sa’d Ibn Jumhaan, Abul ‘Usharaa Addaarimiy, Ya’laa Ibn ‘Ataa, Suhail Ibn Abee Saalih, Is-haaq Ibn Abdullahi Ibn Abee Talha, Iyaas Ibn Mu’aawiyah, Bishr Ibn Harb Annadabiy, ‘Aliy Ibn Zaid, Khaalid Ibn Dhakwaan, Shu’aib Ibn Al-Habhaab, ‘Aasim Ibn Al-‘Ajjaaj Al-Jahdary, Ayyoub Assakhtiyaaniy, Younus Ibn ‘Ubaid, ‘Amru Ibn Deenaar, Abuz Zubair Al-Makkiy, Muhammad Ibn Waasi’, Matar Ibn Tahmaan Al-Warraaq, Yazeed Arruqaashiy, Abut Tayyaah Yazeed Adduba’iy, ‘Ataa Ibn ‘Ajlaan, ‘Ataa Ibn Assaa-ib and other distinguished scholars.<sup>6</sup>

He also transmitted the recitation of the Glorious Qur’an with its different *Huroof* from ‘Aasim and Ibn Katheer.<sup>7</sup>

### 2.3 His Students

The following transmitted from him:

Abdul Malik Ibn Abdul ‘Azeez Ibn Juraij, Abdullahi Ibn Al-Mubaarak, Yahya Ibn Sa’ied Al-Qattaan, Haramiy Ibn ‘Ammaarah, Muhammad Ibn Abdir Rahman Ibn Mahdiy, Abu Nu’aim Al-Fadl Ibn Dukain, ‘Affaan Ibn Muslim Ibn Abdullahi, Abdullahi Ibn Maslamah Ibn Qa’nab Al-Qa’nabiy, Mousa Ibn Ismaa’iel Attaboudhakiy, Shaibaan Ibn Farroukh, Hudbah Ibn Khaalid, Abdullahi Ibn Mu’aawiyah Al-Jumahiy, Abdul Waahid Ibn Ghiyaath, Abdul A’laa Ibn Hammaad Annarsiy, Ibrahim Ibn Al-Hajjaaj Assaamiy, ‘Ubaidullahi Ibn ‘Aaisha Attaimiy, Abu Kaamil Muzaffar Ibn Mudrik, Al-Hassan Al-Ashyab, Yahya Ibn Is-haaq Assailaheeni, Al-Aswad Ibn ‘Aamir, Al-Haitham Ibn Jameel, Asad Ibn Mousa Ibn Ibrahim popularly known as Asadus Sunnah, Sa’ied Ibn Sulaiman and many more seekers of knowledge.<sup>8</sup>

### 2.4 Hammaad Ibn Salamah’s Creed

It is a fact that during the times of the younger Companions and the beginning of the era of the elderly Successors some innovators began to emerge. The first matter on which controversy over it manifested was the issue of *Al-Qadaa Walqadar* (Predestination) as reported by Al-Imam Muslim in his *Sahih* Collection: It was narrated that Yahyaa bin Ya’mar said: “The first one who spoke about *Al-Qadar* in Al-Basra was Ma’bad Al-Juhaniy. Humaid Ibn Abdur-Rahman Al-Himyariy and I went for Hajj or ‘Umrah and we said: “If we meet any of the Companions of the Messenger of Allah, we will ask them about what these people are saying about *Al-Qadar*.” We came across Abdullah Ibn Umar bin Al-khattaab, entering the Masjid, so my companion and I came alongside him, one on his right and the other on his left. I thought that my companion would leave me to speak, so I said: “O Abu Abdur-Rahman! There are people who have appeared in our land that read the Qur’an and seek knowledge” - and he spoke about them – “and they claim that there is no *Qadar*, and that nothing is predestined.” He said: “If you meet those people, tell them that I have nothing to do with them and they have nothing to do with me. By the One by

<sup>6</sup> For Hammaad’s teachers see Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 106, Ibn Hajar, Abul Fadl Shihaabud Deen Ahmad Ibn Aliy Al-‘Asqalaaniy, *Tahdheebut Tahdheeb*, Beirut, Mu-assasatut Taareekhii ‘Arabiyy, 1993, Vol. II P. 10

<sup>7</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 106

<sup>8</sup> For Hammaad’s students see Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 106, Ibn Hajar, Abul Fadl Shihaabud Deen Ahmad Ibn Aliy Al-‘Asqalaaniy, *Tahdheebut Tahdheeb*, Vol. II Pp. 10-11

Whom Abdullah Ibn Umar swears! If one of them had gold like *Uhud*, and he spent it (in charity), Allah would not accept it from him unless he believed in *Al-Qadar*.”<sup>9</sup>

Imam Muslim also recorded an *Athar* in the Introduction of his *Sahih* that the *Fitnah* which erupted during the time of Sayyidna Uthman which led to his assassination and what followed with the emergence of Sayyidna ‘Aliy as the Khalifah and the disagreement between him and Mu’aawiyah which led to the emergence of the Khawaarij and the Shia; all these made the Muslims to distinguish between the *Ahlu Sunnah* and the innovators. The *Athar* reads as follows: It was narrated that Ibn Seereen said: “They used not to ask about chains (of narration), but when the *Fitnah* occurred, they said: “Tell us about your men (in the chain of narration).” They would look for the people of Sunnah (in them) to accept their Hadith, and they would look for the people of *Bid’ah* (in them) to reject their Hadith.”<sup>10</sup>

Hammaad Ibn Salamah was among the scholars of the *Ahlu Sunnah*. He had never engaged in innovation. The following are testimony of this fact:

Abdul’Azeez Ibn Al-Mugheerah reported that Hammaad Ibn Salamah transmitted to them the Hadith of the descending of the Almighty Creator (popularly known as *Hadithin Nuzoul*) and said, “Whosoever you see denying this (Tradition) accuse him of straying from the religion (i.e. of Islam).”<sup>11</sup>

Al-Imam Ahmad Ibn Hanbal said, “If you see anyone vituperating him – i.e. Hammaad –, you should accuse him (of straying from the religion) for he was very vehement against the innovators.”<sup>12</sup>

## 2.5 Hammad Ibn Salamah’s Knowledge of the Hadith

Hammad Ibn Salamah was a scholar that ought to be reckoned with when dealing with Hadith. Looking at the number of scholars from whom he transmitted Traditions and the number of students who transmitted Traditions from him, it becomes crystal clear that he was a pillar in the science of Hadith. Even Al-Imam Al-Bukhaariy who followed a strict procedure in the compilation of his *Sahih* Collection has recorded one Tradition of Hammaad in his book. The following are the attestation of scholars on Hammaad’s knowledge of Hadith:

Al-Imam Ahmad Ibn Hanbal said, “He was more knowledgeable than others regarding the Traditions of ‘Aliy Ibn Zaid Ibn Jud’aan.”<sup>13</sup> He also said, “The most knowledgeable of people on (the Traditions of) Thaabit Al-Bunaaniy was Hammaad Ibn Salamah; and he – i.e. Hammaad – was the firmest regarding (the Traditions of) Humaid Attaweel.”<sup>14</sup>

Yahya Ibn Ma’ien said regarding him, “Hammaad Ibn Salamah was *thiqah* (reliable, trustworthy).” ‘Aliy Ibn Al-Madeeniy said, “To me he was proof as regards some men. He was the most knowledgeable of people on (the Traditions of) Thaabit Al-Bunaaniy and ‘Ammaar Ibn Abee ‘Ammaar. Anyone who talks against Hammaad, you should consider accusing him in his religion.” He also said, “There were with Yahya Ibn Durais from Hammaad Ibn Salamah (about) ten thousand traditions.” According to Adh-

<sup>9</sup> Al-Khattab, N. *English Translation of Sahih Muslim Compiled by Imam Abul Hussain Muslim Ibn Al-Hajjaj* Riyadh, Darussalam, 2007 Vol. I The Book of Faith, Chapter: What is Islam? Explaining its Characteristics, Hadith No. 93

<sup>10</sup> Al-Khattab, N. *English Translation of Sahih Muslim Compiled by Imam Abul Hussain Muslim Ibn Al-Hajjaj* Hadith No 27

<sup>11</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 110

<sup>12</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 110

<sup>13</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 106

<sup>14</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 106

dhahabiy, this includes the *Maqaatee'* (Traditions with broken chains) and the *Aathaar* (non-traceable Traditions to the holy Prophet {SAW}).<sup>15</sup>

'Amru Ibn 'Aasim said, "I wrote from Hammaad Ibn Salamah more than ten thousand Traditions." The same was said by 'Affaan Ibn Muslim. Hajjaaj Ibn Minhaal said, "Hammaad Ibn Salamah transmitted to us, and he was amongst the Imams of the *Deen* (the religion of Islam)."<sup>16</sup>

Shu'bah Ibn Al-Hajjaaj said, "I used to benefit from Hammaad Ibn Salamah (regarding the Traditions) on the authority of 'Ammaar Ibn Abee 'Ammaar." Wuhaib Ibn Khaalid said, "Hammaad Ibn Salamah was our master and the most knowledgeable among us."<sup>17</sup>

Al-Hafiz Adh-dhahabiy said, "Apart from his Imam-ship in Hadith, he was a great Imam in the (knowledge of) the Arabic language, a jurist, an eloquent (speaker), a leader in the Sunnah and author of many works."<sup>18</sup> Ahmad Ibn Zuhair said, "I heard Ibn Ma'ien saying, "The firmest of men concerning (the Traditions of) Thaabit was Hammaad Ibn Salamah."<sup>19</sup>

Muslim Ibn Ibrahim said, "I heard Hammaad Ibn Salamah saying, "I used to ask Hammaad Ibn Abee Sulaimaan on Traditions which were transmitted through intact chains while other people ask him on his opinions. Whenever I come to him he would say – after teaching him –, "May Allah not bring you (to my place) again!"<sup>20</sup>

The above indicate that Hammaad Ibn Salamah was a scholar who was very keen to learn Traditions which are transmitted with intact and genuine chains of transmission and above all he was only interested in Traditions and not opinions of men.

According to Al-Hafiz Abul Hassan Ahmad Ibn Abdullahi Ibn Saalih Al-'Ijliy (d. 261 AH), it was said that Hammaad Ibn Salamah has one thousand good Traditions that are not found in anybody's possession.<sup>21</sup>

### 3. People's Attestation on Hammaad's Devoutness, Fear of God and Piety

Abdullahi Ibn Mu'aawiyah Al-Jumahiy said, "The two Hammaads have transmitted to us, and the virtue of Hammaad Ibn Salamah over that of Ibn Zaid is just like the virtue of the *Deenaar* over the *Dirham*." He meant: the one whose grandfather was Deenaar was better than Hammaad Ibn Zaid whose grandfather's name was Dirham.<sup>22</sup>

According to Adh-dhahabiy, this assertion will only be accepted in terms of the virtue of Ibn Salamah over Ibn Zaid in (firmness in) religion and augustness; but not in terms of accuracy (in transmission) and retentiveness. For in this we submit to Ibn Zaid. He was the peer of Malik in cautiousness and accuracy.<sup>23</sup>

<sup>15</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII Pp. 106-107

<sup>16</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 107

<sup>17</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 106

<sup>18</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 107

<sup>19</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 108

<sup>20</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 109

<sup>21</sup> Al-'Ijliy, Abul Hassan Ahmad Ibn Abdullahi Ibn Saalih, *Taareekhuth Thiqaat*, Daarul Baaz, 1984 P. 131

<sup>22</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 107

<sup>23</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 107

Shihaab Ibn Mu'ammār Al-Balakhīy said, "They (i.e. scholars) used to regard Hammaad Ibn Salamah among the *Abdaal*."<sup>24</sup> AbdurRahman Ibn Mahdiy said, "If it were to be said to Hammaad Ibn Salamah, "Verily, you shall die tomorrow," he could not increase anything to his doings (i.e. acts of worship)."<sup>25</sup>

Ibn Al-Mubaarak said, "I entered Basra and I haven't seen anyone who has semblance with the people of the first era than Hammaad Ibn Salamh."<sup>26</sup>

'Affaan Ibn Muslim said, "I have certainly seen who was more devout in worship than Hammaad Ibn Salamah, but I have not seen who was more persistent in doing good, recitation of the Glorious Qur'an and sincerity in worship to Allah than him."<sup>27</sup>

According to Yahya Ibn Ma'ien, Hammaad's conversations from the beginning of his affairs and its ending were the same." That is, he was consistent. According to Adh-dhahabiy, Hammaad's times were spent in devoutness in worship and engaging in *Awraad*." Musa Ibn Ismaa'iel Attaboudhakiy said, "If I were to say to you, "Verily, I have never seen Hammaad Ibn salamah laughing," I have said the truth. He was always engrossed in either transmission of Hadith or reading or supplication or praying. He had divided his days by these."<sup>28</sup>

Ahmad Ibn Abdullahi Al-'Ijliy said, "My father narrated to me, he said, "Hammaad Ibn Salamah would not transmit Hadith until he recites a hundred verses from the Glorious Qur'an." Is-haaq Ibn Attabbaa' said, "I heard Hammaad Ibn Salamah saying, "Whosoever seeks Hadith for anything/anyone other than Allah, he would be left on his own."<sup>29</sup>

Haatim Ibn Allaith reported saying, Musa Ibn Ismaa'iel transmitted to us, he said: Hammaad Ibn Zaid transmitted to us, he said: "We do not go to anyone to learn anything with (good) intention during that time except Hammaad Ibn Salamah."<sup>30</sup> That is most of them did not go to learn with good intention, however, Hammaad Ibn Salamah goes with good intention.

The above statement would be interpreted by the saying of one of the Predecessors that everyone among them began learning with the intention of attaining worldly gains but later on with time and the knowledge they acquired, their intentions were transformed to good intention and everything they did become for the sake of Allah only.

Abush Sheikh said, "Al-Hassan Ibn Muhammad Attaajir transmitted to us, he said, Muhammad Ibn Ismaa'iel Al-Bukhaariy said, "I heard someone among our companions saying, "Hammaad Ibn Salamah visited Sufyaan Ath-thauriy (when the latter was sick). Sufyaan said, "O Abu Salamah, do you think Allah will forgive someone like me?" Hammaad said, "I swear by Allah! Had I been required to choose between (a Situation whereby) Allah would be the one to Whom the accounting of my deeds would be left to and that my parents are the ones to do so, I will surely choose the accounting of Allah. For Allah is most-Merciful to me than my parents."<sup>31</sup>

#### 4. The Verdict of the Scholars of *Al-Jarh Watta'deel* on Hammaad Ibn Salamah

<sup>24</sup> Ibn Hajar Al-'Asqalaaniy, S. A. *Tahdheeb Attahdheeb* Vol. P. 11

<sup>25</sup> Ibn Hajar Al-'Asqalaaniy, S. A. *Tahdheeb Attahdheeb* Vol. P. 11

<sup>26</sup> Ibn Hajar Al-'Asqalaaniy, S. A. *Tahdheeb Attahdheeb* Vol. P. 11

<sup>27</sup> Ibn Hajar Al-'Asqalaaniy, S. A. *Tahdheeb Attahdheeb* Vol. P. 11

<sup>28</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 107

<sup>29</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 108

<sup>30</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 108

<sup>31</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 108

Aliy ibn Al-Madeeni and others said the following about Hammaad Ibn Salamah, “There was no one amongst the companions of Thaabit who is firmest and established than Hammaad Ibn Salamah.”<sup>32</sup> That is he is more accurate regarding the Traditions transmitted to them by Thaabit.

Al-Hafiz Abu Haatim Muhammad Ibn Hibbaan Al-Bustiy said, “He had not been just he who avoided the Traditions of Hammaad Ibn Salamah and then accepted as proof Abu Bakr Ibn Abu ‘Ayyaash Ibn Akhee Azzuhriy and AbdurRahman Ibn Abdullahi Ibn Deenaar. If he had left him (and avoided transmitting from him) simply because of the errors he commits, others among his mates like Ath-thauriy, Shu’bah and others below them did commit errors! And if he claims that his errors were too many, the same goes for Abu Bakr (i.e. Ibn ‘Ayyaash) and there was none like Hammaad in Basra. No one dares to vituperate him except a *Mu’tazilite* or a *Jahmiy* and that was because of his bringing forth genuine *Sunan*. Abu Bakr Ibn ‘Ayyaash could never attain the status of Hammaad Ibn Salamah in his accuracy, or in his collection, or in his knowledge or in his precision.”<sup>33</sup>

Abu Abdillahi Al-Haakim Annaisaabouriy said, “People talked about the badness of the retention of Hammaad Ibn Salamah and his combination of a group (of people) in a chain of transmission with just one word. Imam Muslim did not record from him (in his book the *Sahih*) in the core (and basis) of his work except his Traditions from Thaabit (i.e. Al-Bunaaniy, Anas Ibn Malik’s student). However, he recorded in his book, Traditions in *Ash-shawaahid* (testifiers, corroborators, fortifiers) from others, other than Thaabit.”<sup>34</sup>

Adh-dhahabiy said, “He was a sea among the seas of knowledge. He has his portion of *Awhaam* (illusions i.e. mistakes) which can be submerged in the vastness of what he transmitted (of sound and correct transmissions). He was *Sadouq* (honest, it is a term used by scholars of *Al-Jarh Watta’deel* in authentication of a transmitter) and *Hujjah* (proof) by the Grace of Allah. He was not like Hammaad Ibn Zaid in accuracy. Al-Bukhaariy avoided recording his Hadith in his book (the *Sahih*) except one in the book of *Riqaag* where he said: Abul Waleed said to me: Hammaad Ibn Salamah transmitted to us, from Thaabit, from Anas on the authority of Ubayy. His Hadith does not descend from the grade of *Hasan* (to lower than that). As for Muslim, he transmitted from him in the core of his work (his Traditions) from Thaabit and Humaid because he was more learned than others regarding the duo.”<sup>35</sup>

Al-Hafiz Ibn Hajar graded him *Thiqah* (trustworthy, reliable) in *Taqreeb Attahdheeb*, and added: “Firmest (of narrators) in (transmission from) Thaabit and his memory changed at his late years.”<sup>36</sup>

It was said that Al-Imam Yahyaa Ibn Sa’ied Al-Qattaan declared Hammaad as a liar. This was because he made mistakes in transmission of some Traditions he transmitted from Qais Ibn Sa’ied because of the loss of his book. However, these mistakes would not render him to be described as a liar, for his honesty had already been established. The best way to describe these mistakes is to say, “He had erred.” Yahyaa was known for his extremism and that was why he described Hammaad as a liar. It was because of this reason (of yahyaa’s extremism) that Al-Imam Ahmad Ibn Hanbal and others rejected this declaration he made against Hammaad. They established and affirmed his reliability. Abdullahi the son of Imam Ahmad said, “I heard him – i.e. his father – saying, “Yahyaa Ibn Sa’ied Al-Qattaan said, “If what Hammaad Ibn

<sup>32</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 108

<sup>33</sup> Ibn Hibbaan, Muhammad Ibn Hibbaan Ibn Ahmad, *Kitaabuth Thiqat*, Daa-iratul Ma’arif Al-‘Uthmaaniyyah, Haidarabad, 1973, Vol. IX, Pp. 216-217 see also Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 109

<sup>34</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 107

<sup>35</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A’laamin Nubalaa* Vol. XII P. 107

<sup>36</sup> Ibn Hajar Al-‘Asqalaaniy, S. A. *Taqreeb attahdheeb* P. 195

Salamah was transmitting from Qais Ibn Sa'd were true, then he was ..." I said to him, "He was what?" he said, "He made a statement." I said, "What was the statement?" He said, "A liar." I said to my father, "For what was that?" – I.e. declaring him a liar –. He said, "It was because he transmitted from him – i.e. Qais Ibn Sa'd – Traditions which he traced them to 'Ataa, from Ibn 'Abbaas, from the Prophet (SAW)." My father said, "The book of Hammaad Ibn Salamah (containing the Traditions) from Qais Ibn Sa'd got lost and as a result he resorted to transmitting from his memory and that was the case." The general ruling and grading made by Al-Imam Ahmad on Hammaad was his declaration on him as "reliable".<sup>37</sup>

Hammaad Ibn Salamah was also graded as "*Thiqah*" (reliable) by both Assaajiy and Annasaa-iy. Al-Hafiz Al-Mizziy also pointed to the fact that he was "*Thiqah*" (reliable).<sup>38</sup>

## **5. Hammaad Ibn Salamah's Strictness in Following the Sunnah**

Hammaad Ibn Salamah was among the leading scholars who adhere strictly to the teachings of the Sunnah of the Messenger of Allah (SAW). It is a known fact that innovators and people who follow different inclinations vituperate scholars who are strict adherents of the Sunnah. The following are attestations of the scholars on Hammaad Ibn Salamah in this regard.

Ahmad Ibn Zuhair reported from Yahyaa (Ibn Ma'ien) who said, "If you see a person vituperating 'Ikrimah and Hammaad Ibn Salamah accuse him of plotting against Islam."<sup>39</sup>

Al-Imam Ahmad Ibn Hanbal also said, "If you see anyone vilifying him, you should accuse him (i.e. that person vilifying Hammaad of straying from the religion); for he was very vehement against the innovators."<sup>40</sup>

## **6. The Death of Hammad Ibn Salamah**

Abul Hassan 'Aliy Al-Madaa-iniy said, "Hammaad Ibn Salamah died on Tuesday in Dhul Hijjah, year one hundred and sixty-seven (167 AH)." Is-haaq Ibn Sulaiman led the funeral prayer for him. The year of his death was considered as "the year of the expiring of the Ulamaa" in Basra. Many leading scholars of Basra died in that same year.<sup>41</sup>

## **7. Conclusion**

From the above discussion it becomes clear that Hammad Ibn Salamah was an Islamic scholar who was knowledgeable in the field of Hadith and has sound creed. He was regarded by the giants of the science of Hadith as reliable and trustworthy. The claim that Hammaad Ibn Salamah was not reliable or has no retentive memory and as such any Tradition reported by him should be considered as weak and unacceptable is unsubstantiated, baseless and falsehood. Al-'Allaamah Jalaalud Deen Assuyoutiy, who was considered to be among the later generation of scholars and anyone who followed his step and their stand in ignoring the Traditions transmitted by Hammaad Ibn Salamah should be disregarded and their views be discarded. Hammaad Ibn Salamah remains reliable and trustworthy transmitter and his Traditions are reliable except those he transmitted from unreliable reporters such as his teacher Abdullahi

<sup>37</sup> Alluhaidaan, AbdulAzeez Ibn Saalih Aalu Ibrahim *Qaraa-inu Tarjeehit Ta'deel Wattajreeh: Diraasatun Nazariyyatun Tatbeeqiyyah*, Riyadh, Daarut Tadmuriyah, 2009 Pp. 148-149

<sup>38</sup> Al-'Ijliiy, Abul Hassan Ahmad Ibn Abdullahi Ibn Saalih, *Taareekhuth Thiqaat*, P. 131

<sup>39</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 108

<sup>40</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 108

<sup>41</sup> Adh-dhahabiy, Shamsud Deen, *Siyaru A'laamin Nubalaa* Vol. XII P. 111

Ibn Zaid Ibn Jud'aan and his likes, but not his transmissions from his reliable teachers such as Thaabit Al-Bunaaniy, his uncle Humaid Attaweel and scholars like them in accuracy and reliability.

*Subhaanakallaahumma Wabihamdika Nash-hadu an laa Ilaaha Ilaa Anta Nastaghfiruka wa Natoubu Ilaik.*

### Works Cited

Adh-dhahabiy, Shamsud Deen Muhammad Ibn Ahmad *Siyaru A'laamin Nubalaa* Cairo, Daarul Hadith, 2006

Al-'Ijliy, Abul Hassan Ahmad Ibn Abdullahi Ibn Saalih , *Taareekhuth Thiqaat*, Daarul Baaz, 1984

Al-Juhaniy, Khaalid Bin Mahmoud, *Al-Mukhtasar fee 'Ilmi Mustalahil Hadith Wal-Athar* Cairo, Daarut Taqwaa, 2017

Al-Khattab, N. *English Translation of Sahih Muslim Compiled by Imam Abul Hussain Muslim Ibn Al-Hajjaj* Riyadh, Darussalam, 2007

Alluhaidaan, AbdulAzeez Ibn Saalih Aalu Ibrahim *Qaraa-inu Tarjeehit Ta'deel Wattajreeh: Diraasatun Nazariyyatun Tatbeeqiyyah*, Riyadh, Daarut Tadmuriyah, 2009

Al-Albaaniy, Muhammad Naasirud Deen *Saheehus Seeratin Nabawiyyah*, Riyadh, 1421 AH

Ibn Hajar, Abul Fadl Shihaabud Deen Ahmad Ibn Aliy Al-'Asqalaaniy, *Tahdheebut Tahdheeb*, Beirut, Mu-assasatut Taareekhil 'Arabiyy, 1993

----- *Taqreebutt Tahdheeb*

Ibn Hibbaan, Muhammad Ibn Hibbaan Ibn Ahmad, *Kitaabuth Thiqaat*, Daa-iratul Ma'aarif Al-'Uthmaaniyyah, Haidarabad, 1973

## **A Study of Power and Ideology in the Expressions of ‘Rights’ in Selected Social Media Discourse in Hausa**

**By**

**Isa Muhammad Inuwa (PhD)**

[isaruhullah@gmail.com](mailto:isaruhullah@gmail.com); [iminuwa.lin@buk.edu.ng](mailto:iminuwa.lin@buk.edu.ng)

**Department of Linguistics & Foreign Languages**

**College of Humanities, Bayero University**

**Kano - Nigeria**

### **ABSTRACT**

Studies and explorations in the field of stylistics focus on language choice and use, by a particular writer, a group of writers or a particular genre or discourse pattern. The field is also keen on the effect of texts on readers. This paper studies selected expressions in Hausa, on some internet domains or platforms. These expressions are typically seen as opinions of ‘right’ show-cased by their writers. Hence, the context here basically reflects power relationship with certain authorities or social relations affecting the opinion writers. The study adopts Maier’s (1996) model of ‘Constellation of Power’ in relation to argumentations by participants in Discourse. He argues that the Constellation of Power forms the context of interactions between individuals, groups and global actors, with specific psychological, social and cultural profiles. Purposive method of data sampling procedure was used to extract aspects of expressions of rights in Hausa. Subsequently, some 12 expressions were sorted from a range of such expressions gathered within the duration of six months, from January to June 2023. Furthermore, 6 out of the 12 expressions were selected for deeper analysis in the paper. The study reveals that the expressions of right usually communicate issues of concern about the attitude of leaders or some authorities, on their mode of leadership, through evaluation of characters, performance towards their subjects in the society, political position or so.

*KEYWORDS: Rights; Constellations; Power; Argumentations; Purposive Sampling*

### **Introduction**

The study of style in both oral and written texts is the mainstay of Stylistics. It is also concerned with exploring the various patterns of language productions. Speech can be both written and oral, in that it may be first written and later read orally for the benefit of the vast audience. Leaders and public office holders such as the president, governors, directors and principals are used to writing and reading speeches with a view to communicate important messages to their subjects, at different points in time.

Traditionally, the focus of stylistics falls on the aesthetic beauty contained in any language production such as speech, thereby extracting and analyzing those elements of language that beautify and add ornamentation to the language used in the text or production. However, critical stylistic analysis in Linguistics is basically concerned with finding those implicit aspects of ideology embedded in both written and oral texts. Stylistics has been variously defined by scholars as the study of various styles of

both written and oral texts in a given context, by a given person and for a given purpose; as an artistic function in an individual's work (Widdowson 1975; Leech 1985; Mukhtar 2004; Simpson 2014).

Also, the field developed through the ages, from the classical period of the ancient Greeks (800-500 BC). Later, it metamorphosed from the art of literary criticism to Rhetoric and later to different modern approaches of both written and oral text analysis. The study of the aspects of style as literary renderings passed through 19<sup>th</sup> Century Romanticism to Liberal Humanism and Russian Formalism in the 20<sup>th</sup> Century (Habib, 2011). Also, the field witnessed different theories of literary and linguistic analysis, ranging from structuralism to transformational generative theory, systematic theory and functionalism (Mukhtar, 2010).

This paper studies and analyses selected social media discourse, inform of postings that express concern about 'rights' through the opinions of the writers. The study therefore, adopts Maier's (1996) model of 'Constellation of Power' in relation to argumentations by participants in Discourse. He argues that the context of interactions between individuals, groups and global actors, is determined by 'Constellation of Power' relationship between participants with specific psychological, social and cultural profiles.

### **Background of the Study**

Language plays an important role in the various platforms in the social media. Messages in form of advertisements and expressions of personal opinions are communicated via different languages as such messages are targeted to various speech communities. Hausa Language is one of the communication media widely used on such platforms as WhatsApp, Facebook, Instagram etc. The data used for this study is sourced from the Facebook and relate to expressions of concern in relation to the ruling power. This is because these social media channels seem to serve as the easiest avenue for the people to send appreciations or protest to the leaders, by directly or indirectly expressing their genuine opinions and feelings.

### **Literature Review**

Inuwa (2018), asserts that language as human means of communication, doesn't stop at communicating messages alone, but can also be extended to harbour some symbolic power and ideology in both written and oral texts. He adds that speeches by political leaders and officials are found to be rich with elements of power and ideology. Quoting Bourdieu (1994), he agrees that the power of words is nothing but the "delegated power of the spokesman and his speech, the substance of his discourse". While people at the helm of authorities exercise that power through public speech and official writings, common people use their rights of expression to say their opinions via media such the Radio, the Newspaper, cartoons, placards and the social media handles.

Olowe (2018) similarly highlights on ‘graffiti’ as form of writing habitually done as means of expressing feelings of the writers towards certain authorities. She adds that it is a type of communication employed to show resentment, disagreement, unhappiness and opposition to bad management programmes and policies or poor services rendered. By his action, the person making the graffiti discloses his hostilities, grievances as well as expresses his fantasies and revolt against the society.

Although in Nigeria, graffiti (inscriptions on the wall) is mainly practiced by the secondary and tertiary institutions, there is similarity between graffiti and the social media expressions of ‘right’. This is because they are both avenues usually used to express opinions or protest against some established powers. Eventhough the postings on the social media handles are open, (unlike the graffiti), yet, the people posting the messages often use pseudonyms or hide behind elusive addresses, to avoid being traced.

### **Methodology and Theoretical framework**

Purposive method of data sampling procedure was used to extract aspects of expressions of rights in Hausa. Subsequently, some 12 expressions were sorted from a range of 36 expressions gathered at intermittent occasions, within the duration of six months, from January to June 2023. Subsequently, a purposive sampling technique is used to choose (directly), some 6 data for the actual analysis. This is in order to be able to treat the data very well, as well as to give each data adequate attention and in-depth analysis.

As stated earlier, the study adopts Maier’s (1996) model of ‘Constellation of Power’ in relation to argumentations by participants in Discourse. Maier argues that “Constellation of Power forms the context of interactions between individuals, groups and global actors, with specific psychological, social and cultural profiles”. That is to say in other words, the relationship based on power or positions, such as superior and inferior; leader and the subjects or subordinates; teacher and student, determines the types of interactions by participants in discourse.

### **Data Presentation**

At this point, the extracted data in form of social media discourse in Hausa is presented here. This is after sampling the data that relates to the subject matter purposively. A total of six different discourses posted at the platform, along with responses of members of the platform are presented here. In order not to make the presentation bulky, only translated version of the discourses are displayed here. However, the original Hausa discourses with their English equivalence are displayed at the subsequent stage of Data Analysis. Also, the presentation includes such accompanying information as the source of the particular posted discourse, the number of ‘likes’, ‘comments’ as well as number of ‘forwards’.

Text 1: *Gwamnatin Ganduje za ta zaftare mana sama da biliyan 4 – Shugaban ‘Yan Fansho*

Ganduje’s Government has cut-off 4 billion Naira from our money – Pensioner’s leader

i) As pensioner’s leader, where was he when this atrocity happened? – Umar Badamasi

- ii) We seek God's intervention. We won't forgive him – Samilu Mohammed
- iii) The pensioner's leader can't speak at the presence of Ganduje – Haruna Ibrahim Doguwa

Responses: 48 Likes, 90 Comments, 5 Forwards  
Source: KANO STATE PENSIONNERS (Itz Bin Jabal Al Nasry)

**Text 2: *Kungiyar Yan Shi'a reshen Jihar Kaduna ta yi Alla-wadai da rushe asibiti da makaranta, mallakin mambobinta***

The Kaduna State branch of the Shi'a group has condemned the act of demolishing its Hospital and School

- (i) It is our right to do whatever we feel want. It is our constitutional right
- ii) This is not right, because they haven't violated the law – Dalha Yusuf
- iii) So, you now began to accept Nigeria as an entity? – Usaini Imam

Source: BBC Hausa's Post

**Text 3: *Sabon Gwamnan Kano, Abba Kabiru Yusuf ya fara rusau***

***A ranar Juma'a da daddare rahotanni suka ce shi da kansa ya jagoranci rusa wannan makeken ginin a filin sukuwa dake unguwar Nasarawa.***

The new Governor of Kano State, Abba Kabir Yusuf began to demolish some buildings.

Reports said the governor had personally led the team to demolish the mighty building located at the Racecourse, in Nassarawa Quarters.

- i) To God be the glory. We seek God's protection – Adamu Ramalan
- ii) He apparently starts on a bad tone – Salisu Magaji
- iii) I don't support demolishing of private buildings, as long as there is an alternative. It is unacceptable to cause such a loss – Suleiman Duri

Headline: Da Dumi-Dumi  
Responses: 15 Likes, 19 Comments  
Source: DW

**Text 4: *Za a yi shekara 1000 ba a samu gwamnatin da za ta zo da ayyukan alheri kamar gwamnatin shugaba Buhari ba – Sarkin Daura.***

It will take 1000 for any other government to deliver such viable and people-oriented programs as done by the Buhari regime – Emir of Daura

- i) Watch your words, your majesty king
- ii) Is he (the King) drunk with local gin?
- iii) This could happen only in Daura

Source: M. Abba's Post  
Responses: 37 Likes, 15 Comments

Text 5: *Wata matashiya ta bayyana cewa ita fa ta fi karfin dukawa namiji, shi ya sa ta ki yin aure.*

One young lady said she feels too big to bow for a man or to stay at his control, that was why she didn't get married.

- i) You would definitely bow for a useless man in adultery – Salihu Musa
- ii) You transgress from God's words and the Prophet and followed your whims – UsmanAbubakarJml
- iii) Shortly, she would join the feminists groups. We seek God's protection – Jamilu Bin Abdullahi

Source: Hausa linzami's Post

Responses: 5000 Likes, 2000 Comments, 47 forwards

Text 6: *YanzuYanzu: EFCC ta kama tsohon gwamnan Jihar Kano, Abdullahi Ganduje, kan Bidiyon Dala da ake zarginsa.*

BREAKING NEWS: The Economic and Financial Crime Commission, EFCC, has arrested the former Governor of Kano State, AbdullahiGanduje, on alleged Dollar Video scandal.

- i) That's right – Muhammad Wakili
- ii) It isn't true – Ibrahim Kawu
- iii) That serves him right – A. Bawa

Source: BsbBatsari Post

Responses: 33 Likes, 18 Comments

The expression in example 6 above, disseminate information about an incident of arrest and detention of a former governor, for his alleged scandal in office. Although the expression may be seen as politically bias and mighthave emanated from political opponents to the former governor.

### **Data Analysis**

This is where the total of sixdata presented above isbrought for the real analysis. They are the data purposively selected and sampled from a social media platform are hereby analyzed in line with constellation of power theory.

#### **1.Gwamnatin Ganduje ta zaftare mana sama da biliyan 4**

##### **(Ganduje's Government has cut-off 4 billion Naira from our money – Pensioner's leader)**

The expression above is an accusation of the government, by a union leader of the pensioners. It indicates a manifestation of conflict between power, the 'government' and ideology, i.e., the issue of 'rights' of the pensioners.Ideologically, the workers or pensioners union is there to protect and secure the rights of its member, (the workers) against possible exploitations by employers. For the leader of the pensioners union to be quoted in the media, pointing accusing fingers at the state government, for allegedly slimming pensioner's money by 4 billion Naira, he is seen to have been playing a role quite expected of him.

Even though the accusation is made in simple and straight-forward, non-offensive terms; yet, publicizing of the incident tantamount to using the power of the media, to coerce government into reaction. The government's reaction could be in form of refund of the 4 billion Naira, or a rejoinder to refute the information or explain the reason behind that course of action by the government.

To further demonstrate the nature of relationship between participants in discourse and 'constellation of power', a member of the social media platform, Samilu Mohammed, responds to the posted discourse, complaining; "We seek God's intervention against the governor. We won't forgive him". Another response by one Haruna Ibrahim Doguwa accused the pensioners' leader of cowardice in confronting the governor, "the pensioner's leader can't speak at the presence of Ganduje". Here, Doguwa's accusation can be seen as a double blame or counter blame on their (pensioners') leader. Thus, while the governor is accused of using his power to divert pensioners' money elsewhere, the pensioners' leader is equally blamed for advertently or suspiciously failing to confront their issue head-long, by confronting the governor directly.

## ***2. Kungiyar Yan Shi'a reshen Jihar Kaduna ta yi Alla-wadai da rushe asibiti da makaranta, mallakin mambobinta***

### **(The Kaduna State branch of the Shi'a group has condemned the demolishing of Hospital and School, belonging to its members)**

Above discourse expresses power conflicts between instituted authorities, the 'Kaduna state government' and a religious group, the 'Shi'a'. It also communicates grievances of the group against the authorities, for allegedly "demolishing its hospital and school". It is an expression of grievances and protest against the action of demolition of the two sites, hospital and school. The government might have its reasons for the demolition, either because of violation of the construction laws or because the group lacks of certified permission to erect the buildings.

Responses to this discourse that touch on the issue of 'right' violated by the powers of the state are, "It is our right to do whatever we want. It is our constitutional right". Another expression of right by one Dalha Yusuf denounces the state government's action of demolition the buildings, "This is not right, because they haven't violated the law".

In this scenario, the ideology on the expression of 'right' can be seen to have manifested on both sides. Initially, the government expresses what it deems as its 'right' to undertake town-planning and demolish illegally built structures. On the other hand, the Shi'a group and its proponents complain and accuse the government for infringing into what they believe is the constitutional right to own and build such structures.

**3. Sabon Gwamnan Kano, Abba Kabiru Yusuf ya fara rusau:**

*A ranar Juma'a da daddare rahotanni suka ce shi da kansa ya jagoranci rusa wannan makeken ginin a filin sukuwa dake unguwar Nasarawa.*

**(The new Governor of Kano State, Abba Kabir Yusuf began to demolish some buildings:**

**Reports said the governor had personally led the team to demolish the mighty building located at the Racecourse, in Nassarawa Quarters)**

In the example above, some citizens express their claim to the right to erect and own buildings in the state. This ideology is clearly defined in the report that “the governor began demolition of some buildings in the state”. Despite that the reason for demotion of the buildings wasn't clearly stated, the statement seems to be suing the case to the general public to imagine and consider the acceptability or otherwise, of the development. More so, the ideological expression of right is explicit and accusative, where the reports indicates that the governor “personally led the team” that demolishes the buildings.

As it is expected, responses that follow the posted information, equally express issue of right and outright disapproval of the action by the governor. Out of protest and disapproval, one Adamu Ramalana sues his case to God, “To God is the Glory. We seek god's protection”. Another respondent, SalisuMagaji states rather optimistically, “He (the governor) apparently starts on a bad tone”. Yet another commentator, Suleiman Duri considers the governor's action as causing a public loss and subduing the economic efforts of members of the public, “It is unacceptable to cause such a loss”.

**4. Za a yi shekara 1000 ba a samu gwamnatin da za ta zo da ayyuka na alheri kamar gwamnatin shugaba Buhari ba – Sarkin Daura.**

**(It will take 1000 years for any other government to deliver such viable and people-oriented programs done by the President Buhari regime – Emir of Daura)**

The expression above is quoted from a renowned figure, an Emir of King of Daura, Katsina state, Nigeria. The statement is also an outright praise of the actions of the Federal Government that may not go well with majority of the country's citizens. While the King may claim to be exercising his right to speech, some citizens may consider his words as political statement, trying to please an incumbent President.

Similarly, the citizens are at liberty to oppose or disapprove the King's statement, equally exercising their right. Thus, a respondent cautions the Emir, “Watch your words, your majesty King”. This is followed by utterances of disapproval from another commentator, “This (lip-service) could happen only in Daura”. A much more serious comment followed, “Is he (the King) drunk with local gin?”

**5. Wata matashiya ta bayyana cewa ita fa ta fi karfin dukawa namiji shi ya sa ta ki yin aure.**

**(A young lady declared that she is too big to bow for a man or to be in his control, the reason why she refused to get married)**

Example 5 above is both an expression of right as well as a protest by the female gender, against what is deemed by the young girl (and others like her), domination and exploitation by the male gender. By the way, she might be speaking for majority of other girls out there; yet, it may turn out to the contrary.

This is because some many other girls might not consider getting married to men as subjugation, but rather, as a collective contract and shared responsibility. Also, other opinions of right may define the concept of right in terms of the right to choose a partner in marriage. Feminism and issues of equality between man and woman are issues that attract a lot of debate and controversy.

However, the definition of right, freedom and equality between the two genders differs across cultures and beliefs. Also, while many women consider getting married to a man as fulfillment and a life-time achievement, some others like this particular young girl see it as contrary. For this young girl, bowing before a man and staying under his beck and calls, is something debasing and degrading. Therefore, the role given to a married woman is to her not a reciprocal role, but a debasing and subservient.

**6. *YanzuYanzu: EFCC ta kama tsohon Gwamnan Jihar Kano, Abdullahi Ganduje, kan Bidiyon Dala da ake zarginsa.***

**(BREAKING NEWS: The Economic and Financial Crime Commission, EFCC, has arrested the former Governor of Kano State, Abdullahi Ganduje, on alleged Dollar Video scandal)**

The expression of right in example 6 above came in the form of 'breaking news' of greater interest, involving alleged scandal of dollar bribery received by a state Governor. The bottom line here is that the expression comes from person who is resident of the state and who, as a rightful citizen of the state, feels he has a stake and his right is involved in the alleged scandal.

The ideology involved here is in form of the relationship between top government officials, particularly elected politicians and the common citizens, who most often hold the officials at check about how they run the treasury and monetary allocations of the state. True to type and suspicion aside, government officials in Nigeria are known for openly embezzling and diverting public fund to their private use.

Similarly, by reporting the incident of "arresting" the former governor by officials of the anti-corruption commission, the writer feels somehow appeased, as his civil right is being protected. Also, by way of tagging the news as "Breaking", this indicates the zeal to report and inform others, as well as the eagerness to invite others to share in the joy of 'right protection'. The responses that followed the posting show that other people in the audience seem to be equally pleased with the development, saying "That's right" and "It serves him (the former governor) right". However, another response refutes the allegation of the arrest of the former governor, saying "It's not true". Here, either the story posted is fake as it

usually happens with many stories posted on the social media, or else the person refuting the story is a political proponent or sympathizer of the governor.

### **Conclusion**

The study finds out that the expressions of right usually posted on social media platforms, focus on discussing and communicating issues of concern about the attitude of leaders and their mode of leadership, as well as about justice, fairness and equitable distribution of resources among geo-political areas and the citizens. This is achieved by evaluating the characters and performances of some political office holders and elected officials. Also, the papers showcase different strands of power relations between the government and workers, between the state authorities and an ostracized religious group, gendered power relation between a young lady and the society, as well as power relations between the leaders and the led. However, all these aside, the paper also discovered that some of the postings on social media platforms could be deliberate political attack to discredit a certain personality or authority. Likewise, the real identity of those making the postings is contestable and often doubtful. A male person may bear a female name, and a female interlocutor may pose as a male, in attempt to hide their true identity and evade possible tracking. Also, the postings are habitually written with prevalence of violation of Hausa orthography rules and often ungrammatical constructions in both English and Hausa. Personal names are written in all manners of style and forms.

### **Reference**

- Akmajian, A., Demers, R., Farmer, A.K. & Harnish, R.M. (2010). *Linguistics – An Introduction to Language and Communication (Fifth Edition)*. New Delhi: PHI Learning Private Limited.
- Bell, R.T. (1981). *An Introduction to Applied Linguistics – Approaches and Methods in Language Teaching*: London, Batsford Academic and Educational Ltd.
- Finegan, E., Besnier, N., Blair D. and Collins, P. (1994). *Language – Its Structure and Use*: London, Harcourt Brace.
- Garba, T. M. (2020). Instructional Strategies to Support Vocabulary Development Among Early Grade Struggling Readers in English in Nigeria.
- Inuwa, I.M. (2021). A Study of Power and Ideology in Some political Speeches of Muhammad Abubakar Rimi, First Civilian Governor of Kano State. In Bako, A. and Albasu, S.A. (eds), *Kano Politics, Economy and Society, from the Earliest Times to the Present*: Faculty of Humanities, Yusuf Maitama Sule University, Kano, PP 86 – PP93.
- Inuwa, I.M. (2022). *Issues in the Teaching of Early Grade Reading in Nigeria*, PP. 86-98; Tsiga I. A., Zuilkowski, S. S. and Barnes, A. (eds), Nigerian Center for Reading, Research and Development, Bayero University, Kano.
- Leech, G. N. & Short, M. H. (2007). *Style in fiction - introduction to English fictional prose*. London: Pearson Education Limited.

- Lesari, W. L. (2005). The Teaching of Critical Reading in an ELF Classroom. *People: International Journal of Social Sciences*, No. 1 Vol. 2 PP 519-530.
- Leech, G. N. & Short, M. H. (2007). *Style in fiction - introduction to English fictional prose*. London: Pearson Education Limited.
- O'Grady, W., Archibald, J., and Katamba, F. (2011). *Contemporary Linguistics, An Introduction*: London, Pearson Education Limited.
- Olowe, M. T. (2018). *A Stylistic Analysis of Graffiti in Selected Tertiary Institutions in South Western Nigeria*. A doctoral Thesis submitted to the Department of English, Faculty of Arts, University of Ilorin.
- Saeed, J.I. (2007). *Semantics: second edition*. USA: Blackwell Publishing.
- Schmitt, N. (2002). *An Introduction to Applied Linguistics*: London, Hodder Education.
- Simpson, P. (2004). *Stylistics: A Resource Book for Students*. London and New York; Routledge.
- Umar, A. (2020). Strategies for Promoting Early Grade English Language Reading Comprehension in Nigerian Schools. *Issues in the Teaching of Early Grade Reading in Nigeria*, PP. 112-130; Tsiga I. A., Zuilkowski, S. S. and Barnes, A. (eds), Nigerian Center for Reading, Research and Development, Bayero University, Kano.

## APPENDIX

### **1. Gwamnatin Ganduje ta zaftare mana sama da Billion 4 – Shugaban ‘Yan Fansho**

(i) Yana ina aka yiwannan barnar a matsayinsa na shugaban kungiyar ‘yan fansho? – Umar Badamasi

(ii) Allah saka mana, ba mu yafe ba – Samilu Mohammed

(iii) Shugaban ‘Yan Fansho bayaiya magana a wajen Ganduje - Haruna Ibrahim Doguwa

2. (a) Kungiyar ‘Yan Shi’a reshen jihar Kaduna ta yi Alla-wadai da rushe Asibiti da Makaranta mallakin mambobinta

(b) Hakkinmu ne mallakar duk abinda muke son yi a karkashin dokokin Najeriya

(i) In dai ba doka suka taka ba, wannan ba daidai ba ne, ba a kyauta musu ba – Dalha Yusuf

(ii) Kun fara yarda da Najeriya ashe? – Usaini Imam

(iii) @ Usaini Imam: Abin mamaki Prof. Jahili – Hussaini Ajawadu

3. Sabon Gwamnan Kano, Abba Kabir Yusuf ya fara rusau.

A ranar Juma’a da daddare rahotanni suka ce shi da kansa ya jagoranci rusa makeken ginin nan dake a Filin Sukuwa a Unguwar Nassarawa..

i) Subhanallah, Allah Ta’ala Ya kyauta – Adamu Ramalan

ii) Ka san an shigo da mugun kulli – Salisu Magaji

iii) Ni ba na goyon bayan a rusa ginin jama’a, in akwai mafita, a duba. Asara ba ta da dadi – Suleiman Duri.

4. Za a yi shekaru 1000 ba a samu gwamnatin da za ta zo da ayyuka na lheri kamar Gwamnatin Buhari ba – Sarkin Daura

- i) Gyara kimtsi da kyau – Nuruddeen Adam Abubakar
- ii) Burkutu ya sha ne? – Aliyu Muhammad Aliyu
- iii) A garin Daura ke nan – Nazeef D. Sufyan

5. Wat amatashiya ta bayyana cewa ita ta fi karfin ta dukawa Namiji, ko ta zauna a karkashinsa, shi ya sa ta ki yin aure.

- i) Zaki dukawa kaskantacce wajen Zina – Salihu Musa
- ii) Kin ki zancen Allah da Annabi, kin bi son zuciyarki – Usman Abubakar Jml
- iii) Nan gaba kadan za ta koma cikin kungiyar masu kare hakkin mata, Allah Ya kyauta – Jamilu Bin Abdullahi

6. YANZU-YANZU: EFCC ta kama tsohon Gwamnan Jihar Kano, Abdullahi Ganduje, kan Bidiyon Dala da ake zarginsa

- i) Yayi daidai – Muhammad Wakili
- ii) Ba gaskiya ba ne – Ibrahim Kawu
- iii) Maganinsa ke nan – A. Bawa.

*The Role of Artificial Intelligence (AI) in Enhancing Teaching/Learning Islamic Studies in Higher Institutions in Nigeria, By: Dr. Yunusa Aliyu*

**The Role of Artificial Intelligence (AI) in Enhancing Teaching/Learning Islamic Studies in Higher Institutions in Nigeria**

By

**Dr. Yunusa Aliyu**

Department of Islamic Studies  
Sule Lamido University Kafin Hausa  
Jigawa State.  
07035654845  
[yunusa.aliyu2@slu.edu.ng](mailto:yunusa.aliyu2@slu.edu.ng)

**Abstract**

*The integration of Artificial Intelligence (AI) into higher education has the potential to revolutionize the teaching and learning of Islamic Studies, particularly in Nigeria, where educational advancements are crucial for the development of a knowledgeable and enlightened society. This paper explores the role of AI in enhancing Islamic Studies within Nigerian higher education institutions. The study will evaluate the potential benefits of AI in terms of improved student engagement, enhanced learning outcomes, and the preservation of Islamic knowledge. Furthermore, the paper discusses the challenges and opportunities associated with implementing AI in Islamic education, including issues related to cultural sensitivity and data privacy. The study adopts a mixed-methods approach, combining quantitative and qualitative methods to explore the role of Artificial Intelligence (AI) in enhancing the teaching and learning of Islamic Studies in higher institutions in Nigeria. The findings aim to provide insights into how AI can be effectively integrated to improve the quality of Islamic Studies education, address educational gaps, and contribute to the broader goals of higher education in Nigeria.*

**Keywords:** Artificial Intelligence (AI), Higher education, Islamic Studies, Nigeria.

**Introduction:**

Artificial Intelligence (AI) refers to the ability of machines or computers to imitate intelligent human behavior such as problem-solving, decision-making, and learning (Pasaribu & Widjaja, 2022). Artificial Intelligence (AI) is revolutionizing industries worldwide and is now fully integrated into education (Sule, 2024), including Islamic education learning. In managing the educational system of Nigeria to meet international standards, there is a need for a total digital revolution through the use of robotics and machines that enhance effective and efficient teaching and learning processes. The pervasiveness of effective modern technological growth every moment can remedy the problems facing the educational system in Nigeria. Teaching and learning had gone beyond the teacher standing in the four walls of the classrooms but rather with improved technology. The problem of reliable instructional resources bedeviling the teaching and learning process can be curbed when the machines or robotics devices were effectively integrated to support the available instructional aids within and outside the classrooms. Also, if effectively managed, AI can help to solve the problems of infrastructural facilities, insecurity and shortage of academic and non-academic staff in most of the educational institutions in Nigeria (Ayuba, 2024).

In higher education, AI presents transformative opportunities, particularly in the field of Islamic Studies. Historically, the instruction and acquisition of Islamic Studies within Nigerian higher education institutions have predominantly utilized traditional approaches, focusing heavily on textual analysis,

memorization, and face-to-face teaching. Nevertheless, the swiftly changing digital environment and the emergence of artificial intelligence present novel opportunities to improve the educational experience. This paper aims to explore the potential of AI to transform the landscape of Islamic Studies education in Nigeria. It will delve into the key areas where AI can make a significant impact, such as personalized learning, intelligent tutoring systems, assessment and evaluation, etc.

### **Research Methods**

This study examined AI's role in enhancing Islamic Studies' teaching and learning in higher institution in Nigeria. The study is a descriptive survey research. The researchers used secondary sources of data collection such as the internet, textbooks and other publishable articles from reputable journal outlets.

### **Islamic Studies in Nigerian Higher Education**

The history of Islamic Studies in Nigeria is deeply intertwined with the broader history of Islam's spread across the region, particularly in the northern part of the country (Olatunbosum, 1981). The subject has long been a key part of religious, social, and educational life, shaping the culture and governance in Muslim communities.

As Islam spread, centers of Islamic scholarship began to form in the country, this is because Islam appreciate and commanded knowledge acquisition. Aliyu (2023) observed that Islam as a universal religion appreciates and commends knowledge acquisition for human development and recognition of Almighty Allah as the creator of the universe, this is why the very first revelation to Prophet Muhammad (SAW) was specifically on seeking for knowledge. These centers were mostly informal, and learning was conducted in mosques, scholars' homes and under the shade of trees (Adegoke, 2013). The turning point for Islamic studies in Nigeria came in the early 19th century with the Sokoto Jihad. After the establishment of the Sokoto Caliphate, Islamic education became more formalized and structured.

With the British colonization, Islamic Studies faced challenges. After independence, it became more integrated into the formal education system. According to Kabiru Uba (2019) Islamic Studies have survived and performed wonderfully even after the introduction of Western education, it has been integrated into formal education. The subject was included in the curricula of public schools, particularly in the northern states. Islamic studies departments were also established in higher institutions, especially at universities such as the University of Ibadan, Ahmadu Bello University, Zaria (ABU), Bayero University, Kano (BUK), and University of Ilorin (Aliyu, Shall & Barkindo, 2023). In addition to public universities, there has been a rise in Islamic universities, such as Al-Qalam University Katsina and Fountain University, etc. Today, about 29 Universities in Nigeria offer Islamic Studies courses, these universities turn out thousands of students every year (Bala, 2023).

### **The Significance of Islamic Studies in Nigerian Higher Institutions**

Islamic studies in Nigerian higher institutions play a crucial role in preserving the rich Islamic heritage that has been an integral part of the country's history. Nigeria has a long-standing tradition of Islamic scholarship. Higher Institutions offering Islamic studies ensure that this heritage is not only preserved but also passed down to future generations. One of the primary functions of Islamic Studies is the preservation of Islamic heritage. Nigerian Universities house invaluable collections of Islamic manuscripts, historical documents, and cultural artifacts. Through rigorous research and scholarly analysis, academics in Islamic Studies work to decipher, translate, and interpret these treasures, ensuring their continued relevance for future generations. By safeguarding and disseminating Islamic knowledge, these institutions contribute to the global preservation of Islamic heritage.

The intellectual development fostered by Islamic studies is profound. These programs encourage critical thinking, analytical skills, and a deep understanding of Islamic theology and philosophy. Students are trained to engage with classical texts and contemporary issues, bridging the gap between traditional knowledge and modern contexts. This intellectual rigor prepares graduates to contribute meaningfully to

*The Role of Artificial Intelligence (AI) in Enhancing Teaching/Learning Islamic Studies in Higher Institutions in Nigeria, By: Dr. Yunusa Aliyu*

various fields, including academia, law, politics, and community leadership. By integrating Islamic principles with contemporary knowledge, Islamic studies programs produce well-rounded individuals capable of addressing complex societal issues with wisdom and insight (Suraju, 2017).

Through rigorous academic programs, students are immersed in the study of the Qur'an, Hadith, Fiqh (Islamic jurisprudence), and other essential Islamic sciences. This academic engagement helps maintain the continuity of Islamic traditions and practices, safeguarding them from erosion in the face of modern challenges (Suraju, 2017). By offering a comprehensive exploration of Islamic thought, law, history, and philosophy, these programs equip students with the knowledge and skills necessary to contribute meaningfully to the society (Bala, 2023).

### **The Role of AI in Enhancing Teaching/Learning Islamic Studies in Higher Education in Nigeria**

According to Sule (2024) in Nigeria, where the education sector faces numerous challenges, such as inadequate infrastructure, lack of qualified teachers, and inconsistent access to learning resources, AI has the potential to bridge significant gaps. Integrating artificial intelligence into the educational system in Nigeria has the potential to elevate teaching standards, enhance learning results, and offer students tailored educational experiences.

AI has great potential to increase the effectiveness and efficiency of the learning process for both teachers and students. For example, ChatGPT can provide significant benefits if used optimally. Teachers can use ChatGPT to design curriculum, draw lesson plans, and convey learning material interestingly and interactively. The language model can provide feedback quickly and accurately, assisting teachers in providing additional explanations or corrections when needed. In addition, ChatGPT can assist teachers in compiling more creative learning content according to student needs (Muttaqin, 23).

Artificial Intelligence can make a significant contribution in improving the quality of Islamic education. It can help teachers and students in various aspects of Islamic education, starting from the learning process to assessing students' understanding of the material being taught. In all, Artificial Intelligence can be a very effective tool to increase the effectiveness of Islamic education (Karim1 & Sugianto, 2023). Using Artificial Intelligence in schools and colleges in Nigeria can help improve the quality of education and produce better-quality graduates.

The integration of artificial intelligence presents a multitude of opportunities for the educational landscape in Nigeria. According to Onyanabo (2024), AI has significant potential to revolutionize Nigeria's education system by personalizing learning experiences, improving student engagement, and streamlining administrative processes. By incorporating AI, educational institutions can offer personalized learning trajectories that align with each student's unique abilities, preferred learning styles, and academic progress. This is particularly important in Nigeria, where classrooms are often overcrowded, and teachers may struggle to cater to each student's unique needs (Sule, 2024).

The intersection of artificial intelligence (AI) and education represents a swiftly advancing domain with significant potential to transform the educational experience. Within the realm of Islamic Studies at the higher education level in Nigeria, AI presents a valuable opportunity to improve teaching and learning approaches, rendering them more efficient, engaging, and accessible. According to Abdul Hakim & Pauli Anggraini (2023) AI technology offers various potentials to enhance students' learning experience in understanding and practicing Islamic teachings

This paper will explore the potential of AI to transform the landscape of Islamic Studies education in Nigeria. It will delve into the key areas where AI can make a significant impact, these include:

**1 – Personalized Learning:** Personalized learning is an educational approach that aims to customize learning for each student's strengths, needs, skills, and interests (Reese, nd). Each student gets a learning plan that's based on what they know and how they learn best (Morin, nd). Unlike traditional methods where all students are taught the same material in the same way, personalized learning allows for flexibility and adaptation in pacing, resources, and teaching strategies based on individual learner profiles. It refers to an educational approach that is customized to meet the individual needs of each student, with the emphasis on the students taking the initiative in their own learning process rather than the teacher directing it.

Personalized learning can be a powerful approach in teaching Islamic Studies, as it allows the teacher to tailor the educational experience to meet the unique needs and interests of each student (Aisha Elahi, nd). He can create personalized learning plans for each student based on their strengths, weaknesses, and interests. This can include setting specific goals, especially in areas such as memorizing Qur'an (*Hifz*), learning Arabic, or understanding specific *Fiqh* rulings or *Tafsir*. He can tailor lessons to meet each student's spiritual and educational goals, choosing relevant study materials, and providing tailored feedback.

For example, in teaching Qur'anic Studies, the teacher can use personalized learning by:

- Allowing students to select specific verses or Surahs for in-depth study based on their interests.
- Offering different resources (e.g., *Tafsir* by classical scholars, linguistic analysis, audio recordings) that suit their level of understanding and preferred method of learning.
- Using ongoing assessments to measure understanding and adjust teaching techniques as needed.

By incorporating personalized learning into Islamic studies, you can foster a more engaging, effective, and spiritually enriching educational experience for your students.

**2 - Intelligent Tutoring Systems (ITS):** Intelligent learning systems (ITS) can be defined as computer-based educational systems that have independent databases, or knowledge bases for educational content in addition to teaching strategies and try to use conclusions about the learner's ability to understand topics and identify his weaknesses and strengths so that they can adapt the learning process dynamically (Alrakhawi, Jamiat, & Abu-Naser, 2023). They use artificial intelligence techniques to mimic the guidance a human tutor would offer, tailoring educational content, problem-solving support, and feedback according to the student's individual learning needs, style, and pace.

The application of Intelligent Tutoring Systems in the teaching of Islamic Studies allows for the development of tailored learning pathways for students in areas such as *Fiqh*, Hadith, Qur'anic interpretation (*Tafsir*), and Arabic grammar. This system is capable of evaluating each student's existing knowledge and pace of learning, thereby facilitating a more customized educational experience. Additionally, it can provide prompt feedback regarding students' comprehension of Islamic jurisprudence, *Tafsir*, or *Aqidah* through various quizzes and exercises. For instance, students might interact with scenarios or case studies related to Islamic law, receiving detailed explanations that correspond to their answers. ITS could guide students through Qur'anic interpretation (*Tafsir*), posing questions about specific verses and evaluating their understanding of historical context, linguistic nuances, or relevant Hadiths. It can suggest appropriate interpretative methodologies based on their responses. Likewise, ITS can gamify the process of memorizing and understanding Hadiths. Students could engage in tasks like

*The Role of Artificial Intelligence (AI) in Enhancing Teaching/Learning Islamic Studies in Higher Institutions in Nigeria, By: Dr. Yunusa Aliyu*

categorizing Hadiths by authenticity (Sahih, Da'if) or identifying appropriate situations for applying specific Hadiths, receiving immediate feedback and hints.

In short, implementing ITS in Islamic Studies can enhance learning efficiency, promote deeper engagement with Islamic texts, and allow for a more student-centered approach.

**3 - Content Creation and Delivery:** This refers to the process of developing educational material (content) and distributing it to learners in an accessible, engaging, and effective way. In the context of teaching, especially in Islamic Studies, this involves producing relevant instructional materials (e.g., books, videos, interactive activities) and delivering them through various platforms (e.g., in-person classes, online learning environments) to ensure students understand and engage with the subject matter. AI can assist in generating educational content, translating materials, and delivering lessons through innovative platforms, making Islamic Studies more accessible to a wider audience.

It involves creating resources like textbooks, lesson plans, multimedia presentations, quizzes, or e-learning modules. For Islamic studies, content could include Tafsir (Qur'anic interpretation), Fiqh (Islamic law), Hadith (Prophetic traditions), Seerah (life of the Prophet), and Aqidah (creed).

For the Content Delivery, the teacher can utilize Islamic e-learning platforms. These allow students to access lectures, assignments, quizzes, and forums for interaction. Video conferencing tools like Zoom can also enable live lectures and discussions. He can also use apps that provide bite-sized lessons on the go. For example, Quranic Arabic apps that help students memorize and understand verses or Hadiths. Delivering content via mobile applications can make learning accessible to those who might not have access to traditional classrooms. Apps for Qur'an memorization, prayer guides, and even Islamic finance are examples of how content can be created for mobile learning.

**4 – Assessment and Evaluation:** Using Assessment and Evaluation AI tools in Islamic Studies can transform the way students' learning progress is measured, making the evaluation process more efficient, personalized, and interactive. AI-based assessment tools can analyze students' performance, provide feedback, and suggest areas of improvement, all while freeing lecturers from the repetitive tasks of grading and evaluation. Here are some key AI tools that instructors can use in assessment and evaluation in this field:

- a) **Automated Grading and Feedback:** AI can be used to grade assignments and exams. AI tools like Quizlet or Exam Soft can generate exam questions based on predefined course objectives and student learning patterns. AI tools like automated essay scoring systems quickly assess written responses, providing objective and timely feedback. (Examples, ChatGPT, Copilot, Gemini etc (Oniye, 2024). This helps in identifying areas where students need improvement and ensures a more efficient evaluation process (Elmahjub, 2023).
- b) **Plagiarism Detection:** AI tools can detect plagiarism in students' work, ensuring academic integrity. These tools can compare submissions against a vast database of texts to identify similarities.
- c) **Language Processing for Text Analysis:** AI can assist in analyzing religious texts, such as the Quran and Hadith, by identifying patterns, themes, and linguistic structures. This can aid scholars in their research and interpretation.
- d) **Virtual Tutors and Chatbots:** AI-powered virtual tutors and chatbots can provide students with 24/7 assistance, answering questions, and guiding them through their studies. This ensures continuous learning support outside the classroom. It can enhance the teaching and learning

experience in Islamic studies by providing interactive, accessible, and personalized support for students.

- e) **Data Analytics for Curriculum Improvement:** AI can analyze data from student assessments to identify trends and areas for curriculum improvement. This helps educators in refining their teaching methods and materials.

By integrating AI-driven assessment and evaluation tools, educators in Islamic studies can offer more tailored and efficient learning experiences, focusing more on interactive teaching and less on administrative grading tasks. This ultimately helps students gain deeper mastery of Islamic knowledge in a more dynamic and engaging manner.

**5 – Research and Innovation** AI presents vast opportunities for research and innovation in Islamic studies, from analyzing classical texts to creating new methods for teaching and learning. By integrating AI with the rich intellectual tradition of Islam, researchers can uncover new insights, preserve heritage, and enhance the accessibility of Islamic knowledge globally. While there are challenges and ethical concerns, thoughtful implementation of AI tools can revolutionize the way Islamic studies are approached, contributing to the growth of both the field and the broader understanding of Islamic scholarship.

By leveraging the power of AI, Nigerian institutions can create a more dynamic, engaging, and effective learning environment for Islamic Studies, equipping students with the knowledge and skills necessary to contribute to the intellectual and spiritual development of their communities.

### **Challenges and Proposed Solutions for Integrating AI in Teaching Islamic Studies in Nigerian Higher Education**

The integration of Artificial Intelligence (AI) into Islamic Studies in Nigerian higher education faces some significant challenges, which include:

1. **Data Privacy and Ethical Concerns:** AI relies heavily on data. Ensuring the privacy of sensitive religious data, especially in a context where religious beliefs can be contentious, is crucial. Ethical considerations around AI's potential biases and the autonomy of human judgment in religious matters must also be addressed.
2. **The availability of reliable internet connectivity, computing power, and skilled personnel to develop and maintain AI systems can be a barrier in many Nigerian higher education institutions.**
3. **Curriculum Integration:** Incorporating AI into Islamic Studies curricula requires careful planning and consideration of how AI can enhance, rather than replace, traditional teaching methods and learning outcomes.
4. **Cultural and Religious Interpretations:** AI algorithms may struggle to understand nuances in religious interpretations and cultural contexts, leading to potential inaccuracies or misunderstandings.

#### **Potential Solutions to Challenges in AI Integration in Islamic Studies**

Addressing the challenges posed by integrating AI into Islamic Studies requires a multifaceted approach. Here are some suggested solutions:

1. The government should invest in improving internet connectivity, computing power, and digital literacy in higher education institutions.
2. The higher institutions in the country should collaborate with technology companies and research institutions to provide access to necessary resources and expertise.
3. Higher institutions should explore the use of open-source AI tools and platforms to reduce costs and increase accessibility.

*The Role of Artificial Intelligence (AI) in Enhancing Teaching/Learning Islamic Studies in Higher Institutions in Nigeria, By: Dr. Yunusa Aliyu*

4. Educators and policymakers need to set clear guidelines on the ethical use of AI and maintaining student data privacy.
5. The government should provide teachers of Islamic Studies with training on how to effectively use AI tools in their classrooms and integrate them into their teaching methods.
6. There is a need to develop curricula that leverage AI to enhance learning outcomes and promote critical thinking.
7. Develop appropriate assessment methods to evaluate students' understanding of Islamic Studies concepts and their ability to use AI tools effectively.
8. Community Engagement: Higher institutions should involve the wider community in discussions about the use of AI in Islamic Studies to foster dialogue and build trust.
9. International Collaboration: The institutions should collaborate with international partners to share knowledge, resources, and best practices in AI and Islamic Studies.

### **Findings:**

The findings of this research include:

1. AI-powered tools (e.g., chatbots, virtual tutors, and online platforms) provide students with instant access to Islamic texts, tafsir, hadith collections, and Fiqh resources.
2. Enhanced Arabic Language Learning – AI applications like Natural Language Processing (NLP) help non-Arabic-speaking students improve their pronunciation and comprehension of classical texts.
3. Personalized Learning – AI can tailor educational content to students' learning styles and proficiency levels, making complex Islamic concepts easier to grasp.
4. AI tools assist lecturers in grading assignments, generating quizzes, and providing feedback, allowing more time for critical discussions.
5. AI-enhanced immersive experiences help students better understand historical and cultural aspects of Islamic civilization.

### **Recommendations**

The paper recommends the following:

- 1 Higher Institutions in Nigeria should collaborate with tech developers to create AI-driven platforms tailored for Islamic Studies, incorporating features like automated Tajweed correction, Hadith authentication, and Arabic language support, etc.
- 2 Universities and other higher institutions in the country should organize workshops and training programs to equip Islamic Studies lecturers with AI literacy, enabling them to integrate AI tools effectively in teaching and research.
- 3 The Federal government and higher education institutions should invest in AI-powered educational tools by funding research, providing infrastructure, and integrating AI into national curricula for Islamic Studies.
- 4 AI applications in Islamic Studies should align with Islamic ethical principles. Scholars should collaborate with AI experts to ensure AI-generated content adheres to authentic Islamic teachings.
- 5 AI and digital literacy should be included in Islamic Studies programs, enabling students to develop skills in AI applications, digital research methods, and online learning tools.
- 6 AI systems should be developed with content tailored to Nigerian contexts, including local languages, like Hausa, Yoruba, Igbo and cultural relevance in Islamic education.

### **Conclusion**

The use of artificial intelligence (AI) in Islamic Studies can facilitate instructors in conducting teaching and learning activities as well as various other learning tasks. It simplifies the delivery of course materials

and the explanation of lecture content, making it efficient and effective. Artificial intelligence makes it easier to dissect complex learning issues, helping students learn better and more effectively, while also reducing the gap between students.

## References

Abdul Rahim, K., & Sugianto, H. (2023). Measuring the future needs of Islamic education through the role of artificial intelligence. *Proceedings of the First International Conference on Education, Society, and Humanity*. Retrieved from <https://ejournal.unuja.ac.id/index.php/icesh>

Adegoke, (2013). Towards sustainable development of Islamic studies in the Nigerian educational system. In M. A. Abdurraheem (Ed.), *Arabic/Islamic studies and the challenge of quality control in the Nigerian educational system* (pp. xx-xx). Ijebi–Ode: Nigeria Association of Teachers of Arabic and Islamic Studies.

Aliyu, Y. (2021). Relevance of Islamic education to job creation and poverty alleviation towards sustainable development. In *Global trends in education and the humanities in the 21st century: Festschrift in honour of Professor Haruna Wakili* (pp. 63- 69). Faculty of Humanities, Sule Lamido University.

Aliyu, Y., Shall, U., & Barkindo, M. (2023). Analyzing the causes and effects of weakness of some Islamic studies lecturers in Arabic language in Nigerian universities (Northern Nigeria as a case study). *Journal of Adamawa State Nigeria Association of Teachers of Arabic and Islamic Studies (JASNATAIS)*, 3(1).

Alrakhawi, H. A., Jamiat, N., & Abu-Naser, S. S. (2023). Intelligent tutoring systems in education: A systematic review of usage, tools, effects, and evaluation. *Journal of Theoretical and Applied Information Technology*. Retrieved from <https://www.researchgate.net/publication/369019319>

Ayuba, J. O. (2024). Bridging the gap: Islamic views on AI integration for Nigeria’s societal issues. *Proceedings of the 2nd International Conference on Education, Society, and Humanity*. Retrieved from <https://ejournal.unuja.ac.id/index.php/icesh>

Business Day. (2024). Nigeria aims to close AI knowledge gap with 25,000 educators. *Business Day NG*. Retrieved from <https://businessday.ng>

Elahi, A. (n.d.). Personalized learning in online Islamic schools. *Al-Huda Global School*. Retrieved from <https://www.alhudaglobalschool.org>

Elmahjub, E. (2023). Navigating the intersections of AI and Islamic ethics: A response to Dr. Raquib’s commentary. *Philosophy & Technology*, 36(85). <https://doi.org/10.1007/s13347-023-00688-7>

Hakim, A. & Anggraini (2023) Artificial Intelligence in Teaching Islamic Studies: Challenges and Opportunities, *MOLANG: Journal Islamic Education*, <https://ejournal.al-khairat.ac.id/index.php/MOLANG>

Huynh-Ly, T. N., Le, H. T., & Nguyen, T. N. (2017). Toward integrating social networks into intelligent tutoring systems. *2017 9th International Conference on Knowledge and Systems Engineering (KSE)*. Retrieved from <https://www.researchgate.net/publication/321257406>

*The Role of Artificial Intelligence (AI) in Enhancing Teaching/Learning Islamic Studies in Higher Institutions in Nigeria, By: Dr. Yunusa Aliyu*

Jacob, S. (2024). Integrating artificial intelligence into education in Nigeria. Retrieved from <https://www.thecable.ng>

Maese, E. E., & Miljanich, C. (2022). Natural language processing aids use of open-ended questions. *Gallup News*. Retrieved from <https://news.gallup.com/opinion/methodology/406922>

Morin, A. (n.d.). Personalized learning: What you need to know. Retrieved from <https://www.understood.org/en/articles/personalized-learning-what-you-need-to-know>

Muttaqin, Z. (2023). Implementation of Islamic education learning with artificial intelligence (ChatGPT). *The 6th International Conference on Islamic Studies 2023*.

Olatunbosun, P. O. (1981). *History of West Africa from AD 1000 to the present day in a corrective perspective*. Illesha: Fatiregun Press and Publishing Company.

Oniye, A. O. (2024). The uses of AI for teaching and research. Paper presented at the Virtual Workshop on Artificial Intelligence and the Future of Academia, Ilorin Emirate Professor's Association (IEPA), October 6, 2024.

Pasaribu, M., & Widjaja, A. (2022). *Artificial intelligence: Perspektif manajemen strategis*. Kepustakaan Populer Gramedia.

Reese, D. L. (n.d.). Considering VARK modalities to support personalized learning. Retrieved from <https://blog.definedlearning.com/blog/varkandpersonalizedlearning>

## Opinions and Awareness Among Resident Northern Nigerian Muslims on Human Organ Donation and Transplantation

By:

Mardhiyyah Munir Ja'afar, LL.B (ABU, Zaria), BL, LL.M (ABU, Zaria), PhD (ABU, Zaria), Senior Lecturer, Baze University, Plot 686, Cadastral Zone C00, Jabi Airport Road Bypass, Behind National Judicial Institute, Abuja, phone number: 08037037878, email address:

[mardhiyyah.jaafar@bazeuniversity.edu.ng](mailto:mardhiyyah.jaafar@bazeuniversity.edu.ng)

### **Abstract**

*The increase in the number of end stage organ diseases in the World and of the ageing population have led to the search for treatments, one of which is organ transplantation. The alarming rate in the rise of such diseases in Sub-Saharan Africa coupled with its poor health care system and general lack of awareness among its populace are issues of monumental concern. Nigeria being the most populous country in Sub-Saharan Africa, with an estimated population of over 206.14 million is a classical example of this lack of awareness especially in the Northern part of the country which has the highest percentage of Muslims. While data on vital organ diseases and on human organ donation and transplantation in relation to resident Nigerian Muslims is not available, this is not an indication that Muslims do not suffer from these diseases and would not need organ transplantation. Although Nigeria is a constitutional democracy, Islam plays a significant role in the lives of Muslims hence the necessity of finding out the Islamic law perspective on human organ donation and transplantation. Following a detailed analysis of the questionnaires administered, this paper titled: "Opinions and Awareness Among Resident Nigerian Muslims on Human Organ Donation and Transplantation" found out that the majority of resident Nigerian Muslims are not only uninformed about organ donation and transplantation but are doubtful of its permissibility, especially donation after death, Consequently, the paper recommended the need to enlighten Muslims on both living and deceased donations.*

**KEYWORDS:** Human Organ Donation, Living Donation, Deceased Donation, Transplantation, Death

*Opinions and Awareness Among Resident Northern Nigerian Muslims on Human Organ Donation and Transplantation, By: Mardhiyyah Munir Ja'afar,*

## 1.1 Introduction

Nigeria is the most populous country in Sub-Saharan Africa. Currently, the estimated population of the country is over 206.14 million, ranking 7th in the world.<sup>1</sup> Northern Nigeria is the most populous part of Nigeria and has the highest percentage of Muslims. While data on organ donation and transplantation on selected countries are available and accessible on the Global Observatory on Donation and Transplantation and the International Registry in Organ Donation and Transplantation, there is, however, no data on the two registries with regards to organ donation and transplantation in Nigeria even though Nigeria is facing a severe health crisis.

Based on a recent report by Nigeria HIV/AIDS Indicator and Impact Survey (NAIIS), Nigeria has a Hepatitis B prevalence of 8.1% and Hepatitis C at 1.1%; with an estimated number of about 19 million Nigerians living with Hepatitis B and or C.<sup>2</sup> While over 36.8 million Nigerians are suffering from one form of kidney disease or the other, representing about 23 percent of the country's population, and would need three to five hour dialysis treatment; three times per week at the cost of forty thousand naira per session.<sup>3</sup> Statistics further reveal that 150,000 Nigerians die annually as a result of heart-related diseases and the number is presumed to rise to 23 million by the year 2030 if sufficient measures are not taken.<sup>4</sup> The above statistics indicate that vital organ failure contributes directly to morbidity/mortality rates and patients with end-stage organ diseases will need transplantation.

Data on the prevalence of vital organ diseases as well as organ donation and transplantation in relation to resident Nigerian Muslims is not available, it however does not mean that Muslims do not suffer from these diseases and would need organ transplantation for end-stage vital organ failure.

---

<sup>1</sup> Nigeria Population 2020. Retrieved from <http://worldpopulationreview.com> on 7th March 2020 at 10:07pm.

<sup>2</sup> Hepatitis B Foundation. *The Journey to Hepatitis Elimination in Nigeria*. Retrieved from <https://www.hepb.org/blog/journey-hepatitis-elimination-nigeria/> on 7th March 2020 at 12:03pm.

<sup>3</sup> Thisday. *Addressing High Rate of Kidney Disease* Retrieved from <https://www.thisdaylive.com> on 8th April 2020 at 4:35am.

<sup>4</sup> Tyessi, K. *Nigeria Records 150,000 Deaths Annually Due to Heart Diseases*. Retrieved from <http://www.thisdaylive.com> on 15th April 2019 at 3:24am.

Multiple surveys have indicated that religious values and beliefs have influenced the socio-cultural approach of Muslim communities to organ donation<sup>5</sup> and has impeded the establishment of deceased-donor programmes in some countries.<sup>6</sup> This is an indication of the significance of religion in the lives of Muslims.

In Nigeria, the majority of Northern Nigerian Muslims are not only uninformed about organ donation and transplantation but are doubtful of its permissibility especially donation after death while a negligible percentage of Muslims that have basic knowledge on organ donation and transplantation are worried over the legal, medical, ethical and practical issues inherent in organ donation and transplantation such as the definition of death, donation after circulatory/brain death, full disclosure, consent, sale of organs and autonomy. These issues are majorly because organ donation and transplantation are a new innovation, which have no clear-cut rulings in the *Qur'an* and *Sunnah*.

## **1.2 Research Objectives**

To investigate levels of awareness and understanding on human organ donation and transplantation among resident Northern Nigerian Muslims, and to test the hypothesis that even those who have a fair knowledge of the subject do not know whether it is permissible or not, especially the utilisation of organs after death.

## **1.3 Methodology and Sample**

Respondents are western-educated on the basis that they are the most likely to understand the concepts of human organ donation and transplantation, being a specialised field of knowledge. Also, the selected respondents do not require translation of the survey instrument into languages other than English. 1200 questionnaires were distributed amongst university students, lawyers, bankers, business managers,

---

<sup>5</sup>Rady, M.Y., Verheijde, J.L. (2013). Brain-Dead Patients are not Cadavers: The Need to Revise the Definition of Death in Muslim Communities. *HEC Forum*, 25:25-45. Retrieved from <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3574564/> on 14th October 2019 at 4:30am.

<sup>6</sup>Shimazono, Y. *The State of the International Organ Trade: A Provisional Picture Based on Integration of Available Information*. Retrieved from <https://www.who.int/bulletin/volumes/85/12/06-039370/en/> on 4th November 2019 at 7:19pm.

*Opinions and Awareness Among Resident Northern Nigerian Muslims on Human Organ Donation and Transplantation, By: Mardhiyyah Munir Ja'afar,*

Muslim scholars, doctors and teachers in all Northern states, using google forms while both hard copies and soft copies were distributed between March-November 2019. The survey was conducted from March to November 2019 and a total of 733 respondents completed the survey. Computer analysis software MERLIN and Microsoft Excel were used to analyse the data.

#### **1.4 Limitations**

It was practically impossible to travel all over Northern Nigeria to distribute questionnaires taking into cognisance the prevailing insecurity hence google forms were also utilised.

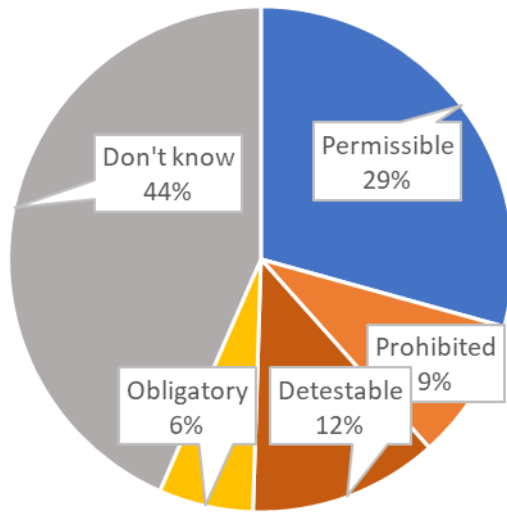
#### **1.5 Data Presentation and Analysis**

Out of 1200 questionnaires, 733 individuals responded.

##### **1.5.1 Islamic Law Position on Organ Donation and Transplantation Among Resident Northern Nigerian Muslims**

People in the survey sample (resident Northern Nigerian Muslims) are broadly unsure of the Islamic position on organ donation and transplantation. Nearly half (44%) of respondents said that they did not know. Among those expressing an opinion either way, more were positive than were negative: nearly a third (29%) overall thought that it is permissible, plus 6% believing that it is 'Obligatory', whilst 21% said 'Prohibited' (9%) or 'Detestable' (12%).

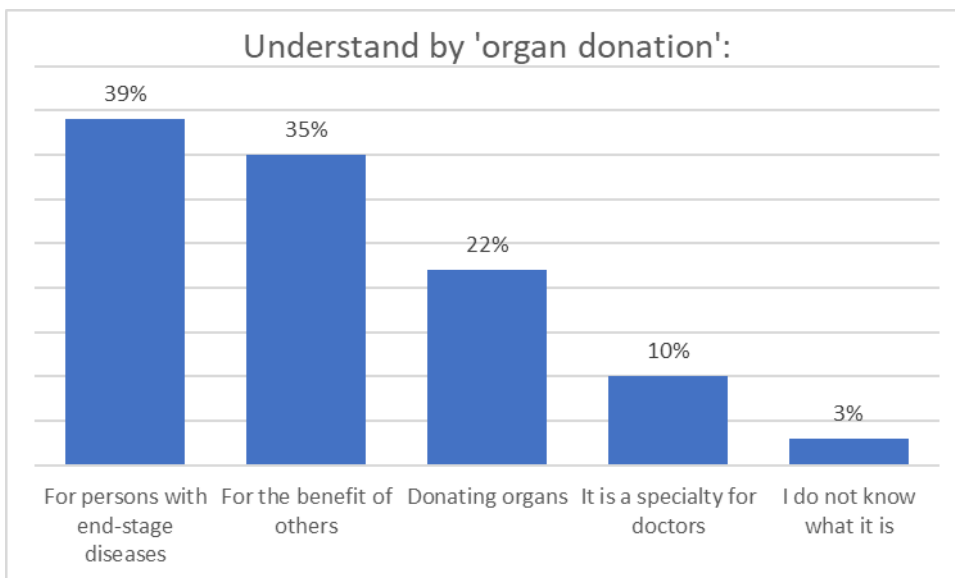
Islamic position on donation - it is:



**Figure I**

### 1.5.2 Understanding Organ Donation

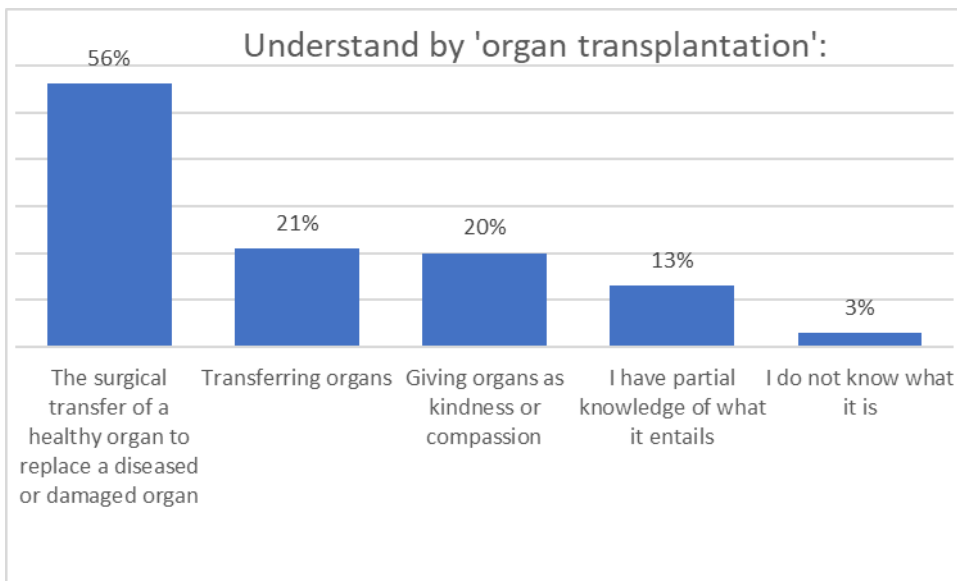
Nearly two in five understand organ donation to be consenting to the removal of organs to be transplanted in a person with end-stage diseases, and a third see it as the less specific purpose of being for the benefit of others. This does not vary significantly depending on respondents having a positive or negative view on the procedure being permissible under Islam. 10% overall say that it is a speciality for doctors.



**Figure II**

### 1.5.3 Understanding Organ Transplantation

More than half of respondents, 56%, have a full and clear understanding of organ transplantation as the surgical transfer of a healthy organ to replace a diseased or damaged organ in another person. Most others have some or partial understanding; just 3% say they do not know. Understanding of the term is highest among those who believe it is permissible under Islam.



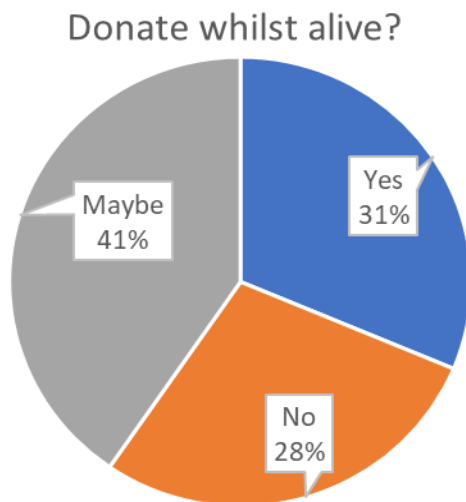
**Figure III**

### 1.5.4 Willingness to Donate Organ(s) – Whilst Alive

Nearly a third of respondents overall said that they would be willing to donate organs whilst still alive – and a further 41% said ‘maybe’. 28% said they would not be willing to donate. Among those who believe that the procedure is prohibited under Islam, 22% said they would or might donate.

Those who are willing to donate say that it is out of kindness, empathy, to help others, or to save lives. Many remark that it depends on the circumstances, the recipient, how serious it is. Those who are

unwilling are concerned for their own health, some are scared by the thought, and others feel that it is not permitted under Islam.



**Figure IV**

### 1.5.5 Willingness to Donate Organ(s) – To Whom

Among those who would be willing to donate, if they had a choice then it would mainly be to family members. More than half of respondents overall said they would prioritise their parents (Mother/Father/Parent), particularly their Mother, then immediate family.

*Opinions and Awareness Among Resident Northern Nigerian Muslims on Human Organ Donation and Transplantation, By: Mardhiyyah Munir Ja'afar,*

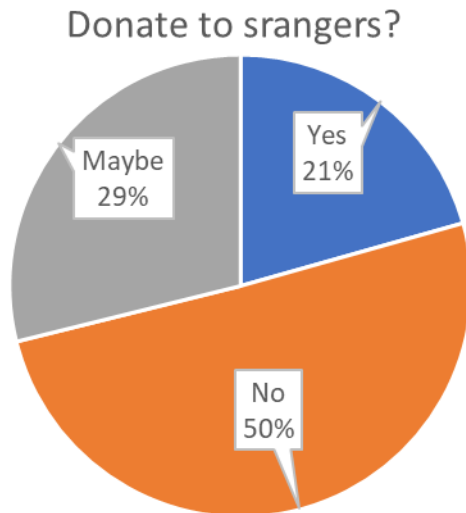
Mother	42%
Father	34%
Parent(s)	8%
Children, son, daughter	24%
Sister	20%
Brother	14%
Sibling(s)	9%
Any family/relative, loved ones	21%
Wife	10%
Husband	9%
Friends	9%
Anyone, the ill or needy	9%
Muslims	5%
Other answers (e.g. neighbours, soldiers, colleagues, others)	4%

**Figure V**

### **1.5.5 Willingness to Donate Organ(s) - To Strangers**

Half of the respondents overall said that they would not be prepared to donate organs to people they did not know. One in five said that they would donate to strangers, highest (30%) among those who believe that donations are permissible under Islamic Law.

Those who are willing to donate say that it is an act of selfless charity, to help others in need, to ease suffering and pain, or to save lives. Those who are unwilling are often concerned for their own health, some are scared by the thought, and others feel that it is not permitted under Islam, whilst many simply say that they are unsure or not obliged to do so.



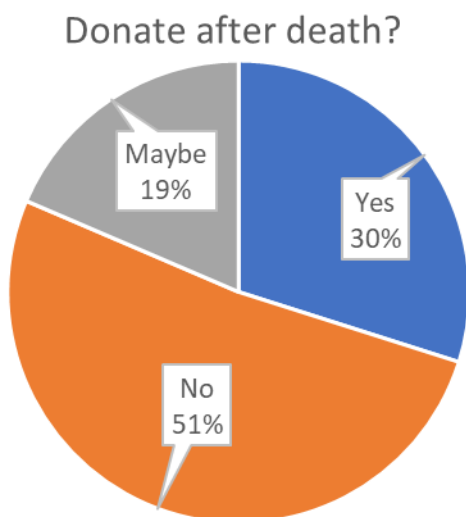
**Figure VI**

### 1.5.6 Willingness to Donate Organs - After Death

Half of all respondents overall said that they would NOT be willing to consent to the donation of their organs after their death – this is much higher than the 28% who are unwilling to donate when they are alive. People *willing* to donate after death are most likely to do so because of considerations of charity (26%) or empathy (17%), or comment that their organs are of no use to them after death (20%).

People *unwilling* to donate after death are likely to feel that it is a violation of the sanctity of the human body (43%), or they do not want to be buried incomplete (30%). 19% said they did not want to feel any pain when their body was cut, and 14% said they were uncertain about what the procedure entailed.

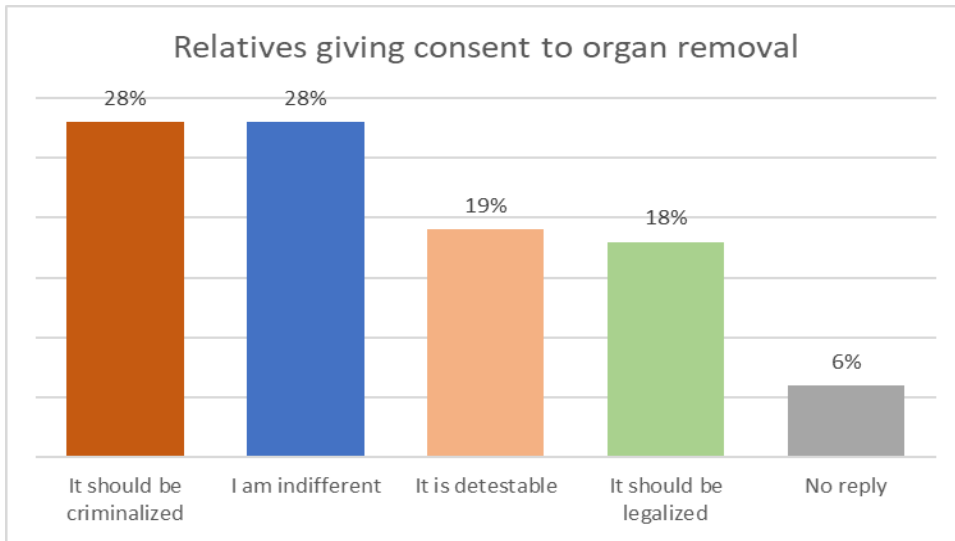
*Opinions and Awareness Among Resident Northern Nigerian Muslims on Human Organ Donation and Transplantation, By: Mardhiyyah Munir Ja'afar,*



**Figure VII**

**1.5.7 Opinion of Relatives Consenting to Organ Removal**

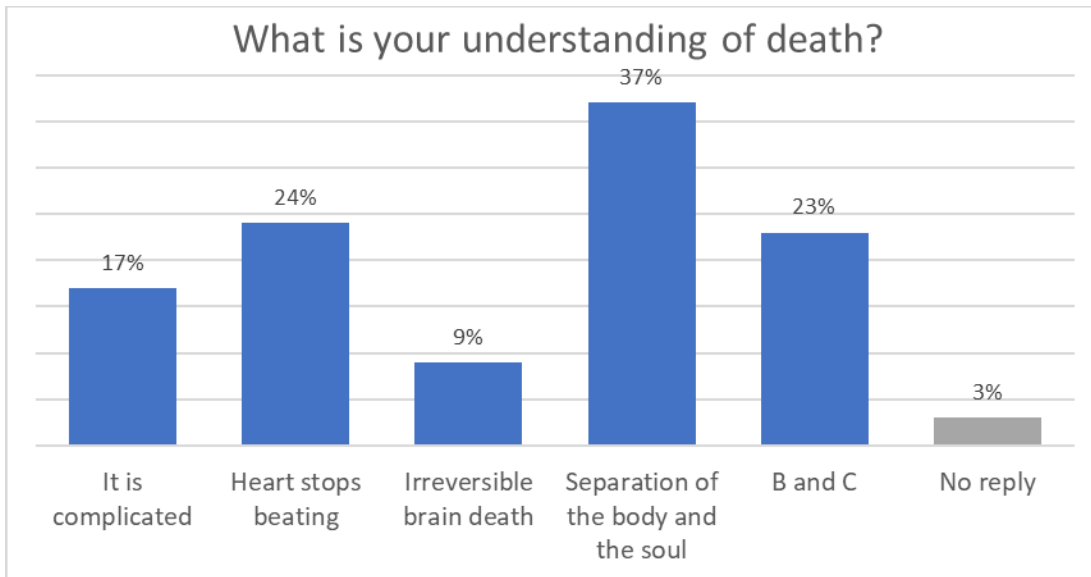
Opinion is divided on the matter of relatives and heirs consenting to organ removal from their dead relatives, but more are negative than are positive: given a single choice, 28% said it should be criminalised and 19% said the idea is detestable. Just 18% thought it should be legalised, whilst 28% were indifferent. People who are willing to donate organs – whilst alive or dead, or to strangers – are the most likely group to say that it should be legalised. Opinions do not vary significantly by having a better understanding of the meaning and significance of the term ‘brain death’.



**Figure VIII**

### 1.5.8 Understanding of 'Death'

More than a third (37%) of respondents overall defined death spiritually, as being the separation of the body and the soul. Many more think of death as being when the heart stops rather than brain death, although nearly a quarter define death as being both the heart stopping and brain death.

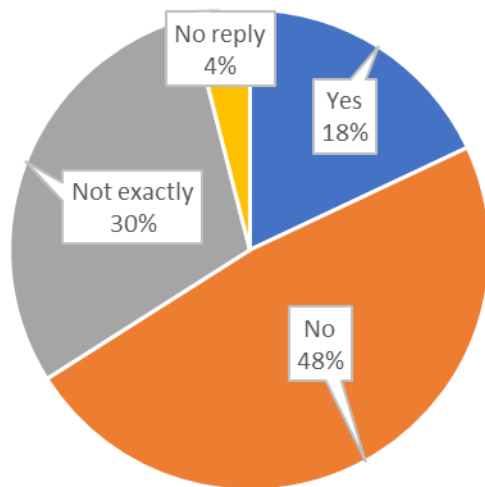


**Figure IX**

### 1.5.9 The Meaning and Significance of 'Brain Death'

Fewer than one in five respondents overall say they feel that they understand the meaning of brain death and its significance to deceased donation. Half say they do not know the meaning and a further 30% say 'not exactly'. Levels of understanding do not vary significantly by how likely the respondent is to consider organ donations themselves.

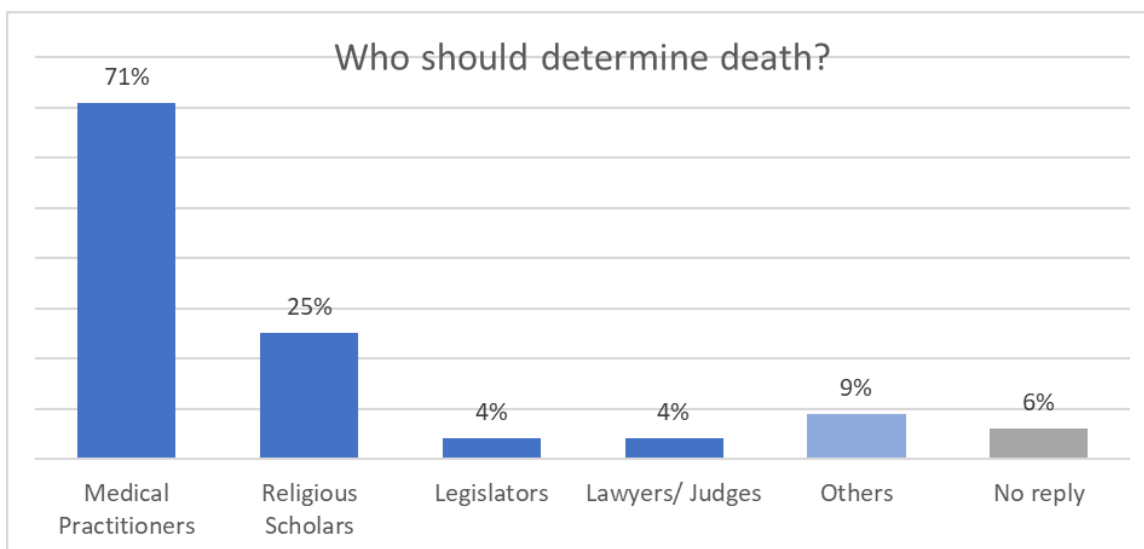
Understand meaning of brain death?



**Figure X**

### 1.5.10 Who Should Determine 'Death'?

The strong majority feel that death should be determined by medical practitioners, although a quarter say it should be determined by religious scholars. Very few feel that legislators or lawyers should make the decision. Nearly all of those who answered 'Others' said that death should be determined by Allah or God.



**Figure X1**

## 1.6 Summary and Conclusions

- a. The findings support the hypothesis that even the resident Northern Nigerian Muslims who have a fair knowledge on human organ donation and transplantation do not know whether it is permissible or not, especially the utilisation of organs after death.
- b. There is a great deal of uncertainty concerning the issues surrounding organ donation and transplantation.
- c. Those who are willing to consider organ donation do so mainly out of a sense of charity or goodwill to their fellow human beings.
- d. Those who are unwilling to consider organ donation are often unsure about the effect on their own health or deterred by being scared by the idea, or believe that it is against Islamic thinking.
- e. Most respondents do not know the meaning of brain death and its relevance to deceased donation.
- f. Islam plays a significant role in the lives of the respondents as most are concerned with the Islamic law ruling on organ donation and transplantation.

*Opinions and Awareness Among Resident Northern Nigerian Muslims on Human Organ Donation and Transplantation, By: Mardhiyyah Munir Ja'afar,*

- g. The findings indicate a lack of knowledge and clarity – hence education is needed through public enlightenment.

## REVIEW OF THE EFFECT OF BOKO HARAM INSURGENCY IN NORTH-EASTERN NIGERIA (2002-2024)

By

Nura Muhammad Hassan, Ph.D Candidate

Department of Political Science and International Studies  
Ahmadu Bello University, Zaria, Kaduna State

08032377868/09023232312

[nuramhassan@bupoly.edu.ng](mailto:nuramhassan@bupoly.edu.ng)

### Abstract

*It has been observed that North-Eastern Nigeria, which comprises Adamawa, Bauchi, Borno, Gombe, and Taraba States, has experienced the Boko Haram insurgency for decades, although its intensity has drastically reduced in recent years which affected nearly every sphere of life, including education, the economy, health, politics, and social well-being. This paper is therefore a review of the impact of the Boko Haram insurgency on various spheres, including education, economy, health, politics, and social well-being, among others, in North-Eastern Nigeria. The paper was anchored on the structural functionalism theory which argued that a society is a structure with different but inter-connected and interwoven parts and each of the parts exists and contributes towards the smooth functioning of the entire structure. In essence, the success or failure of the structure largely depends on the way and manner different parts of the structure work. The study adopts a qualitative methodology for data collection and analysis. In essence, the data were all extracted from books, journal articles, conference proceedings, reports, and newspapers. while the analysis is documentary. The findings reveal Boko Haram insurgency has negatively affected all the above-mentioned aspects of life. Dozens of children were out of school, and agricultural activities that previously remained a cornerstone of the region's economy were jeopardized, resulting in widespread starvation, unemployment, and poverty. The paper concluded that the impact of the Boko Haram insurgency in North-Eastern Nigeria has severely affected the region, and recovery is likely to take a long time. The paper recommends a concerted effort by the government, civil society organizations, and international agencies to holistically address the menace.*

**Keywords:** Boko Haram Insurgency, Education, Economy, Politics, Unemployment and Poverty.

### Introduction

Development is the ultimate goal of every country. However, development requires certain prerequisites for its realization. The prerequisites include peace, stability, inclusive governance, transparency, equity and justice, a sound legal system, the rule of law, good governance, patriotism, technical know-how, and quality education. The imperative and most significant prerequisite is peace, which is a backbone that development is built upon. In essence, whenever peace reigns, development will present itself and vice

versa. This is evident in developed countries such as the United States, the United Kingdom, Canada, Australia, and Germany. Furthermore, wherever crises prevail, backwardness and underdevelopment remain the features or attributes. Conversely, the absence of peace is often characterized by inequality, injustice, bad governance, corruption, and other social vices. This evidently however, characterized third and underdeveloped countries in Africa and Asia, such as Sudan, South Sudan, the Democratic Republic of the Congo, Rwanda, Mali, Chad, and Gabon. In Nigeria, crises play an important role in its backwardness and underdevelopment. Nigeria has, for a long period of time, been experiencing crises at different levels, of different kinds or types and of different dimensions. These include regional, tribal, religious, and electoral crises. The common ones include Biafra crisis of 1964 that resurfaced recently in Southeastern Nigeria, the Boko Haram insurgency that started in 2002 and has been continuing to resurface in Northeastern Nigeria, the Farmer-herder crisis that also continues surfacing in the whole country, banditry that surfaced in 2010 and continues surfacing in northern Nigeria more especially northwestern and north-central Nigeria and others. These crises have led to the loss of lives, the destruction of education, property, infrastructure, destabilizing economic activities such as agriculture and business, reduced investments, closure of the small number of existing industries among others.

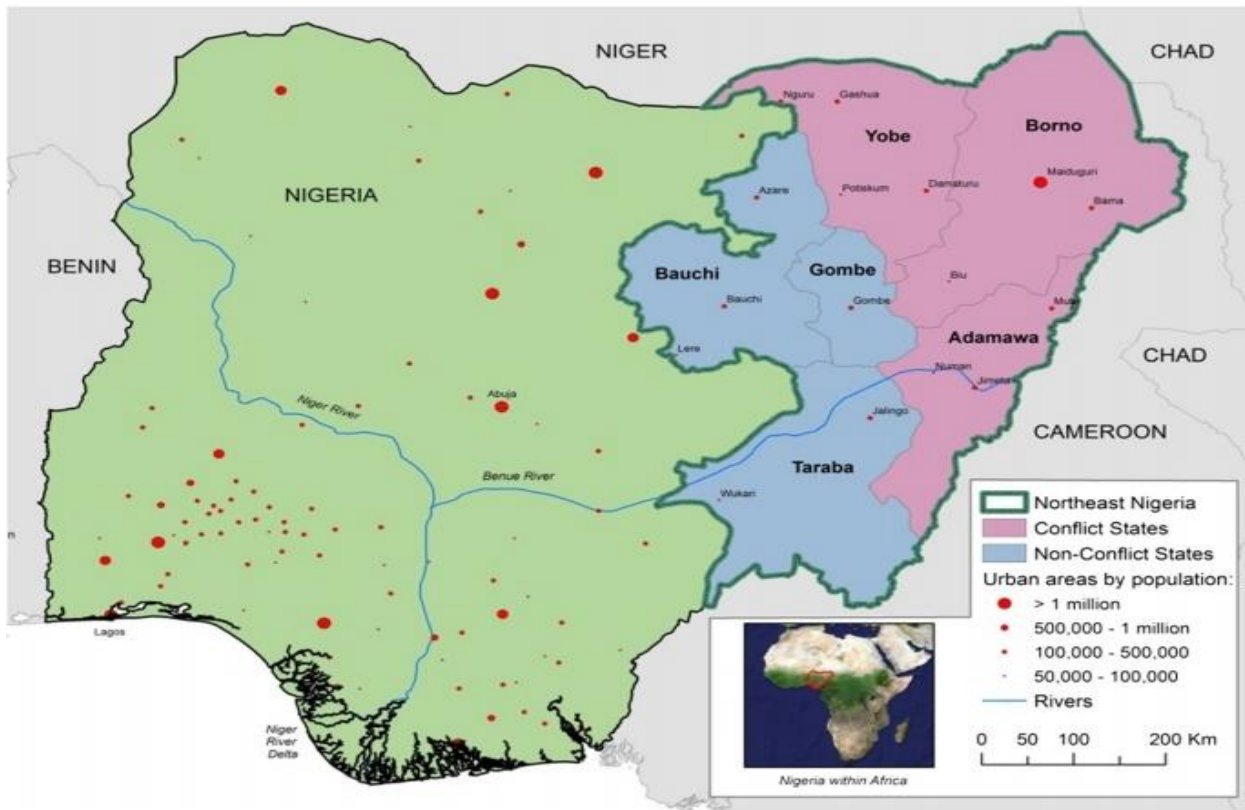
This paper, however, is a review of various studies on the impact of the Boko Haram insurgency on North-Eastern Nigeria. In essence, the paper dwelt on the studies on the effects and impact of Boko Haram insurgency in North-Eastern Nigeria through a synthesis of existing findings.

### **Methodology**

This paper relies entirely on secondary data sources, including textbooks, journal articles, conference papers, and reports from reputable organizations such as the United Nations, the World Bank, and the National Bureau of Statistics. Moreover, it incorporates findings from existing academic research. In essence, the paper synthesizes findings from various theses and previous studies. A documentary analysis technique was employed to interpret the secondary data.

### **Synoptic background of Boko Haram Insurgency in North-Eastern Nigeria**

Contemporary Nigeria is plagued by widespread insecurity, with insurgencies affecting various parts of the country. One of the major security threats facing Nigeria is the Boko Haram insurgency. The group was established in 2002 in Borno State and later spread to neighboring states such as Yobe, Adamawa, Bauchi, Gombe, and Kano in North-Eastern Nigeria. The founding leader of Boko Haram, the late Muhammad Yusuf, initiated a religious movement that eventually evolved into an insurgency aimed at establishing an Islamic state in northern Nigeria. The movement's primary goal is to abolish Western education and dismantle all tiers of the Nigerian government. The group views Western education as 'Kufr' (disbelief) and 'Daghut' (idolatry or tyranny). Boko Haram opposes both concepts by attacking security personnel and setting government buildings ablaze across the nation. Due to its disruptive effects on social harmony, political stability, and economic activities, the Boko Haram insurgency is classified as a socio-political and economic crisis. (De Montclos, 2014; Pieri, 2019; Comolli, 2015; Thurston, 2018; Ehomu, 2020; Beckett, 2021; MacEachern, 2021; Solomon, 2015; Knights & Almeida, 2022; Zenn, 2020; Matfess, 2017; Varin, 2016). The map below illustrates North-Eastern Nigeria, the region most affected by Boko Haram's activities.



The impact of the Boko Haram insurgency in Northern Nigeria can be assessed in various areas, including security, education, agriculture, investment, small businesses, unemployment, and poverty.

### **Impact of Boko Haram Insurgency in North-Eastern Nigeria: A Review**

The impact of the Boko Haram insurgency on Northeastern Nigeria has been assessed from various perspectives, including security, socio-economic activities, education, employment, and poverty. Therefore, this review is premised on the above-mentioned aspects. These aspects have been examined in the works of various scholars and both national and international organizations. Various studies were conducted to assess the impact of the Boko Haram insurgency in Nigeria. (Aro, 2013; Dauda, 2014; Adebisi, et al., 2016; Iyekekpolo, 2016; Tari, et al., 2016; Sidney et al., 2017; Iyekekpolo, 2019).

### **Security Deteriorating**

Avis (2020), Shuaibu, et al (2015), Dunn (2018) and Tafida et al (2023) assessed the impact of Boko Haram insurgency with respect to the security of lives and properties. The conflict resulted in significant loss of innocent lives and widespread destruction of property. Speaking at the Murtala Mohammed Memorial event in 2017 under the title “Managing the Boko Haram Crisis in Borno State, Experiences and Lessons for a Multi-party, Multi-ethnic and Multi-religious Nigeria,” former governor of Borno State Kashim Shattima made it clear that community leaders in the state have estimated that the insurgency has killed roughly 100,000 people over the years. He claims that 2,114,000 people were internally displaced in December 2016. Of these, 158,201 were in official camps including two transit camps, Muna and Customs House in Maiduguri and six centers, while 537,815 were in independent camps. He also mentioned that there are 379,614 internally displaced individuals at 15 satellite camps located throughout the state's Ngala, Monguno, Bama, Banki, Pulka, Gwoza, Sabon Gari, and other areas. Of the 73,404 individuals who fled to neighboring countries, 11,402 were in Niger and 62,002 in Cameroon. Officially, the government has 52,311 separated and unaccompanied orphans on file. Ngala, Monguno, Damboa, Gwoza, and Dikwa are among the communities where 9,012 widows who lost their spouses to the insurgency have returned. He concluded that:

... based on the post-insurgency Recovery and Peace Building Assessment, RPBA, report on the North-east which was jointly validated by the World Bank, the European Union, the Presidency and the six States of the North-east, Boko Haram has inflicted damages to the tune of \$9 billion on the Region. Of this amount, the destruction in Borno State amounts to \$6 billion and they are supported by grim statistics”. (Premium Times Nigeria, February 13, 2017, para. 1).

Furthermore, in 2021, the United Nations Development Programme lamented that the Boko Haram insurgency in Nigeria’s Northeast Region has led to the loss of 3500 lives and women and children were the most affected. (In The Pulse, June 25, 2021). In the same vein, the World Bank (2015 cited in Avis 2020) maintained that the crisis has affected an estimated number of 15 million people and as the crisis intensified in 2014, about 20,000 lives were lost, 1.8 million people were displaced and infrastructures worth 83 million U.S. dollars were destroyed. Women and children were identified as the most affected

category in this respect, as International Crisis Group (2016), Monday et al (2017) and Abur and Iyaho (2019) maintained.

### **Socio-economic Routines Declining**

The socio-economic sector has attracted the most research attention, as the region was once recognized as one of the three most economically vibrant in Nigeria. Dauda (2014), Buba et al (2016), Tari et al. (2016), Ikpe (2017), Mohammed et al (2020), Chuku et al (2022), Ilugbami et al (2023), Monday et al (2023), Nbanwusi (2024), Mohammed (2022), Abdullahi et al (2020), Abakpa and Tyokoso (2021), Saleh (2021), Adebayo (2022), United Nations Children’s Fund (UNICEF) (2023), Ibrahim and Sultan (2023) and Abkpa (2024) assessed the impact of Boko Haram insurgency on the socio-economic activities of the region. Adebisi et al. (2016) appraised the impact of Boko Haram’s insurgency on the agricultural sector of the Nigerian business environment and the findings “showed that agricultural value added to the GDP was high before Boko Haram disruption and has reduced during the period of insurgency.” Viewed from a socio-economic perspective, Dauda (2014) conducted a study to investigate the effect of the Boko Haram insurgency on the socio-economy of the people of Yobe State. The findings of the study showed that “The terrorizing effect of the activities of the fundamentalist sect, Boko Haram, on the socio-economic condition of Yobe State of Nigeria has become so devastating that some financial institutions and other business ventures have closed down in many areas, thereby causing the relocation of non-indigenes to their states.”

Tari et al. (2016) conducted a study to assess the effects of the Boko Haram insurgency on the food security status of the people of some selected local government areas of Adamawa State. Therefore, the study, which tested several hypotheses, found a strong relationship between insurgency and food security in the selected areas.

It is often argued that the crisis may be part of an external conspiracy aimed at destabilizing Nigeria, with the broader implication of affecting the entire African continent. This may be as a result of the abundant resources in the country, ranging from abundant human to mineral resources. Infact, the area where the crisis of Boko Haram originated is very rich in terms of underground resources as it is located around the Lake Chad Basin region, where farming and fishing are the primary sources of livelihood for the people of the area as well as the sources of revenue for the Government. The area is indeed very fertile to the extent that it can, if well utilized, feed the whole African continent. Fishing has long contributed to the region's economic development.

**Table 1: Agricultural Output (Metric Tonnes) on a Yearly Basis in Nigeria**

10 Years Before the Insurgency	Agricultural Output	10 Years During the Insurgency	Agricultural Output
1994	38.8108824	2004	34.21028658
1995	32.06099353	2005	32.75542177
1996	31.13372236	2006	31.9987955
1997	34.03135991	2007	32.71417898
1998	39.0478495	2008	32.85021918
1999	35.30644453	2009	37.05016484
2000	26.0339777	2010	22.28919858
2001	33.7537884	2011	23.89370408
2002	48.56594018	2012	22.05428761
2003	42.70726998	2013	20.99639753

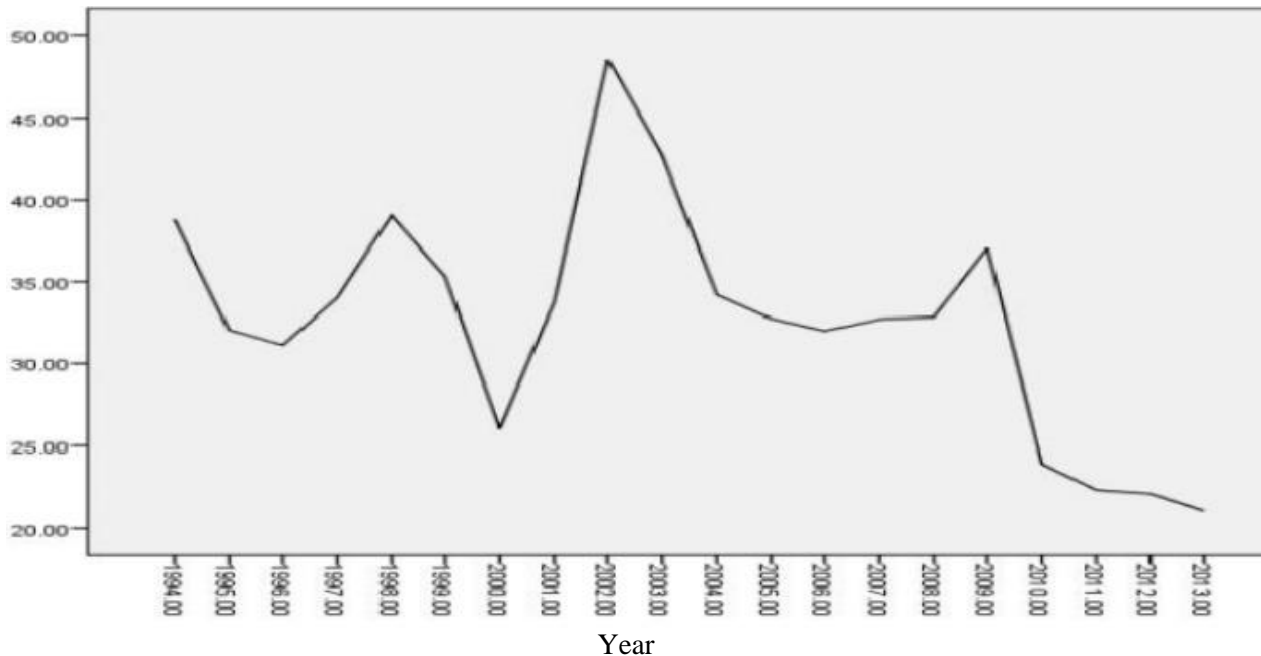
Source: World Bank (2016).

The above table indicates that before the Boko Haram insurgency, the agricultural sector showed relatively stable performance with gradual growth in certain years. Moreover, the insurgency likely disrupted farming activities due to insecurity, displacement of farmers, destruction of farmlands, and limited market access. Key agricultural regions affected by the insurgency include Nigeria's Northeastern states, which are critical to national food production. Therefore, the consistent decline after 2008 aligns with the intensification of insurgent activities.

The declining agricultural output implies several consequences. First, it reflects significant economic and social costs associated with the insurgency. Second, food security may have been adversely affected,

contributing to increased poverty and a greater reliance on imports. Third, the data underscores the importance of addressing insecurity to revitalize agriculture and restore productivity.

Graphic Presentation of the Analysis



Fadare et al. (2022) and Ahmed and Adamu (2024) have also assessed the impact of the Boko Haram insurgency on irrigation and livestock farming in Northeastern Nigeria, albeit from different perspectives. According to Bank (2015, cited in Avis, 2020), the physical destruction in the Northeastern region also affected the private sector, as its normal operations were greatly undermined by the menace. In essence, the operations of small businesses and enterprises were targeted by members of the Boko Haram group, which consequently led to their closure.

### **Unemployment Accelerating**

Since agriculture is the backbone of the economy in North-Eastern Nigeria, any development or setback in the sector will inevitably affect key economic indicators such as unemployment and poverty levels. The setbacks faced by agriculture due to Boko Haram insurgency in North-Eastern Nigeria have contributed to

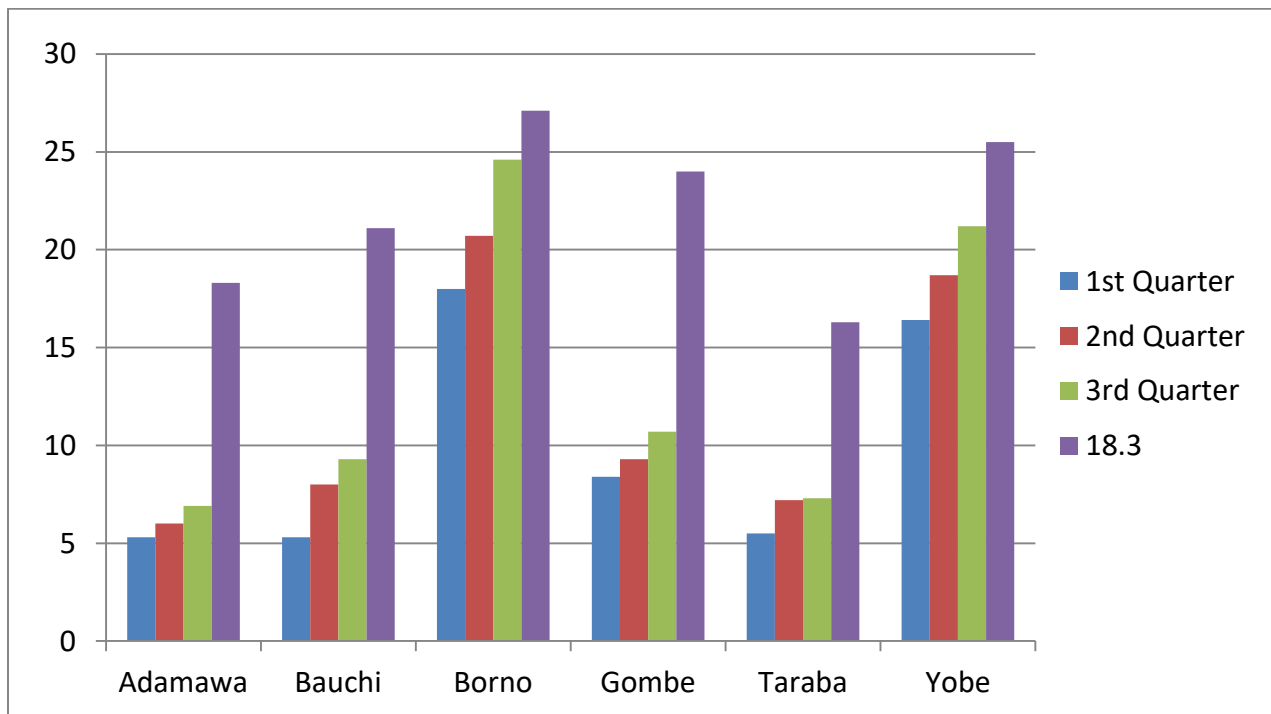
rising unemployment and poverty, given the large number of jobs the sector provides. A critical analysis of the National Bureau of Statistics (2017) report shows an accelerated rise in unemployment and poverty levels in the region, largely attributed to the Boko Haram insurgency, which has plagued the area for over a decade, as illustrated in the following table.

Table: Unemployment Levels in 2017 in North-Eastern Nigeria

S/N	States	1 <sup>st</sup> Quarter	2 <sup>nd</sup> Quarter	3 <sup>rd</sup> Quarter	4 <sup>th</sup> Quarter
1	Adamawa	5.3	6.0	6.9	18.3
2	Bauchi	7.0	8.0	9.3	21.1
3	Borno	18.0	20.7	24.6	27.1
4	Gombe	8.4	9.3	10.7	24.0
5	Taraba	5.5	7.2	7.3	16.3
6	Yobe	16.4	18.7	21.2	25.5

Source: Compiled by the author from National Bureau of Statistics, 2017.

This clearly indicates a rise in unemployment levels in the region, as the increase from Q1 to Q4 was notably significant. The following chart visually represents the data presented in the preceding table.



The table above indicates that Borno and Yobe States recorded the highest values across all quarters, with Borno maintaining a slight lead in the later quarters. In contrast, Adamawa and Taraba States reported the

lowest values, although Adamawa exhibited a noticeable spike in the fourth quarter. The following table presents the percentage increase recorded by each state over the course of the year.

Table: Percentage of Changes Quarter-Over-Quarter for Each State

SN	States	2 <sup>nd</sup> Quarter % Change	3 <sup>rd</sup> Quarter % Change	4 <sup>th</sup> Quarter % Change
1	Adamawa	13.21%	15.00%	165.22%
2	Bauchi	14.29%	16.25%	126.88%
3	Borno	15.00%	18.84%	10.16%
4	Gombe	10.71%	15.05%	124.30%
5	Taraba	30.91%	1.39%	123.29%
6	Yobe	14.02%	13.37%	20.28%

Sources: Simple Calculation

In the same vein, Avis (2020) maintained that prior to the emergence of the crisis, agriculture employed 43% of the total labour force in the region. However, as the crisis intensified, the sector could accommodate only 27% of the labour force in 2012 and 2013, a reflection of the restricted access to farmland for both crop cultivation and livestock production.

### **Poverty Level Scaling**

Given the interrelated nature of unemployment and poverty, the increase in unemployment levels has correspondingly led to a rise in poverty. In essence, the extent of unemployment in a region largely determines its poverty rate. Poverty in North-Eastern Nigeria has escalated due to rising unemployment. According to Avis (2020), the poverty level in the region increased as Boko Haram insurgency prevented residents from engaging in farming—the primary livelihood and a major source of employment in the region. He noted that the poverty rate rose from 47.3% in 2011 to 50.4% in 2013, the highest in the country at the time. Similarly, Odalonu and Obani (2020), as well as Agbormbai (2021), argued that Boko Haram insurgency crippled the regional economy, leading to a substantial increase in poverty levels.

### **Education Devastating**

Bertoni et al. (2022), Abbas et al. (2023), and Avis (2020), among others, have assessed the impact of the Boko Haram insurgency on the education sector in North-Eastern Nigeria. They observed that the region has suffered significant educational setbacks due to the group's violent activities. For instance, the study by Abbas et al. (2023), which focused on Yobe State, found that 512 schools were destroyed along with 609 buildings and other infrastructures. Affected institutions include Government Day Secondary School, Damaturu; Federal Government College, Buni Yadi; and the College of Agriculture, Gujba. Bertoni (2020) also found that school enrolment among children in the region drastically declined between 2009 and 2016 due to the insurgency.

### **Conclusion**

The Boko Haram insurgency has adversely affected nearly every aspect of life in North-Eastern Nigeria. The region has witnessed severe disruptions in education, economic activities, political participation, and social life. Educationally, the crisis has led to a sharp increase in the number of out-of-school children and dropouts. Economically, agriculture (the region's mainstay) has been heavily disrupted. Many residents were forced to migrate in search of safety, reducing the amount of land cultivated and lowering overall agricultural output both regionally and nationally.

This reduction in agricultural productivity has had ripple effects: rising unemployment, food insecurity, food scarcity, and food insufficiency across the country. Politically, the insurgency has caused voter apathy, as fear and insecurity have limited political engagement. In addition, the loss of lives and the suspension of social and cultural events have further eroded communal life.

Overall, the Boko Haram crisis has significantly hampered the development of North-Eastern Nigeria, as corroborated by the assessments of Chuku et al. (2022), Kassim and Uke (2024), the United Nations Development Programme (2021), Abubakar and Amurtiya (2023), Abur and Iyaho (2019), and Dauda (2021).

## **Recommendations**

This paper recommends that existing counter-insurgency strategies in Nigeria be reformed or replaced, as they have proven inadequate in addressing the crisis. Nigeria should consider adopting successful models implemented in other conflict zones. These include:

- i. **Military and Kinetic Strategies:** For example, the U.S. Special Operations Forces' interventions against Al-Qaeda and the Taliban in Afghanistan (2002), and France's military intervention in Mali (2013), which effectively pushed back extremist forces.
- ii. **Community-Based Approaches:** Singapore's Community Engagement Programme (2002) offers a model for fostering cooperation between government, religious leaders, and local communities to combat extremism.
- iii. **Economic and Development Strategies:** These include USAID's poverty and unemployment reduction programs, and Saudi Arabia's Economic Development Programme, which focuses on job creation, poverty alleviation, and educational improvement.
- iv. **Cyber security and Online Counterinsurgency:** For instance, the U.S. Cyber Command's 2019 operation that disrupted ISIS propaganda networks, and the European Union's Internet Referral Unit, which monitors and removes terrorist content online.
- v. **Law Enforcement and Intelligence Reform:** Nigeria could learn from the U.S. Patriot Act of 2001, which expanded surveillance and intelligence-sharing capabilities to combat insurgency effectively.
- vi. **International Cooperation and Diplomacy:** Strengthening partnerships with international bodies such as the Global Counterinsurgency Forum (GCTF) could enhance Nigeria's ability to share best practices, coordinate global efforts, and access technical support.

## **References**

- Adebisi, S. A., Azeez, O. O., & Oyedeji, R. (2016). Appraising the effect of Boko Haram insurgency on the agricultural sector of Nigerian business environment. *Journal of Law and Governance, 11*(1), 75–93.
- Agbormbai, E. T. (2021). *The poverty-conflict nexus and the activities of Boko Haram in North-Eastern Nigeria* [Doctoral dissertation, Walden University].
- Arndt, C., McKay, A., & Tarp, F. (2016). *Growth and poverty in Sub-Saharan Africa*. Oxford University Press.
- Aro, O. I. (2013). Boko Haram insurgency in Nigeria: Its implication and way forwards toward avoidance of future insurgency. *International Journal of Scientific and Research Publications, 3*(11), 97–112.
- Avis, W. R. (2020). *War economy in North-Eastern Nigeria* (K4D Helpdesk Report).
- Beckett, I. F. W. (2021). *Modern insurgencies and counter insurgencies*. Routledge.
- Comolli, V. (2015). *Boko Haram: Nigeria's Islamist insurgency*. Hurst & Company.
- Dauda, M. (2014). The effect of Boko Haram crisis on socioeconomic activities in Yobe State. *The International Journal of Social Sciences and Humanities Invention, 1*(4), 175–192.
- De Montclos, M. P. (2014). *Boko Haram: Islamism, politics, security and the state in Nigeria*. African Studies Centre.
- Ejiofor, P. F. (2021). The mobility of terror. *The RUSI Journal, 166*(6–7). <https://doi.org/10.1080/03071847.2022.2058994>
- Haralambos, H., & Heald, R. M. (2001). *Sociology: Themes and perspectives*. Oxford University Press.
- Hassan, N. M. (2024). An appraisal of socio-political and economic crises in Nigeria. In A. Adamu et al. (Eds.), *Communication, media, insecurity and development: Issues, challenges and way forward* (pp. 33–53). Ahmadu Bello University Press.
- Iyekekpolo, W. O. (2016). Boko Haram: Understanding the context. *Third World Quarterly, 37*(12), 123–142.

- Iyekekpolo, W. O. (2019). The political process of Boko Haram insurgency onset: A political relevance model. *Critical Studies on insurgency*, 12(4).  
<https://doi.org/10.1080/17539153.2019.1617654>
- MacEachern, S. (2021). *Searching for Boko Haram: A history of violence in Central Africa*. Oxford University Press.
- Managing the Boko Haram crisis in Borno State: Experiences and lessons for a multi-party, multi-ethnic and multi-religious Nigeria. (2021, June 25). *The Pulse*. <http://www.thepulse.com>
- Matfess, H. (2017). *Women and the war on Boko Haram: Wives, weapons, witnesses*. Zed Books Ltd.
- National Bureau of Statistics. (2017). *Labour force statistics: Unemployment and underemployment report*. <https://www.nigerianstat.gov.ng>
- National Bureau of Statistics. (2019). *The poverty profile report of the Harmonized Nigeria Living Standard Survey*. <https://www.nigerianstat.gov.ng>
- Odalonu, B. H., & Obani, E. F. (2020). Poverty and the challenges of security in North-Eastern Nigeria: A case study of Boko Haram insurgency (2009–2017). *International Journal of Research and Innovation in Social Science (IJRISS)*, 4(7), 137–146.
- Ojo, J. S. (2020). Governing “ungoverned spaces” in the foliage of conspiracy: Toward (re)ordering insurgency, from Boko Haram insurgency, Fulani militancy to banditry in Northern Nigeria. *African Security*, 13(1), 166–181.
- Pieri, Z. P. (2019). *Boko Haram and the drivers of Islamist violence*. Routledge.
- Premium Times Nigeria. (2021, March 25). *Shocking revelation: 100,000 killed, two million displaced by Boko Haram insurgency*. <http://www.premiumtimesnigeria.com>
- Sidney, E. A., Hayatudeen, S. Z., & Kwajafa, A. P. (2017). Effect of Boko Haram insurgency on the productivity of local farmers in Adamawa State, Nigeria. *Asian Journal of Economics, Business and Accounting*, 5(3), 255–272.

Solomon, H. (2015). *insurgency and counter-insurgency in Africa: Fighting insurgency from Al Shabaab, Ansar Dine and Boko Haram*. Palgrave Macmillan.

Tari, V. D., Kibikiwa, M. G., & Umar, K. (2016). The effects of Boko Haram insurgency on food security status of some selected local government areas in Adamawa State, Nigeria. *Sky Journal of Food Science*, 5(3), 177–192.

Varin, C. (2016). *Boko Haram and the war on terror*. Santa Barbara.

Zenn, J. (2020). *Unmasking Boko Haram: Exploring global jihad in Nigeria*. Lynne Rienner Publishers, Inc.

**EFFECTS OF JIGSAW II CO-OPERATIVE LEARNING STRATEGY ON STUDENTS' ACADEMIC ACHIEVEMENTS AND RETENTION ON POPULATION GEOGRAPHY IN SENIOR SECONDARY SCHOOLS, GUMEL EDUCATION ZONE, JIGAWA STATE, NIGERIA.**

**Saidu Adamu**

**Ministry of Education Science and Technology, Dutse Jigawa State.**

**Email: babandi55@gmail.Com**

**ABSTRACT**

This paper investigated the Effects of Jigsaw II Learning Strategy on Academic Achievements and Retention in Population Geography among Secondary School Students in Gumel Education Zone, Jigawa, Nigeria. This study compared the effectiveness of Jigsaw II learning strategy between two teaching methods (Jigsaw and conventional method) and genders in which this study addressed four research questions and four null hypotheses have been formulated and tested. Quasi-experimental research design has been used in this study with the population of all SS II geography Students of the twenty six (26) Senior Secondary Schools in Gumel Education Zone (460 SS II Geography Students), and the SS II intact class of four randomly selected Senior Secondary Schools from the zone were used as sample in this study, while A simple random sampling technique was used and Geography Achievement Test (GAT) with thirty (30) items of multiple options were adapted from WASSCE and NECO of the year 2017, 2018 and 2019 has been used as an instrument for data collection and it has been validated by an expert from Bayero University Kano and Jigawa state College of Education Gumel Jigawa state with reliability coefficient index of 0.83, however, the data obtained from the field have be analyzed using "SPSS" software in which descriptive statistic of mean and standard deviation were used in answering the research questions while inferential statistic of ANCOVA Was used in answering the formulated null hypotheses at 0.05 alpha level. Some of the findings from the study are: there is significance mean difference on Students' academic achievement between Students taught using Jigsaw II cooperative learning strategy and those taught using conventional teaching method with mean difference of 8.43in favor of Jigsaw II learning strategy, it also shows that there is significance means difference in retention level between geography Students taught using Jigsaw II cooperative learning strategy and those taught using conventional method with mean difference of 9.07 in favor of experimental group, another finding also shows that there is significance mean difference in retention level between male and female geography Students taught using Jigsaw II cooperative learning strategy with mean difference of 15.18 in favour of male students, .Among the recommendations are: Teachers should embrace Jigsaw II learning strategy among the efficient learning strategy in order to improve academic achievement of their students, Parents should develops socialization of their children so that they can easily interact with other Students in their class, schools management should encourage, guide and monitor teachers to uses Jigsaw learning strategy in order to enhance Students' performance and interest to study geography, academic planners and administrators should make a policy to enforce utilization of Jigsaw cooperative learning strategy in our schools, curriculum planners should also make the syllabus in accordance with Jigsaw.

**Introduction**

Geography is the study of the physical features of the earth and its atmosphere and of human activity as it affects and is affected by these, including the distribution of population, resources, land use, and industries. The two main branches of geography are physical geography that consist the study of vegetation, climate, rocks water bodies

among others and human geography such as population, settlement, urbanization, industries and the rest (Walford, 2001). Geography is also the study of the diverse environments, places, and spaces of Earth's surface and their interactions. It seeks to answer the questions of why things are as they are, where they are. The modern academic discipline of geography is rooted in ancient practice, concerned with the characteristics of places, in particular their natural environments and peoples, as well as the relations between the two. Ptolemy, author of one of the discipline's first books, *Guide to Geography* (2nd century), also defined geography as a representation in pictures of the whole known world together with the phenomena which are contained therein. This expresses what many still consider geography's essence, a description of the world using maps (and now also pictures, as in the kind of "popular geographies" exemplified by National Geographic Magazine) but, as more was learned about the world, less could be mapped, and words were added to the pictures (Walford, 2001).

Population geography is concerned with the understanding of the regional differences in the earth's covering of people, it had been defined as the branch of Geography that studies the distribution of the human population over the terrestrial surface. Like most disciplines, Population Geography has had a pre-scientific stage as long as human history. Human beings have always felt curiosity to know who their neighbors were, how they were organized and what they could expect or to fear from them. The discovery of America and the great explorations of the eighteen and nineteen centuries allowed us to know of the existence of towns and cultures. As time passed the observation and study of the diversity of populations that occupy the earth and their peculiar way of being organized to live and to exploit the territory has given rise to a multitude of scientific disciplines and, among them to population geography.

Geography education is a complex concept that can be understood by explaining its relationship to the discipline of geography, detailing its aims, explaining its place in both formal and non-formal education, and considering what are its essential components (Gerber, 2001). Geography in the school curriculum involves the education of young people about and for the environment and society in which they live. Geography contributes to education through: Knowledge with understanding about people and environments anywhere in the world, fieldwork enabling learning in the community and in the local environment and Learning for the society and for environments that the people live in (Ogden and Philip, 2000). The International Charter on Geographical Education identifies the aims of geographical education in terms of the knowledge, skills, and attitudes and values people will develop through its study and practice. These aims include. The knowledge and understanding people develop through geographical education, skills developed through geographical education and the attitudes and values developed through geographical education. These attitudes and values influence the way people use geographical knowledge. They can influence how we seek solutions to local, regional, national, and international problems that focus on society and environment. Also, they influence how the effect of people's behavior and that of their societies enables them to make sound decisions about using their environments. The reason why geography is in formal education is that it is excellent for preparing people for the world of work. The distinctive technical and practical knowledge and skills from using remote sensing and Geographic Information Systems (GIS) are excellent preparation for careers in allied fields such as environmental analysis, resources management, land-use planning, meteorology, business, and surveying. The range of themes covered in formal geographic studies assists students in their problem-solving roles in later life. It is to be hoped that it also promotes active questioning of social and environmental decisions and helps

understanding of how conflicts over space or areas can be resolved (Gerber, 2001).

Geography education do not develop spontaneously it requires a carefully-planned sequences of learning experience and strategy, unfortunately the traditional teaching method based on rote learning and poor planning still dominated our classrooms. The classical method, in which "telling" predominates and the learner is a passive listener is ineffective in teaching population geography, this seems to have lessened the interest and achievement of the students in this aspect of geography because the class is becoming bored and resulted the poor performance of students, so the teacher(s) has to select a child-centered leaning strategy that will give chance for every student to participate in the class during the lesson. However, there is no common definition to teaching because different educationists have defined it differently to suit the purpose to which they are using it (Damar, 2004).

Beth, (2019), defined Cooperative learning as an instructional strategy that enables small groups of students to work together on a common assignment. The parameters often vary, as students can work collaboratively on a variety of problems, ranging from simple activities in classroom to a large assignments such as proposing environmental solutions on a national level. Students are sometimes individually responsible for their part or role in the assignment, and sometimes they are held accountable as an entire group. The main role of teacher in cooperative learning strategy is to create an atmosphere in which interests are encouraged and he should round to guide the students to accomplish a structured task. Therefore, co-operative learning strategy may be suitable for teaching population geography in our schools; although, there are several co-operative learning strategy, in this study we are going to use Jigsaw II learning strategy and see whether it can solve the problem of poor academic achievement in Gumel Education Zone, Jigawa Nigeria.

Jigsaw II is a modified learning strategy that emphasizes cooperative learning by providing students an opportunity to actively help each other build comprehension. Using this technique to assign students to reading groups composed of varying skill levels. Each group member is responsible for becoming an "expert" on one section of the assigned material and then "teaching" it to the other members of the team, furthermore, we assumed that if Jigsaw II co-operative learning adequately carried out it enhance learning and make the students to achieve a wonderful result, hence the academic achievement are being regarded as the main goal of education.

Academic achievement refers to performance outcomes in intellectual domains taught at school, college, and university (Sirohi, 2004); this makes academic achievement a vital issue both for politics and for psychological research. Academic achievement has long been recognized as one of the important goals of education the world over. However, it is general observation that learners placed in an identical set of academic situations vary in their scholastic achievement. (Abu-Hilal, 2000); conducted a research to prove the academic achievement phenomenon, the result has convincingly demonstrated that the academic achievement is a product of number of factors operating within the individual and outside him. Broadly speaking the factors which influence academic achievement can be categorized into three types, namely, intellectual, emotional and environmental; among these factors, it has now been fairly established that the emotional factors most particularly the anxiety and environmental factors like self-concept and levels of aspiration largely determined one's academic achievement, thus, with carefully planned co-operative

learning strategy such as Jigsaw the learner may fully understand the lesson and it will be retained hence the student are taking responsibility to accomplish a task during lesson in the class. Academic achievement and gender has continued to be an issue of concern to education sector, many studies carried out on gender effect on academic achievement have led to number of conciliating conclusions, some find gender as a relevant fashion in academic achievement, others found that no difference exists between the sexes in academic achievement (Bunkure, 2007). This study aimed to investigate whether gender has an influence on academic achievement and retention in Gumel education zone of Jigawa state.

Gender needs to be understood clearly as a cross-cutting socio-cultural variable. It is an overarching variable in the sense that gender can also be applied to all other cross-cutting variables such as race, class, age, ethnic group and so on. Gender systems are established in different socio-cultural contexts which determine what is expected and valued in a woman/man and girl/boy in these specific contexts. Gender roles are learned through socialization processes; they are not fixed but are changeable. (Ezirim, 2006), (Otubar, 2007) observed that gender has significant influence on academic achievement. Meanwhile, (Babajide, 2010) found that gender has no significant influence on academic achievement in science subjects. The influence of gender on student academic achievement is therefore still a controversial one among educational researchers. It is therefore imperative for more studies into the role of gender in students' academic achievement in education; therefore, this study intend to investigate if there is an influence of gender and Jigsaw II co-operative learning strategy on the academic achievement and retention of population geography students in Gumel education zone of Jigawa state.

Retention means storage of information over some period of time, this time period is called "retention interval" (Bichi, 2002). It can also be defined as having the information stored in long-term memory in such a way that it can be readily retrieved, for example, in response to standard prompts.

In Nigeria, education is considered a vital instrument for effective national development, and it has witnessed active participation from government, non-governmental agencies, communities, and individuals (FRN, 2013). Education is a fundamental factor in development, and no country can achieve development without quality education. Unfortunately, the Nigerian education system has encountered numerous problems at various stages (FRN, 2013). The issues of low academic achievement, poor quality education, and retention are increasingly prevalent in our schools, affecting both male and female students. Research suggests that gender differences have no significant impact on students' academic achievement (Babajide, 2010). The situation in most schools is unsatisfactory, particularly with regards to academic achievement in Geography at the Senior Secondary School level. The issues of low academic achievement, poor quality education, and retention are increasingly prevalent in our schools, affecting both male and female students. Research suggests that gender differences have no significant impact on students' academic achievement (Babajide, 2010). The situation in most schools is unsatisfactory, particularly with regards to academic achievement in Geography at the Senior Secondary School levelneeded in learning (FRN, 2013). This paper aims to investigate the effects of Jigsaw II Learning Strategy on academic achievements and retention in population Geography among secondary school students in Gumel Education Zone, Jigawa Nigeria. The study seeks to address the problem of poor academic achievement in schools, which is evident in the summarized results of the SSCE/WAEC in Gumel Zonal Education, Jigawa State, from2015 to 2019

## Statement of the Problem

The problem of low academic achievement and quality of education particularly in geography is always recorded as in Jigawa state and Nigeria at large (Gumel Zonal Education, Jigawa State), the situation in most secondary schools is unsatisfactory as far as academic achievement in geography is concerned in Senior Secondary Schools of Gumel Zonal Education, to the extent that, it is hardly to get 30% of the student with credit in geography in their SSCE/WASSCE for several years (see table 1), and the reason(s) may be due to the: Poor teaching method, Shortage of qualified geography teachers or Bulkiness of the Content

**Table 1.1 Gumel Education Zone Geography SSCE/WAEC Result Analysis 2015 to 2019.**

Years	Total students Registered	Total pass (credits And distinctions)	Percentage pass (%)	Total students Fail	Percentage fail (%)
2015	886	226	25.5%	660	74.5%
2016	843	216	25.6%	627	74.4%
2017	987	185	18.7%	802	81.3%
2018	707	214	30.3%	493	69.7%
2019	1074	232	21.6%	842	78.4%
<b>Total</b>	<b>4,497</b>	<b>1,073</b>	<b>23.9%</b>	<b>3,424</b>	<b>76.1%</b>

*Source: Gumel Zonal Education, 2020*

Summary	N0.of Students	Percentage
Total number of students registered	<b>4,497</b>	<b>100 %</b>
Total number of students passed	<b>1,073</b>	<b>23.9 %</b>
Total number of students failed	<b>3,424</b>	<b>76.1 %</b>

## OBJECTIVES OF THE STUDY

The study achieved the following objectives:

1. To Find out the effects of Jigsaw II Co-operative learning Strategy on Geography Students' Academic Achievement among Senior Secondary Schools of Gumel Zonal Education, Jigawa State Nigeria.
2. To ascertain the difference in geography Students' Academic Achievement scores between Male and Female when taught population Geography using Jigsaw II Co-operative Learning Strategy among Senior Secondary Schools, in Gumel Zonal Education, Jigawa state.
3. To determine the difference in retention scores between Geography Students when taught Population Geography using Jigsaw II co-operative learning Strategy and those taught using conventional method among Senior Secondary Schools, Gumel Zonal Education Jigawa State.

4. To Find out the difference in retention scores between Male and Female Geography Students when taught Population Geography using Jigsaw II co-operative learning Strategy among Senior Secondary Schools, Gumel Zonal Education Jigawa state.

## **RESEARCH QUESTIONS**

The following research questions have been formulated and answered in this study:

1. What is the mean academic achievement score of Senior Secondary II (SS II) Geography Students taught Population Geography using Jigsaw II co-operative learning Strategy and those taught using conventional method among Senior Secondary School of Gumel Education Zone Jigawa state?
2. What is the difference in the mean academic achievements score between Male and Female Geography Students when taught population Geography using Jigsaw II co-operative learning strategy among Senior Secondary School of Gumel Education Zone Jigawa state?
3. What is the difference in the retention score of Geography Students when taught Population Geography using Jigsaw II cooperative learning strategy and those taught using conventional teaching method in Senior Secondary Schools, Gumel Education Zone?
4. What is the difference in the retention score between Male and Female geography Students when taught Population geography using Jigsaw II cooperative learning strategy on Senior Secondary School Students in Gumel Zonal Education Jigawa state?

## **HYPOTHESES**

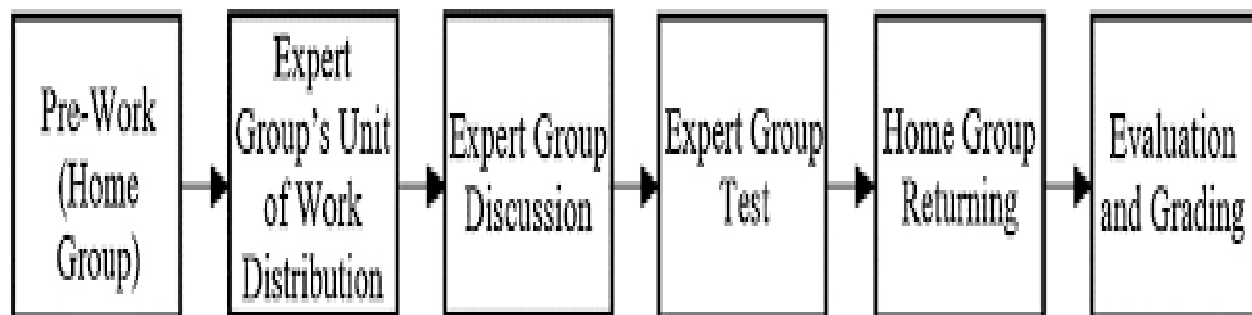
The Following null hypotheses have been tested at 0.05 alpha level:

**H<sub>01</sub>:** There is no significant difference in academic achievement scores between Geography Students when taught population geography using Jigsaw II cooperative learning strategy and those taught using conventional teaching method among Senior Secondary Schools of Gumel Education Zone, Jigawa state.

**H<sub>02</sub>:** There is no significant difference in academic achievement scores between Male and Female Geography Students when taught Population Geography using Jigsaw II cooperative learning strategy among Senior Secondary School Students of Gumel Education Zone Jigawa state.

**H<sub>03</sub>:** There is no significant difference in retention scores between Geography Students taught Population geography using Jigsaw II learning strategy and those taught using conventional teaching method among Senior Secondary School Students of Gumel Education Zone Jigawa state.

**H<sub>04</sub>:** There is no significant difference in retention scores between Male and Female Geography Students when taught population geography using Jigsaw II co-operative learning Strategy among Secondary school students of Gumel Education Zone Jigawa state.



Jigsaw II learning strategy model

## **METHODOLOGY**

### **Research Design**

The appropriate research design for this Was quasi experimental research design for pre-test post-test control type.

### **POPULATION OF THE STUDY**

The Population of the Study constituted all SS II geography Students of 26 Senior Secondary Schools in Gumel Zonal Education, Jigawa state. There were four hundred and sixty (460) SS II geography Students, in which twelve (12) boys' schools, ten (10) girls' schools and four (4) combine schools, the Students range within the age of 15-17 years and they are homogeneous in nature, hence about 99% of the Students were from the same tribe, religion and geographical area.

### **SAMPLE SIZE**

The sample size of the study Was determined based on stratified sampling and intact class. Therefore, in this study researcher Was randomly selected four senior secondary schools from Gumel education zone as a sample; in which two (boys and girls) schools were experimental group had been taught using Jigsaw II learning strategy, and the other two (boys and girls) schools are control group taught using conventional lecture method, while the SS II intact class of selected schools were used as a sample in this study.

### **SAMPLING TECHNIQUE**

In this study the researcher used simple random sampling technique to select four senior secondary schools in Gumel education zone and intact class of the selected schools, in which these schools gave the total number of 184 geography students served as a sample in this study

<b>S/N</b>	<b>SCHOOLS</b>	<b>GENDER</b>	<b>SAMPLES</b>	<b>GROUPS</b>
<b>1</b>	A	Male	50	Experimental Group

2	B	Male	50	Control Group
3	C	Female	40	Experimental Group
4	D	Female	44	Control Group
	TOTAL		184	

## DATA COLLECTION INSTRUMENT

### Geography Achievement Test (GAT)

The researcher used Geography Achievement Test (GAT) as an instrument for data collection in this study, whereby thirty (30) items of multiple options (A-D) were adapted/extracted from the SSCE (WASSCE and NECO) question papers for the year 2017, 2018 and 2019 and one mark has been awarded for each question with correct answer.

### Validity of the Instrument

In order to ascertain the validity of the instruments the researcher has present the research instruments to the geography teacher at secondary schools, then to three experts from Jigawa state College of education Gumel in both language and geography department and finally to the two experts at the Faculty of Education Bayero University Kano for face and content validity, after moderation and refinements, they also checked and edited the appropriation of the language used in writing the questions. They answered that, the questions involved could adequately provide the answers to the research questions.

### Data Collection Procedure

In this study All 184 sample students have conducted the same first test (pre-test) to see if there is any viability or equivalence among the Students, Then the four schools Were divided been divided in to two groups (male and female schools) as experiment group and the other two (male and female schools) as control group, Then the whole participants/Students Were taught for one week with different teaching method thus, control group with conventional teaching method while experimental group with the Jigsaw II co-operative learning strategy, Then the second test (post-test) Were taught for measuring students' academic achievement has been administered to both experimental and control group, then the third (post-post-test) test were administered after three days for testing the retention level of the students.

### Data Analysis Procedure

Mean and standard deviation were used in answering the research questions, because mean is the most sensitive indicator to measure the differences between two or more groups, while standard deviation is showing the closeness

of the mean from the scores, while ANCOVA Was used in testing the formulated hypotheses at 0.05 alpha level, and all these statistical aspects were manipulated using SPSS software.

### **Discussion of the Finding**

The study conducted to investigate the Effects of Jigsaw II Learning Strategy on Academic Achievements and Retention in Population Geography among Secondary school Students in Gumel Education Zone, Jigawa, Nigeria. The research used Geography Achievement Test (GAT) as an instrument for data collection, while four research questions and four null hypotheses were raised and answered using statistical instrument of mean and standard deviation to answer the research question, while ANCOVA has answered the formulated hypotheses at 0.05 alpha level; and the results obtained were discussed in the following paragraphs:

The result obtained from the research question one in table 4.1 indicated that there is significance difference in the academic achievement score of geography students taught population geography using Jigsaw II learning strategy and those taught using conventional teaching method with mean difference of 8.43 in favour of Jigsaw II, and the null hypothesis which say there is no significance difference among the groups have been rejected hence the p-value 0.00 is less than t-value 0.05; this is in line with the study conducted by Nwankwo and Okigbo in Anambra State (2021), the findings of the study revealed that Jigsaw learning strategy significantly enhanced academics achievement and retention of Students in chemistry more than the conventional teaching method. But, the current study is differ with the reviewed study because the reviewed study used multi-stage sampling technique while the current study used simple random sampling and intact class as sampling technique, it also conducted on chemistry Students in Anambra state while the current Study was conducted on geography Students in Jigawa state.

The second finding from the study indicated that there is significant difference in geography students' academic achievement score between male and female Students when taught population geography using Jigsaw II cooperative learning strategy with mean difference of 9.07 in favor of male and the null hypothesis has been rejected because the p-value (0.00) is less than t-value (0.05). Ojekwu and Ogunleye, (2020), conducted a research, the findings indicated that, there is significant difference in the science Students' performance and interest when taught using Jigsaw learning strategy. The study is different from the current one because it deals with performance and interest of biology Students in Rivers state with only 92 sample size, while the current study was conducted to investigate the effect of Jigsaw II leaning strategy on academic achievement and retention on geography students in Jigawa state with 184 sample size.

Another finding from the study also shows that there is significant difference in retention score of geography Students when taught population geography using Jigsaw II cooperative learning strategy and those taught using conventional method with mean difference of 5.0 in favour of Jigsaw II cooperative learning strategy, and the null hypothesis which say there is no significant difference has been rejected hence the P-value 0.00 is less than the t-value 0.05. This study is similar with study conducted by Omwirhiren, (2019), in Gboko, Benue state, Nigeria; hence they both investigated the academic achievement and retention on SS II Students with the same research design and data collection procedure, the study indicated among others that, there is significance difference in retention ability

of Students exposed to Cooperative learning strategy and those taught using lecture method. But it differ in the area of study, population and sample size of the study, subject as well as data analysis procedure.

The last finding from this study indicated that there is significance difference in retention level between male and female geography Students when taught population geography using Jigsaw II cooperative learning strategy with mean difference of 15.18 in favor of male Students and the null hypothesis that say there is no significant difference has been rejected hence the p-value 0.00 is less than the t-value 0.05. *Naomi and Johnson, (2021), conducted a study in Laikipia East District, Kenya. The results showed that there is statistically significant gender difference in mathematics achievement and retention when Students are taught using Jigsaw cooperative learning strategy. This study differs with the current in terms of geographical location. The reviewed study was conducted in Kenya with a different curriculum and educational system from the current study conducted in Jigawa State, Nigeria.*

### **Conclusion**

The study conducted to investigate the “effects of Jigsaw II co-operative learning strategy on academic achievement and retention in Population geography among Secondary School Students Gumel Zonal Education Jigawa Nigeria” the study concluded that:

1. Geography Students have perform better when taught population geography using Jigsaw II learning strategy than those taught using conventional teaching method.
2. Male geography Students Perform better than female Students when taught population geography using Jigsaw II learning strategy with mean difference of 9.07 in favour of male Students.
3. Geography Students have higher retention score when taught population geography using Jigsaw II learning strategy than those taught using conventional teaching method.
4. Male Students have higher retention score than female Students when taught population geography using Jigsaw II cooperative learning strategy.

### **Recommendation (s)**

1. Teachers should embrace Jigsaw II learning strategy among the efficient learning strategy in order to improve academic achievement of their students.
2. Government should imposed the used of Jigsaw among the learning strategy.
3. The schools management should encourage, guide and monitor teachers to uses Jigsaw learning strategy.
4. Ministries of education and private organizations should invest in education by provide scholarship/in-service programs and trainings for teachers so that they can fully master the Jigsaw learning strategy.

### **Reference**

*Association of American Geographers and the National Council for Geographic Education.Vol.I - Geographical Education - Rod Gerber ©Encyclopedia of Life Support Systems (EOLSS) Langer E.*

- Babajide, V. F. T. (2010), *Generative and predict-observe-explain instructional strategies as determinants of senior secondary school students' achievement and practical skills, in physics*. Unpublished Ph.D. Thesis, University of Ibadan, Nigeria.
- Bunkure, Y.I. (2007) *Effects of computer assisted instruction on student academic achievement in Physics among NCE II student in Kano State*. Unpublished M.Sc. (Ed) thesis Department of Science Education A.B.U. Zaria.236.
- Fani, T. and Ghaemi, F. (2011). *Implication of Vygotsky's Zone of Proximal Development (ZPD) in Teaching Education: ZPD and Self Scaffolding*. *Science Direct.Procedia, Social and behavioral sciences*.
- Federal Ministry of Education (2013).*National Policy on Education*: Federal Government Press, Lagos.
- Federal Ministry of Education (2014).*National Policy on Education*: Federal Government Press, Lagos.
- Guidelines for Geographic Education. Washington, D.C (1989).
- Gerber, R. (2001), *Encyclopedia of Life Support Systems (EOLSS) Vol. I*, University of New England Armidale, Australia.
- Riddle, E.M. (2008). *Lev Vygotsky's Social Development Theory*.Rudnitsky, A.I (2017).What Students Need to Know about Good Talk: Be BRAVE.” *Middle School Journal*, vol. 48, no. 3, Oct. pp. 3–14.
- Slavin, R.E. and Stevens, R.J. (1995).*Effects of a Cooperative Learning Approach in Reading and Writing on Academically Handicapped and non-handicapped students*.*The Elementary School Journal*.
- Smith, R.M. (1991). *Learning to learn: from Theory to Practice*. *Adult Learning*.
- Vygotsky, L.S. (1978).*Mind in society: The Development of the Higher Psychological Processes*. Cambridge, MA: The Harvard University Press.
- Walberg, H. J. (1984). *Improving the productivity of America's schools*. *Educational Leadership*, 41, 19-27.

**Foundation of Colonial Cotton Exports in Zaria Province of Northern Nigeria  
1902- 1929.**

**By**

**Sulaiman SHEHU, PhD  
Department of History  
Kaduna State University, Kaduna  
E-mail: [shehu.sulaiman@kasu.edu.ng](mailto:shehu.sulaiman@kasu.edu.ng)  
GSM: +2347034568656**

**Abstract**

*This paper discusses the foundation of colonial cotton export in Zaria province of Northern Nigeria. It examines the nature of British colonial economic policies on the production of cotton from serving the local industries to colonial export exercise. It argues that this economic system was created and modified by the state through the establishment of infrastructures, administrative policies, appointment of ruling agents, and enactment of laws and provision of governing tools. This offered both the foreign and local agents of the colonial administration chance to exploit the producers of cotton in both the production and marketing stages of the system. In all, the colonial cotton production and export project in Zaria and northern Nigeria largely ended as a platform for the colonial companies, the state and indeed government agents to reap more from the local cotton producers. The sources consulted include colonial/Archival records and materials, published works related to the area and subject matter as well as oral sources. The study shows that in spite of local resistance to the policies on creating cotton export in the area, there was the gradual destruction of the local textile industries and dependence of the cotton farmers on the state to sell their cotton for the purpose of export only. These signs became more open from the impact of the great depression in 1929.*

**Foundation of Colonial Cotton Exports in Zaria Province of Northern Nigeria  
1902- 1929.**

**Introduction:**

The establishment of British colonial domination and foundation of cotton production and exports in Zaria Province is closely related to understanding the basis upon which the colonial economy evolved in Northern Nigeria. This process was built on the general premise of the British imperial state agenda of economic exploitation of the resources in the colonies for its benefit. In this circumstance, the foundation of cotton production in Zaria Province in the years of colonial domination was pursued by the British colonial state to provide sources of raw materials for its textile industries located in Lancashire and Manchester. Along with this also was the goal of securing sustained markets for the diverse manufactured goods produced by the British industries. This paper studies the creation of the colonial economy in Northern Nigeria with specific reference to the production of cotton for exports. The study examines the development of cotton exports in the major producing areas of Zaria Province. The paper discusses the role of the colonial state and its agents in making the local economy to serve the interest of Britain. A major consequence of this colonial experience was dislocation of the social and economic activities in local communities as a result of which of its societies where the people were turned to a manpower bank for servicing the economic interest of the colonial state. The colonial economy was thus operated as an appendage of the British economy. These and other issues will be examined in the paper with reference to cotton production in Zaria Province from 1903-1929.

**Theoretical Framework and Conceptual Clarification**

For the purpose of this paper, two main perspectives were considered in analyzing activities of the British colonial state in the area of study. First was that of the imperial perspective formed from the thoughts of European imperialists, the early colonial officers and their agents. The base of their theory was to justify the conquest of African territories by the capitalist world. Some of the proponents of this school include Duignam, P and Gann, L. H; Perham, M and Lloyd P. C,<sup>1</sup> Later on people like Frederick Lugard, the first Governor General of Nigeria and the officer who led the colonial army to subjugate various Nigerian communities built up an advanced form of this imperial view of “civilizing mission” to Native Africa. These ideas were later fine-tuned into the modernization and development theories. H. Myint’s work ‘Economic theory and Underdeveloped Countries’ pushed further debates on the modernization mission and impact of colonialism in Africa based on European “gesture” to develop the primitive African economy”. The globalization school also evolved under this where developed economies of the North are said to be “working together” with the developing economies of the South for mutual benefit. Then the anti-imperial group such as Nationalists, Underdevelopment and Dependency perspectives. Walter Rodney’s work ‘*How Europe Underdeveloped Africa*’ is one major presentation on the nature and impact of colonialism in Africa using the anti-imperial Marxist/Leninist perspective. At the Nigerian level there is Bade Onimode: ‘*Imperialism and Underdevelopment in Nigeria: the Dialectics of Mass Poverty*’ among many others on the theory and practice of colonialism in Africa. The basis of their analysis is drawn from the historical materialism thesis where the colonisation of Africa was seen as an evil part of capitalist development. To them, Capitalism in Europe had developed to such a stage that its industries needed outlets for exporting their manufactured goods and investment of the surplus capital produced by the industries. Proponents of this school argued that these colonial economic activities in Africa were designed to benefit the colonial powers excluding the colonies. Thus, historicising the export crop phenomenon only makes sense when understood as a part of a larger process of worldwide accumulation and as mechanism for the incorporation of the non-capitalist African economies into being a part of the global capitalist system.<sup>2</sup> For this research the dependency theory is therefore given primacy in this study on foundation of cotton production and export in Zaria Province. This therefore, underscores the positioning of the colonial state as the central driving force which the British used to establish the political and administrative institutions that shaped peasant agricultural production in the province. Arguments to the contrary on the zero role of the government especially as promoted by proponents of the “Vent for Surplus” model is in our view not acceptable.<sup>3</sup> Indeed, they often downplay the direct involvement of the British imperial state in shaping the economy for the material benefit of the colonial power was the main driving force.<sup>4</sup> They also negate some basic realities of the historical development of relations between Europe and Africa in the periods covering the 16<sup>th</sup> to the 19<sup>th</sup> centuries but which have been brought out in many studies in a way that any thoughtful study on the operations and impact of

---

<sup>1</sup> Duignam, P and Gann, L.H (1967) *Burden of Empire*, London, Perham, M (1973) *Native Administration in Nigeria*, London and Lloyd, P.C (1972) *Africa in Social Change*, London, Penguin Books.

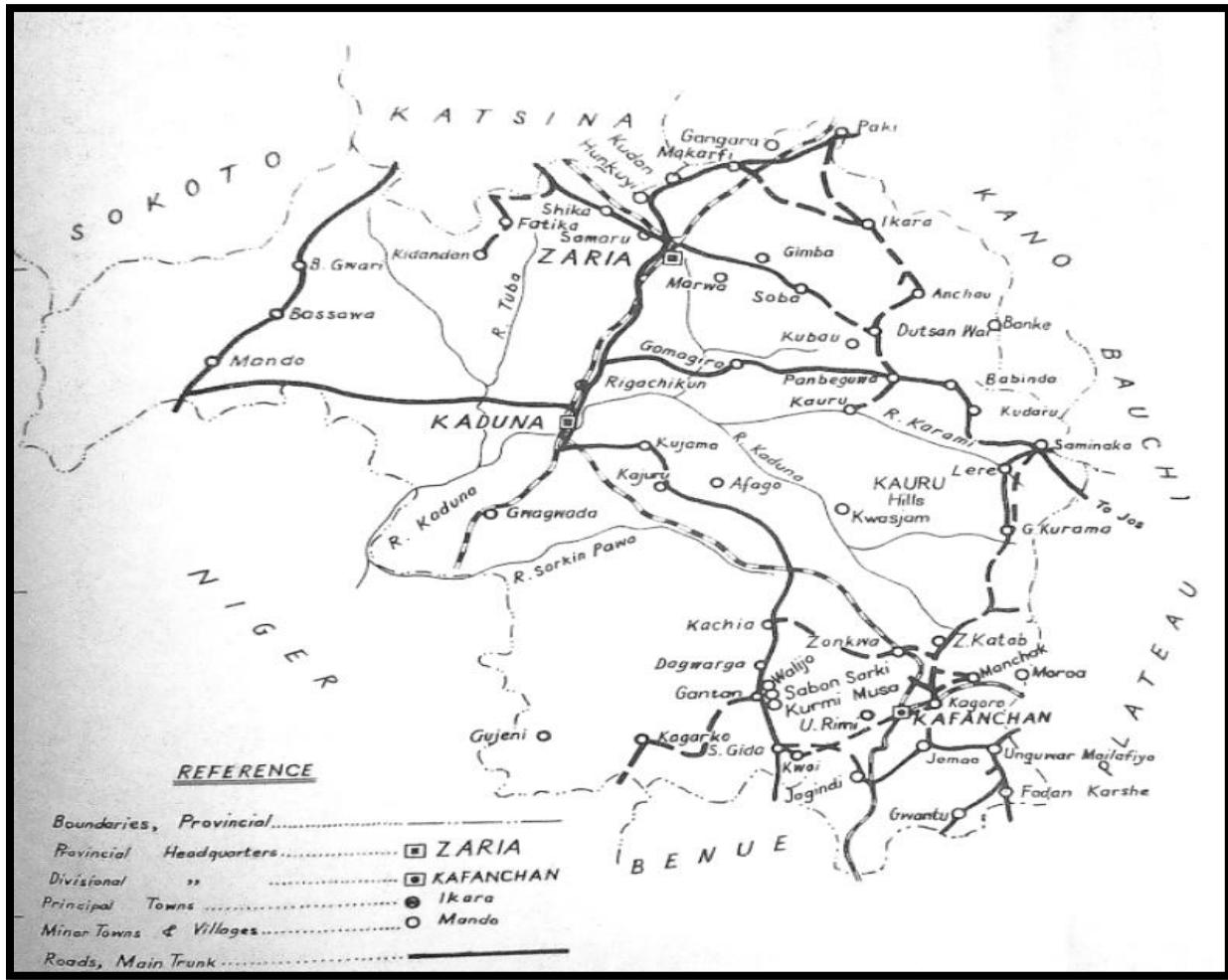
<sup>2</sup> This position by Samir Amin has been emphasized in Freund, W.M and Shenton, R (1977) ‘Vent for surplus’ Theory and the Economic History of West Africa: A Rejoinder to J. S. Hogendorn,’ *22<sup>nd</sup> Annual Congress of the Historical Society of Nigeria*, University of Benin, Benin City, Nigeria, pp. 18-19.

<sup>3</sup> Myint, H. (1973) *The Economics of Developing Countries*, London.

<sup>4</sup> Rodney, W. (1972) *How Europe Underdeveloped Africa*, Dares Salam: Tanzanian Publishing House and Bogle L Overture, Hogendorn, J. (1976) ‘The Vent-for-Surplus model and African cash agriculture to 1914’, in *Savanna, A Journal of the Environmental and Social Sciences*, ABU, Zaria, Vol 5, pp 15-28, Freund, W.M., and Shenton, R.W. (1977) “‘Vent-for-Surplus’ Theory and the Economic History of West Africa: A Rejoinder to J. S. Hogendorn’, *22<sup>nd</sup> Annual Congress of the Historical Society of Nigeria*, Benin City, Hogendorn, J. (1977) ‘The Vent-for-Surplus theory: a reply’, in *Savanna, A Journal of the Environmental and Social Sciences*, ABU, Zaria, Vol 6, No 2, pp 196-199, Tukur, M.M. (1979) ‘The Imposition of British Colonial Domination on the Sokoto Caliphate, Borno and Neighbouring States 1897 – 1914, Unpublished PhD Thesis, Ahmadu Bello University, Zaria, Nigeria, Onimode, B. (1982) *Imperialism and Underdevelopment in Nigeria: the Dialectics of Mass Poverty*, London, Shenton, R. W. (1986) *The Development of Capitalism in Northern Nigeria*, University of Toronto Press, Toronto, Yandaki, A. I (1998) ‘The State in Africa: A Study of Colonial Domination’, *PhD Thesis*, Usmanu Danfodiyo University, Sokoto.

capitalist imperialism of the 20<sup>th</sup> century in Nigeria and indeed Africa cannot sweep these realities to the under.<sup>5</sup>

**The Boundaries of Zaria Province and Key areas of Cotton production activities.**



Source: Provincial Annual Reports, Northern Region of Nigeria, 1959, Government Printer, Kaduna.

**Establishment of Colonial Domination in the Zazzau Emirate:**

The British conquest of Zazzau emirate and its peripheral settlements was part of the process of incorporating the Sokoto Caliphate, Borno and other communities of the Nigerian area into the British capitalist economy.<sup>6</sup> In this imperial onslaught, Britain embarked upon the conquest of pre-colonial communities in the Nigerian area with sole objective of securing the territories to serve sources of industrial raw materials also as market for her industrial products. In the Zazzau emirate and the surrounding territories, the high point of the process was the overthrow of the emirate administration in

<sup>5</sup> Rodney, W. (1972) *How Europe Underdeveloped Africa...*, Amin, S. (1977) 'Imperialism and unequal development', *Monthly review press*, New York, Offiong, D. A. (1980) *Imperialism and Underdevelopment: Obstacle to African Development*, Fourth Dimension, Enugu, Nigeria, Shenton, R. W. (1986) *The Development of Capitalism in Northern Nigeria...*

<sup>6</sup> Tukur, M.M. (1979) 'The Imposition of British Colonial Domination on the Sokoto Caliphate, Borno and Neighbouring States 1897 – 1914: A re-interpretation of Colonial Sources', Volumes I&II, *PhD Thesis*, ABU, Zaria.

September, 1902 followed by the establishment of a Native administration in 1903.<sup>7</sup> Under this design, the military subjugation of the interior communities was gradually achieved especially in those areas where there was resilience against the British or the immediate imposition of taxes. Hence, the continuous resistance and sometimes widespread rejection of the British and their agents. In the south eastern part of the emirate mostly controlled by the vassal state of Kauru and Lere around the border with Bauchi and Ningi, the British team overran the Gure, Srubu, Ruruma, Kuzami, Sheni, Kahugu, Pitti, Jere and Amo where a fierce battle led to deaths and many arrests.<sup>8</sup> Similarly, a patrol team was sent to Srubu in 1901 where its main settlements were burnt down, while Kahugu, Rumaya and Gure also suffered similar punishment from the British in the same year of 1909.<sup>9</sup> The Rishiwa had offered resistance before they were defeated pushing them to continue their opposition to colonial policies with some of these communities able to maintain their resistance against the British especially during the tax assessment period up to 1915. In these also the Koro of Kagarko, Kittimi of Kauru, the Rumaya, Ruruma and Kinono all opposed British tax and other policies but were eventually brought to submission with the use of force and the enforcement of a colonially imposed fines under the collective punishment proclamation.<sup>10</sup> However, while these resistance were dealt with, the political and administrative structures under the Native Administration system in the areas already under control facilitated the gradual subordination of the local economy to service the colonial power in this case Britain

In the Zazzau emirate and the surrounding territories, the high point of the process was the overthrow of the emirate administration in September, 1902 followed by the establishment of a Native administration in 1903.<sup>11</sup> The political and administrative structures under the Native Administration system facilitated the subordination of the local economy to service the metropolitan economy of the colonial power in this case Britain.

The period 1902-1929 as the scope of the paper was to highlight the formative years of the imposition of colonial domination, where most of the colonial state apparatuses were instituted and entrenched for the exploitation of all resources found in the province. This went on up to the outbreak of the World War I from 1914-1918 when new methods of holding grip the colonial territories was introduced by the imperial state. Some of these policies included the recruitment of Carriers and ground troops to the war, mandatory fund contribution to the British Crown in the name of the Native Administration and allocation of food crops (Guinea Corn) ration to be supplied by each district for the purpose of feeding the colonial labour force conscripted to the war front and the mines.<sup>12</sup> These policies were pursued mainly for the purpose of ensuring that the British imperial state come out victorious in the war whose general cause as argued in some studies was the contradictory and rival struggle in the development of Europe.<sup>13</sup> The economic activities of the aftermath of the war referred to the Inter War years was also significant in understanding the changing nature of colonial political and economic relations in the province, particularly towards the closing years of the 1920's. This was when the global political powers in their struggle to recover from

---

<sup>7</sup> For Lugard, Zaria was brought under British rule since March, 1902 when a Garrison was stationed with an appointed Captain G.F. Abadie as substantive Resident from March, 1902 to January, 1903. See *Annual Colonial Reports, Northern Nigeria*, No. 409 for 1902, HMSO, London, 1908, p13.

<sup>8</sup> NAK/ Zarprof/2551/ Annual Report of Zaria Province for 1904.

<sup>9</sup> NAK/ Zarprof/2557/ Annual Report of Zaria Province for 1910.

<sup>10</sup> NAK/ SNP 10/138p/1916/ Annual Report of the Zaria Province for 1915 and SNP 10/410p/1914. See also Toure, K. (1991) 'The Development of Nationalist Movement in Zaria Province...', pp 102-147.

<sup>11</sup> For Lugard, Zaria was brought under British rule since March, 1902 when a Garrison was stationed with an appointed Captain G.F. Abadie as substantive Resident from March, 1902 to January, 1903. See *Annual Colonial Reports, Northern Nigeria*, No. 409 for 1902, HMSO, London, 1908, p13.

<sup>12</sup> NAK/SNP 10/95p/ Annual Report of the Zaria Province for 1918.

<sup>13</sup> The 1914-1918 war has often been referred to as the most colossal breakdown of an economic system destroyed by its own contradictions. See Beams, N. (2005) 'World War I: The Breakdown of Capitalism' in World Socialist Web Site, *wsws.org, International Committee of the Fourth International (ICFI)*.

the ravages of World War I plunged the world into the Great economic depression crisis. The depression was momentous and a landmark economic catastrophe in the history of colonial imperialism where the combined political and economic consequence was the plunging of Europe into another World War from 1939-1945. It was from then that new events in the colonies began to unfold, offering opportunities for the exploited masses to challenge the basis of the continued exploitation and political hold on the colonies by the imperial powers. An examination of events after 1929 is not part of this presentation. However, there is a forth coming on a general overview of the manifestations and impact of British colonial domination on the economic activities of the people, particularly the development of Cotton production for export in the Northern districts of the Zaria province that today largely formed the Zazzau emirate. We now examine some of the basic issues on the foundation of cotton exports in the area which was originated to serve the raw material needs of the Lancashire, Liverpool and Manchester textile industries of Britain.

### **Role of the Colonial State in the Promotion of Cotton Production and Exports in Zaria Province:**

The Colonial state in its simple term consisted of the main instruments through which, all political and administrative matters of the colonies were dealt with in the hierarchical order of the ruling groups serving as colonial agents, whether they were British or from the local aristocracy. The Colonial state can be referred to the hierarchical order of British colonial agents from the Village and District headmen to the Emir at the Native Authority level, then to the European officials with District officers (D.O), their assistants (A.D.O) under the Resident. From the Resident, the hierarchy continues to the Regional Governors, the Governor General of the colony of Nigeria before finally reaching the Secretary of State for Colonies in London. The Secretary was usually chosen from and was responsible to the British parliament and the Crown (King or Queen).<sup>14</sup>

As argued by Michael Watts, the colonial state was therefore an institutional apparatus for capital accumulation and an ultimate platform for such kind of political practice as control and legitimation of class domination.<sup>15</sup> The colonial state emerged in a gradual manner from the period the British imperial state decided that the conquest of its sphere of influence claimed at the Berlin conference of 1884-1885 was the solution to its search for guaranteed dependent economic partners because the global capitalist competition was getting tougher by the increase of new entrants to the comity of capitalist industrial economies in Europe and America. Therefore the colonial state was the central organ of the British Imperial government, constituted and directed by the British Parliament through the colonial office in London. Its major project was to establish capitalist commercial, industrial and financial monopoly in the colonies. All issues of governance in the provinces were handled by way of proclamations, ordinances and acts of the British colonial government. The first law enacted by the British in its bid to take over the productive forces of protectorate of Northern Nigeria was the 1900 Land Proclamation which stipulated that title to land can only be acquired through the High Commissioner.<sup>16</sup> In the same manner, the British through the instruments of the colonial state was made responsible for regulating all social, economic and political activities in the province based on its agenda of colonial domination. This colonial incursion was set out for consolidation in the claimed areas exclusive of the French, Germans and other colonial powers that were part of the grand conquest and incorporation of Africa into the global economic system.<sup>17</sup>

---

<sup>14</sup> Crowder, M. (1986) *West Africa under Colonial Rule*, Chicago Illinois: North Western University Press.

<sup>15</sup> Watts, M. (1983) *Silent Violence: Food, Famine and Peasantry in Northern Nigeria*, Berkeley University, California Press.

<sup>16</sup> *Annual Colonial Report, Northern Nigeria*, No 346 for 1901, HMSO, London, 1902 p 15.

<sup>17</sup> The activities of the Royal Niger Company from the late 1880's was all on behalf of British Imperialism around the coastal territories which gradually moved to the interior communities of the Nigerian area. The Company was used by the British imperialists to complete their claim to the Nigerian territory, which ultimately pushed away the

It could thus be argued that the colonial state was the driving force which, facilitated the introduction and development of a dependent capitalist economic system of production in Zaria province. It was the responsibility of the local rulers and colonial officials from the village level to the provincial headquarters to implement whatever policies that were introduced., All forms of opposition against the colonial policies were brutally dealt with using the coercive apparatus of the colonial state such as the military, Native Administration/Authority police (*'Yan doka*) the palace security (*Dogarai*), the *Alkali* and Provincial Courts and even Prison Warders.<sup>18</sup> In the area of creating export agricultural production in the province, the Native Administration officials and those of the Department of Agriculture were the main agents of the colonial state who worked with and for the European firms in the promotion of trade in the export products, while license buying agents were responsible for the marketing of imported goods.

The Native Administration (NA) engaged local officials such as the emirs, district headsmen the village heads in different administrative duties on behalf of the colonial state. The NA was used in making the peasants to go into the production of cotton in places like Igabi, Zangon Aya, Hunkuyi, Kudan, Makarfi, Soba, Maigana, Kargi, Anchau and the many other areas. Local rulers were used by the British colonial administration in the collection of taxes in the province. The issue of taxation was cleverly arrived at by first discrediting the existing revenue and tax policy in the emirates, and then introduced the new colonial tax system for the British to achieve an effective taxation and revenue regime in the province. According to Lugard, this was a revenue which would continually grow from year to year and form eventually a substantial contribution to the task of rendering the country self-supporting. Hence Lugard further argued that “the direct payment of each village through its own chief to the district headman will gradually have the effect in practice of emancipating the greater part of the rural population from slavery or serfdom and promoting a sense of individual and communal responsibility, to take the place of slavery, as the institution gradually expires.”<sup>19</sup> However, contrary to the arguments of Lugard, colonial taxation was exploitative and oppressive because there were reported migrations by peasants and pastoralists to avoid repressive taxation, and in some cases conscription of the peasant producers for mining, roads and railway projects of the colonial state.

The monetization policy of the British colonial state provided the framework for fiscal and economic linkage between the metropolitan capitalist systems on the one hand and the colonies on the other. The introduction of British currency into the economic system of the province was therefore a significant turning point in the monetization process. Peasant production and distribution, colonial labour, taxation and other key segments of the social and economic activities of the area became tightly connected to the issue of colonial currency. The taxes imposed had to be paid in the British currency which pushed the peasant producers to grow more export crops such as cotton to be able to pay tax. This also stimulated the commoditization of labour in colonial infrastructural projects such as railway construction and mining. A study by L.D Leninhan on the development of agricultural wage labour in Northern Nigeria emphasized that in Zaria as in other provinces of the region... “...the expansion of commodity (export crop) production resulted in intensifying commodity relations within the household economy...”<sup>20</sup> This was manifested in the breakup of the dominant *Gandu* system in which the new material demand on each individual peasant producer either on tax and living expenses was a burden too heavy for the *Maigida* to

---

French and German rivalry that has been causing problems to the British Capitalist ambition. Ikime, O. (1977). *The Fall of Nigeria*, London, Heinemann.

<sup>18</sup> NAK/Zarprof/2551/ Annual Report of Zaria Province for 1904, NAK/Zarprof/2552/ Annual report of Zaria Province for 1905, NAK/Zarprof/2557/ Annual Report of Zaria Province for 1910, NAK/SNP 7/ 403/ Annual Report of the Zaria Province for 1910, NAK/ SNP 10/31p/ Annual Report of the Zaria province for 1913 and NAK/ SNP 10/175p/ Annual Report of the Zaria Province for 1915.

<sup>19</sup> *Annual Colonial Report, Northern Nigeria*, No 409.

<sup>20</sup> Leninhan, L. D. (1983) ‘The Origins and Development of Agricultural Wage Labour...,’ pp 134-135.

bear on behalf of members. This way, the greatest source of injecting the colonial currency into the colonial economy was the purchase of cotton and other export items produced in the Zaria province. A practical case of this form of transformation initiated and pursued by the British using the powers of the colonial state and capital strength of the European firms has been studied in the Soba district of the Zaria province.<sup>21</sup> Incidentally, this rural production area popularly known as Makama district was a key point of the British cotton production.

Another significant factor in the foundation of the colonial economy and the development of capitalist relations of production in British colonies was indeed the Railway transportation system. It emerged as the major means of transportation and distribution of export and import goods during the colonial era. Thus, since the colonial exploitation of the resources of Zaria province formed part of the goals of the British imperialists, the railway system was made a key mechanism for the articulation of these goals in a way the beneficiaries would ultimately be the British industrial capitalists and their foreign agents such as the Mining and Trading firms, Shipping companies, Colonial Banks (these groups had their interests firmly protected in the Metropolitan parliament) Arguments have been presented on the initial position of the colonial state on the railway project in Northern Nigeria. It is therefore needless to continue such debate here. However, what was certain especially for Zaria Province was the pressure put upon the imperial government by such interests as the BCGA on the desirability of the railway at least as a key infrastructure to effectively exploit the cotton resources in the province and neighbouring areas. Three years into the British conquest of the Zazzau emirate in 1906, the BCGA sent a lobby of 64 British parliamentarians, 30 Mayors and other influential Lords to seek for government approval of the Northern railway.<sup>22</sup> In 1907 it was approved and by 1912, the line had passed through Zaria Province and reached Kano which was the final destination. Zaria became a strategic centre of convergence from all corners of the region. Because of the railway, Zaria was became a major collection centre for export crops.<sup>23</sup> From Kogin Sarkin Pawa in the south end to the Northern border town of Faki in the Magajin Gari district, Zaria Province was fully covered by the railway with 11 stations before Kano. The Bauchi light railway which came in 1912 had 5 stations along the line in the province.<sup>24</sup> This meant in each of these stations, the trains could stop to evacuate all produce collected from the villages then transported to Zaria on the way to the sea port of Lagos for export. The railway station at Rigachikun was very important as it served as a place for evacuation of both agricultural produce from the eastern and western parts of the province. Also, the Tin mined from Kudu district in Zaria Province used to be taken Rigachikun to be transported to the coast. When the light railway was extended to Bauchi from Zaria, it passed through the tin mining sites of Kudu and Naraguta.<sup>25</sup>

The railway was also used for distributing imported goods like Salt, Textile goods, Liquor/Gin, Hardware materials, Bread and Biscuits, Kerosene, Tobacco/Cigar, Furniture and other finished goods to urban settlements.<sup>26</sup> In 1915, just 3 years into the Railway transport through the Zaria Province, 782 tons of Ginned Cotton (Lint) was freighted for the BCGA from Zaria to Lagos sea port for export to London.<sup>27</sup> This activity of the railway in the province was mainly through the Baro- Minna- Zungeru- Kaduna-

---

<sup>21</sup> Adamu, A (1992) 'British Colonial Agricultural Policies...'

<sup>22</sup> Hogendorn, J. S. (1978). *Nigerian Groundnut Exports: Origin and Development*, ABU Press, Zaria, p54.

<sup>23</sup> NAK/ SNP 7/ 362/ 1911/ Cotton and Railway, Zarprof/ 3011/ History of Banki Village and Market, Kudu District/1928 and Ja'afaru, S. (2009) A Study of Markets and Market Systems in Anchau District C 1902-1980, *B.A History Dissertation*, ABU, Zaria.

<sup>24</sup> NAK/ SNP 10/105p/1921/Annual Report of the Zaria Province for 1920.

<sup>25</sup> NAK/ SNP 17/9159/ Annual Report of the Zaria Province for 1928, Vol I

<sup>26</sup> *Annual Colonial Report, Nigeria* No 1030 for 1918, pp 4-6.

<sup>27</sup> Other goods such as Hides, Timber, Shea nuts, Groundnut also increased in the year's export freight by the Railway. See *Nigerian Railway Administrative Report for 1915*.

Zaria- Kano, Zaria- Dutsen Wai- Naraguta (Light Bauchi Line) and Zaria- Maska- Gusau- Kaura- Namoda lines.<sup>28</sup>

In addition to these lines, there were roads linking the railways to the rural production areas such as the ones built by the Native administration as at 1930 below:

- 1) Makarfi- Paki- Ikara- Dutsen Wai
- 2) Gimi- Gubuchi- Ikara
- 3) Zaria- Birnin Gwari
- 4) {aya- Fatika- Kidandan
- 5) Auchan- Gubuchi (Construction started in 1927)
- 6) Zaria- Hunkuyi- Kudan- Rogo (Kano)
- 7) Zaria- Maigana- Dutsen Wai- Kubau- Zuntu- Pambeguwa- Kudara- Bauchi
- 8) Zaria- Kwaba- Sabon Birni- Afaka- Rigachikun- Kaduna etc
- 9) Zaria- Tsibiri- Giwa
- 10) Zaria-Soba- Dutsen Wai- Anchau.
- 11) Zaria- Zangon Aya- Igabi.
- 12) Rigachikun-Igabi.<sup>29</sup>

It is significant to state that all the rural roads were strategically linked to major roads or the three main Railway lines in the province through which the various agricultural and mineral produce were evacuated to the ginneries and large stores of the European firms that were also involved in the rural produce markets and mining sites. These activities were fully reported in the district assessment and provincial annual reports, records of activities of the trading firms, BCGA, railways, mining companies except the records of the peasants and other Native colonial subjects as they personally experienced.

### **Conclusion:**

This paper has attempted to examine the historical basis of the British conquest of Zazzau emirate and the establishment of Zaria Province. It has been demonstrated that the driving factor for the conquest and incorporation of the area was to serve as a source of raw materials and market the British industries. Zaria Province was one of the earliest places targeted for British cotton projects in Northern Nigeria. For this reason and other colonial ambitions, key infrastructures were provided to help in the implementing the colonial economic system which laid emphasis on cotton production for exports. Consequently as discussed, the colonial state led the establishment and promotion of policies to serve the needs of the Metropolitan economy in Britain. Indeed, British colonial agricultural policies aimed at the promotion of the cultivation of export crops such as cotton in the province. From 1903 to the 1920s as discussed in the paper, the British colonial administration implemented policies that helped to strengthen cotton production in Zaria Province.

### **References:**

- Annual Colonial Report, Northern Nigeria No 346 for January 1900- March 1901.  
Annual Colonial Report, Northern Nigeria, No 346 for 1901, HMSO, London, 1902.  
Annual Colonial Reports, Northern Nigeria, No. 409 for 1902, HMSO, London, 1908.

---

<sup>28</sup> *Nigerian Railway Administrative Report for 1915* and NAK/ SNP 10/1783/Annual Report of the Zaria Province for 1928 and NAK/ Zarprof/299/ S.3/ Railway Publications/1956.

<sup>29</sup> NAK/SNP 10/31p/ Annual Report of the Zaria province for 1913 and NAK/ SNP 10/175p/ Annual Report of the Zaria Province for 1915, NAK/Zarprof/750/1916...NAK/SNP 10/105p/1921, NAK/ Zarprof/2571, SNP 17/ 1894, Vol I/ Annual Report of the Zaria Province for 1929 and NAK/ SNP 17/16678/ Annual Report of the Zaria Province for 1931.

- Annual Colonial Report, Nigeria No 1030 for 1918.
- Nigerian Railway Administrative Report for 1915.
- NAK/SNP 7/ 403/ Annual Report of the Zaria Province for 1910.
- NAK/ SNP 7/ 362/ Cotton and Railway 1911.
- NAK/ SNP 10/31p/ Annual Report of the Zaria province for 1913.
- NAK/ SNP 10/138p/1916/ Annual Report of the Zaria Province for 1915.
- NAK/ SNP 10/175p/ Annual Report of the Zaria Province for 1915.
- NAK/ SNP 10/163p/ Annual Report of the Zaria Province for 1918.
- NAK/ SNP 10/105p/1921/Annual Report of the Zaria Province for 1920.
- NAK/ SNP 17/9159/ Annual Report of the Zaria Province for 1928, Vol I
- NAK/ SNP 10/1783/Annual Report of the Zaria Province for 1928.
- NAK/SNP 10/410p/1914.SNP 17/ 1894, Vol I/ Annual Report of the Zaria Province for 1929
- NAK/SNP 17/ 1894, Vol I/ Annual Report of the Zaria Province for 1929
- NAK/ SNP 17/16678/ Annual Report of the Zaria Province for 1931.
- NAK/Zarprof/2551/ Annual Report of Zaria Province for 1904.
- NAK/Zarprof/2552/ Annual report of Zaria Province for 1905.
- NAK/ Zarprof/2557/ Annual Report of Zaria Province for 1910.
- NAK/Zarprof/750/1916...
- NAK/ Zarprof/163/ Annual Report of the Zaria Province for 1918.
- NAK/ Zarprof/2571/Annual Report of the Zaria Province for 1924.
- NAK/Zarprof/ 3011/ History of Banki Village and Market, Kудару District/1928.
- NAK/ Zarprof/299/ S.3/ Railway Publications/1956.
- Amin, S. (1977) 'Imperialism and unequal development', *Monthly review press*, New York. Arnett, E.J. (1920) *Gazetter of Zaria Province*, London, Waterlow and Sons limited.
- Atkins, J.C. (1906) *The Story of British Cotton Growing Association*, Manchester.
- Bonat, Z. K. A (2015) 'Agricultural Development Policy Implementation and Relations of Exploitation in Zaria and Katsina Provinces of Northern Nigeria 1926-1966', *PhD Thesis*, ABU, Zaria, Vol II.
- Candotti, M (2009) 'Cotton Growing and Textile Production in Northern Nigeria from Caliphate to Protectorate c. 1804-1914: A Preliminary Examination', *African Economic History Workshop*- London School of Economics.
- Crowder, M. (1986) *West Africa under Colonial Rule*, Chicago Illinois: North Western University Press.
- Freund, W.M., and Shenton, R.W. (1977) "'Vent-for-Surplus" Theory and the Economic History of West Africa: A Rejoinder to J. S. Hogendorn', *22<sup>nd</sup> Annual Congress of the Historical Society of Nigeria*, Benin City.
- Hogendorn, J. (1976) 'The Vent-for-Surplus model and African cash agriculture to 1914', in *Savanna, A Journal of the Environmental and Social Sciences*, ABU, Zaria, Vol 5, pp 15-28.
- Hogendorn, J. (1977) 'The Vent-for-Surplus theory: a reply', in *Savanna, A Journal of the Environmental and Social Sciences*, ABU, Zaria, Vol 6, No 2, pp 196-199.
- Hogendorn, J. S. (1978). *Nigerian Groundnut Exports: Origin and Development*, ABU Press, Zaria.
- Ikime, O. (1977). *The Fall of Nigeria*, London, Heinemann.
- Ja'afaru, S. (2009) A Study of Markets and Market Systems in Anchau District C 1902-1980, *B.A History Dissertation*, ABU, Zaria.

- Leninhan, L. D. (1983) 'The Origins and Development of Agricultural Wage Labour in Northern Nigeria', *PhD Thesis*, Columbia University.
- Maiden, R. L. B. (1956) 'A Survey to ascertain the possible expansion of cotton production in the Northern Region of Nigeria during the next five years', Gaskiya Corporation, Zaria.
- Mukhtar, M.I (1983) 'The Impact of British Colonial Domination.
- Myint, H. (1973) *The Economics of Developing Countries*, London.
- Offiong, D. A. (1980) *Imperialism and Underdevelopment: Obstacle to African Development*, Fourth Dimension, Enugu, Nigeria.
- Onimode, B. (1982) *Imperialism and Underdevelopment in Nigeria: the Dialectics of Mass Poverty*, London, Shenton, R. W. (1986) *The Development of Capitalism in Northern Nigeria*, University of Toronto Press, Toronto.
- Rodney, W. (1972) *How Europe Underdeveloped Africa*, Dares Salam: Tanzanian Publishing House and Bogle L Overture.
- Shenton, R. W. (1986) *The Development of Capitalism in Northern Nigeria...*
- Toure, K. (1991) 'The Development of Nationalist Movement in Zaria Province
- Tukur, M.M. (1979) 'The Imposition of British Colonial Domination on the Sokoto Caliphate, Borno and Neighbouring States 1897 – 1914: A re-interpretation of Colonial Sources', Volumes I&II, *PhD Thesis*, ABU, Zaria.
- Watts, M. (1983) *Silent Violence: Food, Famine and Peasantry in Northern Nigeria*, Berkeley University, California Press.
- Yandaki, A. I (1998) 'The State in Africa: A Study of Colonial Domination', *PhD Thesis*, Usmanu Danfodiyo University, Sokoto.

## ZAKAT INVESTMENT MODEL: AN ALTERNATIVE FOR SUSTAINABLE ZAKAT MANAGEMENT IN NORTHERN NIGERIA

**Abubakar Sani, PhD.**

Department of Islamic Studies,  
Umaru Musa Yar'adua University, P.M.B 2218, Katsina.

[abubakar.sgayari@umyu.edu.ng](mailto:abubakar.sgayari@umyu.edu.ng)/ +2348032951755

**Dr. Sani Sulaiman Haruna**

Department of Islamic Studies,  
Umaru Musa Yar'adua University, P.M.B 2218, Katsina.

[abubakar.sgayari@umyu.edu.ng](mailto:abubakar.sgayari@umyu.edu.ng)/ +2348032951755

### Abstract

Islam is built on five pillars from monotheism to the Hajj rite with Zakat as the third pillar. Zakat is aimed at raising the socioeconomic living standard of the poor and the less privileged among the *Ummah* and it is considered as a great source of enhancing the developmental infrastructure of Muslim nations. To achieve these tasks, Islam allows leaders and other approved Islamic institutions to collect and distribute Zakat funds to the legal eight (8) categories of recipients. This source of revenue is underdeveloped in some Muslim countries due to the absence of modernization to invest part of Zakat funds for the future benefits of these legal beneficiaries. Accordingly, research indicates that the growing number of poor people and the failure to apply new judgments will probably keep the poor and needy in poverty. This paper explores these arguments and analyses the practice of Zakat investment in some Muslim countries to address the future needs of the poor through the establishment of support systems like education, skills training, business and marketing platforms (startup capital), etc. The paper used qualitative data and uncovered that our Zakat Boards/Commissions or Committees in the shari'ah implementing states in Nigeria should widen their scopes to formulate new rules that will accommodate investing part of Zakat funds for the future benefits of these Quranic recipients. It recommends more Ijtihad on the limitations of Zakat management, training for the policy makers/managers, massive/public sensitization, and adoption of new rules that will enhance effective Zakat management in Nigeria.

**Keywords:** Zakat, investment, classical *fiqh*, management, Zakat Boards.

## **Introduction**

Zakat is an essential Islamic institution established to share the benefits of riches with poor individuals who could have fallen into serious problems if not for such wealth intervention to relegate poverty to a minimal level and ensure mutual assistance among humanity. Qur'an has extensively analyzed its concept and identified the beneficiaries who are in the best position to receive the shares, which orthodox scholars expatiated at a clear level, based on the intellectual comprehension of the Qur'anic and Traditions of the Prophet Muhammad (SAW) talking on the subject matter. This limited the application and benefit of the zakat wealth in a rudiment manner, which limited individuals benefit from and the amount has no potential for transformation or reproduction that could have attracted additional profit and extended benefits beyond the limited identified individuals. The contemporary trend of the economic system came along with a vast of opportunities that could bring many developments once embraced; further scholastic deliberation (Ijtihad) is supposed to be made to grip the opportunities of investment of the zakat fund to maximize profit and generate further additional amount that could usher more wealth and benefit the community, transform economic development and benefit more people ahead of those who might have golf it all if not invested in a legally approved transaction and investment.

## **Conceptual framework of Zakat in Islam**

The literal term of Zakat when attributed to a plant signifies to grow and to increase, but when attributed to a person, the actual meaning denotes blessing, growth, cleanliness, and betterment (Qardawi, 2000: xxxix) as appeared in many verses and traditions. However technical sense of the word (Zakat) refers to an Islamic tax paid by qualifying Muslims to deserving recipients, and a means to purify one's wealth (Ethica, 2013:5). The concept of the term centered on a specified wealth that Shari'ah obliged a certain portion to be dispatched when the principal reached a certain proportion of nisab and shared with some designated individuals at a given period and fulfillment of certain conditions.

## Conditions of Zakat in Islam

Zakat could not be levied from the wealth of a particular Muslim except on the consideration of these principles:

1. Absolute ownership of the property; the wealth must be exclusively owned by the person to give out Zakat and must have the undisputable right to act with it (Qardawi, 2000:56).
2. Zakat minimum amount (Nisab), Zakat is collectible in a wealth when its amount reaches the minimum amount of eligibility, which varies depending on the nature and type of the wealth. In essence, the minimum amount of the crops differs from that of the precious stones, Animals, and Merchandise (ibid:64).
3. Annual passage, Zakat is collected after the passage of a complete lunar year from the date the wealth reaches the minimum amount of zakat-ability. This condition does not apply to farm produce, excavated precious stones, found treasure, and the like (Ibid:71).

These conditions must be taken into consideration before the collection of zakat from a particular property.

## Types of Zakat

Zakat as a religious duty given out from some properties, could best be categorized into two types which both have distinct natures and look un-identical from the other;

- a. Zakat al Fitr; is a religious due on properties given out at the end of the month of Ramadan and before the performance of the Eid prayer. The due is obligatory on every Muslim even if he does not possess much amount, thence should be taken from the possession of his master or caregiver (Dhar, P. 2013:4).

Based on the narration of ibn Umar from the Prophet (SAW): Allah's Messenger (SAW) enjoined the payment of one Sa' of dates or one Sa' of barley as Zakat-ul-Fitr on every Muslim slave or free, male or female, young or old, and he ordered that it be paid before the people went out to offer the `Id prayer. (One Sa' = 3 Kilograms approx.) (Bukhari, 200: No: 1503).

- b. Zakat of wealth; is the other category of religious due given by the wealthy Muslims who possess huge number of properties that reach the amount (Nisab) (ibid) as directed by Allah (SWT) in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ عَنِّي حَمِيدٌ

O ye who believe! Give of the good things which ye have (honorably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, so that out of it ye may give away something when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise. (Al-Qur'an, 002.267).

This kind is obligatory on those who possessed the required amount within a timeframe, and war could even be waged against its defaulters as professed by the Prophet and executed by the first caliph of the Islamic State (Ibn abi Quhafah).

This kind of Zakat is being collected from various categories of wealth components such as:

- i. **Domestic Animals;** are those eight categories that are being raised by humans at home context, and were vividly mentioned by Allah to avoid any confusion in their names:

ثَمْنِيَةَ أَزْوَاجٍ ۖ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامٌ الْأُنثَيَيْنِ نَبَوِيٍّ بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

Eight pairs: of sheep two (male and female), and the goats a pair (male and female); say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful:

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامٌ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْنَاكُمْ اللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And of the camels a pair (male and female), and oxen a pair (male and female); say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guides not people who do wrong (Al-Qur'an, 006.143-144).

These eight (8) categories of Animals are considered the only animals legible for Zakat, but every category has a distinct nature and amount of collection expatiated in the books of jurisprudence.

- ii. **Crops;** are the farm produce yielded through agricultural practices on either rainy or irrigational cultivation, as mentioned by the creator of All in the Qur'an:

﴿وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أُكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters (Al-Qur'an, 006.141).

A variety of produce is identified among the articles of zakat both among the perennial fruits and annual crop cultivation directed for its redemption as soon as the produce is harvested. Details of their names could further be observed in the books of jurisprudence.

- iii. **Precious stones (Gold and Silver);** these are the jewelry reserved for ornamentation of the body or home context, as pointed (in the Qur'an) while warning against its hoarding without giving out zakat:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبُطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And some bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty- (Al-Qur'an, 009.034).

- iv. **Tradable commodities;** are the merchandise and articles of trade that are set for transaction purposes to generate profit. These commodities are not restricted to finished goods but rather extended to whatever assets are taken for trade tenacities, such as lands, houses, and their likes as Allah directed to give out zakat from them.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ

O you who have believed, spend from the good things which you have earned ...» [Al-(Qur'an, 2:267).

The above statement of "what you have earned" indicated giving zakat on the wealth you earned from transactional activities.

These little categories served as a representation of the rest of the articles of zakat, which could be found with detailed explanations in the books of jurisprudence.

### Zakat Beneficiaries

Zakat funds are distributed by Allah (SWT) in a verse of the Qur'an which quotation is only made to short list them alone without much elaboration to avoid lengthiness of the write-up, and further elaborations are much available in the books of the Islamic jurisprudence:

﴿إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَّاتِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ  
وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

«Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and the cause of Allah and the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise» (Qur'an 9:60).

The verse shortlisted eight categories of people who are entitled to benefit from the funds of Zakat as follows:

- i. The Poor
- ii. The Needy
- iii. Those whose hearts are to be reconciled
- iv. The Administrators of Zakat
- v. Freeing captives [or slaves]
- vi. In debtors
- vii. The cause of Allah
- viii. Traveler (Semait, I., nd.:27).

Zakat distribution should only be restricted to the identified individuals based on the plain statement of the quoted verse, likewise, any other benefit from the fund of Zakat should not be extended to any apart from the identified personality (Songgirin, A. & Pradana, R. D, 2020:100).

### **Impact of Zakat**

Zakat as a social institution has a great impact that could be added to the beneficiaries, community, and economic standard of the country as follows:

- i. **Poverty alleviation**, the fund handed to any person among the beneficiaries could help him get rid of poverty by solving his basic needs and engaging in other productive activities that could make him give zakat in the future moment.
- ii. **Social welfare transformation**; the collected due of the zakat assists the beneficiaries to have what they could support their life on the procurement of the necessities of life, such as food, shelter, health, and the rest of the basic needs of life.
- iii. **Financial support**; the fund might help a sojourn get out of the instant financial challenges to have approached him, irrespective of his riches at his earlier situation in his hometown (Muhammad Abdullah, M. & Suhaib, A. Q, 2011:88).
- iv. **Social harmony**; the due establish a sense of harmony in the society, where both poor and wealthy share resources bestowed by Allah (SWT) to the wealthy persons.

وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ

«...and give them from the wealth of Allah which He has given you...»

This will make members of the community whether rich or poor benefit from the wealth bounty.

v. **Wealth purification;** the deduction of zakat due from wealth makes it pure and purifies the mind of the owner from stinginess and misery as pointed out in the verse that directed Prophet Muhammad (SAW) to collect the due.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ  
لَّهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

«Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them to increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing» (Qur'an 6:103).

vi. **Multiple transformation of the wealth;** zakat taken from a wealth make the wealth to develop in a multiple level, as indicated by the statement of the Qur'an:

وَمَا آتَيْتُم مِّن رَّبٍّ لَّا يَرْبُوهَا فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوهَا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ  
تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

«And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers» (Qur'an, 30:39).

vii. **Wealth circulation;** the act has power of recycling money within the society, by extending its benefit from the wealthy to the poor people (Muhammad Abdullah, M. & Suhaib, A. Q, 2011:89):

...فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ  
الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ

«...it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and

what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty»

viii. **Economic transformation of the society**; the wealth that is taken from zakat and handed to the beneficiaries would either be invested for productive business or used to purchase the desired properties which would add value to the GDP of the society in one way or the other.

To shorten the discussion, the zakat fund has a great impact on society for a value significance especially when invested to extend the flow of its benefit to the beneficiaries over some time.

### **Scholars' views on the Investment of the Zakat Funds**

Investment is the act of allocating resources, usually capital (i.e., money), with the expectation of generating an income, profit, or gains (Investopedia), whenever the term is attached to Zakat, a new activity is generated, which contemporary scholars define in an economic sense: Aslam, presented Zakat investment as an activity which utilizes zakat to increase the zakat recipients' future benefit (Aslam, M. A., 2016:2399). Another definition came from fawzan as any dealings that involve zakat nurtures it and benefit the recipients (ibid).

In this sense, zakat investment refers to the coordinated activity of collecting zakat due and investing them (before the distribution) in a profitable business and lucrative production that would yield profitable return, which could further benefit additional recipients in the future moment over a certain period.

Scholars were recorded to have divergent views about the activity, and some expressed disapproval. Such as Al-Lajnah al-Dāimah Lil-Buḥūs al-'Ilmiyah wa al-Iftā ', Saudi Arabia, and some individual scholars like Wahbah al-Zuhaily, Shaykh 'Abdullah' Ulwan. Shaykh Muhammad Taqi al- 'Usmāny and Sheikh Muhammad 'Aṭā al-Sayyid. Their opinion was based on the fact that the statement of the verse to have shortlisted the beneficiaries of the zakat funds did not grant an avenue of investment, but rather should be handed immediately to the beneficiaries without any delay (Songgirin, A. & Pradana, R. D, 2020:100).

On the other side of the proponents, several institutions and juristic scholars appeared to depend on the practice and approved its observance; Imam Shafi'i and Hanbali agreed the swapping and substituting the zakat due to another article believed to have more benefit to the recipient, such as giving out working capital in substitute to token share of zakat. Imam Nawawi advanced his argument by approval giving out working capital of whatever kind: *working capital can be provided in the form of cash or equipment compatible with their respective skills* (Adnan, N. I. M., Kashim, M. A. M., Hamat, Z., Adnan, H. M. M., Adnan, N. I. M., Sham, F. M., 2019:543). Based on this opinion, some contemporary scholars, especially Yusuf al-Qrdawi and Mustafa al-Zarqa, asserted that distribution of the Zakat fund could be done in the form of an investment, which the recipient continuously benefits the return over time and could even extend to his heirs after his death. Likewise, the *government is allowed to make investments in manufacturing projects and plantations on behalf of the recipients of zakat with the terms of such investment owned by the recipients* (ibid).

Other evidence came from Mujamma Fatwa Institute 'Fiqh al-Islamy, Lajnah al-Fatwa of the Kuwaiti Ministry of Waqf, and the 2003 Fatwa Majlis Ulama Indonesia (MUI), and some contemporary jurists: Sheikh 'Abdul Fattaāh Abu Gadah, Sheikh 'Abdul 'Aziz al-Khayāt, and Sheikh 'Abdus Salām al-Abadī, etc. who based their opinion on the activity of Umar who took benefit of the Animals of zakat before the distribution. They further presented evidence on the directives of Allah on the investment of the orphan's wealth in the sense that could benefit him in the future, to escape the zakat reduction of the wealth below the limit of Nisab. (ibid, 100-101).

Al-Fawzan, Shubair, and Muhammad Farah supported the view and restricted the investment of the zakat resources to only Shari'ah-compliant business transactions (ibid), which should not be confined to only financial investment but rather extended to any Shari'ah complied developmental projects whether the physical or technologically based project that has a significant impact on the future benefit and transformation of the beneficiaries (Aslam, M. A., 2016:2399).

Further opinion is presented on the range of sectors where zakat funds could be invested, which they suggested that zakat funds should not be limited to commerce and manufacturing but rather extended to social developmental aspects such as education development, Health care, Agriculture, welfare transformation, social security, poverty alleviation, business take-up and their likes, which might have been enjoyed at limited bases if the investment is not embarked with the fund (ibid).

Some prominent countries that agreed on and invested in zakat funds through zakat collection and distribution agencies are Saudi Arabia, Malaysia, Kuwait, Pakistan, Indonesia, and Bangladesh (Yunita, P., 2021:147-149). The countries established strong zakat collection agencies at the government and private levels through the support of religious organizations. Further collaboration between these agencies and financial institutions was fully established to support the mutual management of the funds through various measures (fund investment inclusive). This measure (of zakat fund investment) established firm legacies in the development of the countries at various dimensions.

The impact of this investment and better management is visible in the Indonesian community, in 2007; some agencies were able to render health services to 196,615 patients in 11 provinces, four medical centers were built, Health insurance was provided to 79,624 people, 396 permanent houses were built to some poor families, and had engaged 4,821 volunteers to work on natural disaster relief. In 2010 the organizations had developed economic programs for 5,671 people, provided scholarships for 21,668 children from poor families, and provided health services for 17,476 patients (Muhtada, D., 2014:116-117). These contributive programs made the zakat institution the third contributive sector in the country of Indonesia.

### **Potentials of Zakat Investment Models in Nigeria**

Nigeria happened to be among the African countries that usually attract investments both within and abroad due to the existence of various economic potentials some are designed on the conventional and others on the Islamic complied principles that could legally

support the investment of the Zakat funds for profit maximization. These products were legally approved to operate in Nigeria through the financial acts of the Central Bank of Nigeria, and the significant impact of its operation and investment is vivid in the transportation infrastructure of the country. Few among the potential tools that could accept zakat funds are:

- i. Sukuk is a certificate of equal value representing undivided shares in ownership of tangible assets, usufruct, and services or (in the ownership of) the assets of particular projects or special investment activity (Latham & Watkins, 2015:1).
- ii. Partnership (Musharakah) is the partnership between two or more persons either in their money, in work, or both of them, to complete a specific investment activity based on sharing its outcome according to their respective shares in the capital or the work (Al-Jarhi, nd:62).
- iii. *Al-Wakalah* is an agreement between two parties whereby one party agrees to act on the other party's behalf, in a manner akin to an agency arrangement (Latham & Watkins, 2015:12).
- iv. *Al-Mudaraba* refers to a form of equity-based partnership in which one party (the *rab al-maal*) provides the other party (the *mudarib*) with capital and the *mudarib* uses his expertise and labor to invest the capital in return for a pre-agreed share of the profit generated (Latham & Watkins, 2015:12).
- v. *Murabaha* is defined as securities issuances where the underlying contract between the issuer and obligor is a sale and then the purchase of an asset at a markup (Razak, 2018:29).
- vi. *Ijarah* refers to the transfer of the usufruct of an asset to another person in exchange for a rent claimed from that person (Latham & Watkins, 2015:09).

These tools served as an avenue where zakat funds could be invested for some while to generate lawful profit, principal redemption after the purchase of the product that could benefit a wider range of beneficiaries beyond the number of the potential beneficiaries before the investment, and had contributed towards the economic transformation of the country.

## Summary of Findings

Zakat is a financial due set on the various categories of wealth earned by Muslim believers, which is collected annually when its proportion reaches a limited amount (*Nisab*). The collected amount is distributed to the eight categories of beneficiaries stated by the verse of the Qur'an.

The research established that some orthodox scholars inclined to the earliest interpretation of the precepts to limit the boundary of zakat application on the instant handing of the collected amount to the identified beneficiaries without any delay or effort of investing the fund to maximize profit and extend its benefit beyond the earlier limitation.

However, some contemporary scholars reinterpreted the precepts to accommodate the contemporary needs of the people by investing the fund to generate more profit that could be extended to the educational, medical, social, and economic needs of the beneficiaries, which its impact is vividly seen in some countries to have implemented the verdict in zakat fund management.

Nigeria is seen as a country having the potential opportunity for zakat fund investment for the availability of Shari'ah-compliant financial tools to accommodate the principles of zakat fund investment. Likewise, the impact of the outcome of the investment would have been enjoyed better for the existence of so many beneficiaries.

## Conclusion

Zakat fund investment service is among the contemporary trends brought by the modern needs of the people which necessitated the reinterpretation of the zakat verdicts to accommodate the needs of the people. The act is supported by contemporary scholars who observed it as an avenue for maximizing the benefit of the fund for a long period. The trend is yet to be implemented in Nigeria despite the availability of the potential of the investment, due to the uncoordinated activity of the agencies responsible for the collection and distribution of the zakat, also people preferred distributing zakat by themselves due to the limited sensitization on the benefit of coordinated zakat collection and distribution to the most deserved individuals.

## **Recommendations**

Concerning the findings and concluding remarks that established some constraints for the investment of the zakat funds to widen its benefits to the beneficiaries; the following recommendations are suggested to redress and redesign the new format for the coordinated collection and distribution of the zakat funds in a better manner.

- Zakat Boards/Commissions or Committees in the Shari'ah implemented state in Nigeria should widen their scopes to formulate new rules that will accommodate investing part of Zakat funds for the future benefits of these Quranic recipients.
- More Ijtihad should be exercised on the Zakat verdicts to extend and broaden the scope of Zakat management beyond the earlier boundary to accommodate the contemporary challenges of the people.
- Proper training should be advanced towards the policy makers/managers to formulate new principles of zakat management that could modernize the strategies and processes of its management for the benefit of the Muslim Ummah.
- Massive public awareness and sensitization campaigns should be **taken** to enlighten people on the effect of uncoordinated zakat distribution to draw their attention towards handing over the fund to the authoritative commission of zakat management, for systematic operation and better placement of service.
- New rules on zakat funds management should be adopted to enhance the effective management of the fund in Nigeria.
- Religious organizations and zakat commissions should jointly work together for mutual unity and support of the work of each other in limiting the effect of poverty through the managed zakat funds.

## **Bibliography**

Abdullah, M. & Suhaib, A. Q (2011). The Impact of Zakat on the Social Life of Muslim Society. *Pakistan Journal of Islamic Research* Vol 8. Retrieved on 02/12/2023 from <https://zakat.punjab.gov.pk/system/files/Reseach%20Paper%20on%20Zaakt%28II%29.pdf>.

Adnan, N. I. M., Kashim, M. A. M., Hamat, Z., Adnan, H. M. M., Adnan, N. I. M., Sham, F. M. (2019). The Potential for Implementing Microfinancing from the Zakat Fund

- in Malaysia. *Humanities & Social Sciences Reviews*. Vol 7, No 4, 2019, pp 542-548. Retrieved on 05/12/2023 from <https://doi.org/10.18510/hssr.2019.7473>.
- Al-Jarhi, M. A., Abozaid, A. and Owaida, A. (Nd.). *Handbook of Islamic Finance*. Yayinlari, Ankara Sosyal Bilimler Universitesi. Retrieved on 19/01/2022 from <https://ulifam.asbu.edu.tr/sites/digerleri> /ulifam.asbu.edu.tr/files/inline-files/The%20Islamic%20Finance%20Products%20Handbook%20.pdf.
- Elvis Picardo, E. (2022). Investing Explained: Types of Investments and how to get started. *Investopedia*. Retrieved on 29/11/2023 FROM <https://www.investopedia.com/terms/i/investing.asp>
- Ethica Institute of Islamic Finance (2013). *Zakat Q & A Handbook*. Downtown Dubai, Dubai, United Arab Emirates. Retrieved on 02/12/2023 from <https://dusp.org/free-books/Zakat-Handbook.pdf>.
- Fahlefi, R. Hasan, A. & Alimin, A. (2019). Management Model of Zakat Collection and Its Distribution for Zakat Agency. International Journal of Economics, Business and Politics, 3 (2), 171-182. Retrieved on from <Http://dergipark.org.tr/ueip>.*
- Gafoordeen N., Mohideen M. N., & Aslam M. A. (2016). Zakat Investment in Shari'ah. *International Business Management*. 10(12): 239-2401. Retrieved on 02/12/2023 from [https://www.researchgate.net/publication/309118421\\_Zakat\\_investment\\_in\\_shariah](https://www.researchgate.net/publication/309118421_Zakat_investment_in_shariah).
- Johari, F., Ab Aziz, M. R., Ibrahim, M. F. and Ali, A. F. M. (2013). The Roles of Islamic Social Welfare Assistant (Zakat) for the Economic Development of New Convert. Middle-East Journal of Scientific Research 18 (3): 330-339. Retrieved on 02/12/2023 from <https://oarep.usim.edu.my/jspui/bitstream/123456789/2360/1/The%20Roles%20Of%20Islamic%20Social%20Welfare%20Assistant%20%28zakat%29%20For%20The.pdf>.*
- Latham & Watkins (2015). *The Sukuk Handbook: A Guide to Structuring Sukuk*. Dubai International Financial Centre and Al-Tatweer Towers, 7th Floor, Tower 1. Retrieved on 20/12/2021 from <https://www.lw.com/thoughtLeadership/guide-to-structurings-sukuk>.
- Muhtada, D. (2014). *Islamic Philanthropy and the Third Sector: The Portrait of Zakat Organizations in Indonesia*. *Islamic Philanthropy and the Third Sector: The Portrait of Zakat Organizations in Indonesia*. *Islamika Indonesiana*. Pp. 106-123. Rederived on 05/12/2023 from <https://core.ac.uk/download/pdf/234029919.pdf>.
- Qardawi, Y. (2000). *Fiqh al Zakah a comparative study of zakah, Regulations and Philosophy in the light of Qur'an and Sunnah*. Kahf, M. (Trans.) Scientific Publishing Center King Abdl-Azeez University Jeddah, Saudi Arabia. Vol. 1. Retrieved on 02/12/2023 from [https://monzer.kahf.com/books/english/fiqhalzakah\\_vol1.pdf](https://monzer.kahf.com/books/english/fiqhalzakah_vol1.pdf).

- Razak, S. S. Saiti, B. Yusuf Din, Y. (2018). The contracts, structures, and pricing mechanisms of Sukuk: A critical assessment. *Borsa \_Istanbul Review 19-S1 (2019) S21eS33*. Retrieved on 19/01/2023 from <http://www.elsevier.com/journals/borsa-istanbul-review/2214-8450>.
- Semait, I. (1992). *A guide to Zakat*. Islamic Religious Council of Singapore. Retrieved on 02/12/2023 from <https://www.muis.gov.sg/-/media/Files/Zakat/PDFs/A-Guide-to-Zakat.pdf>.
- Songgirin, A. & Pradana, R. D (2020). Optimizing Zakah Collection for Business Investment as a Social Security (Review of Law Number. 23 of 2011, Concerning Zakah Management). Proceedings of the 1st International Conference on Research in Social Sciences and Humanities (ICORSH). *Advances in Social Science, Education, and Humanities Research, volume 584*. Retrieved on 02/12/2023 from <https://www.atlantis-pess.com/article/125962409.pdf>.
- Yunita, P. (2021). Developing A Modern Zakat Management Model Digital Technology 4.0 Version. *Azka International Journal of Zakat & Social Finance*. Vol. 2(1). Retrieved on 02/12/2023 from <https://www.neliti.com/publications/340676/developing-a-modern-zakat-management-model-digital-technology-40-version>.
- Zakat Foundation of America, (2007). *The Zakat Handbook a Practical Guide for Muslims in the West*. Prosody LLC, United States of America. Retrieved on 02/12/2023 from [https://books.google.com/books/about/The\\_Zakat\\_Handbook.html?id=JlCHo0YOwh0C](https://books.google.com/books/about/The_Zakat_Handbook.html?id=JlCHo0YOwh0C).