



Volume 2, Number 2

JUL.25

SHADAI JOURNAL OF RESEARCH IN HUMANITIES

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JOURNAL OF RESEARCH IN HUMANITIES

FACULTY OF HUMANITIES

SULE LAMIDO UNIVERSITY KAFIN HAUSA,

PMB 048 KAFIN HAUSA, JIGAWA STATE

www.shadaijournal.com

ISSN: 2811-2237

2ND EDITION, NO II

JULY 2025/ ALMUHARRAM 1447





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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.

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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.
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5. Page 2 of the paper should contain the Title of the paper only without the name of the Author(s).
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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.
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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 Research in Humanities*, Volume 2, Issue, II. 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 21st 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.

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The Relationship between Mental Health Wellbeing and Academic Performance among Federal University Dutse Students, Jigawa State, Nigeria

By

Ali Abdu Giginyu Ph.D.¹, Aisha Muhammad Yakasai², Najib Usman³, Ass. Prof. Rakiya Maiwada Abubakar⁴, Nafisah Muhammad Sani⁵ & Salisu Musa Sani Ph.D⁶

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Abstract

This study investigated the relationship between mental health wellbeing and academic performance among Federal University Dutse students, Jigawa state, Nigeria. The objectives were to; examine influence of mental health well-being and academic performance and identify the factors contributing against mental health well-being and academic among Federal University Dutse students, Jigawa state, Nigeria. A Cross-sectional descriptive survey research designed was adopted. The population of the study comprised 13500 student. The data collected from sample of 384 selected using Simple Random Technique. The data was generated from questionnaire as a research instrument and analyzed using frequency counts, percentages and mean scores. The findings indicated that mental health issues such as psychological effects, lack of punctuality, poor academic performance as significant impact on student academic performance. Additionally, academic pressure, social pressure, life transitions, financial stress, personal distress were identified as a key factors of contributing to the mental health challenges. The study recommends that school authorities and parent introduce effective entrepreneurship activities and engage students in practical skills development after school hours. Furthermore, NGOS, Philanthropist should collaborate with Schools to provide guidance, counselling and psychological testing services to support students mental health and wellbeing, ultimately enhancing their academic performance.

Keyword: Relationship, Mental Health Wellbeing, Academic Performance

Introduction

Mental health is an indispensable constituent of student wellbeing, success, performance and achievements. Students struggling with psychological trauma, negatively affect academic

outcomes. Mental health problems represent a potentially significant in students struggling with psychological trauma negatively affect academic outcomes. Mental health is known as a positive source contributing to overall development of individually, socially and economically. Mental health is the ability to make adjustment to the external world also it helps in dealing with many problems. Academic achievement is related to performance outcomes that indicate the performance graph of the student's especially university students. Better mental health in students is reflected by healthy family, organization, good community and better school environment.

Psychologically abnormal behavior” has been described as many things including madness, insanity, craziness, lunacy, mental disorders, mental illnesses, psychopathology, maladjustment, behavioral disturbances, emotional disturbances, personal problems, etc. there are no universally accepted definitions of psychological abnormality. Most current definitions of abnormality include the ideas of deviance, distress, dysfunction, and dangerousness (Comer 2014). It also include ideas of observer discomfort, irrationality (to others), and violation of ideal standards (Rosenhan & Seligman, 1995). The American Psychiatric Association’s Diagnostic and Statistical Manual (DSM-5) describes some specific abnormal psychiatric conditions and defines these “mental disorders” as “... syndrome (s) characterized by clinically significant disturbance (s) in an individual’s cognition, emotion regulation, or behavior that reflects a dysfunction in psychological, biological, or developmental processes underlying mental functioning. Mental disorders are usually associated with significant distress or disability in social, occupational, or other important activities. An expectable or culturally approved response to a common stressor or loss, such as the death of a loved one, is not a mental disorder. Socially deviant behavior (e.g. political, religious, or sexual) and conflicts that are primarily between the individual and society are

not mental disorders unless the deviance or conflict results from a dysfunction in the individual, as described above” (American Psychiatric Association, 2013).

More than 50% of people need for attention to their mental health as a result of the anxiety and stress experience during hardship and financial challenges, stress, psychological discomfort, sleep disorder and instability, among other, in some student (Romer, 2020). Ranging from distress responses such as anxiety, depression, and substance abuse, to behavioral changes such as difficulty sleeping and stress eating. One in five college students had experienced one or more diagnosable mental disorders worldwide (Nafisa and Sarina, 2022), and the psychological effects can increase the number and exacerbate students’ mental health issues.

Hardship and financial challenges have devastating effects on not only psychology of students experiencing the anxiety during the academic development, but even the psychology of future, it can be seen that it affects directly patients, and their relatives, healthcare staff, and all other people who are at risk of disease (Morganstein, 2017). Thus, some people can control the negative emotions and continue their lives normally. But some people cannot cope with these feelings and need professional support. In this regards, based on this background the paper therefore examined the mental health and wellbeing as determinant of among Federal University Dutse students, Jigawa state, Nigeria

Statement of the problem

Despite, being naturally, blessed with myriad human and mineral resources such as crude oil, natural gas, coal, tin, iron ore, limestone agricultural land, Nigeria has recently been suffering from multifaceted challenges resulting from poor leadership styles that have led to corruption, unemployment, terrorism, poor infrastructure, religion crises, lack of access to health, portable water and sound education, poor conducive environment, poor electricity forced, poverty, inequality, brain drain, poor planning, lack of sustainable national development, poor project implementation, lack of patriotism and national pride. The

majority of the people cannot afford an international living standard, the majority of the students do not have access to three (3) square meal and their struggle to feed which influence and contributed against mental health well-being and academic performance. Therefore, it is pertinent to study the relationship between mental health wellbeing and academic performance among Federal University Dutse students, Jigawa state,, Nigeria.

Objectives of the Study

The focus of this study is to examine the relationship between mental health wellbeing and academic performance among Federal University Dutse students, Jigawa state, Nigeria, whereas the specific objectives are: to;

1. Examine influence of Mental Health Well-being and academic performance among Federal University Dutse students, Jigawa state, Nigeria.
2. Identify the factors contributing against Mental Health Well-being and academic performance among Federal University Dutse students, Jigawa state, Nigeria.

Research Questions

The followings questions were answered in the study:-

1. What are the influence of Mental Health Well-being and academic performance among Federal University Dutse students, Jigawa state, Nigeria?
2. What are the factors contributing against Mental Health Well-being and academic performance among Federal University Dutse students, Jigawa state, Nigeria?

Methodology

This study adopted Cross-sectional descriptive survey research designed. According to Fajonyomi, (2003) survey research designed is used for descriptive, exploratory and explanatory purposes. The design involves seeking information from group or selected individuals (sample) about issues, events and relationships concerning a large group

(population). A Survey design utilizes questionnaire for data collection. Sample of 384 respondents was drawn from a population of 13,500 Federal University Dutse students using Simple Random Sampling Techniques based on Research Advisor (2006) table. Primary data was collected through a structured questionnaire. Descriptive statistics including frequency count, Percentages and mean score were employed to analyze the data.. The decision rule was based on a criterion Mean score of 2.50, where Mean of 2.50 and above indicates agreement with the statement under investigation. Similarly, any variable that score less than average mean of 2.50 indicated disagreement (Yusuf, Bello, & Daniel 2017).

Table 1: Influence of Mental Health Well-being and academic performance among Federal University Dutse, Jigawa state, Nigeria

Programmes	Freq.	Perc.	Mean	Ranking	Decision
Experience negative psychological effect due to hardship	227	59	2.96	1 st	Affected
Reduced motivation and confidence	226	59	2.94	2 nd	Affected
Poor academic performance	211	55	2.74	3 rd	Affected
Difficulty concentration and focusing on learning activities	204	53	2.66	4 th	Affected
Lack of punctuality due to hardship situation	200	52	2.60	5 th	Affected
Missed information and poor comprehension	196	51	2.58	6 th	Affected
Grand Total	384	100%	5.00		

Source: (Field Survey; 2025)

Table 1 reveals the Mental Health Well-being and Academic performance among Federal University Dutse Students, Jigawa state, Nigeria. Experience negative psychological effects due to hardship scored highest with 227 respondents (59%) as mean score of 2.96 ranks first. Reduced motivation and confidence ranked second with 226 respondents (59%) and a mean of 2.94. Poor academic performance ranked third with 211 respondents (55%) and a mean of 2.74. Difficulty concentration and focusing on learning activities ranked fourth with 204

respondents (53%) and mean score of 2.66. Lack of punctuality due to hardship situation ranked fifth with 200 respondents (52%) and mean score of 2.60. Missed information and poor comprehension ranked sixed with 196 respondents (51%) and mean 2.58. Therefore, the result show that the Mental Health well-being significantly affects Federal University Dutse students' academic performance in Jigawa State, Nigeria.

Table 2: The factors contributing against mental health wellbeing and academic performance among Federal University Dutse Students, Jigawa state, Nigeria

Programmes	Freq.	Perc.	Mean	Rank	Decision
Academic pressure	265	69	3.47	1 st	Height
Social pressure	253	66	3.29	2 nd	Height
Life transitions	238	62	3.13	3 rd	Height
Personal distress	234	61	3.10	4 th	Height
Financial stress	230	60	3.00	5 th	Height
Grand Total	384	100%	5.00		

Source: (Field Survey; 2025)

Table 2 reveals that the factors contributing to mental health wellbeing challenges and their impact on federal university Dutse students' academic performance in Jigawa state, Nigeria. Academic pressure was identified as a major factor, with 265 respondents (69%) and a mean score of 3.47. Social trauma 253 respondents (66%) mean score of 3.29. Additionally, life transitions 238 respondents (62%) mean score of 3.13. Financial stress with 230 respondents, (60%) mean score of 3.00 and Personal distress with 234 respondents (61%) mean score of 3.10 were also identified as contributing factors.

Discussion of the Findings

In view of the prominence of the mental health well-being and academic performance, result revealed that the relationship between mental health well-being and academic performance among Federal University Dutse students, Jigawa state, Nigeria experience negative

psychological effect due to hardship such as lack of punctuality, poor academic performance, missed information and poor comprehension, difficulty concentration, hard to focus on learning activities, reduced motivation and confidence. In line with Zhaia and Dub (2020) and Liu, Yang, Zhang, Xiang, Liu, Zhang. (2020) & Jada, Giginyu and Muttah (2021).

The factors contributing against Student's Mental Health well-being and academic performance Federal University Dutse students, Jigawa state, Nigeria: Academic pressure, social trauma, life transitions, financial stress and needs to improvement, personal distress it also impacted. Subsequently, result shown that the Mental Health affected students' academic performance Federal University Dutse, Jigawa state, Nigeria. Jada, Giginyu and Muttah (2021), Zhaia and Dub (2020) and Liu, Yang, Zhang, Xiang, Liu, Zhang. (2020) in their efforts to look at the Challenges militating against Students' Academic Performance during COVID-19 Pandemic of Federal University Dutse, Jigawa State, Nigerian was affected as a result of students experience anxiety, became depressed etc.

Conclusion

Based on the finding of this study, it is concluded that the Mental Health and wellbeing as determinant of students' academic performance negatively affected in as a result depressed Nigerian economic among higher school student in Jigawa state, Nigeria. This is because home background and parent socio-economic status directly has a significant effect on students' mental health and wellbeing in academic performance. Therefore, the research concluded that the mental Health and wellbeing as determinant on students' academic performance in Jigawa state, Nigeria negatively affected.

Recommendations

Moreover, based on the findings the study provided the following recommendations as follows:

1. School authorities and parent should introduce effective entrepreneurship activities in form of practical aspect and engage student after school hours for their sustainability in order to diversify their sources of income so that they can be able to provide the needed resources for their own in schools so as to enhance their academic well-being.
2. Stakeholders, NGOS, Philanthropist should collaborate with School authorities and in supporting students to have functional career development, guidance and counselling activities and psychological testing centers for attending to students with mental health complications in order to attain better well-being in academic accomplishments.

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Abubakar Ali Chifwang, PhD

AN ABRIDGED ANALYSIS OF THE LEGAL FRAMEWORK FOR RENEWABLE ENERGY IN
NIGERIA

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Abstract

This paper is concerned with brief assessment of the legal framework for renewable energy in Nigeria's energy sector. The federal government of Nigeria has made a number of measures, such as fostering corporate sector involvement, diversifying the sources of energy, and boosting energy efficiency for long-term growth within the bounds of the law. Renewable energy refers to energy produced by replenishing natural cycles, such as sunlight, geothermal heat, wind, tides, water, and many types of biomass. This energy is perpetually replenished and cannot be used up. The approach used in this study is doctrinal legal investigation, which entails analyzing and synthesizing known laws and norms in order to create an evaluation. It is advised that Nigeria make use of international alliances to support the country's innovative implementation of renewable energy sources, as renewable energy innovations are employed to alleviate energy crises and to increase the facilities that are available in transactional sparsely populated and urban places. The aim of this research work is to examine the regulatory framework for renewable energy in Nigeria and the existing framework and as the research will show, the existing legal and regulatory framework for renewable energy in Nigeria requires to provide more specific targets and particularities to achieve the smooth deployment of renewable energy technology and enable Nigeria to meet the sustainable development goals. Major findings from the policy framework is disconnect between implementation and theory. The paper recommends fast racking of the implementation of policies regarding Renewable energy law.

Key Words: Renewable energy, law, energy efficiency, sustainable development.

Introduction

Recent estimates show that Nigeria's population is about 216,995,591 Million as of Friday, August 19, 2022 (Based on the current United Nations estimates), with more than half of its people under the age of 30years.¹ According to the Nigerian Population Commission, 51.9% of the Nigerian population is urban.² The demographic's connection to power is just approximately 56.5%.³ This data shows that the existing national grid has reached just above half of the population, and hence leaves a majority of Nigerians who lives in mostly in the rural communities without access to electricity. These among many reasons necessitated the development of the National Renewable Energy and Energy Efficiency Policy (NREEEP) document " to eliminate the main obstacles that place energy efficiency and renewable energy in Nigeria at an administrative, regulatory, or financial deficit".⁴ The policy also sought to increase access to the availability of electricity to more Nigerians especially rural dwellers who are off-grid or whose connection to the grid poses questions of the economics of doing so. Renewable energy is obtained through natural sources which involve the use of sources that are continuously replenished by nature; this includes sun, wind, tides, water, geothermal and various forms of biomass. These sources of energy are renewable because they cannot be exhausted as they are in constant supply by nature.⁵ The advantages of renewable energy are that they are sustainable, ubiquitous, and essentially nonpolluting.⁶ Conventional electricity generation tends to be large scale and grid connected, mostly in megawatts range and hence capital intensive. The investments in such large scale businesses does not favor rural communities since their capacity to access, use and pay for energy consumed is limited. In

¹ Worldometers: Available on: <https://www.world-population/nigeria-population/Last> accessed 12:44pm 19 August, 2022.

² National Population Commission (NPC): Available on: <https://www.informationng.com/2019/11/nigerias-population-now-npc.html> Last accessed 06 November 2019.

³ World Bank Data: Available on: <http://dataworldbank.org/indicators/EG.ELC.ACCS.ZS> Last accessed 26 December 2020

⁴ NREEEP, Federal Ministry of Power 2015

⁵ Scribd website: Available on: <https://www.scribd.com/document/243767085/renewable-energy>. Last accessed 03 July 2019

⁶ Vaughn Nelson (2001). Introduction to Renewable Energy. CRC Press, ISBN 13:978-1-4398-9120 – page 4

contrast electricity can be generated in small quantities and consumed off-grid using renewable sources such as wind and photovoltaic cells (solar). It is a given that increase in population and the drive for economic growth are factors which drive increase in demand for energy, thus, the wider use of renewable energy becomes critical for the Nigeria's sustainable energy future. As Nigeria's economy grows, its per capita emission of carbon gases may catch up to those of advanced countries. Hence, the NREEEP policy document becomes important in actualizing the development of renewable energy in the country. Due to the obvious advantage it offers, renewable energy is crucial. The main advantages are: affordable energy supply, environmental benefits, provides jobs and employments opportunities, providing more sources of income to the economy and provide energy security, this is because country becomes independent by not rely on one sources of energy or dependent on other nations for its energy supply.⁷

In the majority of territories, a fundamental law governing the power industry typically creates an electricity regulatory board or other government regulators with the authority to generate and suggest permit applications, establish, evaluate, and modify both transmission and distribution tariffs, impose environmental and safety laws, look into grievances, ensure there is competition, and authorize power purchase agreements as well as transmission and distribution agreements. These clauses are often liberal and wide, providing the regulatory agency the authority to adopt supplemental laws or regulations. Because most regulatory issues are usually settled via subsidiary legislation or regulation and in order to sustain a decent standard of adaptability in interacting with continuously shifting and fluid power sector prerequisites, it is possible to regulate off-grid electrification in isolated places that are not easily accessible by the grid platform. Furthermore, further legislation that

⁷ Vaughn Nelson (2001) Introduction to Renewable Energy. CRC Press, ISBN 13: 978-1-4398-9120-9
Energy Efficiency and Renewable Energy Handbook (2016). Second Edition, Edited by D. Yogi Goswami and Frank Kreith. CRC Press, ISBN 13: 978-1-4665-8509-6

focuses primarily on rural applications of efficiency and renewable energy might be used to augment the electric power policy in the sub sector.

The formation of the regulatory authority, legislative proposals, and equitable management of the renewable energy company are of utmost importance. However, while the policy changes in the power sector have begun somewhat on right foot with the passage of the Electric Power Sector Reform Act of 2005 (EPSR Act), the current energy crisis legitimizes the demand for the industry to be disciplined by responsibility and also investigate alternative sources of energy for efficient generation, transmission, and distribution. This paper's hallmark is its appraisal of Nigeria's legal environment for renewable energy, which includes legislation that seek to establish specific objectives, legislative and regulatory prerequisites, and ancillary instruments which establish institutional and legal foundations for the adoption of renewable energy technology solutions in Nigeria.

One of the major impediment or issue needed to be address is the issue of lack of an organized institutional framework which is one of the major challenges facing implementation of the policies on ground for renewable energy. There are key drivers of renewable energy development in Nigeria and they include; supply gap in the use of fossil fuel, the concern for environmental degradation with its attendant sultriest outcomes. Accordingly, there are several energy policies in the country co-ordinated by the energy commission, but one challenge with these policies is that the need to review or incorporate renewable energy into it. Even though there has been an existing legal framework, the Renewable Energy Master Plan (REMP), which is a policy on renewable energy in Nigeria and recently National Renewable Energy and Energy Efficiency Policy. Both documents made mention of blanket statements which could be misleading and not providing pin point direction as to the technology, investments and incentives to investors who may be willing to come into the sector and provide energy from renewable sources to especially rural dwellers

for domestic uses and businesses. The International Centre for Energy, Environment and Development (ICEED), marshaled out in the renewable electricity policy guideline, the strategies of Nigeria Government in the application of renewable energy policy by current organizations, in cooperation with several other government tiers, localities, and the business terrain. Guideline was drawn after reviewing the provisions of existing laws and policies on renewable energy, including; the Constitution of Federal Republic of Nigeria, 1999 (as amended) CAP. C23 L.F.N 2004, Electricity Power Sector Reform Act 2005 (EPSR Act), The National Electricity Power Policy 2001; National Energy Policy 2003; the Renewable Energy Master Plan, the draft Rural Electrification Policy and the National Economic Empowerment and Development Strategy (NEEDS). Friends of the Earth Nigeria (a non-governmental organization) organized the National Dialogue to promote renewable energy and energy efficiency in Nigeria. The discussion aims to increase stakeholders' ability to encourage renewable energy technologies and campaign for energy efficiency, as well as to raise public awareness of the idea of energy optimization and establish plans to incorporate energy efficiency legislation into Nigeria's regulatory landscape. Despite these well-articulated objectives, the dialogue in its report could not recommend workable implementation strategy on how to achieve its objectives.

The normative contents of the primary sources of laws and policies reviewed in this article includes: The Constitution of the Federal Republic of Nigeria 1999 (as amended) CAP. C.23 LF.N. 2004, Electric Power Sector Reform Act No. 6 of 2005; The National Electricity Power Policy, 2001; National Energy Policy 2003, Renewable Energy Master Plan 2005, National Energy Master Plan 2004, National Energy Master Plan (NEMP) 2006, National Policy and Guidelines on Renewable Electricity Action Programme among others.

1.1 The Federal Republic of Nigeria's Constitution

The 1999 Constitution⁸ of Nigeria empowers the House of Assembly of each state to create electrical energy generation terminals within the independent states, generate, transmit, and distribute energy to regions not enclosed by the main power supply within the state, among many other things, to deliver the legal foundation for off-grid electrification in remote regions falling within each state of the federation using renewable energy.⁹

1.2 National Energy Policy¹⁰

The National Energy Policy (NEP), which sets forth the sustainable extraction and usage of all available energy supplies, was authorized by the Federal Government in 2003. The primary motivating beliefs that energy is essential to achieving the nation's development goals and that action plays a key role in addressing the nation's energy issues have been thoroughly specified in the policy initiatives and method of implementation. Additionally, the nation's energy supplies can be diversified, research, development, and demonstration (RD&D), and human resource development can lessen dependency on, etc.

As a result, the desired objectives of energy policy may be summed up as below:

- i. To make sure that the country's energy assets are developed with a variety of energy resource options, in order to establish national energy security and a reliable energy distribution network with the right balance of energy assets.
- ii. To ensure greater national income generation from energy-producing industries.
- iii. To ensure a sufficient, dependable, and sustainable provision of energy to the diverse parts of the economy at reasonable rates and in an ecologically responsible way for national growth.
- iv. To ensure an economical and optimal structure of energy resource utilization.

⁸ Cap. C. 23 Vol. 3 Laws of the Federation of Nigeria 2004

⁹ Ibid, Section 14 to part II of the school Schedule to the constitution

¹⁰ National Energy Policy 2003

- v. To quicken the procedure of acquiring and disseminating operational know and technology in the energy domain, additionally, indigenous participation in energy field businesses, for consistency and independence.
- vi. To encourage more private sector involvement in financing and the growth of the energy domain corporations.
- vii. To guarantee thorough, coordinated, and well-informed programs and plans for the energy sector's efficient growth.
- viii. To promote global partnership in energy commerce and program management, both within the African continent and beyond.
- ix. To actively enhance international collaboration using the nation's enormous energy assets.

The capacity of Nigeria as a sovereign country to ensure a sufficient, stable supply of energy to the different areas of the economy at reasonable rates and in an ecologically responsible way for nation building among other is a call for the use of clean energy that will increase the nation's economy and foster sustainable greenhouse gas free environment.

1.3 Principles for Renewable Electricity Policy and Roadmap for Renewable Electricity

The National Energy Policy outlines the Federal Government's objectives, plan of action, and primary concerns for advancing the renewable energy sector. It recognizes the significance of renewable energy as a strategy in the government's overarching effort to provide nationwide access to electrical systems, particularly in rural regions that lack access to power. The Millennium Development Goals' (MDGs) "targets" of fostering economic growth, employment generation, and poverty alleviation are congruent with NEEDS and the

requirement to improve access to energy. Underneath, this report will look at some of Nigeria's policies on renewable energy.

A Master Plan for Renewable Energy for 2005 (REMP)

A group of specialists and actors from the Energy Commission of Nigeria (ECN) and the United Nations Development Programme (UNDP) created the REMP for Nigeria in 2005. It provides an overview of Nigeria's objectives and strategy and highlights the rising significance of renewable energy in attaining long term sustainability, which is based on the NEEDS, National Energy Policy's aim, the MDGs¹¹ now the Sustainable Development Goals (SDGs)¹² of the United Nations committed to reduce poverty, promote affordable and clean energy and pursue climate action among other goals.

The REMP planned for Nigeria to gradually but steadily transition from being too reliant on hydrocarbons as its principal energy source and revenue to becoming less reliant. It took the risk to use particular developmental stages, including the short-term (2005–2007), medium-term (2008–2015), and long-term, in order to achieve these goals (2016-2025). Crude oil is anticipated to have a key influence in a country's economic development in the short term, even if the energy shift from crude oil to a reduced carbon-intensive economy is expected to take place as in intermediate time frame. This projected change is really necessary.

On the contrary side, a nation that is less reliant on fossil fuels is what the long term sees. The best growth plan for a growing nation like Nigeria is the advancement of renewable energy technology. The overall objectives of the REMP include a national architecture, goals,

¹¹The Millennium Development Goals (MDGs) are highly goals that were official established following the millennium submit of the United Nations in 2000, as well as the adoption of the United Millennium Submit of the United Nations millennium declarations to be achieved by 2015. The MDGs in Nigeria aim to eliminate extreme poverty, establish universal access to basic education, advance gender equality, lower child mortality, enhance maternal health, and fight diseases including HIV/AIDS and malaria. make sure the ecosystem is sustainable; creation of a global development partnership. For each of these goals, target were set.

¹² The framework for achieving a kinder, better sustainable future for everybody is found in the Sustainable Development Goals. They tackle issues like poverty and injustice that are prevalent worldwide,

and a roadmap for overseeing the more rapid production and consumption of renewable energy.

It aims to accomplish this by creating a thorough platform that establishes renewable energy policies and provides the necessary technology, labor, infrastructure, and markets to assure the accomplishment of the goals and ambitions. Amongst other things, the master plan predicted the following goals.¹³

- a) a) Intensifying access to electricity supply and improving living standards, and even more so in rural locations;
- b) Boosting economic growth, work opportunities, and women's suffrage;
- c) Expanding and improving access to rural services like education, health care, water delivery, documentation, and leisure;
- d) Lowering destruction of the environment and health risks, notably for defenseless groups like women and children; and,
- e) Improving national education, capacity-building, innovation, and creativity on a variety of renewable solutions and developing a strategy to get a significant share of the nation's energy mix from renewable sources.

The creation of a National Renewable Agency is mandated under the Nigerian Renewable Energy Master Plan, pending the formation of the complete Ministry of Renewable Energy. In order to accomplish policy objectives and decrease environmental hazards, the organization's mandate is to advance energy supply and consumption efficiency, increase public understanding of energy-related issues, and promote local institutional forms to do the same. This is a commendable effort, but understanding how

¹³ Ibid

these institutions operate - and why - is far more crucial than simply creating them. This includes understanding styles and patterns that predict whether they will succeed or fail, what must be accomplished to increase their effectiveness, and how they interact with other pertinent institutions at different levels.

The objectives of REMP are laudable, but can all these be achieved within the timeline? Probably no, because not many of the set goals have been accomplished yet.

The fact that REMP does not support a distinct rural renewable power scheme is another obvious flaw in the plan. Although it recognizes that renewable energy is a crucial instrument for promoting rural emancipation and improvement, it does not adequately seize the potential for rural expansion.

1.4 STRATEGIC PLANNING EFFICIENCY AND RENEWABLE ENERGY DEVELOPMENT OBJECTIVES

Without investments in renewable energy and energy efficiency in rural regions, sustainable development in emerging economies is practically possible. This emphasizes the need for a flexible and effective legal and regulatory structure. All such regulatory requirements must demonstrate a regime where the targets must be transposed into the norms and procedures that regulate actions of the concepts and set out mechanisms for the adjudication of disputes emerging therefrom. Additionally, they need to develop an operational program for applying efficiency and renewable energy in rural areas.

Although there is not a single approach to establish generally applied policy priorities that might direct sparsely populated implementations of efficiency and renewable energy judgment call, the stated objectives, notwithstanding they are contextualised, could, among other things, emphasise the importance of:

- Encouraging the use of efficient and renewable energy sources in rural regions in all their manifestations. Sustaining equitable and fair power usage rates. Guarantee that rural areas have access to enough electricity.
- Fostering energy efficiency in rural areas.
- Encouraging the transmission of renewable energy technology to rural areas and technical advancements;
- Facilitating and encouraging successful rivalries, education, tutoring, and citizen engagement;
- Enriching people's lives and fortunes;

Findings

Policy framework of the energy sector outlined by Nigerian government seems promising but there are discontinuity between implementation and theory. It is important to note that policies cannot be implemented without adequate legal framework and a financial platform; however financial support could come in form of private investment. Proper implementation of applicable legislations and adequate regulation are also very important in realization of the objectives of renewable energy and sustainable development policies. Because sustainability is a dynamic concept rather than a static state, it requires law maker to be flexible and willing to modify their approaches according to the changes in environment, human needs, desires and technological advances.

Recommendation

The Nigerian government needs to focus more on nipping the actual power supply problem in the bud, with the provision of renewable energy solutions rather than focusing on the eradication of generator importation as such. Given the ample supply of natural resources

the nation has a way out of its epileptic energy sector should include long term investments in the renewable energy technologies. It has been earlier noted that these technologies have high cost as such the adoption will require reducing current subsidies on fossil fuels generations, so that the capital can be ploughed towards renewable energy, reducing import duties on Renewable Energy technologies and the grant of incentives to Renewable Energy investors.

Conclusion

The per capital greenhouse emissions of Nigeria is closely behind those of the developed nations. Nigeria was discovered to be the continent's second-highest producer of greenhouse gases in 2015, behind South Africa.¹⁴ This would aggravate Nigeria's status as a major emitters of greenhouse gases internationally together with ongoing gas flaring and a big workforce, with all of the consequent effects on every sector of the economy, especially the energy and industrial areas of the economy as well as the sparsely populated and urban poor. In line with current trends, countries are moving towards renewable energy sources for obvious reasons, thus Nigeria cannot be an exception. If Nigeria is to join the league of countries benefiting from the huge advantages of renewable energy, there must be in place an adequate legal framework. In rural areas, efficient handling of renewable energy sources can significantly help to safe guard the environment.¹⁵ These are key drivers of renewable energy development in Nigeria which includes supply gap in the use of fossil fuel, the concern for environment degradation.

The institutional and policy structure includes institutional arrangements for efficiency and renewable energy usage in rural areas that actively sought to establish specific objectives relevant legislation, and divisional instruments that offer legal justifications for policy standpoints together with institutional frameworks for policy successful execution.

¹⁴ <https://www.carbonbrief.org/the-carbon-brief-profile-nigeria> Last accessed 28 December 2020

¹⁵ Earth Time, Analysis: Nigeria's Nuclear Ambitions, July 26, 2007, P.2.

The legislative architecture for renewable energy should include laws on prerequisites, applications, grants, and terms of licenses and privileges to utilize any type of renewable energy, as well as processes for enabling renewable energy technology through efficient executing organizations. Such a legislation must establish criteria and outline the responsibilities and rights of corporate investors as well as the host nation or rural population. The legal framework should encompass the provision of standard laboratory for renewable energy technologies similar to that of developed economies which have achieved positive results, in designed to motivate the application of more renewable energy, concentrate on creating guidelines and codes of conduct, operation manuals, life cycle pricing, and tools for cost-benefit assessment.

The profitability of energy markets essentially, market players and investors, as well as services and products must be directly impacted by the regulatory architecture for renewable energy. The efficacy of the executing agencies and the accuracy of the National Energy Data Base, nevertheless, will determine the precise type and extent of this influence. Regulatory institutions have the power to support or undermine the legislatively enshrined regulatory policy objectives. Every governing authority must at the very least have:

- An easily recognizable template.
- A connection that is orderly within its framework.
- Appropriate funding and staffing.
- Strategic policy objectives
- A system for internal and external feedback.
- License requirements.
- Feedback mechanism, also expeditions approval processes.

IMAM ZANGINA: WRITINGS, TEACHING AND HIS INFLUENCE IN GUMEL EMIRATE COUNCIL, 1880-1909

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Abstract

In the history of the Emirate of Gumel at the end of the 19 c and the beginning of the 20c, the most notable personality close to the Emir that his name became a subject of utmost influence was Imam Zangina: An erudite Islamic scholar and intellectual. Not only a scholar but a hunter. Zangina became the Chief Imam of Gumel central mosque from 1880 to 1909. As a religious position, the substantive Chief Imam of Gumel, meant the automatic Chieftaincy position in the traditional Emirate Council, as one of the permanent members as well as the 'Kingmakers' that select and advise the Emir. While selecting an Emir, the Chief Imam chairs the selection of a new Emir. Other Kingmakers comprised the Waziri, the Wambai and the Sarkin Fulani. Apart from the duties and responsibilities of serving as the Chief Imam, Mallam Zangina had many writings credited to him. These comprised Islamic sermons, odes and praises for religious devotion. Zangina completed the writing of his famous book containing '52 Sermons' around 1888 and named it: "*El-Tuhfatul Aliyyah fil Khutab El-Munbariyyah*" (Superior Masterpiece of Minaret Sermons). Zangina left a legacy that made his house to be the occupiers of the *Imamship* of Gumel and his house is seen as a traditional house- the Zanginawa. Such personality needs to be worthy remembered and documented for the general public.

Introduction

As from the common sayings, one from the Hausa saying that "*kowa ya yi yaki sarki ya taya*" and that of English "*history remembers the King not the soldiers*" would attain to different literal translations but actually contain the same meaning. This paper, looks at a certain figure, the Imam; the Emirate's delegated spiritual leader, a formidable lieutenant and right-hand that constituted the Emir, in the personality of Imam Zangina, that served from 1880-1909 and how his legacies remain famous in the history of Gumel Emirate and 'why' his humbled-fame remains ostentatious to his descendants.

In the history of the Emirate of Gumel at the end of the 19th c and the beginning of the 20th c, the most notable personality close to the Emir that his name became a subject of utmost influence was the Imam Zangina: An erudite Islamic scholar and intellectual. He was a hunter by other means as being a scholar.. He became the Chief Imam of Gumel central mosque from 1880-1909. As a religious position, the substantive Chief Imam of Gumel, means the automatic Chieftaincy position in the traditional Emirate Council as one of the permanent members as well as the ‘Kingmakers’ that select and advise the Emir. Also, the Chief Imam chairs in the selection of a new Emir. Other Kingmakers comprise the Waziri, the Wambai, the Sarkin Fulani and the final decision from the seat of the supreme leader of the State- then was the monarch of Borno Empire and now the State Executive. Apart from those four ‘Kingmakers’ as permanent council members, others along with the Secretary of the Council might be appointed by the Emir as councillors from the senior royalists or from the general public with or without titles to assist in the running the affairs of the traditional Emirate Council. Imam Zangina became famous while the dignity and power of the traditional leaders were intact as before the subjugation and imposition of colonial rule by the British imperial power. Such personality needs to be worthy remembered and documented for the general public.

Imam Zangina became famous in the traditional Emirate of Gumel. In the pre-colonial times, the Emirate extended up to the area of present Niger Republic to about more than of its present cut-off partitioned boundary by the colonialists (Waziri, 2016: 28). Presently, the Emirate can be located in the northern end of Jigawa State, Nigeria, comprising four Local Government areas of Gagarawa, Gumel, Maigatari and Sule Tankarkar. The Emirate borders with Niger Republic in the north along the boundary line of Nigeria. Its eastern part borders the Hadejia Emirate, the Machina Emirate of Yobe State in the northeast, the Ringim Emirate on the southwest and for about one mile in the northwest by the Daura Emirate of Kastina State. The indigenous people inhabiting the emirate comprised the Hausa, the Mangawa, the

Fulani, the Kanuri and some Tuaregs. Islam is the religion of the people and Hausa is the dominant language (Gowers, 1921)

Educational Background and Becoming the Chief Imam

Apart from the edified refutation, as excelling to the full capacity to the position of *Imamship*, little is preserved about the early life of Imam Zangina. His ancestors traced their origin to Arab and possibly from Yemen. (Imam Alh. Usman, 2016 & Mayaki, 2016). Zangina together with his learning associates and relatives were said to be occasional hunters, to enable them to be brave and daring during hunting exhibitions, this earned him a good reputation and recognition as a public figure. The father of Mallam Zangina was called Dankanno. The father briefly stayed at Takai of Niger Republic, east of Dungas, and old town of Tumbi where he served as village Imam. Some accounts claimed that he was among the Imams of Gumel, however, sources from Takai and Dungas in Niger Republic, and the ones from Limawa Quarters in Gumel maintained that Dankanno was only an Imam in Takai and his tomb is still located there, not in Gumel. However, ‘Dankanno’ was the real pronunciation not ‘Dan-Kano’ but may be the name of the dominant City of Kano overtook the name of Dankanno to be spelt as Dankano at a later recalling by the people (Yusuf, 2017:72). Therefore, both the present houses of the *Imamship* of Gumel and the one- *Ahmadiyyawa* in Dungas of Niger Republic were the descendants of Dankanno (Alkali Abubakar, 2016).

Under his father, Dankanno, Zangina learnt the Qur’an at an early age.. When grown as an adolescent, he was sent to Bornu to master his recitation of the Quran for efficient and balanced memory before travelling to Gwandu also for further Islamic studies. He wrote several copies of the Qur’an from his memory, which shows professionalism in the arts of the mastery of Qur’an. Zangina became learned in the advanced Islamic books of theology, jurisprudence, exegesis of Qur’an as well as the interpretation of the Hadiths of the Prophet Muhammad (pbuh). On his way back to Taka of Dungas from his further Islamic studies, he briefly stayed at Madabo ward in Kano, where he engaged in seminary studies, the advanced Islamic studies which comprises scholarly books with scholars, like Suyudi (*Babban Malami na Madabo*) (Danhajja, 2015). Sheikh Abubakar Ahmadu of Dungas, Niger Republic, emphasised that Imam Zangina might had like to visit the famous Dadabo school of Malikiyya thoughts to furnish himself with the then trending scholarship from that centre of learning, also being the neighbourhood between Gumel and Kano, which the relationship was practically cordial at that period. Therefore, most scholars around Kano and its neighbours

had frequented or visited Madado, either as students or seminary scholars in order to balance their scholarship for the benefit of time. Adam stated that;

At that time, Madabo was the main centre of learning, acknowledged by the emirate authority in Kano. Therefore, for any scholar to be given recognition by the authority, it was customary to go spend a period of study there (Adam, 2016:162).

While in Kano, Zangina heard the information about the death of his beloved father, Liman Dankanno of Takai/Dungas. However, there is an assertion that while Zangina returned to Takai upon the death of his father, he met that his younger brother Ahmadu had been leading the *Imamship* as the acting Chief Imam, delivering Friday sermons and then Zangina endorsed the continuity of his younger brother as the substantive Chief Imam (Alkali-Abubakar, 2016). Therefore, Zangina was told about the prevailing scholars in Gumel, such as Liman Gwani Bukar, Sheikh Mahmuda Danturai and decided to come to the city to taste that scholarship.

Historical accounts showed that Mallam Zangina came to Gumel together with his children and siblings during the early reign of Mai Abubakar (1872-1896). Amongst his siblings were Mallam Dahiru Gwanki, Mallam Shuaibu, Shatuwa and others (Adamu Kankane, 2016). Upon his arrival at Gumel, he was said to have first been accommodated in Unguwar Gawo ward (Danbarbari & Danhajja, 2016). He then asked for learned scholars in order to further his studies and still people directed him to Imam Bukar [as had been informed in Takai/Dungas before coming to Gumel] whom he stayed with and continued his Islamic Studies under him. The appointment of Zangina as the Chief Imam came as a choice of Imam Bukar, who proposed him as his replacement upon leaving the Gumel. As quoted:

As Gwani Imam Bukar left the Emir's Palace to his house for the preparation of his journey, Emir Abubakar came to the house of Imam Bukar asking him for a single request for the whole of Gumel Emirate. The Mai asked Imam Bukar to nominate an Imam to replace the vacant position. Imam Bukar nominated one of his disciples, Mallam Zangina, as his sincere choice. Imam Bukar then prepared for his journey and called his successor, Mallam Zangina, and gave him a *Kandiri* (a religious regalia) that serves as a sign of the *Imamship* which all the Imams in Gumel used to hold on the pulpit while delivering *Juma'at* sermons and copies of the written sermons and many other books on Islamic knowledge (Yusuf,2017: 42).

As being firmly appointed the Chief Imam, Zangina dedicated in the dispensation of his duties, teaching as a scholar, counselling as a religiously learned that most of the legendary narrations in the Emirate credited him in the utmost religious prayers, thoughts, supplications

and the tactics of the learned particularly in the protection and the development of the Emirate. *Limamin* Gumel, the Imam at the *Babban Masallacin Jumma'a* (Central Mosque), located at the Emir Palace is always regarded as the Chief Imam among all the Imams irrespective of groups, ideologies or organizations (Mayaki, 2016). He also serves as a traditional Titleholder and one of the Kingmakers. His position credits him to a reputable office at the Council of the Emirate as a member since in the pre-colonial Gumel. In the pre-colonial administration of the Mai's Palace, Waziri stated that:

The Mai's Council comprised the senior traditional titleholders who resided in the capital, Gumel. They included the Galadima, the Makama, the Imam, the Jarma, the Waziri, the Alkali, the Chiroma, Sarkin Bai, Sarkin Yaki, and Sarkin Fulani. They were all appointed by and thus subordinated to the Mai of Gumel.

However, one of the legacies and formidable establishments which Imam Zangina left behind up to present that has been recalling his name is the continuity of his descendants as the occupiers of the position of Chief Imam; as an established traditional house- the *Zanginawa*. Thus, Yusuf stated that:

In Gumel, the qualifications for the selection of the Chief Imam are conducted in accordance with the Sunni (*Malikiyya*) tradition, which the Emirate of Gumel follows. Imams are selected based on scholarship not solely on inheritance from any certain families. Though, the position of the Chief Imam has been occupied by a particular house, the '*Zanginawa*', the descendants of *Liman* Zangina, who have been producing Chief Imams since 1880. This shows that the position of the Chief Imam of Gumel appears as a hereditary that is confined to a particular family. It is an undisputed assumption among the general populace in Gumel that the Chief Imams of Gumel right from the pre-colonial to colonial times were reputable scholars (Yusuf,2017:34).

Imam Zangina and the Coming of the British to Gumel in 1903

For over a decade before the imposition of the colonial rule, Gumel had been in warfare with Damagaram, on which the legendary accounts elevated the name of Zangina as a spiritual saviour of the Emirate. The mystics and speculative history of the mighty influence of Imam Zangina in regard to his legacies in Gumel could lightly be said as 'spiritual guide' with prayers and imaginative skills of the learned, particularly in chasing away the raids of Damagarawa and others, an action that made the local history in Gumel to regard Imam Zangina as a 'spiritual saviour' of Gumel (Danbarbari, Alkali Abubakar and Imam Usman, 2016). More so, prior to the coming of the British colonialists, Gumel had succeeded in

maintaining its independence as a sovereign kingdom, as it had already thrown away the yoke of Borno suzerainty during the reign of Mai Abubakar (1872-1895) (Waziri.2013).

However, during the coming of the British colonial forces to Gumel for the take-off of the colonization, Imam Zangina as a council member, was at the Palace when a message was delivered from Kano to Sarki Ahmadu I of Gumel about the coming of European Imperialists. The message advised Gumulawa not to use their Madapka (Cannon made in Gumel) in confronting those Europeans, who were equipped with the Maxim-gun. Rather they should remain calm and leave everything to Allah. Meanwhile, a student and a nephew of Zangina, Mallam Ilu, arrived at Gumel after his advanced studies at Gwandu and informed him about the Jihadists' encounter with the European forces in the Sokoto areas. Imam Zangina together with other learned people in Gumel played a remarkable role in convincing the Emir to sue for peace rather than physical confrontation with the British forces. As Waziri stated:

The warriors were in favour of fighting against the British and repaired the town's wall and gates, sharpened their swords, loaded their guns and put on the traditional 'protective charms'. The Ulama were in favour of peaceful submission, as they felt it was unwise to put up armed resistance. After consultation with his councillors and the Ulama, Mai Ahmadu decided not to fight the British (Waziri, 2013:55).

Despite this, the Mangawa of Gumel had a belief that while in the process of building their headquarters at the site of Gumel, the *Ulama* had prayed and supplicated against any foreign invasion on their city (Alkali Abubakar & Ukhashatu, 2016). Therefore, local accounts in Gumel maintained that British colonial forces were also informed on that jinx, which made them scared, thus holding outside the city trying to lobby with the Gumel people that they (colonialists) were at Gumel for a peaceful deal. Gwadabe pointed out that,

It was argued by the present Emir that the British were scared by Gumel's possession of a non-foreign cannon (Madakpa) which were also arranged to be put to use, should there be an attack from the imperial force. It was on this understanding that, from their camp they sent a letter calling the attention of the Mai and informed him of their arrival which emphasized no need of war. The imperial forces maintained that they were at Gumel to submit a message of mandate from the Queen, and thus seek the emir to come and welcome them unarmed with his people (Gwadabe, 1991: 214).

The confusions that confronted Mai Ahmadu at that time, the readiness and courage of the warriors of Gumel to fight the Europeans on one side and the calmness and foresight reason

of the *Ulama* (scholars) which favoured to see the motive of Europeans' coming were settled, as Imam Zangina led the scholars and made it clear to the Mai their stance on that situation. Imam Zangina reminded the Mai that the *Ulama* of Gumel had been contributing with prayers in different engagements that confronted the Kingdom. But in the case of the European intrusion, the *Ulama* advised the Mai to leave everything to Allah and welcome the Europeans on the ground that no one would be killed. Their stance would be no bloodshed and the Europeans should never change the Islamic faith of Gumel. The Mai agreed with the counsel from his *Ulama* and sent a *Jakada* (emissary) to the camp of the British to hear their purpose of coming to Gumel. The British Commandant, Captain H.C.B. Philip, through his interpreter informed the *Jakada* that "they were at Gumel to submit a message of mandate from the Queen, and thus seek the Emir to come and welcome them unarmed with his people" (Gwadabe, 1991:215). After the correspondence from the Europeans, the Mai agreed to meet them as advised by his *Ulama*. The reactions of Nigerian Muslims to the coming of the British have been discussed by many scholars. Ben Amara quoted Klaus Kock who categorised three different reactions: According to Klaus Hock,

Muslims reacted to the British in three different ways: some Muslims reacted with a kind of hijra (emigration) according to the example of the Prophet who migrated from Mecca to Medina; some *Ulama* in Sokoto seemingly accepted the presence of the British but in fact practiced an "inner-emigration"; and the third group of Muslims preferred military confrontation (Ben Amara, 2011:81).

Therefore, in Gumel, the Emir took the decision from his *Ulama*, on the peaceful welcoming of British colonialists as like other polities, such as Daura, Katagum, Macina, Kazaure and so on (Hogben, 1967). For over a decade, before the coming of the British to Gumel, the Mangawa of Gumel were very active in their warfare with Damagaram.

The generation of the Muslim people at the onset times of the colonization became decisively against the introduction of secularism as well as the Westernization. When the administration of colonial rule became formally established in Gumel, the role of the Imam in general remained passive, as he refrained himself from its affairs. Imam Zangina was a great farmer, who engaged himself in agricultural productions as a source of livelihood. He fed his family and *Tsangaya* students from his farm earnings and was said to have rejected the fixed allowance of £2 per month offered to him by the colonial government. He believed that if he

accepted the allowance, it might diminish his heavenly reward. It is to be noted that the introduction of the colonial government allowance was new to the people of Gumel; some of the *Ulama* regarded its source as haram (impure) (Alkali Abubakar, 2016). They see that money came from the illegal ways of forcing the community to provide such funds, which usually consisted of *haraj* (poll tax) and the production of farm products meant for the imperialists' factories and farmers were forced to do so. As an Imam, Zangina led the people of Gumel in Friday Prayer and served as a member of the traditional Kingmakers. He also served in the Emirate Council, which advised on policy matters. He had a teacher-student relationship with Emir Ahmadu. The Emir and the other people who studied under him sought his blessing (Alh. Usman, 2015).

The Writings and Teachings of Imam Zangina

Apart from the duties and responsibilities of serving as the Chief Imam, Mallam Zangina had many writings credited to him. These comprised religious sermons, odes and praises for religious devotion. In his explanation, the present Imam, Usman Sidi, stated that Zangina's written sermons were very unique for they were sourced from in-depth Islamic scholarship. The book would be seen as a conventional weekly outfit of the Imams, rather it indicates how literate and educated the Gumel *Ulama* were before and at the time of the coming of the colonial rule. Zangina completed the writing of his famous book containing '52 Sermons' around 1888 and named it: "*El-Tuhfatul Aliyyah fil Khutab El-Munbariyyah*" (Superior Masterpiece of Minaret Sermons). At the introduction of the whole book of his sermons, Imam Zangina says;

"Some brothers requested me to compile a collection of sermons, so I replied positively. I compiled selected sermons from authorized scholars, improved my own pieces and also arranged them in my style according to the number of the months of a calendar year, praying that Allah the Almighty will reward for that. I titled it as 'El-Tuhfatul Aliyyah fil Khutab El-Munbariyyah' (Superior Masterpiece of Minaret Sermons). I pray for Allah the Almighty to make it be very beneficial and to accept it as faithfulness work. Allah alone is Sufficient for me, and He is the Best Disposer of affairs" (an extract from the translated sermons for Zangina_ Yusuf, 2017: 55-59)

These sermons were thematic topics and addressed issues of every week throughout the year of the Islamic Calendar. For instance, the first week in the month of *Muharram* (1st Month of Hijri Calendar) explains the new tasks in life and also the manners people are supposed to

behave, as demonstrated by the teachings of Islam. The Sermons in the month of *Ramadan* (8th Month of Hijri Calendar) admonish people to adhere to the devotional lessons derived from the worship in that particular month for their continuous life. In the first month of *Jimada Ula* (5th Month of Hijri Calendar), the Sermon cautioned people to be aware of the inevitable; the death, and that

“every soul is going to taste death, so prepare yourself before reaching your grave”.

Zangina reminded the faithful Muslims that they were created to worship the Creator, Allah, as their dutiful purpose. Zangina says;

“fear your Lord, thus Allah is monitoring and watching you, as well He is fully aware with your acts and affairs” (Yusuf, 2017:57).

Subsequent in time, the Sermons addressed the thematic topics for the respective weeks in a deferral order. The whole book of the ‘52-Sermons’ consisted of 476 pages.

In 1929, fifty-eight copies of the ‘Zangina Sermons’ were subsequently rewritten by Muhammadu Dan-Zangina and distributed to different Imams and scholars. Also, Liman Abdu (1930-1947) had made twenty-eight several copies in request to other Imams in different towns. It is a tradition in Gumel that whenever a newly Friday Mosque is to be launched by the Emir, His Royal Highness would submit some copies from Zangina’s sermons to the newly appointed Imams as part of approval for the commencement of the Friday Prayer. It is from there that the new Imam might also build his sermons. The 52 sermons of Imam Zangina were mostly used by subsequent Chief Imams to preach on the pulpit during Friday Prayers at the Central Mosque. The 52-Sermons are significant religious writings that promote the name of Zangina and his family in Gumel Emirate. These copies of Zangina’s Sermons are said to be accessible not only from the House of Zangina or the Emir’s Palace but also in the local markets around as well as in the neighbouring towns of Niger Republic. For the actual Arabic version of Zangina’s sermons with two selected English translations can be found in M.A. Thesis_ 2017, submitted in the Department of History, Bayero University, Kano, by Mahmud Yusuf.

The conventional responsibilities of being the Chief Imam and also as a member of the Emirate Council did not hinder Zangina from basic teaching of students at his house.

Nevertheless, as an undisputed reciter of the holy Qur'an that he was inclined to recite the whole '60-Sections' of the Qur'an plus additional 'revised 20-Sections', making it '80-Sections' in a day within a period of hours, just from sunset (after Maghrib Prayer) to bedtime, hence his nickname of *Maitamanin* (Hajia Abu and Hajia Yalwa, 2015).

Zangina established a *Tsangaya*, a Qur'anic school that comprised elementary and higher-grade sections that were assisted by his disciples. The students at the *Tsangaya* section in the school started their studies from the *Babbaku-da-Farfaru* (pre-nursery), the '*Yan-kotso* (nursery), the *Tittibiri* (elementary) and the *Gardawa/Gardanci* (adolescence/adult-ship) stages. The students came from different towns and settled at Zangina's *Tsangaya*. When conducting study, they sat either in a semi-circle or in straight rows by holding and reading from their *allo* (wooden writing plate). The students were taught how to memorise the Qur'an by heart. Zangina assigned his *Arrammomi*, i.e. the advanced disciples, to teach and monitor the different sections while he supervised the general sections as the principal (Danbarbar, 2015).

Zangina formed an advanced Islamic School, where the attendants were mostly advanced students who passed the *Tsangaya*, memorised the Qur'an, circled at his special porch for that purpose; as each one came with different books of advanced Islamic Studies in the fields of tawhid (theology), *fiqhu* (jurisprudence) and hadith (the Prophet's sayings and traditions). The seminary school established by Zangina had attracted large students that frequented him due to his familiar journeys of studies, extensively to different entities in Borno, Gwandu, Kano and Damagaram, which preliminarily made his name known. Therefore, in addition to the advanced recognition of his famous book; *El-Tuhfatul Aliyyah fil Khutab El-Munbariyyah* (Superior Masterpiece of Minaret Sermons) attracted local and foreign students at that time (Ukhashatu, 2016).

Therefore, Zangina's Islamic Seminary school became extendedly pronounced beyond the Emirate of Gumel, but to other parts of the neighbouring Emirates, justifying his school as informally international at those times in addition to the one there had been in Alkalawa Ward, few metres to his house in Gumel. Other sources maintained that Zangina became differently famous, as he did not proclaim any sectarian order as his ardent doctrine, though must he have passed under the teachings of scholars inclined to sectarianism, rather criticised the improvised rituals induced by certain sects that have no support from the Qur'an or the Hadith (Alh. Kankane, 2016).

The Zangina Institute of Thoughts, an advanced school, allowed the students to read from their books and then Imam Zangina gave a translation and commentary in a system called *Karatun-Zaure* or *Makarantar-Ilimi*, the advanced studies. Alhaji Ibrahim Danbarbari stated that those disciples of Zangina were teachers at different *Makarantun-Allo* (Qur'anic school) and higher Islamic studies, while some also served as judges, scribes and other functionaries in the defunct Native Administration, as they were the only literates in Arabic and Hausa/*Ajami* forms at the onset of colonial imposition before training the ones onto the Western education. There were many disciples of Mallam Zangina apart from his beloved sons that studied under him and became famous in Islamic scholarship. Some of them that attained the position of the Chief Imam of Gumel included Imam Muhammadu Zangina, Imam Hallaru, Imam AbdurRahman (Abdu) and Imam Sidi. Other identified disciples of Zangina were the late Emir Ahmadu (1896-1915), Alkali Muhammadu (the first Colonial Alkali in Gumel), Liman Ilu, Waziri Ayuba, Sarkin-Bai Adam, Mallam Abubakar Dahiru Gwanki, Mallam Abba Mahmuda, Mallam Habu Kotu Mahmuda and the late Imam of Dungas, Mallam Abdu in the Niger Republic (Alkali Ahmadu, 2016).

As a scholar of Arabic rhetoric and Islamic exegesis, Zangina gave Tafsir (exegesis) sessions for the commentary of the Qur'an, where people of the town attentively attended in front of his house, usually in the evening of every Thursday and Friday and also throughout the Ramadan. Whenever there were issues that required a fatwa, it was Zangina that explained and gave the appropriate Islamic verdict on them, also serving in the capacity like the Mufti of the Emirate of Gumel (Ukhashatu, 2016).

The Participations of Zangina in the Native Authority: Membership in the Emirate Council

The system of administration operated by the British Colonial Government in Gumel and the whole Northern Nigeria was popularly known as 'Indirect Rule'. That administrative system became necessary, because the old indigenous administrations were well defined and firm. It was also necessary because obstacles had seemed to be insurmountable to British Colonization in Northern Nigeria, especially in the light of the absence of an adequate number of British officers and inadequate finance. As the Indirect Rule was being applied, also the British learnt that intervening in the Islamic affairs was risky; therefore, they assured

that Muslims could keep their old structure of authority of the Muslim courts, Islamic education and the settings of the traditional family and inheritance. The British had experience in India and Egypt to avoid faith confrontation with Muslims (Yusuf, 2017:53).

The British colonial officers stayed for a long time in their positions and worked as advisers to the local chieftaincy and also promised not to intervene in religious affairs. The Emir and his Councillors, who included the Chief Imam, became partially civil servants that aided British colonial rule in Gumel. They had no power to act outside the narrow boundaries laid down by the colonial officers. Under the system of 'Indirect Rule' in Gumel, the office of the Chief Imam remained passive in the Native Authority, as the colonial officers did not integrate the central *Imamship* as their puppet. In Gumel and other Emirates, the British officials did not incorporate all the traditional Councillors of the Emirates as the staff of the Native Administration. Rather they selected those whom they felt were cooperative to their system, on which the office of the Chief Imam of Gumel was not formally involved in the affairs of the colonialists (Ukhashatu, 2016).

European travellers, explorers and the colonialists who could not speak the local language then found it accessible to communicate in Arabic with those Emirs in Northern Nigeria. Therefore, *Ulama* were the only literate class before and at the onset of colonialism in Gumel Emirate, as they were the only capable for the positions such as judge, Imam, secretary as well as the Arabic interpreters in the state.

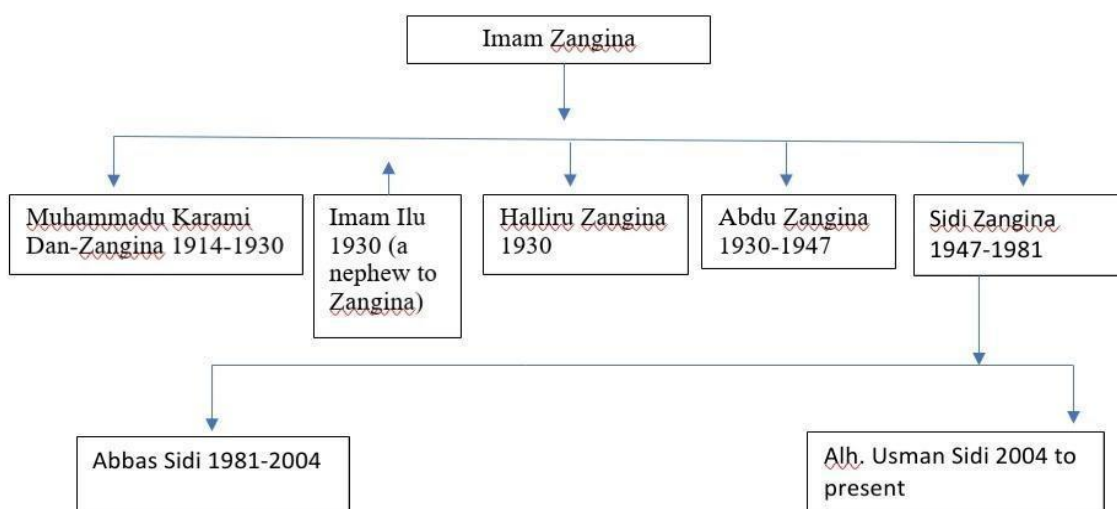
As at the inception of Colonial Rule, the British were desperate in getting the support of the indigenous leadership in order to achieve their goals. Therefore, the colonial officers noticed the influential roles of the Imam Zangina in the court of the Emir of Gumel and the Emirate, as they were informed about Zangina's reputation as a scholar with large followers. His followers comprised his students and most of the people did admire and regarded him as the Mufti, who the colonial officers thought his inclusion in their overrule could have neutralized any likely threat he might pose against their rule. The colonial government in Gumel tried to employ the services of the Imams to cleverly create the impression that it duly recognized the *Ulama* as an institution that constituted the society. When contacted by the colonial officers in 1907, of their offer for Imam Zangina or his son to be appointed as Alkali and also to be included in the Colonial Judicial Council as staff on allowance, Zangina openly rejected their endorsement on the open excuse that he was aged to it and principally that his job never warranted the collection of an incentive for the services he rendered (Adamu Kankane, 2016).

Upon the refusal of Imam Zangina to the appointment into the constituted Native Court of Gumel, the colonial officers then found and appointed Mallam Muhammadu, an Islamic scholar and a maternal relation to the Emir, as the Alkali in the Native Court, which was of Grade ‘B’ (Waziri, 2013). The Grade ‘A’ Court was that of the Emir’s Judicial Council that supervised the judgments of the Alkali court of Grade ‘B’. Even though the Imam Zangina refused to be part of the Judicial Council, his views and counselling were still sought in the dispensation of justice that informally regarded him like a Mufti. The influence of an Imam was very reputedly acknowledged at those times, Waziri accounted that:

According to one tradition from Gumel, any culprit chased by the *fadawa* (on the Mai’s order) would not be caught so far he ran and touched the wall of the Imam’s house. The Imam would, however, accompany the culprit to the Mai’s court. On hearing the offence allegedly committed by the culprit and the judgement passed by the Mai, the Imam could then ask for the Mai’s favour to soften his judgement, depending on the weight and type of the crime (e.g. from imprisonment to fine). He was said to have assisted in the settlement of disputes on family/marital conflict and among princes (Waziri,1999:25).

For over a century, as from 1880, when Zangina occupied the *Imamship* of Gumel, onward all the subsequent Imams after him, to the present period were his descendants. Below is a chart showing the subsequent Imams after Zangina to date, who were all his descendants:

The Genealogical Chart of the Zanginawa Imams in Gumel



Imam Zangina vacated his position of the *Imamship* of Gumel in 1909 due to old age and his son, Muhammadu-Karami, took over as an Acting Chief Imam. He died around 1914 at the age of over a hundred years, as claimed, leaving behind 13 children of whom four, namely Imam Muhammadu-Karami, Imam Hallaru, Imam Abdu and Imam Sidi, and two of his grandsons, Imam Abbas Sidi and the present Chief Imam of the Emirate of Gumel, Mallam Usman Sidi, had become Imams in succession (Musa Danbarbari, 2015). Dr Kabir Usman, a grand-grandson to Zangina is currently acting, in leading the Friday Prayers in the positioning of his ageing father, as from 15th June 2024.

Conclusion

Imam Zangina remains one of the reputable figures in the history of Gumel, as writing the history of this Emirate is incomplete without mentioning his name, formidably in the educational, governmental and social developments. In the educational area, Zangina was Chief Imam, undisputable scholar, who formed the famous Zangina Institute of Thoughts, which had produced great Islamic scholars, like the late Sheikh Ahmadu of Dungas, Niger Republic, late Mallam Na'amata, Alkali Muhammadu, his beloved trained sons who had occupied the central *Imamships* of Gumel and Dungas and have become famous. Zangina has scholarly writings such as the production of the copies of the holy Qur'an, the book of the *'El-Tuhfatul Aliyyah fil Khutab El-Munbariyyah* and religious ode and praises. In the governmental area, he served as a permanent member in the traditional Emirate Council also as one of the Kingmakers. Socially, the general people regarded him as a counsellor and spiritual guide. He gained the respect of the community as the most learned and influential member in the Palace.

Zangina left a legacy that made his house to be the occupiers of the *Imamship* of Gumel and his house is seen as a traditional house. As the *'Limamin Gumel'* is being constituted as Chieftaincy title in the Emirate of Gumel, then apart of the title of the Emir that a single family of the Mangawa have been only producing the Emirs, no any house in the Emirate that holds a certain chieftaincy for over a century without being shifted or vacated that certain title to other family as the Zangina family remains in that position.

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**Curriculum Implementation Challenges in Nigeria Colleges of Education: A case study
for Policy Reform and Teacher Capacity Development**

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Abstract:

This study, grounded in Theory of Educational Change (2007), investigates systemic challenges affecting curriculum implementation in Nigerian Colleges of Education. Despite periodic curriculum reviews by the National Commission for Colleges of Education (NCCE), the translation of curriculum policies into classroom practice remains problematic. Using a qualitative case study approach, data were collected through semi-structured interviews and document reviews from six Colleges of Education across Nigeria's six geopolitical zones. The findings reveal four interrelated barriers: inadequate infrastructure, insufficient lecturer training, poor funding, and policy inconsistencies. These challenges confirm the Theory of Educational Change assertion that successful curriculum reform requires simultaneous improvements in resources, pedagogical practice, and stakeholder attitudes. The study

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recommends targeted professional development, sustainable funding mechanisms, stakeholder-inclusive policy processes, and stronger monitoring systems to enhance curriculum delivery. Implementing these strategies will bridge the gap between policy intentions and classroom realities, ultimately improving the quality of teacher education in Nigeria.

Keywords: Curriculum, Implementation, Colleges of Education, Teacher Training, Educational Reforms, Nigeria

Introduction

Teacher education plays a pivotal role in shaping the quality of any nation's education system. In Nigeria, Colleges of Education are the primary institutions responsible for training teachers for the basic education level. These institutions operate under the guidance of the National Commission for Colleges of Education (NCCE), which develops and periodically reviews the Minimum Standards for the Nigeria Certificate in Education (NCE) program. The intention is to ensure that teacher preparation aligns with national development goals and global educational trends.

However, translating curriculum policy into effective classroom practice has remained a persistent challenge. Reports by the NCCE (2022) and UNESCO (2023) indicate that while Nigeria has invested in curriculum review processes, actual implementation is often hindered by poor infrastructure, insufficient teacher training, inadequate funding, and inconsistent policy communication. For instance, only 43% of Colleges of Education in Nigeria have functional ICT laboratories (NCCE, 2023), and less than half of lecturers have received formal training on the revised NCE curriculum introduced in 2022.

Globally, effective curriculum implementation requires alignment between policy design, teacher capacity, institutional resources, and stakeholder commitment (World Bank, 2022; Sahlberg, 2021). Countries that have succeeded in educational reforms, such as Finland and Singapore, emphasize continuous professional development, infrastructure support, and localized policy adaptation. By contrast, Nigerian Colleges of Education often operate in resource-constrained environments with top-down policy dissemination, limiting lecturers' ability to adapt and innovate.

This study is guided by Theory of Educational Change (2007), which posits that meaningful educational reform requires simultaneous improvement in resources, pedagogical approaches, and belief systems. Applying this lens, the research explores the complex interplay of institutional, policy, and human factors influencing curriculum implementation in Nigerian Colleges of Education.

Aim and Objectives

The aim of this study is to examine the challenges affecting curriculum implementation in Nigerian Colleges of Education and propose evidence-based strategies for reform. Specifically, the objectives are to:

Identify key institutional, human, and policy-related barriers to curriculum implementation.

Analyze how these challenges align with or contradict Theory of Educational Change.

Recommend practical, context-appropriate solutions to improve curriculum delivery.

By addressing these objectives, the study contributes to ongoing debates on teacher education reform in Nigeria and offers a framework for bridging the gap between curriculum policy and practice.

Research Problem

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Despite repeated curriculum revisions, Nigerian teacher education outcomes continue to lag behind both national and international expectations. The persistent gap between policy intentions and classroom realities threatens the quality of teacher preparation, with potential long-term impacts on basic education standards.

Theoretical Framework

This study is anchored on Theory of Educational Change (2007), a comprehensive model for understanding how educational reforms, such as curriculum implementation, can succeed or fail. The Theory of Educational Change framework is widely regarded as one of the most influential in educational change research, as it emphasizes that reform is not a simple matter of issuing new policies but involves simultaneous change in materials, teaching practices, and belief systems.

Core Principles of Theory of Educational Change

Change in Materials and Resources

Fullan argues that educational change requires access to appropriate and up-to-date learning materials and infrastructure.

In the Nigerian Colleges of Education context, this includes well-equipped laboratories, functional ICT facilities, modern libraries, and updated curriculum documents. Without these, lecturers cannot effectively translate policy into practice.

Change in Teaching Approaches

Teachers must adopt new pedagogical methods that align with curriculum reforms.

For Nigerian Colleges of Education, this involves a shift from lecture-dominated teaching to learner-centered approaches such as blended learning, inquiry-based instruction, and the integration of digital tools.

Change in Beliefs and Attitudes

Curriculum reform also demands that educators re-evaluate their assumptions about teaching and learning.

For example, even if ICT facilities are provided, lecturers who do not believe in the value of technology-enhanced learning may underuse or ignore them.

Implementation Conditions in the Theory of Educational Change Model

Fullan stresses that the success of change depends on the interaction of multiple conditions:

Motivation — Educators must be willing and committed to implementing the reform.

Capacity — Institutions must have the technical, financial, and human resources needed.

Support Structures — Ongoing professional development and administrative backing are essential.

Policy Coherence — Policies must be stable, clearly communicated, and consistent over time.

Relevance to the Present Study

The choice of the Theory of Educational Change Theory is deliberate, as curriculum implementation challenges in Nigerian Colleges of Education are not isolated issues but interconnected problems that span resources, pedagogy, and belief systems.

The infrastructure deficits identified in this study relate directly to the “change in materials” dimension.

Teacher training gaps reflect the “change in teaching approaches” dimension.

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Policy inconsistencies and resistance from lecturers link to the “change in beliefs and attitudes” dimension.

By using the Theory of Educational Change Theory as the guiding lens, this study systematically analyzes how these dimensions manifest in Nigerian Colleges of Education and how they can be addressed in an integrated manner.

Complementary Perspective: Implementation Science

To strengthen the analysis, this study also draws on Implementation Science (Fixsen et al., 2005), which provides practical strategies for introducing and sustaining innovations in complex systems. This perspective complements the Theory of Educational Change conceptual model by focusing on process fidelity, stakeholder engagement, and monitoring mechanisms, all of which are essential for ensuring that curriculum reforms are not only introduced but also maintained over time.

Methodology

Research Design

This study employed a qualitative descriptive case study design, chosen because it allows for an in-depth understanding of curriculum implementation challenges within their real-life context. According to Creswell and Poth (2018), qualitative research is particularly appropriate when the goal is to explore complex, socially constructed phenomena that cannot be meaningfully captured through purely quantitative measures. The case study approach was selected to enable holistic examination of multiple dimensions: policy, infrastructure, teacher competence, and institutional practices within Nigerian Colleges of Education.

Study Population and Sampling

The study population consisted of lecturers and academic administrators from six Colleges of Education, each representing one of Nigeria's six geopolitical zones:

North-East

North-West

North-Central

South-East

South-South

South-West

A purposive sampling technique was used to ensure inclusion of participants with direct experience in curriculum delivery and policy implementation. The selection criteria included:

A minimum of five years' teaching or administrative experience.

Direct involvement in interpreting and implementing NCCE curriculum guidelines.

From each institution, 5–7 participants were selected, giving a total sample of 36 participants (24 lecturers and 12 administrators). This sample size was deemed adequate to achieve data saturation, where no new themes emerged during interviews.

Data Collection

Two complementary methods were used:

Semi-Structured Interviews

An interview guide was developed based on themes from the literature review and Theory of Educational Change.

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Interviews were conducted in person where possible, and via Zoom or telephone for participants in remote areas.

Each session lasted 35–50 minutes and was audio-recorded with participant consent.

Questions covered infrastructure availability, teacher training opportunities, policy communication, funding, and attitudes toward curriculum reforms.

Document Review

Institutional policy documents, curriculum implementation reports, training attendance records, and TETFund project reports were examined.

This method allowed triangulation of interview data and provided historical context to policy and implementation changes.

Data Analysis

Data were analyzed using thematic analysis following Braun and Clarke's (2006) six-phase approach:

Familiarization — Repeated reading of transcripts to immerse in the data.

Generating Initial Codes — Coding phrases and passages that reflected the research objectives.

Searching for Themes — Grouping related codes under broader thematic categories.

Reviewing Themes — Cross-checking themes against the dataset to ensure internal consistency.

Defining and Naming Themes — Producing clear definitions and labels for each theme.

Producing the Report — Selecting illustrative quotes to support each finding.

NVivo 12 software was used to organize data, manage coding, and retrieve thematic patterns efficiently.

Trustworthiness

The study adhered to Lincoln and Guba's (1985) criteria for trustworthiness:

Credibility — Achieved through member checking, where participants reviewed preliminary findings.

Transferability — Ensured by providing detailed descriptions of the research context and participant profiles.

Dependability — Maintained through a transparent audit trail of decisions, coding steps, and theme development.

Confirmability — Enhanced through triangulation of interviews and document analysis, reducing researcher bias.

Ethical Considerations

Ethical approval was obtained from the NCCE Research Ethics Committee. Participants were informed about the study's objectives, procedures, potential risks, and benefits before giving written consent. Anonymity was protected through the use of pseudonyms, and all audio recordings and transcripts were securely stored on password-protected devices accessible only to the research team. Participation was voluntary, and respondents could withdraw at any stage without consequence.

Findings and Discussion

Theme 1: Infrastructure Deficits – The “Change in Materials and Resources” Dimension

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All participants emphasized inadequate teaching resources, including non-functional laboratories, outdated ICT tools, and poorly stocked libraries.

“We still use chalkboards in 2025. The ICT lab is locked most of the time because the computers are faulty, and no one is available to fix them.” – Lecturer, North-East

According to Fullan (2007), effective reform begins with providing the material resources necessary for the curriculum to be implemented as designed. In this study, the lack of updated infrastructure directly undermined the “change in materials” dimension. Similar findings were reported by Eze (2021), who linked poor facilities in Nigerian Colleges of Education to low student engagement and ineffective curriculum delivery. This aligns with the African Union’s (2022) observation that infrastructure gaps are a major barrier to education reform across the continent.

Interpretation: Without adequate materials, lecturers are forced to improvise, often defaulting to traditional lecture methods, thereby weakening the intended learner-centered curriculum.

Theme 2: Teacher Training Gaps – The “Change in Teaching Approaches” Dimension

Lecturers reported limited exposure to new pedagogical strategies such as blended learning, differentiated instruction, and formative assessment techniques.

“Most of us have not attended any meaningful workshop in the last three years. When new curriculum guidelines arrive, we simply try to interpret them ourselves.” – Lecturer, North-Central

the Theory of Educational Change emphasizes that sustainable reform requires teachers to not only understand but also adopt new teaching practices. The absence of continuous professional development in this study reflects a failure in this second dimension. Ibrahim and Mohammed (2020) similarly found that irregular and donor-dependent training programs result in lecturers clinging to outdated instructional methods. In contrast, Ng (2020) documented that countries like Singapore institutionalize regular teacher training as part of employment contracts.

Interpretation: Without structured, recurring CPD, lecturers cannot fully align their teaching methods with the revised curriculum, leading to partial or superficial implementation.

Theme 3: Funding Constraints – A Cross-Cutting Barrier

Participants consistently identified insufficient and delayed funding as a constraint affecting both material provision and professional development.

“We submit proposals for funding, but even when approved, the disbursement takes so long that by the time the money comes, prices have doubled.” – Administrator, South-East.

the Theory of Educational Change framework does not treat funding as a separate dimension, but it underpins all three dimensions—resources, practices, and beliefs. Without predictable funding, institutions cannot upgrade facilities or sponsor training programs. Bamidele and Usman (2022) argue that the slow release of TETFund allocations disrupts planned implementation cycles. Comparatively, Ghana’s decentralization of funding to institutions has improved responsiveness to curriculum needs (Anamuah-Mensah, 2021).

Interpretation: Funding shortfalls have a domino effect, undermining material readiness, teacher capacity, and lecturer motivation to embrace change.

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Theme 4: Policy Inconsistencies and Bureaucratic Barriers – The “Change in Beliefs and Attitudes” Dimension

Lecturers expressed frustration with frequent curriculum changes introduced without adequate sensitization or training.

“We got the revised curriculum document via email—no training, no workshop, nothing. Everyone just interpreted it their own way.” – Lecturer, North-West

This reflects the Theory of Educational Change third dimension, which emphasizes that reform requires a shift in stakeholder beliefs. Rapid, top-down policy changes without engagement create confusion and resistance, as noted by Olorunsola (2021). This study found that lecturers who were not involved in curriculum design or adequately briefed on changes were less likely to embrace new approaches.

Interpretation: When policy communication is inconsistent, it erodes trust and commitment, making even well-designed reforms ineffective in practice.

Synthesis and Alignment with Theory

All four themes in this study map directly onto Theory of Educational Change:

Infrastructure deficits → “Change in Materials”

Teacher training gaps → “Change in Teaching Approaches”

Policy inconsistencies → “Change in Beliefs and Attitudes”

Funding constraints → Cross-cutting enabler/barrier to all three dimensions

The findings reinforce the Theory of Educational Change argument that isolated interventions—such as providing materials without teacher training—are insufficient. A coordinated approach addressing all three dimensions is essential for successful curriculum implementation.

Conclusion

This study, underpinned by Theory of Educational Change (2007), set out to examine the persistent challenges affecting curriculum implementation in Nigerian Colleges of Education. Drawing on qualitative data from six institutions across all geopolitical zones, the research identified four interconnected barriers: infrastructure deficits, teacher training gaps, funding constraints, and policy inconsistencies.

By mapping these challenges onto the Theory of Educational Change three dimensions of change—materials and resources, teaching approaches, and beliefs and attitudes—the study demonstrated that curriculum reform in Nigeria often fails because improvements are made in isolation rather than as part of a coordinated strategy. For instance, even when new curriculum documents are distributed, the absence of corresponding professional development and adequate resources undermines their effectiveness. Similarly, without stable policy communication and funding, lecturers lack both the capacity and the motivation to fully embrace reform initiatives.

These findings highlight a policy–practice gap in Nigerian teacher education. While the NCCE’s Minimum Standards provide a strong policy framework, implementation is weakened by systemic and institutional constraints. The problem is not the absence of reform ideas but the absence of a holistic implementation approach that simultaneously addresses resources, teacher capacity, and stakeholder commitment.

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The implications are significant. If Colleges of Education cannot effectively implement the curriculum, the quality of teacher preparation—and by extension, basic education—will continue to suffer. This has long-term consequences for national development, as teacher competence directly influences student outcomes and the overall competitiveness of Nigeria’s education system.

In conclusion, bridging the gap between curriculum policy and classroom practice requires:

Strategic investment in infrastructure to provide the tools necessary for learner-centered pedagogy.

Institutionalized, ongoing professional development to ensure lecturers can adopt and sustain modern teaching approaches.

Consistent and inclusive policy processes that engage implementers from design to rollout.

Sustainable funding mechanisms that enable timely and effective implementation activities.

By addressing these areas in an integrated manner consistent with the Theory of Educational Change model Nigeria can move beyond policy formulation to genuine, impactful curriculum delivery. The lessons from this study also provide a framework for other developing countries facing similar implementation challenges in teacher education.

Recommendations

Based on the study’s findings and guided by Theory of Educational Change (2007), the following recommendations are proposed to enhance curriculum implementation in Nigerian Colleges of Education:

1. Infrastructure Renewal and Modernization (Change in Materials and Resources)

Conduct a national facilities audit of all Colleges of Education to identify urgent infrastructure needs.

Prioritize the refurbishment and equipping of science laboratories, libraries, and ICT centers with modern technology.

Provide reliable internet connectivity and technical support staff in all colleges to ensure ICT facilities are functional and accessible.

2. Institutionalized Continuous Professional Development (Change in Teaching Approaches)

Mandate at least two structured CPD sessions annually for all lecturers, focusing on learner-centered pedagogy, digital literacy, and innovative assessment methods.

Establish CPD as a promotion requirement to ensure sustained participation.

Collaborate with universities, teacher training institutes, and international partners for specialized training programs.

3. Sustainable and Timely Funding Mechanisms (Cross-Cutting Enabler)

Create a ring-fenced budget line for curriculum implementation under the Federal Ministry of Education.

Decentralize TETFund disbursement for quicker access to funds and reduce bureaucratic delays.

Introduce performance-based funding, rewarding institutions that demonstrate effective curriculum delivery and innovation.

4. Inclusive and Stable Policy Rollout (Change in Beliefs and Attitudes)

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Ensure curriculum revisions are accompanied by nationwide sensitization workshops and clear implementation guides.

Engage lecturers, administrators, and student representatives in policy formulation to build ownership and reduce resistance.

Adopt a minimum three-year policy stability rule to prevent frequent disruptive changes.

5. Strengthened Monitoring and Evaluation (M&E)

Deploy trained curriculum supervisors to conduct biannual implementation audits in all Colleges of Education.

Create a digital reporting platform for lecturers to log implementation challenges and receive timely policy support.

Use M&E findings to update training content and address systemic gaps.

6. Strategic Partnerships

Partner with private sector organizations and NGOs to co-fund infrastructure projects, technology upgrades, and training programs.

Foster linkages with teacher education institutions in countries with proven curriculum reform success for knowledge exchange.

Final Note:

Implementing these recommendations in a coordinated manner, consistent with the Theory of Educational Change model, will ensure that improvements in materials, teaching practices, and stakeholder attitudes happen simultaneously. This approach offers the best chance of

transforming curriculum delivery in Nigerian Colleges of Education from a policy aspiration into a lived classroom reality.

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An Assessment of Media Reports and Reporters using *Jarh wa at-Ta'dil* as A Case Study (Personality Criticism)

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Abstract

This study explores the applicability of *Jarh wa at-Ta'dil* the Islamic science of evaluating the reliability of hadith narrators to contemporary media reports and journalists. In an age characterized by misinformation, media bias, and declining trust in news sources, the classical Islamic methodology of assessing trustworthiness (*'adālah*) and precision (*dabt*) offers a valuable framework for scrutinizing both the content and the credibility of modern-day reporters. Through comparative analysis, the research investigates how principles of *Jarh* (criticism) and *Ta'dil* (validation) can be adapted to assess the ethical and professional standards of media practitioners. Case studies of selected media reports are examined for factual consistency, source verification, and journalist integrity, paralleling the traditional criteria used for hadith transmitters. The findings suggest that incorporating a system inspired by *Jarh wa at-Ta'dil* could enhance accountability and restore credibility in journalism by promoting truthfulness, impartiality, and methodological rigor. The paper concludes by recommending an ethical framework for media assessment rooted in classical Islamic epistemology, urging scholars and media professionals alike to explore cross-disciplinary approaches that bridge religious tradition with contemporary information ethics.

Key words: Personality Criticism, Media Reports, Reporters, Justice & Credibility

Introduction

Hadith criticism is an important aspect of *Usoolul al- Hadith*, it is meant the science of validation of Hadith (*Ilm al- Jarh wa at- Ta'deel*), whereby hadith are ruled to be reliable or invalid based on certain criteria. The effort to distinguish between narrations from the Prophet (SAW), was rooted in his warning "*If anyone tells a lie about me intentionally, let him be sure of his place in the hell fire*¹".

¹ Al-Bukhari, M.I. *Sahih al-Bukhari*, Misra: Dar-el-Bayan Arabi, 2005, Kitab al-Ilm, Hadith no: 38.

Jarh: Literally, the word *Jarh* comes from (injured), from the Baab (p). In literal sense it can have many meanings for example: if this word is from the Baab of (Q) then it refers to the weakness of testimony as injuring his surgery and wounded his testimony².

Technically, *jarh* is a form to refer to a narrator that has a characteristic, describing deficiencies in his credibility (*Adl*) or his degree of precision (*dabt*) so that we are reserved when taking narrations from him, or that he is weak or that the scholars have stated that we should reject these from him completely. Ibn Athir says that: *jarh* is a characteristic that is ascribed to a narrator or a supporting narrator using wording that will mean we do not take from him³.

Ta'adil: The word *Ta'adil* comes from 'Adl'-justice, it is the opposite of injustice, something which stands out in heart; that is '*Mustaqeem*'⁴.

Ta'adil in a technical term is to give a narrator the characteristics of acceptance in his credibility (*Adl*) or precision (*dabt*) so that we take his narration⁵.

Basis of Jarh wa Ta'adil: The following verse of surah Al-Hujurat has been declared the basis of this entire science.

O you who believe! if there comes to you a disobedient one with information investigate, lest you harm a people out of ignorance and become, over what you have done, regretful (Q46:6).

Although this verse was revealed on a specific occasion, but in it, Allah (SWT) has guide the Muslim to a principle that when an importance news comes based on which a big decision is to be taken, then investigate the condition of the person who brought this news before extracting any conclusion from it, if he is a *faasiq* (transgressor) i.e. whose apparent condition suggest that his news is not worth - trusting, then investigate before acting upon his report, and you must adopt a permanent conduct of investigation and inquiry. Imam Muslim writes under the explanation of this verse that: "the report of a *faasiq* is invalid and unacceptable⁶".

This is apparently only telling us to investigate the narration of a *faasiq*, but if we examine and analyze, then it becomes evident that the awareness of someone being a *faasiq* can only be

² Muhammad Mujid al-Deen Alfirozabzdi, *Al-Qamus al-Muhit*, Vol. 1, p.328.

³ Ibn al-Athir, Ali ibn Muhammad al-Shaybani, *Jami al-Usul fi Ahadith Ar-Rasul*, Dar-Ibn Kathir, Vol. 1, 2002, p. 126.

⁴ Muhammad Mujid al-Deen Alfirozabzdi, *Al-Qamus al-Muhit*, Vol. 2, p.1361.

⁵ Ibn al-Athir, Vol. 1, pp. 126 – 127.

⁶ Muslim ibn Hajjaj, *Sahih Muslim*, Beirut: Dar-el-Kutub Ilmiyyah, (Introduction of the book), 2006, p. 5.

achieved in a condition when we know his condition, his life, his days and nights, his good and bad etc. Apart from the above verses *Ta'adil* is found in several other verses in the Quran where Allah (SWT) himself prays to the Sahaba by saying:

And the first forerunners (In the faith) among the Muhajirun and the Ansar and those who followed them with good conduct- Allah is pleased with them and are pleased with him (Q9:100).

Similarly, the Prophet (SAW) himself also stressed through his saying that it is necessary to examine the authenticity of the report and the reporter he says "*the report of a faasiq is invalid and unacceptable*⁷".

Therefore, beside the teachings of Sunnah scholars have mentioned some instances where the Prophet (SAW) himself has done *Jarh* and *Ta'adeel*.

Fatima bint Qays (RA) Said that "I say to Prophet (SAW) Oh Messenger of Allah Abu Jaham and Mu'awiyah bin Abi Safyan have sent a proposal of marriage to me, so he (SAW), said" as for Abu Jahm, he does not put down his stick from his shoulder, and as for Mu'awiyah he is a poor man who has no property⁸.

Aisha (RA) also narrated that the Messenger of Allah (SAW) said while doing Jarh on a person "evil son of the clan" or "evil brother of the clan"⁹.

While doing Ta'adil to Abdullahi ibn Dinar (RA), the Messenger of Allah (SAW) said: "the man Abdullahi saleh"¹⁰.

In another Hadith, he was reported to have said:

The people of my generation are the best, then those who follow them, and then those who follow later¹¹.

This proves that the Prophet (SAW) revealed the defects of people and praised them base on the benefits of people. Hence, these texts are enough for the basis foundation of this science. The need of research and investigation becomes specifically important when the narration of a narrator is related to the basis and the source of *Shari'ah*.

The Need and the Importance of this Science

Based on the above-mentioned basis from Quran and Hadith, it is of extreme important in Ilm al-Hadith to investigate and research about the narration of Hadith. This is because if not until the

⁷ Muslim ibn Hajjaj, *Sahih Muslim*, Beirut: Dar-el-Kutub Ilmiyyah, (Introduction of the book), 2006, p. 5.

⁸ Muslim ibn Hajjaj, *Sahih Muslim*, Kitab at-Talaq, Hadith no: 3697.

⁹ Al-Bukhari, M.I. *Sahih al-Bukhari*, Hadith no: 6032.

¹⁰ Al-Bukhari, M.I. *Sahih al-Bukhari*, Hadith no: 6011.

¹¹ Al-Bukhari, M.I. *Sahih al-Bukhari*, Kitab al-Riqaq, Hadith no: 6429.

narrators tested through the strict scrutiny of *Jarh wa Ta'adil* in relation to their *Adala* and *Dabt*, none of their sayings or narration will be considered trustworthy. Ajjaj al-Khatib writes while describing the importance of this science:

And this is the greatest of *Ilm* from the *Ilm* al-Hadith in rank, and the further in benefit. The authentic from the weak, and the accepted from the rejected, it distinguishes through the science¹².

The importance and need of this science are also apparent from the fact that Imam al-Nawawi has brought a chapter on this, saying:

The clarification that, the isnad is from the religion, and narration is only from trustworthy, and that the criticism of narrators due to what is found in them is permissible, rather, it is obligatory and that it is not from the impermissible backbiting, rather it is from the defence of the noble Islamic religion¹³.

The author of *Muqaddimah of al-Kamil fi Du'afa ar- Rijal* also said:

This is the scale of men; it is a scale with which their ma'adin are measured, thus with it, the gold is distinguished from the copper and the silver from the lead, and this field is the pillar of Sunnah; it is with this science that the authentic is distinguished from the weak, and it is with it the conditions of weak and liar narrators is revealed and abstinence is established from their narrations for the sake of *deen*, and this is an obligatory matter upon the Muslims¹⁴.

Genesis and Origin of *Jarh wa At-Ta'adil*

The un-compiled and un-official form of *Jarh wa at Ta'adil* started and existed from the beginning of Islam because the practice of investigation, caution and research had always been prevalent among the Muslims from the direct guidance of Qur'an and the training of Allah's Messenger (SAW). In the first century of *Hijrah*, the practice of caution in accepting a narration was very common among the *Khulafa'ur Rashidun* and many Sahaba. Some of the important names of Sahaba in this regards include: Ubadah bin as- Saamit al- khazraj al- Ansari R.A (d.34 A.H), Abdullahi bin as- Salam al-Isra'ili (d.43 A.H), Zaid bin Thabit (d.48 A.H), Imrana bin Husaini (d. 52 A.H), Abu Hurairata (d. 59 A.H), Abdullahi bin Amr bin al'As (d. 65 A.H),

¹² Muhammad Ajjaj al-Khatib, *Al-Sunnah Qabla Tadwin*, in *Al-Dhikra Journal Studi Ilmu al-Quran Dan Al-Hadith*, (2020), p. 126.

¹³ An-Nawawi, Y. *Sharh an-Nawawi ala Sahih Muslim*, Beirut: Dar-el-fikr, Vol. 1, 2006, p. 84.

¹⁴ Ibn Athir, *Al-Kamil fi Tarikh*, Dar-el-Hadith, Vol. 1, 2016, p. 34.

Abdullahi bin Abbas al- Quraishi al- Hashimi (d. 68 A.H), Abdullahi bin Umar (d. 73 A.H), Abu Sa'id al- Kudriy (d. 74 A.H) and Anas bin Malik(d. 79 A.H)¹⁵.

Whereas among the Tabi'un the names of Sa'id al- Musayyab (d. 94 A.H) and Sa'id bin Jubair (d. 95 A.H) are important, these people have done *Tawtheeq* and *Tad'eef* of people in their own way but, it was in its most basic form.

Terminologies used by some ulama to praise and to criticize the narrators (tawthiq and tad'if) Imam as-Suyuti¹⁶ gathered various terms and arranged them in order of strength, He quoted four levels of strength for praise from Ibn Abi Hatim and Ibn as- Salah, adding that, Al-Dhahabi and Abdul- Rahim ibn al-Husain al- Iraqi added an additional level. Also, Ibn Hajar added one above that thus, according to al-Suyuti, there are six levels of praise, and six levels of criticizing the narrators starting with the least and ending with the most severe criticism.

Level of Praised

The following are levels of praised Suyuti discusses in his book¹⁷:

1. Ibn Hajar held that, the highest level of praise was expressed through the use of the superlative, for example, the most established of the people and the most reliable of the people (*awthaq an-nas*) or (*athbat an nas*).
2. Al-Iraqi and Dhahabi were of the opinion that the highest level was the repetition of adjective or adjectives, in praising a narrator.eg reliable - reliable (*thiqatun thiqqah*), or reliable - firm (*thiqatun - thabt*).
3. The highest level according to ibn Hatim and Ibn Salah, is the use of a single adjective in describing the narrator. E.g. reliable (*thiqah*), précised (*mutqin*), or firm (*thabt*).
4. Trustworthy (*saaduh*) and worthy of trust (*muhallahu as- sidiq*) are both example of the next category to Ibn Abi Hatim and Ibn Salah, while al- Iraqi and al-dhahabi considered the latter term to be from the next level.
5. Next is respectable (*shaykh*) along with worthy of trust (*muhallahu as sidqu*). According to some, this level would also be inclusive of an individual accused of heresy.
6. The lowest of the levels of praise is for example, satisfactory in hadith (*sahih al- hadith*), which means according to Ibn Hajar, *maqbul* (acceptable) when supported by another narrators.

¹⁵ Ibn Athir, *Al-Kamil fi Tarikh*, Dar-el-Hadith, Vol. 1, 2016, pp. 34-41.

¹⁶ Suyuti, M.A., *Tadrib al-Rawi*, Beirut: Dar-el-Kutub Ilmiyyah, 2018, p. 322.

¹⁷ Suyuti, M.A., *Tadrib al-Rawi*, Beirut: Dar-el-Kutub Ilmiyyah, 2018, pp. 322 – 340.

Level of Criticism

The following are levels of praised Suyuti discusses in his book¹⁸:

1. The least severe of levels of critic is soft in hadith (*layyin al hadith*) and according to al-Iraqi, they have spoken about him (*takallamu fihi*) or (*fihi kalam*), this level is less than the lowest level of praise.
2. The next is, he is not strong (*laysa bi qawiy*). The hadith of a narrator determined to be at this level would also be taken in to consideration as with the previous level, however, this narrator is weaker than the one of the previous levels.
3. More severe than he is not strong is weak in Hadith (*da'if al- hadith*), however, none of these first three categories are rejected out rightly.
4. The fourth of the levels of severity of criticism includes terms such as: his hadith is rejected (*rudd al hadith*) and very weak (*da'if jiddan*).
5. The fifth includes terms as his hadith is abandoned (*matruk al-hadith*) and destroyed (*haalik*).
6. From the most severe level of terms are: compulsive liar (*khadhab*), he lies (*yakhdhib*) and fabricator (*wadda*) among other terms.

The above-mentioned terms that are used to praise the narrator or to criticize them are also referred to personality criticism. It only concern with the condition of narrator not narration.

Criticism of the *Ahadith* by *Hadith* Scholars

Hadith criticism is meant the science of validation of hadith (*Ilm al-Jarh wa'at Ta'adil*). Whereby hadith are ruled to be reliable or invalid based on certain criteria. The effort to distinguish between narrations from the Prophet (SAW), was rooted in his warning "*if anyone tells a lie about me intentionally, let him be sure of his place in the hell fire*¹⁹".

Criticism of the hadith is of two types:

1. Criticism employed by hadith scholars and,
2. Criticism of hadith by others e.g., orientalist, Europeans etc.

The basic method of criticism employed by hadith scholars was according to Ibn al- Mubarak's (118-181 AH) statement to find an authentic hadith statement one needs to compare the words of

¹⁸ Suyuti, M.A., *Tadrib al-Rawj*, Beirut: Dar-el-Kutub Ilmiyyah, 2018, pp. 322 - 340

¹⁹ Al-Bukhari, M.I. *Sahih al-Bukhari*, Misra: Dar-el-Bayan Arabi, 2005, Kitab al-Ilm, Hadith no: 38.

scholars with each other". This was the methods employed by scholars started from the very early times. By gathering all the related hadith, comparing them carefully with each other, the scholars were able to judge the accuracy of their teachers²⁰. The method of comparison was practiced in a number of different ways; the following are the four main ways:

a- Comparison between the *ahadith* of the different students of a scholar.

This method can be demonstrated by the case of the third-century scholar Ibn Ma'in (d. 233 AH) who went to Musa ibn Ismail in Basra, a student of the great scholar Hammad Ibn Salamah, and asked him to read the books of Hammad to him. When Musa asked if he had read the books to any other students of Hammad, Ibn Ma'in replied that he had read them to seventeen other students. Musa asked "What are the purpose of all these differences in reading, to which Ibn Ma'in replied, Hammad Ibn Salamah committed mistakes and his student added some more mistakes to his own. I want to distinguish between the mistakes of Hammad and that of his students. If I find all of them committing the same then the source is Hammad and Vice-versa²¹.

b- Comparison between the statements of the same scholar at different times in his life:

Like in a case of Aishah (RA) asked her nephew, Urwah, to collect some *ahadith* from Abdullahi Ibn Amr since he had learned a lot from the Prophet (SAW). When Urwah returned and related what he had learned from Abdullah, Aisha had doubts about a hadith describing how knowledge would be taken away from earth. A year or later, she requested Urwah to go back to Abdullahi and collect some *ahadith* and to ask him, in particular about the hadith concerning the removal of knowledge from the earth, when he returned, he narrated the *ahadith* including the one she requested him to repeat (On the removal of knowledge). Aisha then said "*I Believe he must be correct, because he has neither added anything to it nor deleted anything from it*"²².

c- Comparison between Oral transmission of the scholar and written texts

When Muhammad ibn Muslim and al-Abbad were studying hadith with Abu Zur'ah Muhammad and al-Fadl disagreed on the wording of a particular hadith so, they asked Abu Zur'ah to judge

²⁰ Al-Khatib al-Baghdadi, A.A.A., *Al-Jami' al-AKHLAQ al-Rawi wa Adab al-Sami'*, Dar-el-Ibn Juzy, p. 52.

²¹ Al-Khatib al-Baghdadi, A.A.A., *Al-Jami' al-AKHLAQ al-Rawi wa Adab al-Sami'*, Dar-el-Ibn Juzy, pp. 52 – 55.

²² Muslim ibn Hajjaj, *Sahih Muslim*, Kitab at-Ilm, Hadith no: 14.

between them. He referred to his book and found the hadith in question and confirmed that Muhammad was mistaken²³.

d- Comparison between a narrated Hadith and its Related Qur’anic text:

Umar ibn al-Khattab (RA) used this method in rejecting Fatima bint Qais claim concerning maintenance for divorced women. Fatima reported that Abu Amr ibn Hafs divorced her irrevocably when he was away from home and he sent his representative to her with some barely, she was displeased with his offer and when he told her that she had no claim on him, she went to the Messenger of Allah (SAW) and complained, he replied: “*there is no maintenance due to you from him*” he then instructed her to spend the iddah in umm shuraykh’s house²⁴”.

Criticism of Hadith by others

European criticism: the prevailing idea is that the Muslim critics of hadith have never gone beyond the transmission line, and that the subject – matter of hadith has been left quite untouched. The Muslim critics of the transmitters agreed that when a hadith is traced back to a companion of the noble Prophet (SAW), its authenticity is beyond all question. In the chapter on criticism of hadith by Muslim, Guillaume makes fake suggestion that Abu Hurairah was in the habit of fabricating hadith, thus he says:

A most significant recognition within hadith itself of the untrustworthiness of guarantors is to be found in Bukhari. Ibn Umar reports that Prophet Muhammad (SAW) ordered all dogs to be killed save sheep-dogs and bounds. Abu Hurairah added the ord ‘*au zar’in*’ whereupon Ibn Umar makes the remark, Abu Hurairah owned cultivated land²⁵.

The word *zar’in* in the above quotation means cultivated land, and the suggestion is that Abu Hurairah added this word for personal understanding. In the first place, Abu Hurairah is not alone in reporting that dogs may be kept for hunting as well as for keeping watch over Sheep or tillage (*Zar*). Bukhari also reports a hadith from Sufyan Ibn Abi Zubair in the following words:

...whoever keeps dog which does not serve him in keeping watch over cultivated land or goats, one *qirat* (portion) of his reward is

²³ Abu Zur’ah, Muhammad Abdurrahman, *Kitab Al-Jarh wa al-Ta’dil*, India: Digital Library, 2017, p. 336.

²⁴ Muslim ibn Hajjaj, *Sahih Muslim*, Hadith no: 3512.

²⁵ Al-Bukhari, M.I. *Sahih al-Bukhari*, Kitab al-Muzara’ah, hadith no: 78.

diminished every day. And the reporter affirmed that when asked by one man.²⁶

The Principles, Rules and Regulations Governing Hadith Criticism (*Qawa'id Jarh and Ta'adil*)

In judging whether a certain hadith was spurious or genuine, the collectors not only made a thorough investigation regarding the trust worthiness of the narrators but also applied other rules of criticism which are in no way inferior to modern methods. Shah Abdulaziz has summarized these rules in the *Ujala Nafi'a*²⁷, and according to them, a report was not accepted under any of the following circumstances:

1. If it was opposed to recognized historical facts:
2. If the reporter was a Shi'a and the Hadith was of the nature of an accusation against the companions of the holy Prophet, or if the reporter was a khariji and the *hadith* was of the nature of an accusation against a member of the Prophet's family. If, however, such a reporter was corroborated by independent testimony, it was accepted.
3. If it was of such a nature that to know it and act upon it was incumbent upon all and it was reported by a single man.
4. If the time and circumstances of its narration contained evidence of its forgery.
5. If it was against reason or the plain teaching of Islam.
6. If it mentioned an incident, which, had it happened, would have been known to and reported by large number, while as a matter of fact that incident was not reported by anyone except the particular reporter.
7. If its subject matter or word were *raqiq* (unsound or incorrect). For instance, the words were not in accordance with Arabic idioms, or the Subject matter was unbecoming the Prophet dignity.
8. If it contained threat of heavy punishment for ordinary sins or promises of mighty reward for slight good deeds.
9. If it spoke of the reward of the Prophet (SAW) and messengers to the doers of good.
10. If the narrator confessed that he fabricated the report²⁸.

Establishing the Reliability of the Reporters of *Hadith*

²⁶ Muslim ibn Hajjaj, *Sahih Muslim*, Kitab al-zar'i, Hadith no: 552.

²⁷ Ujalah Nafi'ah, Al-Ulatu al-Naji'atu Li shah Abdul-Aziz, Beirut: Dar-el-Baab, 2018, p. 120.

²⁸ Ujalah Nafi'ah, Al-Ulatu al-Naji'atu Li shah Abdul-Aziz, Beirut: Dar-el-Baab, 2018, pp. 120 - 122

For a researcher to establish the reliability of the reporters, he has to know the classification of Hadith according to its reliability, thus, *Sahih* (sound), *Hasan* (good), *Da'if* (weak) and *Maudu* (fabricated). Among the early traditionists, mostly of the first two centuries, *ahadith* were classified in to two categories only: *Sahih* and *Da'if*. Al-Tirmidhi was the first to distinguish between *Hasan* and *Da'if*. This is why traditionists (*Muhaddithun*) and Jurists (*Fuqaha*), such as Ahmad, who seemed to argue on the basis of *da'if ahadith* sometimes, were in fact basing their argument on the *ahadith* which were later to be known as *Hasan*²⁹.

Sahih hadith:

There are four important classes of Sahih hadith according to Al- Sahafi'I

Each reporter should be trustworthy in his religion; he should be known to be trustful in his narrating, to understand what he narrates, to know how a different expression can alter the meaning, and report the wording of the hadith verbatim. Moreover, he should be a good memorizer and good preserver, he should agree with the report of the *huffaz* in hadith, he should not be a *mudallis* who narrates from someone he met something he did not hear, nor should be report from the (SAW) contrary to what reliable sources have reported from him. In addition, the one who is above him (in the *isnad*) uninterrupted to the Prophet (SAW) or any authority below him³⁰.

Sahih hadith as defined by Ibn Salah is the one which has a continuous *isnad*, made up of reporters of trustworthy memory from similar authorities and which is found to be free from any irregularities (in the text) or defects³¹ (in the *isnad*). By this definition, no room is left for any weak *hadith*, whether for example, it is *Munqati*, *Mu'dal*, *Mudtarib*, *Maglub*, *Shadh*, *Munkar*, *Ma'lul*, or contains a *Mudallis*, the definition also excludes *Hasan ahadith*, as will be discussed under that heading. Of all the collectors of Hadith, al-Bukhari and Muslim were greatly admired because of their tireless attempts to collect Sahih ahadith only. It is generally understood that the more trustworthy and of good memory the reporters the more authentic the hadith. The *Isnad*. Al-Shafi'i-Malik-Nafi-Abdullahi bin Umar-Prophet (SAW), is called a "golden chain (*Isnad*)" because of its renowned reporters³².

²⁹ Imam Dhahabi, *An Introduction to the Science of Hadith According to Reliability and Memory of Reporters*, 2020, p. 27 <https://www.islamic-awareness>, accessed 17/08/2024, 5:30pm.

³⁰ Hassan Suhaib, *An Introduction to the Science of Hadith*, Riyadh: Dar-us-Salam, 2000, pp. 44-45.

³¹ Hassan Suhaib, *An Introduction to the Science of Hadith*, p. 45.

³² Syed Bashir Ali, *Scholars of Hadith*, Malaysia: IQRA International Educational Foundation, 2003, PP. 63-64.

Hasan: according to Imam Tirmidhi, hasan hadith means a hadith which is not *shadhdh* nor contains a disparaged reporter in its *Isnad*, and which is reported through more than one route of narration. Ibn Salah classified hasan into two categories³³.

- a. One with an *Isnad* containing a reporter who is Mastur "screened" (no prominent person reported from him) but is not totally careless in his reporting provided that a similar text is reported through another *isnad* as well.
- b. One with an *isnad* containing a reporter who is known to be truthful and reliable, but is a degree less in his preservation/ memory of hadith in comparison to the reporters of *sahih ahadith*.

According to Ibn Salah and Tirmidhi, "several similar weak *ahadith* on a particular issue can be raised to the degree of *hasan* if the weakness found in their reporters is of mild nature. Such hadith is known as *hasan li ghairi* (due to others), to distinguish it from the type previously discussed which *hasan lidhatihi*³⁴ (in itself).

Da'if: A *da'if* hadith is the one which fails to reach the status of *hasan*. Usually, the weakness is one of discontinuity in the *Isnad*, in which case the hadith could be *Mursal*, *Mu'allaq*, *Mudallas*, *Munqati*, or *Mu'udal*. The smaller the number and importance of defects, the less severe the weakness, the more the defects in number and severity, the closer the hadith will be to being *Maudu*³⁵ (fabricated).

Maudu': Al-Dhahabi defines *Maudu'* (fabricated, forged) as the term applied to a hadith, the text of which goes against the established norms of the Prophet (SAW) sayings or its reporters includes a liar e.g the forty *ahadith* known as *wad'aniyyah* or the small collection of *ahadith* which was fabricated and claimed to have been reported by Ali al- Rida, the eighth Imam of *Ithna ashara Shi'ah*³⁶.

Another way of establishing the reliability of reporter is by classifying the narrators based on their retentive powers, their moral character, their political affiliations, their fame or lack of it and their philosophical leanings. In this category the narrators are placed in class of descending order and certain terms are used to indicate those who belong to the class. For instance:

³³ Hassan Suhaib, *An Introduction to the Science of Hadith*, pp. 46-48.

³⁴ Hassan Suhaib, *An Introduction to the Science of Hadith*, p. 48.

³⁵ Muhammad Zubayr Siddiqi, *Hadith Literature, its Origin, Development, Special Feature and Criticism*, 1961, pp. 203-204.

³⁶ Hassan Suhaib, *An Introduction to the Science of Hadith*, p. 49.

Highly praised narrators due to their impeccable memories—*Thiqah hafidh* or *Awthaq an- Nas*. etc. Imam al- Bukhari falls under the first category of narrators³⁷. It should be noted here that among the six collectors of Hadith known as *Sihhah Sittah*, Bukhari holds the first place in several respects, while Muslim came second and the two are known as the *Sahihain* or the two reliable books. Bukhari has the unquestioned distinction of being the first, all the others modelling their writings on his own, secondly, he is the most critical of all, he did not accept any hadith unless all its transmitters were reliable and until there was proof that the later transmitter had actually met the first, the mere facts that the two were contemporaries³⁸.

Thirdly, in his *fuqaha* or acumen he surpasses all. Fourthly, he headed the more important of his chapters with text of Qur'an, and thus shows that hadith is only an explanation of the Qur'an and as such a secondary source of teachings of Islam, in hadith research methodology when listening the narrators of the hadith the researcher should write down the key points from their biographies as found in *Tagreeb at Tah'dheeb*, it helps in establishing the reliability of report and the reporters³⁹.

Reliability of Data Report and Condition of Authenticity

Data reporting in research methodology is the process of collecting and submitting data to authorities entrusted with compiling statistics. Accurate data reporting gives rise to accurate analyses of the facts on the ground; inaccurate data reporting can lead to vastly uninformed decisions on erroneous evidence⁴⁰.

Imam Bukhari adopts the methods of counting different report to ensure the reliability of report. It is related of Bukhari that he took cognizance of 600,000 reports and knew some 200,000 of these by heart. It is also true that his book contains not more than 9,000 reports. But it is not true that he found the other 591,000 reports to be false or fabricated, but he found some of them weak⁴¹. It must be clearly understood that those who were engaged in the dissemination and study of Hadith looked upon every report as a different hadith even the transmitter of hadith has changed.

Abu Hurairah the original authority had 800 disciples in hadith, and the same hadith may have been reported by ten of his disciples with no any variation. Each of these reports according to the

³⁷ Azami, M.M. *Studies in Hadith Methodology and Literature*, Kuala Lumpur: Islamic Book Trust, 1977, pp. 58-60.

³⁸ Al-Bukhari, *Al-Sahih*, p. 10-16.

³⁹ Azami, M.M. *Studies in Hadith Methodology and Literature*, pp. 47-49.

⁴⁰ Azami, M.M. *Studies in Hadith Methodology and Literature*, pp. 50-53.

⁴¹ Syed Bashir Ali, *Scholars of Hadith*, Malaysia: IQRA International Educational Foundation, 2003, P. 90.

collectors of hadith forms a separate hadith. This was the method of Bukhari's counting of reports is clear from his book the Sahih al-Bukhari which with the change of even one transmitter in a chain of say four or five considers the report to be distinct, what is called repetition in Bukhari is due to these circumstances. This and similar evidences show the reliability of data reports in hadith research methodology⁴².

Conditions of Authenticity of *Hadith*

A hadith must meet the five criteria in order to be accepted according to Islamic Law as a source of legal ordinance as defined by Ibn Salah (cited above). The conditions are⁴³:-

1- *Ittisal as- sanad* (continuity of the chain of transmitters): the chain of transmission has to be unbroken, that is none of the hadith transmitters is missing from the chain and each narrator has to meet the transmitter directly, he has to be a known individual, not *majhul* (unknown).

2- *Adaalah* (integrity): The integrity of the narrator is the second condition for the authenticity of hadith, it means that the narrator is not known to have done any of the major sins.

3- *Dabt* (accuracy): the accuracy of the text is determined by two factors either of which is sufficient by itself.

a- *Dabt as- sadr* (soundness of the memory) ability to memorize and repeat with a high degree of accuracy.

b- *Dabt al-kitaba* (written accuracy) to write the hadith accurately.

4- *Adamus shudhudh* (conformity): it is critical that the hadith conform to similar hadiths narrated on the same topic whose chains are strong. If the chain contradicts that of another well-known it is classified as *shaadh* (irregular).

5- *Adamu al-Illah* (absent of hidden defect): the hidden defect is the one that causes the hadith to appear to be sound and only becomes evident after deep investigation. For a hadith to be sound it has to be free from hidden defect. A hadith with hidden defect is called *Ma'lul* or *Mu'allal*⁴⁴.

Media Reports and Reporters in this Contemporary

The traditional media of newspapers/magazines, radio and television and professional journalists in Nigeria controlled and dominated the news space and airwaves until a decade or two ago. Not anymore. The reasons for their dominance and reliability were not unconnected to the methods

⁴² Syed Bashir Ali, *Scholars of Hadith*, Malaysia: IQRA International Educational Foundation, 2003, PP. 92-93.

⁴³ Hassan Suhaib, *An Introduction to the Science of Hadith*, Riyadh: Dar-us-Salam, 2000, pp. 44-46.

⁴⁴ Hassan Suhaib, *An Introduction to the Science of Hadith*, PP. 42-43.

and techniques of news and information gathering and dissemination, which were largely dependent on the ability of journalists and news editors to be held responsible for news and information emanating from their media outlets⁴⁵. They had the ability to count on and vouch for their sources and could therefore print or broadcast with confidence⁴⁶. Failure to authenticate a source of information before going to the press can have dire consequences for the individual journalist as well as the media organization where they work⁴⁷. For them, the journalistic ethics of fairness, objectivity, and balance were the norm. “Always hear from the other side before you print, even if it is ‘no comment’”, which summarizes the concept of the fairness doctrine that stands for both print and broadcasting as a shield against the muzzling of voices of dissent⁴⁸.

The coming of the internet with its social media handles threw the journalists of these media into confusion as the citizens have taken the reigns of news/information peddling from under them, turning them into agents of confirmation and authenticity of information. Ironically, these traditional media, television, radio, and print, have adjusted to online media streaming, thus liberating themselves from the vagaries of temporal and spatial limitedness⁴⁹.

These showed that how online media/information/news streaming has taken the audience away from traditional media by being on the ‘spot’ at all hours with their avalanche of “Breaking News”. Despite the fact that the audiences currently resort to traditional media to confirm the authenticity of news and information carried online in a sort-of-when-in-doubt-watch-the-television manner or listen to radio or read the newspapers/magazines⁵⁰. It concludes that online

⁴⁵ Anyanwu C. Imiti, & Anyanwu C. J. (2024), *Traditional News Media as Agents of Authenticity: Nigerian Audiences Weathering the Onslaught of New Media Streaming*, Department of Theatre Arts, Faculty of Arts, Delta State University, Abraka 330106, Nigeria, p. 17.

⁴⁶ Anyanwu C. Imiti, & Anyanwu C. J. (2024), *Traditional News Media as Agents of Authenticity: Nigerian Audiences Weathering the Onslaught of New Media Streaming*, pp. 16 – 18.

⁴⁷ Ogbette, Afamefuna Samuel, Macben Out Idam, Akeem Olumide Kareem, and Daniel Nonso Ogbette. (2019), *Fake News in Nigeria: Causes, Effects and Management*. *Information and Knowledge Management* 9: 96–99. [Google Scholar] [Cross Ref].

⁴⁸ Adedara, Peter Babatunde, and John Ayotunde Isola Bewaji. 2017. *Media Theory, Practice and Ethics: A Textbook of Film and Television Studies*. Ibadan: BWright Integrated Publishers, Ltd. [Google Scholar].

⁴⁹ Anyanwu, Chukwuma, and Elo Ibagere. 2021. *Communication Vices that Engender Development: Oxymoronic Relevance of Social Media Use in Nigeria*. *Athens Journal of Mass Media and Communications* 7: 121–36. [Google Scholar] [Cross Ref].

⁵⁰ Anyanwu, Chukwuma, and Elo Ibagere. 2021. *Communication Vices that Engender Development: Oxymoronic Relevance of Social Media Use in Nigeria*. *Athens Journal of Mass Media and Communications* 7: 121–36. [Google Scholar] [Cross Ref].

news streaming has become the coveted bride of present-day information and news seekers, albeit an unreliable one.

Recommendations

Based on what have been mentioned above, one can understand that *Ilm Jarh Wa at- Ta'dil* is an important part of hadith studies and it is highly needed in establishing the reliability of reports and reporters, this knowledge is also vital to acquire, hence its applied in hadith research methodology.

1. It is recommended to find and to investigate an authentic statement of a specific hadith in hadith documentation. This should also apply in media reports and reporters in this contemporary time.
2. One needs to compare the words of scholar with each other's as done by scholars from the very early times, so that he can be able to judge the accuracy of the teachers and the students (hadith reporters). In this regard, the media reporters should maintain honesty in reporting matters.
3. It is also need for the students to possess the knowledge of classification of hadith according to its reliability so that they can be able to differentiate the companions from their followers, and if there is any omission in the chain the hadith can be count as *da'if* hadith.
4. One must also possess the knowledge of classification of hadith according to its authenticity i.e., to know the features of *Sahih, Hasan, Da'if and Maudu ahadith*.
5. It is therefore vital for one to know the terminologies used by scholars in grading the hadith reporters, that is level of praised and levels of criticism, such as *thiqah, suduq, maqbul, khadhab, laba'as, (da'if)*.

Conclusion

Ilm al-Jarh wa at- Ta'adil used to verify the authenticity of reports and the reliability of reporters of hadith, narration of hadith is no less important than testimony and they are both accepted only from up-right and trustworthy individuals. A separate branch of hadith studies known as *al-Jarh wa at- ta'adil* (impingement and validation) also known as *Naql al-hadith* was developed as a result numerous writers contributed to the growth of interest and literature in this field. This branch of the hadith studies is concerned mainly with the reliability of the transmitters of hadith and compiles information which either proves them as up-right and reliable or else weak and un-

reliable. Ever since the time of companions' scholars have continued to contribute to the development of *Jarh wat ta'adil*. This knowledge developed for some reasons one of them was assassination of the Caliph Uthman and ensuing civil war between Caliph Ali and Mu'awiyah in the year 41, is widely known to have marked the beginning of forgery in hadith primarily for political purposes of crediting or discrediting a certain individual party or doctrine. This naturally led to greater restrictions and a more critical attitude towards the disseminating and transmission of hadith. Many scholars have authorized several books on hadith criticism such as Imam Muslim and his teacher Imam Bukhari. Hadith criticism helps to investigate the reliability of reports and (reporters).

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Ranar Hausa ta Duniya da Muhimmancinta ga Raya Adabi da Al'adu

Daga

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Sashen Harsuna da Al'adun Afirka,
Jami'ar Ahmadu Bello, Zariya.

Tsakure

Manufar wannan makala ita ce waiwayen fofarin wasu matasa na ware rana ta musamman ta nuna matsayi da muhimmancin harshen Hausa, tare da jawo hankalin al'umma musamman matasa da masana wajen raya wannan harshe da bunkasa al'adu, wato ranar Hausa ta duniya. An yi amfani hanyoyin tattara bayanai na littafan masana da kafafen sadarwa na intanet da nazartar shafukan sada zumunta domin tattaro bayanai da aka yi amfani da su a wannan makala. Haka kuma, an yi amfani da ra'in *Zahiranci* na William D. H. da James H. (1830), a matsayin majinginar wannan bincike, saboda ra'i ne da ya ginu a kan nazartar abubuwan da suke faruwa tsakanin al'umma na yau da gobe musamman ma abin da ya shafi harshe da al'adun al'umma. Wannan makala ta gano cewa wannan rana ta yi tasiri a zukan matasa a fadin kasar Hausa da ma Hausawa mazauna kasashen waje. Ranar ta zamo lokaci na nuna fasahar harshe ta hanyar shirya wakoki da karin magana, da sada zumunci da gudanar da tarurruka na ilimi da bukukuwa na raya al'adu har ma da kai ziyara ga sarakunan gargajiya na ciki da wajen kasar Hausa. A karshe, wannan makala ta bayyana abubuwan da ya kamata Hausawa musamman masana da shugabannin al'umma ya kamata su yi domin tallafa wa fofarin wadannan matasa na ganin an sami amincewar gwamnati dangane da kasancewar ranar a matsayin ranar Hausa ta duniya da hukumance.

Keɓaɓɓun kalmomi: Ranar Hausa, Adabi da Al'adu.

1.1 Gabatarwa

Harshen Hausa ɗaya ne daga cikin manyan harsunan Afirka kuma harshe ne na goma sha ɗaya a sahan manyan harsunan duniya wadanda Allah ya albarkata da yawan al'umma da kuma yawan masu amfani da shi a duniya. Duk da cewa cibiyarsa na Arewacin Nijeriya da Kudancin Nijar, amma harshen ya yi ka-ka-gida a manyan kasashen Afirka irin su Ghana da Sudan da Chadi da Kamaru da sauransu. Sa'annan kuma, kusan duk inda ka zagaya a duniya, sai ka sami Bahaushe. Hausa harshe ne mai sauƙin koyo da sauƙin fahimta ga kuma tagomashi da Allah ya yi masa na rumbun kalmomi. Har ila yau, harshen Hausa ya sami ɗaukaka a duniya ta fuskar nazari da rubuce-rubuce da amfani da shi a kafonin watsa labarai na gida da kasashen waje. (Yahaya, 1988).

Idan ana maganar al'ummar Hausawa kuwa, mutane ne masu son jama'a da zaman lafiya da kowa, kuma masu karbar baki. Hausawa sun shahara wajen fatauci, tun kafin zuwan Turawa sun ratsa sahara sun shiga kasashen Gabas domin fatauci da kasuwanci. A cikin Afirka kuwa sukan dauki kaya su kai Kurmi har Gwanja ta kasar Ghana da birnin Timbuktu na Mali da sauran kasashen Afirka. Irin wannan jajirewa ta wannan al'umma ita ce ta kai harshen Hausa duk inda aka ji shi a yau. Haka kuma, gaskiya da amanar Bahaushe ce ta aza harsashin kyakkyawan suna da kima da ake ganin al'ummar da ita a jiya har ma da yau. Amfani da harshensa a duk inda ya sami kansa da riƙo da al'adunsa sune matakin rayuwarsa a yau har wasu suke sha'awarsa, kuma har aka sami al'ummomin da suka rikidè suka koma Hausawa a yau.

A yau, Hausa ta zamo harshen kasa a Nijeriya, kuma harshen hukuma a Nijar sa'annan kuma harshen da ya kafa tarihi a kafafen watsa labarai na manyan kasashe irin su BBC Landon, da VOA Amurka, da Radio China da Radiyo Jamus da TRT Hausa da sauransu. A bangaren shafukan sada zumunta na zamani kuwa, tuni kamfanin Facebook suka kirƙiri Facebook Hausa saboda la'akari da yawan masu amfani da harshen a shafin. Kamfanin Mirosoft da Nokia da sauran kamfanoni ma sun bi layi wajen ganin sun ba Hausawa dama na sadarwa cikin harshensu na asali. Masu iya magana dai suna cewa, "sanin asali shi ya sa kare cin alli." Sanin wannan matsayi da martaba da harshen Hausa yake da shi, shi ya sa matasa irin su Abdulbaki Aliyu Jari suka ga dacewar amfani da damar da majalisar dinkin duniya ta bayar na ayyana 26 ga watan Agusta a matsayin ranar harshen uwa ta duniya, sai suka yi amfani da wannan ware rana a matsayin ranar Hausa ta duniya domin tunawa matsayin da harshen Hausa yake da shi, da kuma tattauna matsalolin da suka yi wa wannan harshe dabaibayi a wannan zamani, tare da cusa wa matasa kishin harshen, domin masu iya magana kan ce "zanen aro ba ya rufe katare."

2.1 Ma'anar Hausa

Kalmar Hausa kalma ce da take dauke da ma'anoni da dama musamman ga dan asalin harshe. Na farko dai Hausa tana nufin harshe na wasu al'umma da take a yammacin Afirka, wato al'ummomin da suke 'yan asalin arewacin Nijeriya ne da kudancin Nijar, kuma suke magana da harshen Hausa, sa'annan kuma Hausa ta zamo masu harshen a asali. Haka kuma, Hausa tana nufin kasa wadda Hausawa suke zama a cikinta.). Idan ana maganar kasar Hausa, kasa ce da ta funshi manyan daulolin nan da suka hada da daular Kano da ta Katsina da ta Zazzau da ta Kabi da ta Gobir, da ta Maradi da ta Damagaran da kuma daular Zamfara. Haka kuma, kasa ce

ni'imtacciya, mai yalwar kasar noma da manyan koguna, da tsaunuka, da dazuzzuka (dajin sahel, mai karancin itatuwa da kuma dajin Sabana, wato daji mai yawan itatuwa, masu duhuwar ganyaye. Kasar Hausa ita ce kasar da babu sarkin Hausawa a cikinta, sai dai sarkin yanka, wato sarki mai kasa da iko da jama'a da yake mulka. (Bunza,2019:19)

Bahaushe mutum ne mai azanci da dabara, domin haka duk inda ya ga azaci da hikima da dabara yakan danganta wannan da Hausa. Ma'ana, iya magana, iya hikima da dabara yana daga sifofin Bahaushe, idan mutum ya kasa dayan wadannan, ya zama bagware (marar dabara) idan mutum ya iya kuwa to yana da Hausa, kuma wannan hausar ita zata sa ya zama Bahaushe. Wato daga cikin alamomin da ake gane Bahaushe akwai hikima da dabara da azanci. A takaice dai kalmar Hausa tana da ma'anoni da dama a wajen Bahaushe, wadannan da aka kawo misalai ne kawai na wasu daga cikin ma'anar kalmar.

3.1 Tarihin Samuwar Ranar Hausa ta Duniya

Majalisar Dinkin Duniya ta ware ranar 21 ga watan Fabrairu domin tunawa da ranar harshen uwa ta duniya. A wannan rana ne aka ware wajen wayar da kan al'umma da tunatar da su game da muhimmancin amfani da harshen uwa a tsakanin 'yan asalin harshe. Haka kuma, rana ce da ake nuna cewa kowane harshe yana da muhimmanci, kuma ana karfafa amfani da harshen uwa wajen koyo da koyarwa a makarantu musamman kanana domin yara su taso da harsunansu na asali kuma su sami sauƙin fahimtar ilimin da ake so a koyar. Wannan yunkuri na Majalisar dinkin duniya na ayyana wannan rana a matsayin ranar harshen uwa ta duniya shi ya ba jajirtaccen matashi dan kishin kasa kuma dan jarida wato Abdulbaki Aliyu Jari, tsohon ma'aikacin BBCHausa, kuma ma'aikaci a sashen Hausa na TRT Afrika wadda take a kasar Turkiyya, damar kirkiro rana ta musamman ta 26 ga watan Agusta a matsayin ranar Hausa ta duniya wadda shi da abokansa suka kirkiro, suka yayata a kafafen sadarwa na zamani kuma ranar ta sami karbuwa a gida (kasar Hausa) da waje.

A ranar 26 ga watan Agusta na shekarar 2015 aka kirkiro ranar Hausa ta duniya kuma aka fara yayata wannan kuduri da nufin tallata harshen Hausa da nuna matsayi da muhimmancinsa. Haka kuma, wadanda suka kirkiro wannan rana sun kofari matuƙa wajen kirkiro hanyoyin da zasu jawo hankalin Hausawa da ma wadanda ba Hausawa ba, da su fahimci muhimmancin kishin harshe, da kuma nuna baiwar da Allah ya yi wa wannan harshe na Hausa ta hanyar fito da

zantukan hikima na Hausa da gagara gwari ta yadda matasa zasu shiga a dama da su, kuma su ma su nuna kwarewarsu. An kuwa cimma wannan kuduri, domin tun daga wannan shekara (2015) a duk sa'adda wannan rana ta zagayo a shekara za a ga dubban matasa a shafukan sada zumunta na zamani suna baje kolin kwarewarsu a harshen Hausa ta hanyar kawo karin magana da gagara gwari a matsayin nasu gudummawar ga bikin ranar Hausa ta duniya.

Haka kuma, su Abdulbaki da abokansa sun ce kule ne, masana da sauran al'umma suka ce cas! Domin ranar Hausa ta duniya ba ga kofarin su Abdulbaki ta tsaya ba kadai, Hausawa a Nijeriya ta arewa da Nijar da Ghana da Chadi da Dubai da Istanbul har ma da Amurka sun yi rawar gani, kuma suna kan yi wajen shirya taruruka na kara wa juna ilimi, inda ake gayyatar masana tarihi da al'adu da harshe, da kuma sarakuna iyayen al'umma wajen tunatar da al'umma irin kyawawan al'adun Hausawa da tarihinsu da nasarori da magabata suka samu, da kuma tattauna kalubalen da yake fuskantar harshen. Har ila yau, akan kayata wadannan taruruka da baje kolin fasahohi na waka da karin magana da wasanni na gargajiya da suturu da abincin gargajiya na Hausawa. Baya ga haka akan gayyaci manyan mutane da shuganni domin neman goyon bayansu da manufofi da gudurorin da ake sa ran cim ma wa a irin wadannan taruka.

A iya cewa ya zuwa yanzu kwalliya tana biyan kuɗin sabulu, wasu daga cikin kudurorin wadanda suka kirkiƙiri wannan rana sun fara cika, domin yekuwar da ake na dawo da hankalin matasa game da kishin harshe ta fara tasiri. Haka kuma, ranar ta sami karɓuwa a gida da waje, har ila yau, wadanda ba 'yan asalin harshen ba su ma sun fara shiga a dama da su, wanda hakan ba karamar nasara ba ce ta inganta sadarwa a harshen da karuwar masu amfani da harshen a shafukan sada zumunta na zamani. A wannan shekara (2025) ake buƙin shekara goma da fara buƙin ranar Hausa ta duniya. Haka kuma, an sami karin kasashen da za a gudanar da wannan buƙi daga ashirin da uku zuwa ashirin da biyar, inda aka sami karin kasar Rasha da Jamus. A nan gida Nijeriya kuma za a yi gagarumin buƙi a fadar mai martaba sarkin Daura a jihar Katsina da jami'ar Ahmadu Bello Zariya da daukacin faɗin kasar Hausa. Taken Ranar Hausa na Duniya na bana shi ne: "Harshen Hausa a matsayin tushen zaman lafiya."

4.1 Muhimmancin Ranar Hausa Wajen Raya Adabi

Adabi hanya ce ta sarrafa harshe a magance ko a rubuce bisa azanci da hikima da fasaha da nufin isar da saƙo ga al'umma. Haka kuma, adabi walau na baka ko rubutacce kafa ce ta nazartar

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rayuwar al'umma tun daga tahirinsu, da al'adunsu da fasaharsu har ma da falsafarsu. Akan sami waɗannan duk a cikin zantukansu da suka tattara a waƙoƙi da tatsuniyoyi da karin magana da kirari da wasannin kwaikwayo da sauran sassan adabi.

Muhimmancin adabi bai tsaya ga taskace waɗannan muhimman fannoni na rayuwa ba kaɗai, kafa ce da take ba al'umma damar nishadantuwa da faɗaka a kan muhimman batutuwa na rayuwa, har ma da bayar da dama ga al'umma su fahimci juna da sanin daraja da kimarsu da kyawawan al'adunsu. Haka kuma, muhimmcin adabi ya haɗa bayar da dama ga sauran al'ummomin duniya da su nazarci baƙuwar al'umma kuma su fahimce ta ta kafar adabinta.

Ranar Hausa ta duniya ta kasance ɗaya daga cikin manyan kafofi na raya adabi musamman a wannan zamani da ake ciki. Al'umma musamman matasa suna amfani da wannan dama wajen shiga cikin bukuwan wannan rana tare da baje kolin fasaharsu a bangarori kamar haka:

Karin Magana

Karin magana hanya ce mafi sauƙi wajen isar da saƙo saboda tsarinta na dunnule zance cikin 'yan takaitattun kalmomi da isar da shi ga al'umma cikin sauƙi. Karin maganar Hausa ta shafi dukkanin bangarori na rayuwar Bahaushe, kama daga tarbiyya da zamantakewa da siyasa da addini da tattalin arzki da kimiyya da sauran fannonin rayuwa duk za a sami karin magana a kansu. Haka kuma, akan yi wa karin magana kirari da "kanwa uwar gami" domin babu wani fanni na adabi da karin magana ba ta yi ruwa ta yi tsaki a cikinsa ba, kama daga waƙoƙi da dukkanin nau'ukan habarce da wasan kwaikwayo, sai ka sami karin magana a cikinsu. Har ila yau, al'umma sukan gane kwarewar ɗan asalin harshe a harshe ta fuskar iya naƙaltar karin magana da ma'anoninta.

Saboda haka, wannan dalili ya sa jama'a suke baje kolin karin magana a shafukan sada zumunta na zamani domin su tabbatar wa da al'umma cewa sun naƙalci harshensu. Mafi yawa daga karin magana da wannan bincike ya fi cin karo da su a shafukan Facebook da whats'app da instegram karin magana ne da suke zuwa da salon gagara gwari. Ga misalan wasu da aka rairayo waɗanda aka wallafa albarkacin ramar Hausa ta duniya ta shekarar 2024:

"Muna nan tafe..." ɗan sakandare ya ga copper."

“A sha da lafiya...” tallar kokon gwari a Abuja.”

“Allah ga mu gare ka...” ustazu ya ga ruwan carry over.”

“Abin da kamar wuya...” dansanda a dajin sambisa.”

“zumu, zuma...” ga zaki ga harbi.”

“kowa ya yi kukan dare...” ba a daure shi ya gudu ba.”

Wadannan kaɗan ne daga misalan karin maganar da ake yaɗawa a irin wannan rana. Wannan dabi'a ta baje kolin karin magana a wannan rana ta ranar Hausa ya taimaka gaya wajen kara fahimtar da Hausawa irin baiwar da Allah ya yi wa harshensu da kuma taimakawa wajen cusa sha'awar harshen da kuma rage kyamar harshen da wasu suke yi. Masu iya magana dai sukan ce “tsuntsu kamata yay da shi ya yi kuka, irin na kaka nasa can mai nisa.” (Akilu Aliyu)

Wakoki

Waka walau ta baka ko rubutacciya, tsarariyar magana ce da ake ginawa bisa tsari na musamman bisa wani zaɓaɓɓen kari da raujin murya da yake bayar da amo na musamman. (Dangambo, 1984). Mawaƙa jakadu ne na al'umma waɗanda suke taskace fasahar harshe a cikin waƙoƙinsu. Haka kuma, mawaƙa sukan yi amfani da waƙa wajen yawo hankalin al'umma a kan muhimman al'amurra da nufin nuna masu muhimmancinsu. Mawaƙa irin su Alhai Mamman Sarkin Taushi da Alhaji Musa Dankwairo da Dr Mamman Shata da su Dr Aminu Ladan Ala da shaharrun marubuta waƙoƙi irin su malam Aminu Kano da Sa'adu Zungur da Akilu Aliyu da sauran dubban mawaƙa da sha'irai na kasar Hausa sun yi amfani da waƙa wajen jawo hankalin al'umma game da kishin zuci da kishin fasa da kishin wannan harshe na Hausa har ma da jawo hankalin al'umma a game da muhimman al'amurra da suka shafi al'ummar Hausawa domin ganin an gudu tare, kuma an tsira tare.

A wannan zamani ma, fasihai musamman matasa ba a bar su a baya ba wajen bayar da gudummawarsu na shirya waƙoƙi da nufin murnar ranar Hausa ta duniya da daƙar batutuwan da suka zamo kalubale ga Hausawa domin ganin an magance su. Daga cikin marubuta waƙoƙi da suka tsara waƙoƙi domin murnar wannan rana, akwai matashin marubutan nan wato Ibrahim Garba Nayaya da Hafizu Adamu Koza waɗanda waƙoƙinsu suka taɓo fannoni kamar haka:

Wakar Ranar Hausa ta Duniya ta Ibrahim Garba Nayaya

Bahaushe an ce masa wai,
Abin haushi gare shi fa wai,
Amma a gareni zan ce kai,
Batun nan bar shi duk wai wai.
Ka koma kan batun gaske.

A yau rana ta Hausawa,
Ranar ilimi na Hausawa,
Aka kagi kugiyar sawa,
A bakafen Hausa don tsaiwa,
Daidaita batu ya yo haske.

Rabe fa zare abawar nan,
A ware 'b da d' din nan,
Hada fa da 'k a gurbin nan,
A samu fa sautukan bin nan,
Don a kauce kar a yo waske.

Ke nan ranar ku gane ta,
Ba a bori da kasaita,
Ko cashewa da algaita,
Ko rawar nan duk ta 'yan mata,
A bar su a je batun gaske.

Wadannan baituka kafan ne daga cikin wannan waka ta ranar Hausa ta duniya da Ibrahim Garba Nayaya ya rubuta a shekarar 2022, da nufin bayar da tasa gudummawar ga bukin ranar Hausa. Haka kuma, ya jawo hankalin al'umma a kan muhimman batutuwan da ya kamata a mayar da hankali a kai a irin wannan rana, wato mayar da hankali a kan yadda za a inganta harshen ta fuskar kula da ka'idajin rubutu da samar da sababbin kalmomi da suke shigo wa harshen da nazartar harshen baki dayansa. Ya bayyana cewa ranar Hausa ta duniya ba rana ba ce kawai ta shagulgula da raye-raye tsakanin 'yan mata da samari. Hasali ma, rana ce da ake sa ran ganin kofarin masana na fadakar da al'umma game da abin da ya shafi harshen da tarihinsa da kuma kyawawan al'adu da aka gada.

Hafizu Adamu Koza ya wallafa waka mai taken Ranar Hausa:

Ban ji ba, b ta isar wa kurma,

Casar gero sai da tabarya.

Sarki ke tawagar kasaita,
Dama fura kwa a nemo kwarya.

Laftun kaya sai ga amale,
Doki dole ya dauki amarya.

Masu abin a saya ke talla,
Kun san kurna ta fi magarya.

Ga 'yar tawa dabara na yo,
Sai ku biyu ni da saura baya.

Jaki ya fi a daukar kaya,
Rago shi ne daidai layya.

Sale ka bai wa Sallau sulu,
Saratu samu fura sassanya.

Hausa da Hausa a ce sai Hausa,
Hausawa ke noman hauya.

Wannan waka ta Hafizu Adamu Koza tsaraba ce ga bukin ranar Hausa ta duniya. Haka kuma, ya rubuta ta ne da nufin nuna kwarewarsa a harshen Hausa da kuma baiwar da Allah ya yi wa harshen na sarrafa kalmomi su bayar da amo na musamman kuma su bayar da ma'ana, wato abin da manazarta salo suke kira da luguden kalmomi ko karangiya. Wannan waka ba ita kenan ba, an dan tsakuro ne domin misali. Haka kuma, wadannan marubuta ba suke nan ba, su ma an tsakuro ne domin bayar da misali. Hakika fokari irin na wadannan marubuta zai taimaka wajen wayar da kan al'umma game da wannan harshe na Hausa.

Dukkanin wadannan marubuta (Ibrahim da Hafizu) masana ne kuma manazarta a harshen Hausa. Ibrahim Garba Nayaya yana da digiri na farko a Hausa/Education daga jami'ar Maiduguri, da na biyu a harshen Hausa a jami'ar jihar Bauchi, yanzu haka ma yana digiri na uku a jami'ar Atlantic International ta Kasar Amurka, inda yake karanta adabi.

Shi kuwa Hafizu Adamu Koza ya yi diploma a fannin koyar da harshen Hausa a kwalejin Dr. Yusuf Bala Usman da ke Daura. Haka kuma, ya yi digiri a fannin nazarin harshen Hausa a Sashen Koyar da Harsunan Nijeriya na Jami'ar Ummaru Musa 'Yar'aduwa da ke Katsina.

4.2 Muhimmancin Ranar Hausa Wajen Raya Al'adu

Dr. Hauwa Muhammad Bugaje

Al'ada hanya ce ta tafiyar da rayuwar al'umma tun daga haihuwa zuwa mutuwa. Hausawa mutane ne masu kyawawan al'adu da kuma riƙo da al'ada. Daga cikin al'adun da Hausawa suke ba muhimmanci akwai kyawawan dabi'u na tarbiyya irin su kunya da kawaici da kara da zumunci da ladabi da biyayya da juriya da taka-tsantsan da sauransu. Haka kuma, akwai al'adu na cimaka wato abincin gargajiya irin su tuwo da dambu da dānwake da sauransu. Sa'annan Bahaushe mutum ne mai riƙo da sutura ta gargajiya. Ranar Hausa ta duniya, rana ce da ake baje kolin waƙannan al'adu da tattaunawa da masana domin samun ƙarin haske dangane da muhimmancin riƙo da waƙannan al'adu.

Har ila yau, irin bukukuwa na gargajiya da suka shafi wasanni na hawan daba da dambe da kokowa da kalankuwa da takƙai duk suna nuni ne da kyawawan al'adun Hausawa na jarunta da juriya. Wannan rana tana bayar da dama ga al'umma wajen tunawa da irin waƙannan bukukuwa da gudanar da su. Hakan kuma yana ƙara zumunci da fahimtar juna tsakanin Hausawa.

5.1 Kammalawa

Wannan maƙala ta yi nazari ne a kan muhimmancin ranar Hausa ta duniya da gudunmawar da Hausawa suke bayarwa a wannan rana wajen yaɗa harshen Hausa da inganta shi musamman a tsakanin matasa. Kodayake an fahimci cewa akwai wasu matasa da suke amfani da wannan rana wajen neman raba kan al'ummar Hausawa da kawo tashin-tashina tsakanin Hausawa da maƙwabtansu ta hanyar ƙirƙirar neman raba tsakanin Hausawa da Fulani. Tabbas wannan ba shi ne manufar waƙanda suka ƙirƙiro da wannan rana ba. Haka kuma, a yayin wannan bincike an lura cewa akwai wasu bata garin matasa da suke amfani da wannan rana wajen tattala maganganu na batsa da gudanar da bukukuwa na rashin tarbiyya. Haƙiƙa wannan ba dabi'ar Bahaushe ba ce, domin Bahaushe mutum ne mai kunya da kawaici da kara da taka-tsantsan da rayuwarsa.

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ABSTRACT

The study was carried out to assess the impact of social investment N-power programme on livelihood improvement among residents in Ilorin Metropolis, Kwara State, Nigeria. The study's population comprised a total of 1,035 beneficiaries of N-power programme from three local government areas within Ilorin Metropolis. A sample of 90 beneficiaries were selected using a proportionate random sampling technique in the ratio 1:2:3. Three specific objectives guided the study, three research questions were raised and answered and one null hypothesis formulated. A well-structured questionnaire titled "Impact of Social Investment N-Power Programme on People Livelihood Improvement (ISINPPPLI)" duly validated by three experts with the reliability index of 0.76 was used to collect relevant data from the sampled respondents and the data collected were analyzed with the use of both descriptive and inferential statistics; descriptive mean scores, standard deviation and inferential statistics of chi-square. Findings from the study revealed that N-power programme of social investment has significant impacts on the beneficiaries' livelihood status with average mean responses high above the criterion mean (2.86) also, the training received through social investment N-power programme has significant impact on socio-economic development of individual within Ilorin Metropolis. There is statistically significant differences on the basis of gender and the level of livelihood improvement of beneficiaries from social investment N-power programme. The study recommends among that, the economic policies of governments should be geared towards the creation of jobs through various empowerment programme. Also, there is the need for proper monitoring and evaluation of fund meant for the programme for sustenance and to meet target objectives.

Keywords: Livelihood Status, Entrepreneurship development, Economic Empowerment, Social Investment, N-Power Programme (N-SIP)

Introduction

Poverty is a world-wide phenomenon, but it is a prominent feature in developing countries where more than one person in five subsists on less than one dollar per day (World Bank, 2020). Nigeria, which is the most populous developing country, is not exempted. Prior to this, the country was among the richest 50 countries in the early 2000s (Obadan, 2022). In the 1990s, the country has been described as a paradox (World Bank, 2020), obviously as a result of persistent increase in poverty incidence. The paradox was that the poverty level contradicted the country's immense wealth. Nigeria was therefore adjudged to be one of the poorest countries as she was ranked 151st among 174 countries rated on Human Development Index (HDI) scale in 2019 (UNDP, 2019). The poverty assessment survey in Nigeria showed that over seventy per cent of the population was living on less than one dollar per day and over fifty per cent were living below the national poverty line (Food and Agriculture Organisation, (FAO, 2006).

The levels of poverty in the state has led to many households to live in poor unsatisfactory and overcrowded conditions without adequate access to potable water, sanitation facilities and other basic services (UNDP, 2019; World Bank, 2020; Federal Office of Statistics [FOS], 2021). While such poverty level is pervasive and persistent as well as when coupled with the need for survival, the stage is set for criminal activities and other social vices including robbery, political gangsterism and prostitution (Odunola, 2019). Due to the extent of the incidence of poverty, successive governments in Nigeria, in collaboration with various international organisations such as the World Bank, United Nations Development Programme (UNDP), United Nations Children Education Fund (UNICEF) and United Nations Industrial Development Organisation (UNIDO) have initiated specific, multi-dimensional and multi-faceted programmes (Okunmadewa, 2021).

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In recent time, poverty and unemployment have become major problems in Nigeria and many sub-Saharan African countries. The National Bureau of Statistics (2020) reported that 73.6% of the population in Nigeria, which accounted for about 214 million persons, were living in poverty. To sustain this assertion, in 2012, the National Bureau of Statistics conducted National Baseline Survey, and the reports showed that more than half of the Nigerian youth population in the country are unemployed. According to UNDP reports (2021), over 143 million Nigerians live below the poverty line, which is less than US\$1 a day and with the percentage of the population in abject poverty rising from 54.7% in 2004 to 73.6% in 2020. However, considering the magnitude of the problems and the role of entrepreneurship development as the key to poverty eradication, employment generation and rapid economic development of the nation.

In Nigeria, over the last three decades, various governments have implemented several social investment N-power programmes to address the high rate of unemployment, widespread poverty and low level of economic development. The programmes were designed to strengthen individual capacities and skills with a view to engaging them in full employment, work and social life. The social investment N-power programmes that were designed and implemented in Nigeria over the last three decades include; the Structural Adjustment Programme (SAP), the Better Life Programme, the Family Support Programme, the National Directorate of Employment (NDE), National Agricultural Land Development Authority (NALDA), Poverty Alleviation Programme, National Poverty Eradication Programme, Small and Medium Enterprises Development Agency of Nigeria (SMEDAN), National Economic Empowerment and Development Strategy, and Subsidy Reinvestment and Empowerment Programme (SUREP).

Social investment N-power programme are specified programme aimed at feeding the poor and vulnerable population within the developing countries to address the challenges of destitution. These initiatives is regarded as casual social assurance as such plans are not guided by any formal guidance (Oduro, 2018). The programme addressed the broader issues through policy approach that aimed at ameliorating the suffering of the poor, enhance and protect their livelihood status. The programmes (N-power Programme) is all about empowering the poor and the disadvantaged group like children, women, aged and physically challenged people, the unemployed and the internally displaced people in the society to live an improved and better life.

Accordingly, the National Social investment N-power programme (N-SIP) scheme was compartmentalized into three dimensions, and each dimension contains some sub-dimensions enlisted. The N-Power Teachers' Corps was one of the dimensional components of N-SIP with subsidiaries on N-Agro, N-Health, N-Teach (Abdulkadir, 2020). Another dimensional component of N-SIP is the N-Knowledge which was designed for individual youths with at least a secondary school educational level. The subsidiaries of N-Power Knowledge include; N-Power Creative, N-Power Tech Hardware and N-Power Tech Software. The third component of the N-SIP is N-Power Build, with civil divisions in the area of building services, construction, environment services, utilities, automotive, as well as aluminums and gas. Therefore, this study intends to evaluate the impact of the social investment N-power programmes (N-SIP) on beneficiaries' economic empowerment and entrepreneurship development in Nigeria.

Statement of the Problem

Previous research on Ilorin metropolis has provided valuable insights into its history and cultural heritage. However, a comprehensive analysis of the social investment N-power

programme and its impact on the livelihood status of the diverse population in Ilorin remains lacking.

Additionally, there is a dearth of studies that specifically examine the empowerment initiatives of social investment N-power programmes and their effectiveness in improving the socio economic status of people and the entire communities within the metropolis. Moreover, the role and impact of social investment N-power programme in enhancing access to basic amenities such as healthcare, education, and infrastructure, as well as their contribution to economic empowerment, poverty reduction, social capital formation, trust, and social cohesion within communities. Therefore, this paper aims to address these gaps by conducting a comprehensive assessment of the programme on people's socio-economic development, livelihood status, and empowerment strategies in Ilorin metropolis. The findings of this study will provide valuable insights for sustainable development, inclusive growth, and effective government initiatives, ultimately contributing to the body of knowledge and informing policy recommendations for the region.

Objective of the Study

The main objective of this paper is to analyze the impact of social investment N-power programme on people's livelihood improvement in Ilorin Metropolis, Kwara State, Nigeria.

The specific objectives are as follows:

1. To describe the role of social investment N-power programme in enhancing access to basic amenities.
2. To examine the contribution of social investment N-power programme on economic empowerment and poverty reduction among people.

3. Determine the differences in the impact of Social investment N-power programme on the beneficiaries in Ilorin Metropolis based on gender.

Research Questions

To achieve the stated objectives, this study will address the following questions:

1. What is the role of social investment N-power programme in enhancing access to basic amenities such as healthcare, education, and infrastructure in Ilorin Metropolis?
2. How do social investment N-power programme contribute to economic empowerment and poverty reduction among people in Ilorin Metropolis?

Hypothesis

H₀₁: There is no significant difference in the impact of Social investment N-power programme on the beneficiaries in Ilorin Metropolis based on gender

Methodology

The study is a descriptive survey aimed at assessing the impact of the social investment N-power programme (N-SIP) towards the peoples' economic empowerment and entrepreneurship development in Nigeria. The targeted population comprised 1035 beneficiaries from the three Local Government Areas in Ilorin metropolis, Nigeria. Proportionate random sampling technique in ratio 1:2:3 was used to select beneficiaries across the three local government areas in the state and a total of 90 beneficiaries of the programme were selected. A well-structured questionnaire validated by three (3) experts from Sociology Development University of Ilorin, Ilorin Nigeria with reliability index of 0.76 was used as the instrument for data collection. Data collected through the administered questionnaire were subjected to descriptive mean scores and standard deviation.

Literature Review

Concept of Social Investment

Social investment views a set of policies and programmes designed to curb social and economic risk and vulnerability among less privileged members of society while reducing extreme poverty and deprivation (FAO 2006). The primary objective of social investment is to uplift the lives of poor members of society by decreasing the level of poverty and inequality in society (Abin, 2018). The social investments are formed based on the assumption that welfare states require high employment rates, reduced poverty and inequality, and increased economic growth with an active state to assist in laying the groundwork for this (Akujuru, & Enyioko, 2021).

The central point of social investment is to shift social policy from protecting fewer privileged individuals from the risks of market forces through monetary benefits and instead empower the people economically to be fully integrated into the market as much as possible. This, in turn, brings higher levels of employment, reduces dependency and contributes to entrepreneurship development in the state (Oluwatayo & Ojo 2018). Therefore, social investment involves granting power to individuals to perform certain duties and create positive change in society through poverty reduction, employment and entrepreneurship. Social investment N-power programme and Economic Empowerment There are pieces of evidence in the literature that show a relationship between social investment and economic empowerment. Some of these studies include; Umar and Abdulkadir (2020) conducted a study on social investment and beneficiary's empowerment among Nordic countries in Europe. The result indicates that shifts in

government spending to social investment policies are positively associated with disposable income inequality and poverty among beneficiaries.

Rufai, Abdulkadir, and Abdul (2019) conducted a study on social investment N-power programmes and poverty reduction. The study reveals that there is no clear linkage between social investment spending and inequality, but there is some evidence that social investment policies reduce disposable income poverty. Oduro (2018) evaluates the relationship between government spending on social investment and economic empowerment in Jordan. The results indicate that government spending accounts for 50 per cent of economic growth in the country. Similarly, Samian and Buntat, (2022) conducted on how social grants affected income poverty. The study reveals that social grants have contributed to the increase in income expenditure among recipients. However, in accordance with scholars, structural problems still exist with regard to poverty, income inequality, social initiatives, job creation and entrepreneurship development.

The relationship between social investment and entrepreneurship development has become controversial over the years. Some empirical studies in the literature show a positive relationship between personal wealth and entrepreneurship (Akujuru, & Enyioko, 2021). Others found no significant relationship between individual wealth and the propensity to become an entrepreneur, particularly in developed economies. Similarly, Ahn and Kim (2015) investigated the impact of social investment on economic performance and entrepreneurship development. The results demonstrate that a higher quotient of social investment spending contributes to economic growth, which encourages entrepreneurship development in the economy. The trajectory of social investment is essential for reducing poverty and inequality as well as for

economic growth, whereby entrepreneurship development is regarded as a predictor for economic growth and development of the nation (Abdulkadir et al. 2019).

Some of the Empowerment Programmes in Nigeria

Conditional Cash Transfer Programme (CCT) in Nigeria

Nigeria's Conditional Cash Transfer programme provides targeted cash transfers to the most vulnerable households with the long-term goal of lifting millions out of poverty. A monthly stipend of N5,000 (\$13.89) is given to households in poverty-stricken communities along with an additional N5,000 for families designated as priorities or extreme cases. Along with the cash transfers, as part of the programme, beneficiaries are supported, mentored, and coached by trained Community Facilitators who visit them weekly to help them take ownership of their lives. Savings groups are formed with the intention of creating communities to share and grow financial knowledge, provide training for employment and life skills, as well as improve nutrition, hygiene, and sanitary conditions.

Government Enterprise and Empowerment Programme (GEEP)

The Government Enterprise and Empowerment Programme was established to provide financial support and training to businesses and entrepreneurs at the bottom of the financial pyramid. By providing low-cost micro-lending to over a million women, enterprising youths, agricultural workers, and other vulnerable economic producers, the Government Enterprise and Empowerment Programme supports the development of otherwise low-productivity sectors of the population, bringing millions of people into the modern economy and lifting communities out of poverty (Odey & Sambe, 2019).

The Youth Empowerment

According to the Commonwealth Plan of Action for Youth Empowerment (PAYE), 2006 – 2015, developed through wide-consultation with key stakeholders in all regions of the Commonwealth, youth empowerment is to empower, engage and create value so that young women and men can contribute to the economic, social and cultural advancement of their families and countries and to their own fulfillment. Enyioko (2010) also identified the following dimensions of youth empowerment: Young people are empowered when they acknowledge that they have or can create choices in life, are aware of the implications of those choices, make an informed decision freely, take action based on that decision and accept responsibility for the consequences of these actions.

Studies on the Impact of Social Investment N-Power Programme on Socio-Economic Development of People in Nigeria

The N-Power programme, launched in 2016 under Nigeria's National Social Investment Programme (NSIP), aims to address youth unemployment, enhance skills acquisition, and improve beneficiaries' livelihoods. Several empirical studies have examined its outcomes across different states and sectors.

Oluwole & Akinola (2021) conducted a survey in Oyo and Kwara States using 400 randomly selected N-Power beneficiaries. The study employed descriptive statistics and t-tests to compare beneficiaries' income before and after participation. Findings revealed a significant increase in monthly income, with over 70% of respondents moving from no income or irregular earnings to consistent monthly stipends. This improved their ability to meet basic needs and reduced financial dependence. Also, Adamu and Usman (2020) examined the N-Power Agro component in Kwara State and reported that participants experienced enhanced access to farm

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inputs, better productivity, and increased earnings from agricultural activities after their training and placement.

Akujuru and Enyioko (2020), evaluated the N-Power Teach programme in Cross River State using a quasi-experimental design. Results indicated that beneficiaries gained teaching, ICT, and classroom management skills that boosted their employability in the education sector. Over 45% reported securing additional part-time tutoring or education-related roles. Eze and Okafor (2021) assessed N-Power Tech in Ilorin, Kwara State and found that ICT training significantly improved beneficiaries' digital skills, leading to small-scale entrepreneurship in web design, digital marketing, and software repairs. In another study, Ibrahim and Ahmed (2021) carried out a longitudinal study in Kwara and Niger States, tracking 250 beneficiaries over three years. The study showed that N-Power participation reduced poverty incidence among participants from 64% to 38%, as measured by household expenditure levels. However, sustainability was questioned, as many beneficiaries struggled to maintain improved livelihoods after exiting the programme due to lack of capital and limited private sector absorption.

Obadan (2019) in Enugu State reported that the N-Power programme improved food security, access to healthcare, and education for beneficiaries' households, with spill-over effects on dependents. Empirical studies show that while the N-Power programme has significantly improved the livelihoods of many beneficiaries in the short term through income support, skills training, and increased employment prospects its long-term impact is constrained by inadequate transition frameworks into stable employment or self-reliance. Strengthening post-programme support, providing start-up capital, and building stronger private sector linkages are essential for sustaining these gains.

The reality is that only about 5-7% of the teaming unemployed graduates are within the coverage of N-power programme. According to Obadan (2017) the increasing incidence of poverty, both within and among locations, was in spite of various resources and efforts exerted on poverty y-related programmes and schemes in the country, thus suggesting that the programmes and schemes were ineffective and ineffectual. The conclusion that, low skills reduce labour force productivity and make investment less attractive, decreasing the transfer of technology and “know-how” from high-income countries.

Results and Discussion

This chapter deals with the presentation, analysis and discussion of data acquired from field, personal observations, studies and experience.

Results Presentation

Demographic characteristics of respondents. This aspect deals with the description of demographic data of respondents through the use of descriptive statistic of frequency and percentage.

Table 1: Gender Distribution of Respondents

Gender	Frequency (No)	Percentage (%)
Male	50	55.6
Female	40	44.4
Total	90	100.0

From the table 50 respondents representing 55.6% were male, while the remaining 40 or 44.4% were female.

Table 2: Distribution of Respondents on the basis of Level of Education

Qualification	Frequency (N)	Percentage %
SSCE	38	42.2

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Degree	22	24.4
Others	30	33.3
Total	90	100

Table 2 shows the distribution of the respondents based on educational qualification. From the table, 38 (42.2%) of the traders have SSCE certificate, 22 (24.4%) are degree (B.Ed) holders while the remaining 30 (33.3%) have other certificate. From the table majority of the respondents are secondary school (SSCE) holder.

Analysis of Research Questions and Test of Hypothesis

Question One: What is the role of social investment N-power programme in enhancing access to basic amenities?

Table 3: Descriptive Statistics of Mean and Standard Deviation Showing the role of Social investment N-power programme in Enhancing Access to Basic Amenities

S/N	STATEMENT/ITEMS	Mean	Std deviation	Remark
1	The social investment N-power programme enhance individual wellbeing through access to clean water and sanitation	2.55	1.38	Agree
2	Social investment N-power programme promote ease of access to health care services	2.70	1.38	Agree
3	Social investment N-power programme has positively impacted the overall well-being of the people	3.84	0.98	Agree
4	Provision of educational programmes, adult literacy classes and scholarship initiatives	2.66	1.42	Agree
5	Social investment N-power programme promote access to nutritious food, meal programmes to combat food insecurity	3.58	1.18	Agree
	Weighted Average	2.86	1.18	

From the analysis depicted in table 3 above, it shows clearly that respondents has positive expression that social investment N-power programme enhance individual livelihood status through access to functional access to clean water and sanitation in Ilorin metropolis, with the average mean score responses of 2.55 and a Standard of 1.38 and this is agreed on as it is high above the 2.50 criterion mean score. From the table all items (i.e items 1,2,3,4, and 5) had a mean score above the criterion 2.50 mean (Benchmark). The average mean scores for the entire items is 2.76 which implies that large percentage of the respondents were of positive view that social investment N-power programme has contributes significantly in influencing the standard of living and livelihood status and Social investment N-power programme has positively impacted the overall well-being of the of people within Ilorin Metropolis.

Question Two: How do social investment N-power programme contribute to people socio-economic development in Ilorin Metropolis?

Table 4: Descriptive Statistics of Mean and Standard Deviation Showing Contribution of Social investment N-power programme to People Socio-Economic Development in Ilorin Metropolis

S/N	STATEMENT/ITEMS	Mean	SD	Remark
1	Provision of small loans and financial services to individuals to promote their investment	2.99	1.23	Agree
2	Offering skill development and vocational training programmes to enhance employability of individual	2.62	1.36	Agree
3	Establishment of collective business ventures to pool resources and increase economic productivity of people	2.88	1.13	Agree
4	Assist in building individual knowledge in Agricultural businesses and offer support services.	2.18	1.52	Disagree
5	Implementation of programmes that target women's economic empowerment	2.68	1.36	Agree
	Weighted Average	2.65		

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From the analysis depicted in table 4 above, item 1 which state that, social investment N-power programme enhance the provision of small loans and financial services to individuals to promote their investment with mean score of 2.99 and it shows clearly that respondents strongly agrees that social investment N-power programme enhance individual livelihood status through as the mean score is high above the 2.50 criterion mean. On item 2, which state that social investment N-power programme offer skill development and vocational training programmes to enhance employability of individual had an average mean score responses of 2.62 and this is agreed on as it is high above the 2.50 criterion mean score. From the table all other items (i.e items 3 and 5) had a mean score above the criterion 2.50 mean (Benchmark) with only item which have a mean score below the criterion mean (2.18). The average mean scores for the entire items is 2.65, which implies that large percentage of the respondents were of positive view that social investment N-power programme has contributes significantly in influencing socio economic development of individual in the State. Also, Social investment N-power programme has positively contribute to people socio-economic development enhanced social safety and individual social status in Ilorin Metropolis.

Hypothesis Testing

H₀₁: There is no significant difference in the impact of Social investment N-power programme on the beneficiaries in Ilorin Metropolis based on gender

Table 5: Chi-Square (X²) test of differences in the impact of Social investment N-power programme on the beneficiaries in Ilorin Metropolis based on gender

Variable	No of cases	Mean (x)	SD	DF	Cal. X ² -value	Critical X ² -value	Decision Sign-value
Male	50	12.33	2.33	2	8.17	5.99	P < 0.05 Sig. Exists
Female	40	16.61	6.14				

From the table, the calculated Chi-Square (X^2) value of 8.17 is greater than the critical Chi-Square (X^2) value of 5.99 ($8.17 > 5.99$) at 0.05 level of significance for degree of freedom of 2. Hence, there is a statistically significant differences on the basis of gender and the level of livelihood improvement of beneficiaries from social investment N-power programme. This suggests that male and female beneficiaries experienced different levels of benefits from the programme.

Discussion of Findings

The result in table 3, 4 and 5 shows that Social investment N-power programme has significant role on the employability of people within the people. All the variables tested on the role of social investment N-power programme were found to have significant influence on the livelihood status of people by contributing to the people development programme in the paper questions was accepted to have some influence on respondents' socio status. Result was supported by earlier studies (Stohmeyer, 2017; Odebunmi, 2018 and Morakinyo, 2019) that growing awareness regarding Social investment N-power programme significantly contribute to improving access to essential services and amenities, such as healthcare, education, and infrastructure, among residents of Ilorin Metropolis

The findings reveal that training through social investment N-power programme programme has influenced socio-economic development of individual by providing them with job opportunities and thereby promote socio-economic development of individual in Ilorin

ASSESSING THE IMPACT OF SOCIAL INVESTMENT N-POWER PROGRAMME ON LIVELIHOOD IMPROVEMENT AMONG RESIDENTS IN ILORIN METROPOLIS, KWARA STATE, NIGERIA

Abdulsalam Oladimeji Sholagberu & Yakubu Toyin Ibrahim

Metropolis, Kwara State. Social investment N-power programme training programme are adult learning geared toward self-development. Individual who benefited from the social investment N-power programme programme acquired life changing skills that transform their socio-economic life from dependent to that of self-employed adult. Akko and Addison (2019) asserted that social investment N-power programme programme provide the beneficiaries with improved employability and income skills that can increase their social status. This is in support of Mbalisi (2010) definition of adult education as any educative and purposeful learning activity organized for adults to initiate them into a new way of life by providing them with relevant skills, competencies, knowledge, information and attitudes required to excel in that aspect of life. Literacy empowers and it is the most essential of all educational skills. Education, formal or non-formal, is the basis for the full promotion and improvement of individual status.

Findings obtained from some of the studies reviewed showed that social investment N-power programme programmes have positively impacted poverty alleviation and brought about economic development. Such studies include Ikegw, (2018) that social investment N-power programme brought self-empowerment by providing jobs and developing individuals' entrepreneurial abilities. Liberty (2018) states that social investment N-power programme has created a new way of tackling poverty and changed people's economic status, providing employment sources. Ogaboh, (2018) that the scheme has helped low income workers access credit facilities and reduced their poverty.

Conclusion

Based on the findings of this study, it is logical to conclude that N-SIP as a social investment N-power programme has enormous impacts on beneficiaries' economic

empowerment and entrepreneurship development in Nigeria. Therefore, the sustenance of the programme will be of greater importance in solving the major problems of youth unemployment and persistent level of poverty and also serves as a catalyst for economic growth and development of the nation.

Recommendations

Based on the findings of this study and its conclusions, the following recommendations have been made:

1. The Economic policies of governments should be geared towards the creation of jobs through various empowerment and skill acquisition programme.
2. There is the need for an agreed poverty reduction agenda that can be used by all stakeholders be it Federal Government, State Government, Local Governments, NGOs and the International Donor Community towards alleviating people suffering.
3. Beneficiaries should be integrated into the formal school system so that upon leaving the programme, the trainees could use the acquired basic skills in their chosen vocations. This no doubt, would increase their access to more vocational trainings.
4. There should be proper monitoring of fund disbursement process into the programme to ensure proper utilization of the fund.
5. There is the need for proper monitoring and evaluation of fund meant for the programme for sustenance and to meet target objectives.

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**ISLAMIC ETHICS AND MORALITY: A PANACEA TO EXTREMISM AND
VIOLENCE IN NIGERIA**

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Abstract

This paper explores the role of Islamic ethics and morality in mitigating extremism and violence in Nigeria. Against the backdrop of escalating terrorist activities and sectarian conflicts, it argues that a nuanced understanding and application of Islamic principles can provide a sustainable solution. Therefore, the research employed qualitative approach through a critical analysis of Islamic scriptures and scholarly perspectives of both print and e-materials, this research highlights the fundamental values of compassion, justice, and peaceful coexistence that underpin Islamic ethics. Nevertheless, it contends that the misinterpretation and manipulation of Islamic teachings have contributed significantly to the proliferation of extremist ideologies like Boko Haram in Nigeria. Moreover, the study examines the intersection of Islamic morality and Nigeria's socio-political context, identifying factors that facilitate radicalization and violence. It also presents case studies of successful Islamic-led initiatives promoting peace-building, interfaith dialogue and community engagement. Finally, the paper concludes that revitalizing Islamic ethics and morality is crucial in countering extremist narratives and fostering a culture of peace and religious moderation (*Wasatiyyah*) in Nigeria. Recommendations include enhanced Islamic education, community-based initiatives and collaborative efforts between religious leaders, policymakers and civil society organizations. Ultimately, this research underscores the potential of Islamic ethics and morality as a panacea to extremism and violence in Nigeria, offering a framework for promoting sustainable peace, religious moderation and social cohesion in the region.

Keywords: Islamic ethics, extremism, violence, peace-building, religious moderation

Introduction

Nigeria, a nation plagued by insecurity and extremism, necessitates innovative solutions¹. The country's northeast region has been ravaged by Boko Haram's insurgency, resulting in thousands of deaths and displaced persons². According to the World Bank, the economic impact of this violence totals \$10.7 billion³. Poverty, unemployment, and corruption exacerbate these issues, fueling recruitment into extremist groups⁴. Extremism and violence in Nigeria are complex phenomena, requiring multifaceted solutions. Islamic ethics and morality, rooted in Quranic principles and Prophetic teachings, offer a compelling response⁵. As Abou El Fadl argues that, true Islamic teachings promote peace, justice and compassion⁶. This paper examines the potential of Islamic ethics and morality in mitigating extremism and violence in Nigeria. Research has shown that Islamic extremism is often linked to misguided interpretations of Islamic texts⁷. However, scholars like Horgan emphasize the importance of community-based initiatives in preventing radicalization⁸. This paper analyzes case studies of Islamic organizations and peace-building projects in Nigeria, demonstrating their potential in promoting social cohesion.

This research aims to contribute to the ongoing discussion on countering extremism in Nigeria. By exploring the role of Islamic ethics and morality, this paper provides a nuanced understanding of the complex issues surrounding extremism and violence. It examines the potential of Islamic ethics and morality in mitigating extremism and its possibilities of becoming core ethics in responding to violence in Nigeria. Islamic principles (*Tawhid/Iman, Adl, Rahmah*) are analyzed to demonstrate their counter-extremist efficacy. This research argues that Islamic ethics and morality offer a viable solution to Nigeria's security challenges, promoting inclusive, religious moderation (*Wasatiyyah*) and peaceful communities. Islam deals a lot with moral values; it teaches moral virtues, good characters and urges Muslims to be morally upright. A good Muslim therefore, must ensure that he/she is spiritually and morally sound; hence the need

¹ International Crisis Group. "Nigeria: Ending the Insurgency in the Northeast." Report no. 260, 2020, P:2

² Nigeria Watch. "Violence in Nigeria: A Quantitative Analysis." 2020, p: 15.

³ World Bank. "The Economic Impact of Conflict in Nigeria." 2018, p: 23.

⁴ Oxfam. "Nigeria: The Humanitarian Crisis in the Lake Chad Basin." 2019, p: 12.

⁵ Kamali, Mohammad Hashim. *Islamic Ethics: Fundamental Principles and Practices*. IIUM Press, 2015, P:42

⁶ Abou El Fadl, Khaled. *The Great Theft: Wrestling Islam from the Extremists*. HarperOne, 2005, p:15.

⁷ Lahoud, Nelly. "The Anatomy of Islamic Extremism." *Journal of Strategic Studies*, vol. 33, no. 4, 2010, pp. 571-594.

⁸ Horgan, John. *The Psychology of Terrorism*. Routledge, 2017, p:78.

for extensive preaching and teaching on morality and religious moderation (*Wasatiyyah*). Moreover, the paper discusses the concept of morality in etymological as well as conventional meaning and Islamic perspectives; moral virtues in the glorious Qur'an and Hadith; where the Qur'an and the Ahadith of the Prophet ﷺ talked abundantly on ethics which propagate to the people the general and fundamental message of Islam, which is contrary to terrorism and violence. First and foremost, Islam promotes peace, cooperation, tolerance, justice, moderation (*Wasatiyyah*) and equality. Equally the main objectives of Islamic law (مقاصد الشريعة الإسلامية) are protection of religion, life, property, intellect and dignity⁹.

Nevertheless, Islam with respect to any matter promotes moderation not extremity, peace not violence, love and harmony not hatred and aversion and inviting people to the way of merciful God. In other words, the bedrock upon which the teachings on ethics are concentrated is discussed in the paper. Other areas covered by the paper include sources of Islamic ethics and so on and so forth.

The concept of Extremism and Violence: A Complex Phenomenon

Extremism is a contested concept, as there have been many national and regional definitions of it, as such there is no universal definition of the extremism, even though several attempts have been made since the 1980s to reach agreement on an academic consensus definition,¹⁰ to an extent that both words (extremism and violence) are viewed as interchangeable, this is in accordance with Schmid that states "extremism and violence are interconnected and complex issues that threaten global peace and security"¹¹. Extremism refers to "the holding of extreme views or beliefs"¹², often accompanied by a willingness to use violence to achieve ideological or political goals. However, The World Report on Violence Health (WRVH)¹³ divides violence into two categories according to who has committed the violence: 1-

⁹ For more see: Isa, Ibrahim Alhaji, and Babayaro, Mariya Umar, *The Role of Du'at (Islamic propagators) in Combating Violence and Terrorism in Nigeria*, a conference paper presented at 2nd International conference themed "Islam and violence: facts and fallacies" organized by Center for Islamic Civilizations and Interfaith Dialogue (CICID) BUK, held at CICID conference hall, 8TH-10TH January, 2024, p:4

¹⁰ Perspectives on Terrorism: *journal of the Terrorism Research Initiative and the Center for Terrorism and Security Studies* ISSN 2334-3745 (Online) retrieved 12.12.2023.

¹¹ Schmid, Alex P. "Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Framework." ICCT Research Paper, 2017, p: 12.

¹² Oxford English Dictionary. "Extremism." Oxford University Press, 2020.

¹³ Akhir N. S. M., & Ibrahim N. "Analysis of Violent Act from the Islamic Spiritual Perspective", *International Journal Academic Research Business and Social Sciences*, Vol. 9, Issue 3, P.1298–1306.

self-directed, 2-interpersonal or collective; and it has further been categorized into three categories according to the nature of the violence: 1-physical, 2-sexual, 3-psychological or involving deprivation or neglect. While extremism has been categorized into three: 1. Religious Extremism: The manipulation of religious teachings to justify violence¹⁴. Example: Boko Haram's insurgency in Nigeria¹⁵. 2. Ideological Extremism: The promotion of radical ideologies, such as communism or fascism¹⁶. Example: Al-Qaeda's global jihad¹⁷. 3. Nationalist Extremism: The pursuit of ethnic or national supremacy¹⁸. Example: The Rwandan genocide¹⁹. According to the Qur'an:2:190, Allah commands Muslims not to go to the extreme but to be moderated *Ummah (Ummatan wasatan)* by saying:

وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (190)

Do not transgress the limit (Surat Al-Baqara 2:190)

A situation of war is no excuse to go beyond boundaries. Islam teaches the avoidance of blind retaliation and terrorism.

Causes and Drivers of Extremism and Violence:

A number of studies have highlighted the causes and drivers of extremism and violence in Nigeria for instance Oxfam²⁰ postulates that poverty and Economic Inequality: Fueling feelings of frustration and desperation are among causes of extremism and violence. In an UNDP report it itemizes; Social and Political Marginalization: Exclusion from mainstream society and politics²¹ as the factors that facilitated extremism and violence in Nigeria. Whereas Transparency International argues that "Corruption and Governance Issues: Undermining trust in institutions"²²

¹⁴Abou El Fadl, Khaled. *The Great Theft: Wrestling Islam from the Extremists*. HarperOne, 2005, P: 20.

¹⁵ International Crisis Group. "Nigeria: Ending the Insurgency in the Northeast." Report no. 260, 2020, P: 5.

¹⁶ Horgan, John. *The Psychology of Terrorism*. Routledge, 2017.P:34

¹⁷ Lahoud, Nelly. "The Anatomy of Islamic Extremism." *Journal of Strategic Studies*, vol. 33, no. 4, 2010, pp. 571-594.

¹⁸ Gurr, Ted Robert. *Why Men Rebel*. Princeton University Press, 1970, P:78

¹⁹ Des Forges, Alison. *Leave None to Tell the Story: Genocide in Rwanda*. Human Rights Watch, 1999, P:123

²⁰ Oxfam. "Nigeria: The Humanitarian Crisis in the Lake Chad Basin." 2019.P:10

²¹UNDP. "Human Development Report 2020." 2020. P:25

²² Transparency International. "Corruption Perceptions Index 2020." 2020, P:30

are significant drivers of extremism in the country, while Kamali²³ opined that ideological Manipulation: Distorting religious or ideological teachings are prime causes. Notwithstanding, Human Rights Watch considered ethnic and religious tensions as contributors to violence²⁴, to sum it up, Isa, Ibrahim Alhaji and Babayaro, Mariya Umar put it thus:

The arbitrary interpretation of Islam/misinterpretation, ignorance of Islamic teachings, disunity and lack of Muslims' central authority have contributed to a large extent in promoting negative attitudes and violent tendencies amongst some youths. Today in different countries, there have emerged armed movements propelled by various factors; religious, economic and political²⁵

Consequences of Extremism and Violence:

The recent terrorist violence by Boko Haran, Bandit and IPOB²⁶ victimized more Muslims than non-Muslims²⁷, Children and women were killed and rapped, *Masājid* and churches were demolished, banks and markets were robbed and between 2011 and 2020, Boko Haram was responsible for 43,958 deaths in Nigeria²⁸. Moreover, in 2020, Nigeria ranked 3rd globally in terms of terrorist attacks,²⁹ the Boko Haram's insurgency has displaced over 2.5 million people in Nigeria³⁰. And In 2019, Nigeria recorded 349 violent extremist incidents, resulting in loss of lives³¹. The economic impact of violent extremism in Nigeria is estimated at \$10.7 billion³².

²³ Kamali, Mohammad Hashim. *Islamic Ethics: Fundamental Principles and Practices*. IIUM Press, 2015, P:50

²⁴ Human Rights Watch 2020

²⁵ For more see: Isa, Ibrahim Alhaji, and Babayaro, Mariya Umar, *The Role of Du'at (Islamic propagators) in Combating Violence and Terrorism in Nigeria*, a conference paper presented at 2nd International conference themed ;"Islam and violence: facts and fallacies" organized by Center for Islamic Civilizations and Interfaith Dialogue (CICID) BUK, held at CICID conference hall, 8TH-10TH January, 2024, p:1

²⁶ IPOB stands for Indigenous People of Biafra. It is a separatist movement in Nigeria that advocates for the independence of the Igbo People and restoration of the republic of Biafra. Biafra was a short-lived republic that existed from 1967-1970 primarily inhabited by the Igbo ethnic. The biafran War (1967-1970) resulted in the death of millions of people, mostly Igbos, due to starvation, disease and violence. This IPOB are still killing people agitating for dividing Nigeria.

²⁷ Abdikadir Ibrahim, "The Harmful Effects of Extremism" Islamic civil society of the America and also see: Ghazi Bin Muhammad et el, *war and peace in Islam: the uses and abuse of Jihad*. First edition, Mabda (the Royal Islamic strategic Studies Center) & The Islamic Text Society, Miler's House Kings Mill Lane Great Shelford combridge, United Kingdom, 2013, P:170-202

²⁸ Global Terrorism Database. "2011-2020 Nigeria Data." University of Maryland, 2020.

²⁹ Institute for Economics and Peace. "Global Terrorism Index 2020." IEP, 2020.

³⁰ UNHCR. "Global Trends: Forced Displacement in 2020." 2020.

³¹ Nigeria Watch. "Violence in Nigeria: A Quantitative Analysis." 2020.

³² World Bank. "The Economic Impact of Conflict in Nigeria." 2018

Nonetheless, other consequences include not limited to: humanitarian Crises: Displacement, injury, and death³³ Economic Destruction: Infrastructure damage and loss of livelihoods³⁴. Social Cohesion: Eroding community trust and social fabric³⁵. Regionally, the Northeast region of Nigeria is most affected by Boko Haram's insurgency³⁶ while Borno State in particular has recorded the highest number of terrorist attacks³⁷.

However, the Qur'an says that in the face of intimidation by the enemy, individual Muslim should not take any action on their own, but, instead, should turn to those in charge of their affairs so that the leaders can understand the matter in a proper perspective and take appropriate and necessary steps; this means that individual members of the public may not decide issues of war on their own. This is something left to the authority to handle. This also means that war and defense must always be left to the rulers/government to manage.³⁸ Today, in various part of the world some people are involved in armed movements in the name of 'Islamic jihad³⁹'. However, simply by calling it 'jihadi' movements by its perpetrators and culprits doesn't actually make it to be considered as Islamic jihad. No action can be considered as a legitimate jihad unless it fully meets the conditions laid down by Islamic law (Shari'ah)⁴⁰.

The Concept of Morality in Islam

³³ UNHCR. "Global Trends: Forced Displacement in 2020." 2020, P:15

³⁴ World Bank. "The Economic Impact of Conflict in Nigeria." 2018, P:40

³⁵ Putnam, Robert D. Bowling Alone: The Collapse and Revival of American Community. Simon and Schuster, 2000, P:67

³⁶ International Crisis Group. "Nigeria: Ending the Insurgency in the Northeast." Report no. 260, 2020.

³⁷ Nigeria Watch. "Violence in Nigeria: A Quantitative Analysis." 2020.

³⁸ Aldumayjee, Abdullah bin Umar, *Al-Imaamat Al-uzma enda Ahalsunnah waljama'ah*, Dar taybah linnashar wattauzii shaari' Aseer, Alriyadh, Mamlakat al-arabiyya alsaudia, p:81-85 (undated)

³⁹ This is what Boko Haram members are claiming here in Nigeria that they are waging Jihad and they often chanting *Allahu Akbar* الله أكبر (Allah is the greatest) while in real sense is not Jihad, it is violence and terrorism. As Jihad cannot be waged against fellow Muslims. For more See Ghazi Bin Muhammad et el, war and peace in Islam: the uses and abuse of Jihad. First edition, Mabda (the Royal Islamic strategic Studies Center) & The Islamic Text Society, Miler's House Kings Mill Lane Great Shelford combridge, United Kingdom, 2013, P:409

⁴⁰ For more see: Isa, Ibrahim Alhaji, and Babayaro, Mariya Umar, *The Role of Du'at (Islamic propagators) in Combating Violence and Terrorism in Nigeria*, a conference paper presented at 2nd International conference themed ;"Islam and violence: facts and fallacies" organized by Center for Islamic Civilizations and Interfaith Dialogue (CICID) BUK, held at CICID conference hall, 8TH-10TH January, 2024, p:9

Character building is an important step in projecting man as a role model in doing good and as a vicegerent of Allah on earth. The human capital, borne of the character building, plays a leading role in making any country a superior nation. In Islam, character building is emphasized from childhood. The aim here is to form a character building concept based on the perspective of Islam which emphasized that character building of ethic from the early stage is very essential to human beings.

Etymologically, the word ‘morality’ originates from the Latin word “Mores” meaning manners or morals.⁴¹ In essence, it is said that morality was derived from a Latin word “moralis” which means manner, character, and proper behavior. Therefore, morality in conventional perspective is the differentiation of intentions, decisions and actions between those that are distinguished as proper and those that are improper.⁴² Morality, in another view is an agreement with the standard of what is right and wrong in character. In other words, morality denotes conformity to the customary rules and accepted standard of a society.⁴³

The term morality can be used to refer to a body of standards or principles derived from a code of conduct from a particular philosophy, religion, or culture.⁴⁴ Morality denotes the state of being which shows conformity to the rules of righteous conduct, virtuous conduct or the quality of moral character of a person or group of persons. The extent of conformity or the level of compliance of a person or a group of persons to that which is generally agreed and accepted to be virtuous, right, and proper, shows the moral uprightness of that person or group of persons. As a concept, morality is generally derived from a social context and its definition is invariable within that context. A person is said to be moral or immoral in a relative sense. An act is moral or immoral as related to the accepted standards of the moral conduct and the morality of a group.⁴⁵ A group is assumed to be moral to the extent of its compliance to what it accepted as proper, as opposed to improper, properness as opposed to impropriety; correct as opposed to incorrect conduct, right as opposed to wrong etcetera.

⁴¹ <https://doi.org/10.30574/wjarr.2023.20.1.2015> Journal homepage: <https://wjarr.com/> Accessed on 23rd August, 2024

⁴² <https://en.m.wikipedia.org/wiki/morality> Accessed on 12/08/2024

⁴³ *Chambers Dictionary 21st Century Dictionary*, London: Chambers Harrap Publishers, P. 1356

⁴⁴ <https://doi.org/10.30574/wjarr.2023.20.1.2015> Journal homepage: <https://wjarr.com/>

⁴⁵ Macmillan *op.cit* P. 197

In each of the above definitions of the concept morality three issues are considered as the key words in all the meanings; firstly, the word denotes principles concerning right and wrong or good and bad behavior. Secondly, it means the degree to which something is right or wrong, good or bad, etc., according to moral principles. Thirdly, it refers to a system of moral principles followed by a particular group of people. Morality, as an English word denotes the principles concerning right and wrong or good and bad behaviors, and its nature is limited to these.

Nonetheless, for the proper understanding of the concept from Islamic perspective, the word must be taken back to its origin. The Arabic equivalent of this word is *Khuluq* (pl. *Akhlaq*), *Adab*, *Suluk*, which literally means innate disposition, character, behavior and nature. Technically it means the science of virtues and the way to acquire those means to identify and shun vices, and how to guard against them⁴. Morality in Islam therefore has five major basic foundations upon which all other Islamic moral values are attached. These include but not limited to:

- a) Patience, (*Sabr*): It helps a Muslim to bear and conceal anger and other undesirable attitudes.
- b) Temperance (*Iffah*): It enables a Muslim to shun immoral behaviors in words and actions and makes him to be modest and prevents him from bad moral habits.
- c) Courage (*Shaja'ah*): It helps one to have self-esteem, uphold noble characters and properly controls himself in love and anger.
- d) Justice (*'Adl*): It places a Muslim on golden mean. This also helps him to be generous- a quality between miserliness and extravagance. It then helps him to acquire forbearance (*hilm*) – a quality between anger and self-disrespect.
- e) Wisdom (*Al-hikmah*): It is the fifth foundation comes from sound faculty of knowledge. It helps a Muslim to have foresight enabling him to distinguish between true and false in statement, right and wrong in belief and between good and evil in actions.⁴⁶

⁴⁶ Attahir Shehu Mainiyo and Ahmad Bello Gidadawa, *Immoral Acts and their Resultant Effect among the Muslim Society: An Islamic Exposition*, in "International Journal of Scientific and Research Publications (IJSRP)", April 2019, P: 441.

It could be understood from the above that Islamic morality is limitless as far as Muslim life on earth is concerned. Morality in Islam is not a mere theory which is documented in scripture, but rather a practical training for which Prophet Muhammad ﷺ was sent to train the *Ummah*. This is elucidated in the following verse of the Glorious Qur'an:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (4)

And Verily, you (O Muhammad ﷺ) are on an exalted (standard of) character. (*Surat Alqalam* 68:4)

The above verses indicates Allah's bliss to the Prophet ﷺ and did righteous deeds and because of his sublime character. The prophet ﷺ had attained this exalted position by virtue of his exalted character. His exalted character may be summed up by the way the Mother of the Believers A'isha ؓ explained it. She said: His character was the Qur'an.⁴⁷ This is similar to the verses in which Allah says:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (199)

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). (*Surat Al-araf* 7:199)

It is by the mercy of Allah that the prophet ﷺ dealt gently with the people. If he had been harsh or hard-hearted to them, the companions ؓ would have dispersed from around him. So he pardons them and asks Allah's forgiveness for them; and consults them in matters of importance. And encourage us to strive to attain an exalted character. He possessed the best and noblest of characteristics, in each of which he attained the ultimate degree. He was easy-going and gentle, and was close to people. He would accept the invitation of anyone who invited him, meet the need of anyone who asked him for help, and respond kindly to anyone who asked of him, never turning anyone away empty-handed.⁴⁸ He would not make a decision concerning it without the Companions' involvement; rather he would consult them and seek their advice.⁴⁹ This

⁴⁷ Imam Ahmad b. Hanbali, *Musnad Imam Ahmad*, Chapter 41, Hadith Number 24601, P. 148

⁴⁸ Al-Sa'diy Abdurrahman Nasiruddin, *Tafsir al-Qur'anil Azim*, Published by Maktabah al-Rushd, Riyadh, Saudi Arabia, Juzu' 9, Vol. 3, P. 343

⁴⁹ Al-Sa'diy Abdurrahman Nasiruddin, *Tafsir al-Qur'anil Azim...*, P. 344

interestingly reveals that the Prophet ﷺ has exemplified all the teachings of the Qur'an. Almighty Allah I therefore directed all mankind to emulate him when He says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ
كَثِيرًا (21)

Indeed in the Messenger of Allah Muhammad you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much. (*Surat Al-ahzab* 33:21)

Muslims should therefore understand that Islamic moralities are divine in origin, human in nature, universal in approach and comprehensive in scope. This is what makes Islam distinct from other world religions; as far as the concept of morality is concerned.

In Islam, morality has a very wide conception which covers all aspects of human endeavor. It is universal; cutting across all times as well as all languages and races. This is what makes the concept of morality limited in scope and lacks the universal appeal; as far as the western perspective is concerned, because it is centered on behaving according to the accepted norms and values of a giving society. This definition is very limited in nature because what one considers as vices in one's community may not necessarily be considered as vices in another society. In other words, one can be morally accepted in his own community but in another community such person can be regarded as immoral if he behaves according to the expectations of his own society due to religious, socio-cultural as well as geographical differences.

Morality in Islam can be seen as behaving according to the teachings of the Qur'an and Sunnah of the Prophet ﷺ in all aspects of human life.⁵⁰ Islam is a religion that encompasses all aspects of one's existence; his mode of worship, eating habits, and the way one dresses, how one acquires and dispossesses wealth, one's attitude towards family and society at large, and one's attitude as a leader and as a led.⁵¹

Moral Virtues in the Qur'an and Hadith

⁵⁰ Sada Isah, *Effects of Social Media on Moral Decadence among Muslim Youth: A Case Study of Katsina State 2005-2014*, MA Dissertation submitted to the Postgraduate School, Faculty of Humanities, Department of Islamic Studies, Umaru Musa Yar'adua University, Katsina, April, 2017 P. 38

⁵¹ Sada Isah, *Effects of Social Media on Moral Decadence among Muslim Youth..*, P. 55

Morality in the primary sources of Shari'ah is as important as the teachings of Islam to the Muslims, in fact one of the prime purposes of the revelation is to teach morality. This is because the Qur'an laid down the moral foundation in the teachings of Islam; a lot of Qur'anic verses were revealed dealing with the issues of morality; encouraging moral development and discouraging moral lowliness. Those who uphold the textual teachings on morality were referred as prosperous for their efforts to inculcate moral qualities of keeping away from all acts Islam frowned at; fulfilling their promises, keeping trust and establishing their prayers at their specified time.⁵² He taught the believers that morality attracts more rewards than ritual devotions such as *Salat*, *Zakat*, and *Sawm* among others. The Glorious Qur'an described the Prophet in some verses as merciful and charitable, humble and just yet gives to each human (Muslim or non-Muslim) his/her due. He has compassion and sympathy for the weak, for the orphan, the deprived and the oppressed.

Islam has recognized the power of morals in all spheres of human life.⁵³ There are no aspects of human actions, psychological conditions, circumstances, rights, excellence and etiquettes which have been left out of the Qur'anic moral teachings. Allah says:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (38)

We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered. (*Surat Al-an'am* 6:38)

Not all of the moral values mentioned in the Quran can be outlined in this paper due to the nature of the work. However, below are some of the most important ones:

Kindness to Parents:

The importance of treating and caring for parents was placed right after worshiping Allah because parents are the ones who love their children most as compared to other siblings and relatives. Parents are progenitors of their children and are matchless in protecting and caring for their progenies. That is why the Holy Quran instructs people to respect and honor them till last. Here is how the Quran illustrates the importance of parents:

⁵² Attahir Shehu Mainiyo and Ahmad Bello Gidadawa, *Immoral Acts and their Resultant Effect among the Muslim Society: An Islamic Exposition*, in "International Journal of Scientific and Research Publications (IJSRP)", April 2019 P. 442

⁵³ <https://doi.org/10.30574/wjarr.2023.20.1.2015> Journal homepage: <https://wjarr.com/>

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23) وَاحْفَظْ لَهُمَا
جَنَاحَ الدُّلَىٰ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا (24)

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young. (*Surat Al-Isra' 17:23*)

Kindness to Relatives, Orphans, the Poor & the Neighbors: After parents comes relatives (close and distant) are those with whom we interact frequently, and maintaining good relationships with them is the most desired action mentioned in the Qur'an and Hadith. The Prophet ﷺ always gives importance and also stressed on Muslims to behave good with relatives.

Similarly, orphans and poor people are perceived as the helpless and vulnerable to oppression by members of society. Those children whose fathers die are becoming helpless. In the same way, there are many poor who are marginalized. Today, many people are suffering from poverty and starvation due to inflation and unemployment. With this, Islam has not forgotten them and has issued special instructions for their protection and welfare. The Qur'an states:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (36)

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor far away, the companion at you side, the traveler, and those whom your right hands possessed. Indeed, Allah ۞ does not like those who are self-deluding and boastful. (*Surat alNisa' 4:36*)

Truthfulness: The glorious Quran indicates much of the social good ethics in our society and wants believers to observe such good habits. Speaking truth is considered one of the most important elements in our society. It reflects the sincere personality of a person. Only few people observed such good practice. The Quran has talked a lot on truthfulness. Believers have been

commanded to speak the truth in all circumstances, whether it is favorable or unfavorable. The following verses are examples of verses regarding truthfulness:

وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

... whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned”
(Surat Al-An'am 6:152)

Avoiding Extravagance and Misery in spending one's wealth: Man has been endowed with many bounties from Allah. Among them, wealth is considered much a grace. A man who has much property goes astray sometimes and becomes extravagant because of his excess wealth. Extravagance is to waste one's wealth in very irresponsible way on the occasions of exultations. The Qur'an has forbidden such act. Being moderate and having self-control are key for successful financially stable life. Spending extravagantly in poor financial conditions has been declared as a *Satanic* act and being stingy while having enough money to spend has been condemned in the Qur'an because both conditions reflect extremism. Islam advises a moderation (*Wasatiyyah*) and balanced approach in every aspect of life.⁵⁴ The Quran says:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ (31)

Eat and drink but waste not by extravagance, certainly Allah does not like those who waste by extravagance (*Surat Al-A'raf* 7:31)

Allah's command regarding what humans are to eat and drink from that which Allah has provided for them of good and wholesome things but do not exceed the bounds in doing so. Exceeding the bounds means either consuming more than what is sufficient and eating too much of foods that are harmful to the body, or going to extremes in choosing the most luxurious and fanciest of foods, drinks and clothing, or going to unlawful, for Allah does not love those who exceed the bounds, and called them Satan's associates; as indicated in the subsequent quoted verse. It also attracts Allah's anger and is detrimental to man's physical wellbeing and livelihood. This verse instructs that, it is moral to eat and drink, and forbids us to refrain from doing so, and it also forbids us to exceed the bounds in doing so, because it is immoral. Squanderers have been termed as the brothers of *Shaytan* (the devil). Another quality of the

⁵⁴ Sakar H.A., A Manual of Da'wah, al-Murtagfiran Foundation, Lagos Nigeria, 2000 P. 47

believers that has been mentioned is that when they spend, they are neither extravagant nor Spendthrifts, but are in the middle of these two extremes.

The *Sunnah* of the Prophet ﷺ on the other hand, occupies a leading and prestigious position in the reform of moral, social, educational and economic fields for the individuals and communities in Nigeria and beyond. Where it contributes in finding effective solutions to the problems associated with immorality and other spheres of life; in moral upbringing for instance, it helps to offer the suitable methods of training that tends to lead someone's behavior to desirability. In the social sphere the Prophetic *Sunnah* seeks to regulate the relationship between the family and the community and to grant rights to their owners and to protect them from deviations and social problems that undermine the pillars of family and community.

Therefore, in this paper some ahadith that have direct effect in reforming Muslims' behavior, particularly youth who are preponderance culprits of extremism and violence⁵⁵, and the social reality of the Muslim societies. Moreover, if we look at the Prophetic traditions, we will find it very rich in terms of ethical values. Many of these Ahadith are showing that it is natural for human beings to strive to achieve happiness and tranquility. Efforts are made by many Muslims in the past and present towards this by fighting and making sacrifices in this direction.⁵⁶ According to the teachings of many Ahadith on ethics, it has been observed that the purpose of human existence and the objective of morality are to overcome extremism, violence and disharmonies; either by partial or total elimination. The following are some of the Ahadith that will serve as highlight: Allah has sent His Prophet ﷺ for the perfection of good character.

Allah's Messenger ﷺ said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ»

⁵⁵ For more see: Isa, Ibrahim Alhaji, and Babayaro, Mariya Umar, *The Role of Du'at (Islamic propagators) in Combating Violence and Terrorism in Nigeria*, a conference paper presented at 2nd International conference themed ;"Islam and violence: facts and fallacies" organized by Center for Islamic Civilizations and Interfaith Dialogue (CICID) BUK, held at CICID conference hall, 8TH-10TH January, 2024, p:8

⁵⁶ Kasim Abubakar Lolo, *Moral Qualities of the Righteous in Islam*, Usmanu Danfodiyo University Printing Press, Sokoto, Nigeria, 2017, p 26

I have been sent for the perfection of good character.⁵⁷

Islam guides people to be modest not only in life style but also in other sphere of life like in walking. How a person walks is a reflection of his personality. Modesty in walking has been encouraged by Islam in order to leave a polite and friendly impression. The Prophet ﷺ has stressed the merits of such good behavior in many *Ahadith*; he n was reported to have said;

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: مَا مِنْ شَيْءٍ يُوضَعُ فِي الْمِيزَانِ أَثْقَلُ مِنْ حُسْنِ الخُلُقِ، وَإِنَّ صَاحِبَ حُسْنِ الخُلُقِ لَيَبْلُغُ بِهِ دَرَجَةَ صَاحِبِ الصَّوْمِ وَالصَّلَاةِ.

The heaviest thing to be placed in the balance of a believing slave on the Day of Judgment will be good behavior.⁵⁸

Based on the teachings of the above quoted Hadith, the Prophet ﷺ emphasized that man as social animal cannot live alone. He has to live with other creations; humans and non-humans and has to abide by some social values and norms. So, interaction between humans is inevitable due to their nature of living together. Islam has taught various social values to maintain peace and harmony in society and to avoid any chaos, violence and instability. And most important thing, according to the teachings of the Hadith, is that good characters attract heaviest reward from Allah. The Prophet ﷺ also said:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ ، عَنِ الْبِرِّ وَالْإِيمَانِ فَقَالَ: «الْبِرُّ حُسْنُ الخُلُقِ، وَالْإِيمَانُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ»

Kindness (and or virtue) is good character.⁵⁹

Among the areas that a Muslim must show morality is in spreading verified news, spreading fake news and misinformation is customary now-a-days, which is totally contrary to the teachings of Islam. This bad habit is a very ill habit that caused much loss and violence in the society. Forwarding news; in the print or social media, especially news that is of strategic importance, without investigating the source may cause chaos and lead to turmoil and violence. That is why it is highly recommended to verify the authenticity of any news source before spreading it, as instructed in the glorious Qur'an. Allah says:

⁵⁷ Musnad Imam Ahmad, Musnad Abu Hurayrah (R.A), Hadith No. 8952, p. 512

⁵⁸ Sunan al-Tirmidhi, Bab ma Ja'a fi Husnu al-Khulq, vol. 3, Hadith No. 2003, p. 431

⁵⁹ Imam Muslim, Sahih Muslim, kitabul-birri was-silati wal-adab, Tafsirul birri wal-ithmi, Vol. 4, Hadith No. 2553, p. 1980

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِبْحُوا
عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ (6) ۝

O you who believe! If a *Fasiq* (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. (*Surat alhujrat* 49:6)

Another important area that a Muslim must observe in terms of morality is respect to other fellow beings. Allah created His creation as an evident sign of His power and diversity. Among his creation, the man is addressed the most respectable. Islam maintains the importance of self-respect and esteem of an individual and hence ordains believers to avoid such deeds which may hurt someone. It also states that all human beings are equal; there is no discrimination based on color, race or region. Allah says in *Surah al-Hujurat*:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

O Mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has *At-Taqwa* [i.e. he is one of the *Muttaqun* (the pious. See V.2:2)]. Verily, Allah is All-Knowing, All-Aware. (*Surat alhujrat* 49:13)

The Prophet ﷺ also said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا،
وَخَيْرُهُمْ خَيْرُهُمْ لِنِسَائِهِمْ.

The most perfect man in his faith among the believers is the one with the best behavior.⁶⁰

From the teachings of the above Qur'anic verses and Ahadith of the Prophet ﷺ it is understood that a worshipper can ascend the higher ranks and superior grades in the Hereafter through his good character, even though he is weak in acts of worship. We can conclude by saying that, Prophet Muhammad ﷺ guided people in every aspect of life; therefore as a matter of obligation on every Muslim to follow his guidance, as it is very difficult to find another one worthy of emulation, to be able and intelligent, to be both an able statesman and commander and a brilliant scientist and successful educator at the same time. No one can guide people in every field of life

⁶⁰ Abi Dawud, *Sunan Abi Dawud*, Vol. 5, hadith No. 4682, p. 42 and in another narration from Aisha and Ibn Abbas, graded the hadith as Hassan Sahih.

except him. Moreover, when it comes to ethics, Prophet Muhammad ﷺ was the most perfect spiritual and intellectual master to follow, the most able statesman and commander, the most efficient educator, and the greatest scholar history has ever seen.

Conclusion:

In conclusion, the rise of terrorism and extremist violence in many of our societies is one phenomenon which not only poses a strong danger and threat to people's lives and security, but has also reached such amplitude where terror reigns and solutions have become even more difficult to achieve. Islamic ethics and morality offer a viable solution to extremism and violence in Nigeria. By promoting inclusive governance, social cohesion, and economic empowerment, Nigeria can mitigate the threats posed by extremist groups. This paper has examined the potential of Islamic ethics and morality in mitigating extremism and violence in Nigeria. Through a critical analysis of Islamic principles and case studies of community-based initiatives, this research demonstrates the efficacy of Islamic ethics in countering extremist narratives. The findings of this study underscore the importance of addressing the root causes of extremism, including poverty, unemployment, the arbitrary interpretation of Islam/misinterpretation, ignorance of Islamic teachings, disunity and lack of Muslims' central authority and corruption. Islamic ethics, with its emphasis on justice, compassion, and social responsibility, offers a compelling framework for promoting peace and social cohesion. This research contributes to the ongoing discussion on countering extremism in Nigeria by: i. Highlighting the role of Islamic ethics in preventing radicalization. ii. Demonstrating the effectiveness of community-based initiatives. iii. Emphasizing the need for inclusive governance and economic empowerment. Finally, as for the limitations this study focused on Islamic ethics; future research should explore other faith traditions. Moreover, case studies were limited to Nigeria; comparative analyses with other countries would be beneficial.

Recommendations:

The paper recommends the following:

- i. More emphasis should be given to the role of knowledge and education in the eradication, prevention of extremism/violence and having religious moderation (*Wasatiyah*) by Integrating Islamic ethics and morality into education and community programs in Nigeria
- ii. Support community-based initiatives promoting social cohesion.

- iii. Address poverty, unemployment, and corruption through inclusive governance.
- iv. Foster collaboration between government, civil society, and religious leaders.
- v. Islamic scholars (*Ulama'*) should regulate and stipulate the conditions for delivering fatwa (religious verdict).

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<https://doi.org/10.30574/wjarr.2023.20.1.2015> Journal homepage: <https://wjarr.com/>
<https://en.m.wikipedia.org/wiki/morality>.

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

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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.”¹ Migration can be categorized into two namely; internal migration and external migration. Internal migration is the movement

¹ 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

of people from one community to another in the same country.² External migration is the movement of people from one country to another countries.³ 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 another.⁴ 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.⁵

Migrants: Merriam Webster dictionary defined a migrant as “a person who moves regularly in order to find work especially in harvesting crops.”⁶ 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.⁷ It lies between latitude 12^o 22 N to 12^o 24 N and longitude 9^o 30 E to 9^o 35 E.⁸ 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.

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

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

⁴ 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

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

⁶ Merriam Webster Dictionary (2021)

⁷ 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

⁸ Map of Gagarawa Local Government Showing Gagarawa Tasha 1997

To the North by Jaftar and Na Annabi Hamlet, and Gagarawa Gari from the North West.⁹ Gagarawa Tasha is strategically situated along the Gumel – Dutse trunk B road, at mile 24,¹⁰ and situated along the Kano-Nguru railway at mile 79.¹¹

Tradition of Origin and Peopling of Gagarawa Tasha

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.¹² 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,¹³ before it was later renamed Gagarawa Tasha in 1929.¹⁴ Kwalle and Abubakar Dan Katata were originally of Daurawa clan (from Daura area).¹⁵ Following the establishment of the settlement, other migrants from Gujungu, Gagarawa Gari, Gurfeli, to mention but a few came to settle in the place.¹⁶ 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

⁹ Committee for the Creation of Gagarawa Local Government (1994)

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

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

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

¹³ 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 13th July, 2019 and Malam Usman Musa on 01/09/2018

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

¹⁵ 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

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

Gari appointed Kwalle as the first Maigari of Gagarawa Tasha.¹⁷ As a result of 1927 territorial re-organisation, Gagarakwa Gari was made the headquarters of Jarma District.¹⁸ By 1952, the headquarters of Jarma District was relocated to Gagarawa Tasha.¹⁹ 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 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.²⁰ 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 1930.²¹ As the archival

¹⁷ 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

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

¹⁹ Committee for the Creation of Gagarawa Local Government (1994)

²⁰ Interview with Malan Usman Musa..... on 25th September, 2019

²¹ NAK/Kanprof/3320 Kano Nguru Railway Extension Permanent Layout

record indicates, the plots were allocated for trading purpose only.²² 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.²³ 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.²⁴ The value of the structure to be erected on the plot was in the range of £200.²⁵ 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

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

²² NAK/Kanprof/3320 Kano Nguru Railway Extension Permanent Layout

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

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

²⁵ NAK/Kano L.A./2706:Plot No 4A at Gagarawa 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...”²⁶ 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 maintain the rail line and other social services department established in the 1920’s and 1930’s.”²⁷ 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.²⁸

²⁶ 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

²⁷ A. Bako, (1990), “A Socio- Economic History of Sabon Gari 1913 – 198” Unpublished phd Department of History, Bayero University, Kano.p.66

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

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 1928.²⁹ The Yoruba and Igbo worked on the line as track labourers.³⁰ 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.³¹

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.³² As Olaniyi pointed out, it was the tradition of the British to create dichotomy between migrants and the host

²⁹ NAK/Kan Prof 1288/ Proposed Railway

³⁰ NAK/Kan Prof 1288/ Proposed Railway

³¹ Interviews with Alhaji Ya'u Sha'aibu..... on 9th October, 2021 and Hajiya Deluwa5th April, 2021

³² Interview with Hajiya Deluwa5th April, 2021

community.³³ 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,³⁴ and Dandalin Dan wandara (named after a popular trader in the area Dan wandara) was settled mostly by Igbo migrants among others.³⁵ 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).³⁶

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.³⁷ Majority of railway employees in Gagarawa Tasha were Yoruba and Igbo migrants.³⁸ Their presence in the locality stimulated local economy, as their presence stimulated food production (cooked and uncooked) and other services around

³³ 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

³⁴ Interview with Hajiya Deluwa5th April, 2021

³⁵ Interview with Hajiya Deluwa5th April, 2021 and Alhaji Ya’u Sha’aibu.... on 9th October, 2021

³⁶ Interviews with Malam Usman Musa..... on 8th October, 2021, and Hajiya Deluwa5th April, 2021

³⁷ S.T. Yusuf, (2018), “The Development of Railway Transport.....p.32

³⁸ Interviews with Malam Usman Musa..... on 8th October, 2021 and Alhaji Ya’u Sha’aibu.... on 9th October, 2021

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.³⁹ The Yoruba and Igbo migrants worked as clerks, signal men, foremen and station masters as well as labourers/track workers. The labourers were more than those who worked at the station.⁴⁰ Colonial coins facilitated the circulation of the colonial currency in the localities.⁴¹

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.⁴² 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.⁴³ 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

³⁹ 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

⁴⁰ 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

⁴¹ W. Oyemakinde, (1974), "Railway Construction and Operation in....."Pp.318 and 323

⁴² Interview with Alhaji Ya'u Sha'aibu..... on 9th October, 2021

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

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.”⁴⁴ 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.⁴⁵ Ato Ibrahim, a Yoruba, he was involved in groundnut trade with scale. In the 1940s and 1950s Mr. Abulude a Yoruba man worked as clerk with John Holt Co., Mr. John an Igbo man worked as clerk with G.B.O.⁴⁶ 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.⁴⁷

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 .⁴⁸ 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

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

⁴⁵ Interview with Hajiya Deluwa5th April, 2021

⁴⁶ Interview with Alhaji Ya’u Sha’aibu..... on 9th October, 2021

⁴⁷ Interviews with Alhaji Ya’u Sha’aibu..... on 9th October, 2021 and Hajiya Deluwa5th April, 2021

⁴⁸ Interview with Dijen Labala..... on 14th November, 2021

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.⁴⁹ 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.⁵⁰

Textile and Cosmetic Trade

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)⁵¹

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

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

⁵¹ Interview with Dijen Labala..... on 14th November, 2021

Processed Meat Trade

Another economic activity the Yoruba and Igbo in Gagarawa Tasha were in to the trade in processed meat.⁵² 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...”⁵³ 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.⁵⁴ Okediji has pointed out that “with more people in the cities and the indications that the farm incomes were rising, the demand for beef meat increased steadily.”⁵⁵ 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.⁵⁶ 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.⁵⁷

Socio-Cultural Changes

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

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

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

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

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

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

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).⁵⁸ 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.⁵⁹ 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 Igbo and not Hausa.⁶⁰ Another Igbo man Mr. Obi also a Christian married a Fulani woman named Fatima Binta.⁶¹ 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.⁶² Some

⁵⁸ Interview with Hajija Deluwa5th April, 2021

⁵⁹ Interview with Dijen Labala..... on 14th November, 2021

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

⁶¹ Interviews with Alhaji Ya'u Sha'aibu.... on 9th October, 2021, Mallam Ibrahim Na wunnion 26th September, 2021, Malam Usman Musa..... on 8th October, 2021 and Hajija Deluwa5th April, 2021.

⁶² Mallam Ibrahim Na wunni..... on 26th September, 2021

these drinking places were; *Gidan Daniya* owned by Igbo man Danial Talga and *Gidan Ojo* owned by Yoruba man Mr. Ojo.⁶³

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 1st 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.⁶⁴ 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.⁶⁵

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.⁶⁶ The Archival record shows that the composition of Gagarawa District Council should be made up of nominated members, who must be non-northerners.⁶⁷ As a result, an Igbo Mr. Nwabara and a

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

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

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

⁶⁶ Gagarawa District Council (1952), "Minute of the Meeting Book"

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

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.⁶⁸

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.⁶⁹ In Gagarawa Tasha, none of such happened during the Civil War. Their properties were neither destroyed nor looted.⁷⁰ 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.

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List of Informants

S/No	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

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THE ROLE OF INDIGENOUS LANGUAGES IN**EDUCATION AND NATION BUILDING****BY****SULAIMAN ADAMU****(07036972551)****sulaimanadamu4540@gmail.com****AND****ABUBAKAR DALHA BAKORI****(08020988664)****dabakori@kadunapolytech.edu.ng****KADUNA POLYTECHNIC DEPARTMENT OF LANGUAGES****ABSTRACT**

Indigenous languages are indispensable culture legacies without which all forms of human interactions cannot be carried out. The Nigerian government at various times has proposed various forms of language policies to encourage and stimulate the growth and development of her indigenous languages. The National Policy on Education did well to cover educational levels ranging from the early childhood, preprimary to the primary and up to secondary school levels. It even emphasized the use of mother tongue at the kindergarten and nursery school levels, yet our education at the kindergarten and nursery school merely pay lip-service to it. Despite the fact that the language policy on education emphasized the use of mother tongue at these levels, as a medium of instruction, the English language continues to dominate our indigenous languages because it has been adopted at the kindergarten and nursery schools. This paper therefore, posits that as a way to protect Nigerian indigenous languages, there is need for proper implementation of indigenous language policy in the kindergarten and nursery schools and not just being hypocritical about it. Consequently, a standard curriculum should be developed as well as utilized for these levels and must be properly supervised by governmental agencies to ensure compliance and quality control. The paper concludes that implementing the policy on indigenous languages teaching and used in early childhood educational stage can enhance nation building

KEYWORDS: INDIGENOUS LANGUAGES, POLICY IMPLEMENTATION, NATION BUILDING NIGERIA.

INTRODUCTION:

Language is a distinctively human system of communication based on oral and written symbols. It is the Vehicle through which people's cultures are transmitted. It is an extremely important aspect of a community. Obafemi (2008) maintains that a people cannot talk of national growth and development without language at the fore front.

If you imagine today the power of language as a sole vehicle of ethnic identity in a multi-lingual country like Nigeria. It will become obvious that language is central to national growth and development. The question continues to linger as to which language to adapt to propel. Our nation hood and motivate our citizenship towards development (Obafemi 2008).

Therefore in an attempt to build our nation, we have not only assimilated the English language but have allowed it to gradually cast a shadow on our indigenous languages, starting from the minor to the so called major indigenous languages. Because of this, Harison Adeniyi, (2015) using Mathias Brenzinger's theory of language contact and language displacement " laments that:

"The overbearing influence of English in Nigeria is so prevalent and pervasive that it has caused the death of some minority languages and is also threatening the so called majority languages (1)".

As a result of this influence, Adeniyi advocates the effective implementation of language policies that would positively affect the growth and development of the indigenous languages. Solanke, (2006) posits that Mother Tongue is an indispensable culture legacy which all forms of human interrelationships are carried out. According to Nwadike (2004), it is the key to the heart of the people, if we lose the key, we lose the people, if we treasure the key and keep it safe, it will unlock the door to wealth or affluence.

Looking at the important of language under paragraph 10 (a) of the National policy on education. We are told that it is desirable for every Nigerian to speak French for smooth interaction with our neighbors.

Accordingly, French has become a second official language in Nigeria and has been made compulsory in primary and junior secondary schools but non- vocational elective at the senior secondary school. Is it not rather off the wall that the policy encourages the study of the French language and the compulsory mastery of the English language in our school systems, while we gradually send our indigenous languages into extinction.

The argument may therefore arise that in order to build a nation, a national language is imperative. We are not looking at building just a nation; what kind of nation are we building? No matter how fluent we speak the English language, we would still be referred to as the non- native speakers of the English language, the second language learners (L2) and a multilingual nation. Is it not

better than to take pride in. our multilingualism by teaching our indigenous languages to our children at the early childhood. Pre- primary school who are the leaders of tomorrow instigating the notion of nation building, early enough in them, putting a touch of self-esteem to it and making it count all the way .

NATIONAL DEVELOPMENT.

National development can be regarded as a situation whereby people harness the resources at their disposal in order to have meaningful life. This development ranges from growth in education (intellectual growth) politics, Economy Science and Technology. Olu Obafemi (2 0 0 8) posits that:

“If we are talking about national integration and development, it is because our cultures especially our languages, endure in spite of the fact that the imperial education system made valiant effort, not only to banish the indigenous cultures and languages, but to erect a standard form of the

metropolitan languages (be if French English or Portuguese) as the model.”(27).

Nigeria is a multi- ethnic; and multi- religious society. This has no doubt led to the near absence of national integration. This lack of national integration is clearly manifested in the neglect of our rich cultural values, arts and gradual extinction of our indigenous languages as a result of westernization.

In educational process, language mother tongue (MT) is the main pillar through which man has to plan, instruct and evaluate programs. Whitehead(2 0 1 5) argues on behalf of the economist that (English) is the language of globalization of international business, politics. It is the language of computers and internet, It is the dominant international language in communication, service aviation, entertainment, radio and diplomacy (Adamu (2 0 1 0) 162) while this is true, the Graddel report demonstrate that the global spread of English will lead to serious economic and political disadvantages in the future. Similarly, asserts that English has emerged as a preeminent world language and being indicted by linguistics for the loss of several indigenous languages, it qualifies to be characterized as the "killer Language per excellence". This paper therefore, advocates the use of indigenous languages in the Nigerian educational sectors and how the implementation of it in the early childhood/preprimary schools can help foster national integration and nation building.

THE STATE OF INDIGENOUS LANGUAGES IN NIGERIA.

It is necessary at this point to identify the current state of indigenous languages in Nigeria in order to evaluate the worth, value and role of this resource in national development. Nigeria is a multilingual and multi-cultural nation with about 400 indigenous languages. These languages are very diverse linguistically, unequal in size and status, and are at different stages or levels of development. The orthographies of many of them have not yet been designed or developed.

This

means that many of them are yet to be committed into writing. The Nigerian linguistic situation can be variously described and classified as follows:

- 1- Three (3) foreign or exoglossic languages: English, French and Arabic. Awonusi (1990) calls all these three exoglossic languages top level languages that are used for national and international communication. They are also regarded as world languages, with English and French being regarded as languages of colonization.
2. Four (4) very large languages: Hausa, Igbo, Yoruba and Pidgin. The three major languages (Hausa, Igbo and Yoruba) are called "Decamillionaires" and they serve as regional Lingua Franca. Pidgin functions as a restricted Lingua Franca.
3. Nine (9) large languages: Edo, Effik, Epira, Fulfulde, Idoma, Igala, Kanuri, Nupe and Tiv. These Nine languages described as network (Radio) languages are called Millionaire languages, and are used in Nigeria mass media.
4. Twenty (20) medium-sized languages, many of which are called minority languages. Examples: Angas, Jukun, Bole etc.
5. About 350 small languages are also called minority languages.

Having described the Nigerian linguistic situation, let us discuss the role of indigenous languages (mother tongue, MT) as a catalyst in educational development which is an important index of national development.

Qualitative education in any nation is not a luxury, but an imperative to national development. In order to achieve national cohesion and unity, Nigeria recognizes the important of mother tongue in education, hence Nigerian states in her National policy on education (NPE) that the language of instruction in the primary school should be initially in the child's mother tongue or language of the immediate community. Indigenous language is the most important tool with which society is organized. It is hardly possible to talk of national development without including the languages with which the people formulate their thoughts, ideas and needs. Multilingual education is capable of eradicating illiteracy. It provides awareness and socio-political stability. Government's programs and policies reach the grassroots with the use of indigenous languages. National unity depends largely on mutual understanding of each other's language and culture, including interests. This is why Nigeria considers it to be in the interest of national unity that each child should be encouraged to learn one of the three major Nigerian languages other than his own MT. Unity means strength or power, and it is language that unifies people. Indigenous languages therefore confer power on a nation.

INDIGENOUS LANGUAGES AND CHILD DEVELOPMENT.

Indigenous language or mother tongue is the language by which the child first learns to love and respect the mental heritage of his people and culture indigenous languages, Olaoye (2009) asserts, perform the following functions in child development:

- Instrumental function: mother tongue is used by the child for getting things done. He uses his MT to navigate life to maturity.
- Interactional function: The child uses his MT to interact with his parents, siblings, neighbors, peer groups, classmates and the people he meets. He uses MT to carry out speech act illocution, such as persuading, requesting, dissuading, apologizing, commanding, directing, warning, teasing or mocking and abusing and praising. All these have perlocutory effects on what he does. He achieves his goals through these speech acts. Even adults also uses these speech behaviors to achieve interactional objectives. When the child interacts with speakers of his MT, he learn more about the rules of speaking or socio- linguistic norms in the speech community, including

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of course the sanctions which go with the breach of the rules of speaking. He grows in native wisdom. knowledge and understanding. He learns societal ethos such as reciprocal respects for each other's' opinions, humility, patience and other social values. He also imbibes positive moral attitude which makes him become a well-behaved, highly responsible, well-adjusted and disciplined citizen who shuns social vices like laziness, greed, avarice, corruption and other social vices. He thus becomes a man with high morality who can contribute positively to national development.

- Regulatory Function: indigenous languages, particularly the child's mother tongue is used for controlling people's behavior, through the following:
 - a. Prohibition: for instance the child or even the adult say "don't take pen" don't cheat me, don't steal, don't do that, and don't forget me.
 - b. For the adults we have don't urinate here, don't give bribe, don't engage in examination malpractice, don't commit crime, and don't join bad groups. The child tells his parents don't beat me, don't abuse me, and don't drink my tea. All these statement are to instill moral discipline or to mould people's behaviors. Mother tongue is being used as a law enforcement agency.
 - c. Threat of reprisal: especially if behavior is not stopped. We hear parents say to their children or wards statements like " I will punish you if you do that again," I will seize your bicycle if you continue like this," I will stop you from following your sister if you don't behave well, or the school authorities saying to their students " you will go to jail if you don't stop cheating".
 - d. Disapproval of behavior: as in "that is bad". "No, stop it", that is not done here.

- e. Emotional black mail: we hear people say Eh! You will kill your mum like that, you will give your father hypertension, stop that! Are you following your father's footstep?

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- f. Categorization of behavior governed by rules and sanction: as in that is wrong, this is unacceptable.

All these regulatory statements help the child and even the adult to develop a sense of responsibility and refinement in behavior.

- g. Child rearing function: indigenous languages are a powerful weapon or instrument for child-rearing practice. Through precepts, rules of speaking, the use of body language, socio linguistic etiquette, the children are initiated into their parent's speech community. Through indigenous songs, folktales, stories, proverbs, adages, literature, children learn age-old wisdom, adult conversational skills, moral lessons, how to engage in dialogue and constructive criticism. Bakare (2000) asserts that MT has the capacity to develop children's curiosity, manipulative ability, flexibility, initiative, industry, manual dexterity and mechanical comprehension, all leading to self - confidence, resourcefulness creative reasoning and all around development.

IMPEDIMENTS TO THE DEVELOPMENT OF INDIGENOUS LANGUAGES:

Nigeria is a plural society with a multiplicity of language and dialect competing for recognition. One of the greatest challenges in the optimal utilization of indigenous languages is that many do not have orthographies and those that are available are not well developed for literacy use. Many indigenous languages are becoming moribund and are on their way to extinction, as a result of lack of use. Causes of endangerment, according to Elugbe (2006), range from conquest, lack of relevance, political domination, trade and negative attitude of some elites to enforce multilingualism. The colonization is when one does not know enough of one's languages (solanke, 2006).

According to Haruna (2006) there is serious desertification and deforestation in the linguistic landscape of northern region. There are cases of language death caused by what Yusuf (2006) calls suicide through over borrowing from prestigious languages, or murder through language policy. Something drastic has to be done to safeguard the endangered languages. Languages documentation is the panacea to language death.

It is incontrovertible that the loss or death of some indigenous language is an irretrievable loss of the people's collective wisdom that is people's cultures, traditional

occupations, medicine, technology and terminologies. The richness of any nation, or any civilization, is a function of its language and culture.

The teacher registration council set up by a Decree 31 of 1993 officially and legally recognized teaching as a profession. Most teachers in the early childhood/pre-primary schools do not take the job as a profession. Some of them are there because of the high unemployment rate, pending when they get a good job. The national policy on education (NPE) also specified in paragraph 72 that

"All teachers in education institutions shall be professionally trained". This appears a tall order and a challenge that has received little or no attention 30 years after the policy was formulated. (Nwagwu 442-3).

Nwagwu, has noted that "the issue of teacher supply and demand in Nigerian Education system is a complex one" (447) most trained teachers go into the primary, secondary and tertiary education sectors. This may be partly because the Education department of our higher institutions hardly provides trainings for students towards the teaching profession in the early childhood/pre-primary schools. Although there is an aspect of education known as early Childhood Care (ECC) Child Education, most trained teachers under this area of specialization choose rather to be in the primary schools than the pre-primary schools. To this extent therefore there are insufficient supply of teachers, unavailability of qualified teachers and unprofessional teachers in both the public and the private early childhood/ pre-primary schools.

Most proprietors are rather businessmen/ women than educators who are seeking for avenue to enrich their pockets than providing quality education. It is worthy to note here that a good number of them are not trained teachers. Hence, people who are not passionate about educating these little ones.

The federal government of Nigeria promised through her educational bodies to ensure the supervision of both private and public pre-primary schools (Paragraph 12 of NPE) but they are far from achieving any positive result. This seen in Olubor who maintains that "the inspector in the ministry of Education that have been involved in the supervision and inspection of private pre-primary schools ought to have ensure the provision of basic facility like the curriculum." (172) Olunor's finding reveals government continued nonchalant attitude to the education sector. She laments that poor funding has continued to be the bane of public schools and it is quite unfortunate that this being extended to young ones.

(173) The private pre- primary schools have not been consistent in following the provisions in the National Policy on education which stipulates that the medium of instruction in the early childhood/pre- primary schools should be the mother

tongue/indigenous languages of the immediate environment. Moreover, there has not been a further follow up concerning the supervision of these schools. Most parents, who can afford the cost, send their wards to these private schools in order to learn the Queen's English and not to be taught any indigenous languages. Because of fear of being the least patronized in this competition, other affordable private pre-primary institutions adopt the method of teaching their pupils using the Montessori education pattern. It is a shame that even the teachers who use English language as a medium for instructing in these early childhood/pre-primary school pupils have no mastery of the language of instruction and therefore produce half-baked pupils who suffer from a case of linguistic anomie. These result from the non-implementation of the already enacted National policy on education. Consequently and we face indigenous nose-dive into extinction and we face the horror of building our nation on a culture and language alien to us.

Recommendation

Following these facts, this paper recommends that a national language policy on Education be put in place, vis-à-vis the indigenous language usage stated in the policy. A language policy because unity is made possible via language; and on education because it is the vehicle through which knowledge is transmitted from one individual to another. It further recommends that wherever a child is from, in addition to learning the mother tongue, the child should learn the language of the environment and any two of the national languages; and that government should endeavor to implement this language policy on education in the early childhood/ pre-primary school as it will help foster an early sense of belonging and national identity.

Conclusion.10

It suffices here to say that teaching different indigenous languages prevalent in Nigeria would not be out of place if it starts from the early childhood/pre-primary schools. By the time the child is out from the secondary school, she he must have had a good command of at least three indigenous languages. This can foster inter-marriage; hence a stronger relationship is initiated towards nation building. At this juncture, we begin to relate as one people, with different languages, who are altogether united in diversity.

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Tsakure

A wannan muqalar an yi nazari ne a kan sarar 'yan gwangwan a garin Keffi, Jihar Nasarawa. Nazarin ya mayar da hankali a kan sarar da masu sana'ar gwangwan ke amfani da ita wajen sadarwa a tsakaninsu. Saboda haka, manufar nazarin ita ce bayyana irin Hausar da 'yan gwangwan suke amfani da ita da kuma dalilin yin hakan. An yi amfani da nau'in bincke bi-bayani, inda aka tattara bayanai ta hanyar lura da tattaunawa. Kazalika an yi amfani da Ra'in Dacewar Bayani, wanda Howard Giles (1971) ya samar wajen tsattsefe bayanai. Binciken ya gano cewa, masu sana'ar gwangwan na amfani ne da sara domin vatar da baminsu, inda suke amfani da dabarun faxaxa ma'anar kalma ko yankin jumla. Hakazalika, binciken ya gano cewa, hanyar sadarwar da 'yan gwagwan suka samar a tsakanin taimaka musu wajen inganta dangantaka da haxin kai. Haka kuma, 'yan gwangwan na taka muhimmiyar rawa wajen bunqasa rumbun kalmomin Hausa.

Muhimman Kalmomi: Sara; gwangwan

1.0 Shimfixa

Samar da hanyar sadarwa a tsakanin wani rukuni abu ne mai daxaxxen tarihi. Wannan hanyar sadarwa da wani rukuni ke samarwa na taka rawar gani wajen ci gaba da wanzuwar harkokin kasuwanci da sana'o'i, kamar sana'ar gwangwan.

Yayin gudanar da wannan sana'a, masu gudanar da ita kan yi mu'amala da rukunin jama'a daban-daban, don haka akwai buqatar samar da wata hanyar sadarwa da za su rika amfani da ita yayin gudanar da harkokinsu da nufin vatar da baminsu. Wato 'yan gwangwan kawai suke iya fahimtar junansu ta hanyar amfani da wannan sara wadda wata hanya ce ta sadarwa, inda ake amfani da kalmomi savanin yadda aka saba amfani da su. A nan suna baddala kalmomi ko su yi amfani da su bisa wata ma'ana ta daban, da nufin sakaya zance.

1.1 Manufa

Manufar wannan bincike ita ce, nazarin sarar da masu sana'ar gwangwan suke amfani da ita wajen sadarwa a garin Keffi da kewaye da nufin gano dabarun da suke amfani da su wajen vatar da baminsu.

1.2 Dalilin Bincike

Bincike ya tabbatar da cewa, rukunin al'umma na samar da wata hanya da suke sadarwa a tsakaninsu, da nufin vatar da baminsu. Saboda haka, binciken yadda 'yan gwangwan suke amfani da sara wajen sadarwa a tsakaninsu zai taimaka matuqa wajen fahimtar dabarun da suke amfani da su.

1.3 Muhimmancin Bincike

Wannan bincike na da muhimmanci domin ya qudiri aniyar fito da irin sara da masu wannan sana'a suke amfani da ita a qoqarinsu na ware bare a cikin su. Hakan zai taimaka matuqa gaya wajen sanin irin dabarun da suke amfani da su wajen sadarwa a tsakaninsu.

2.0 Bitar Ayyukan da Suka Gabata

Masana da manazarta sun gudanar da ayyukan da suka gabaci wannan aikin, wato masu nasaba ta kai-tsaye ko kuma a kaikaice. Kasancewar nazari ne da ya danganci Hausar wani rukunin mutane, an waiwayi ayyukan da aka samo daga masana da manazarta daban-daban.

A cewar Hartman (1972), sara tana nufin tarin sababbin qiqirarun kalmomi, waxannda rukunin mutane kan yi domin amfanin kansu a wajen sadarwa da nufi hana sauran jama'a fahimtar inda suka dosa.

Lorimer (1994, sh: 933) ya bayyana cewa, sara salon magana ce, wadda ake ganiyar amfani da ita ake kuma fahimarta, inda ta qunshi sababbin ma'anoni na kalmomin da asali an san da su. Sannan amfani da waxannan kalmomi sun sava wa asalin yadda gama-garin jama'a ke amfani da su.

A tasa fahimtar, Adeyanju (2007, sh: 267) ya ba da ma'anar sara da cewa, salon Magana ce da ake amfani da ita wajen sadarwa, da ta sava dokokin harshe, amma kuma sau da dama ana fahimtar abin da ake faha. Ya qara da cewa, sara kan wanzu a tsakanin mutane na xan wani lokaci, idan ba ta samu karvuwa sosai ba.

Eble (1996) na da ra'ayin cewa, sara salon magana ce ta harshe, wadda ta sifatu da abubuwan da ba su daidaita ba da ka'idajin harshe, da take wanzuwa na wani dan lokaci. Ta kuma yi tsokaci a kan dalilai da dama da suka sa ake amfani da sara, inda ta ce, duk wani zance ko magana tana da muhalli da dalilin da ya sa ake yin ta. Idan kuwa haka ne, to ashe amfani da sara a tsakanin rukuni na wurare na musamman ko kuma wani yanayi, wanda ke haifar da faxar wata ko wasu kalmomi masu nufin wata ma'ana ta daban, dalili ne mai haddasa wanzuwar karin harshen rukuni.

Shi kuwa McWhorter (2001) ya kalli sara ce a matsayin harshen da ake amfani da shi da bas hi da tsayayyun dokoki da tsari, wanda galibi wani rukunin mutane ne ke amfani da shi wajen sadarwa a tsakaninsu. Ya ce, idan masu magana suka kasance da salon magana daban-daban, sukan karvi salon da zai dace da yanayin da ake ciki, su yi amfani da shi, wanda hakan kan haifar da samuwar wani nau'i na harshe.

Aitchison (2001) yana ganin sara nau'in harshe ne, wanda wani rukunin mutane kan kebanta da shi wajen sadarwa a tsakaninsu da nufin ware bare daga cikinsu. Haka kuma, galibi nau'in harshen ba shi da daidaitattun dokoki ko tsare-tsare. Don haka, harsuna na canzawa daga wani wuri zuwa wani wuri, daga wani rukuni zuwa wani rukuni ko kuma daga wani hali zuwa wani hali. Saboda haka, sara na nuna bambancin mutane dangane da rukuni.

A wajen Labov (1972) sara karin harshe ne da ake amfani da shi wajen sadarwa a tsakanin rukunin mutane, domin nuna dangantaka da haɗin kan da ke tsakaninsu.

Hymes (1974) ya ce, sara hanya ce ta yin magana a tsakanin wasu keɓaɓɓun mutane, domin nuna haɗin kan da ke tsakaninsu.

A wajen Bucholtz (2011) ba komai ba ne sara face wata al'ada ta harshe da ake amfani da ita, domin aiwatar da sadarwa da gina alaƙar zamantakewa.

Domin haka, daga waxannan bayanai na sama za mu fahimci cewa, galibi sara salon magana ce da ake amfani da ita wajen sadarwa a tsakanin wani rukunin mutane da nufin bambanta kansu da sauran jama'a da hana su fahimtar inda suka dosa da kuma qarɓaɓa haxin kai a tsakaninsu.

2.1 Rai'in Bincike

An xora wannan bincike a kan Ra'in Dacewar Bayani¹ na Howard Giles (1971). Wannan ra'i yana nuni da halin mu'amalar rayuwar jama'a bisa yadda suke yin maganganunsu daidai da waɗanda ake maganar da su don yauqaqa kyakkyawar fahimta da kuma sadarwa mai armashi. Giles na ra'ayin cewa, idan mutum yana Magana, yakan yi koƙari wajen tabbatar da maganarsa ta yi daidai da ta wanda yake magana da shi. Wato a duk inda mutum ya tsinci kansa, yakan duba sannan ya tsara yanayin maganarsa ta yadda za ta yi daidaita da yanki ko mutanen da ya tsinci kansa a ciki. Don haka, idan mutum bai kiyaye hakan ba, ba lalle ne a samu sadarwa mai armashi a tsakani ba tun da an samu sabanin dacewar bayani.

¹ Ana kiran wannan ra'i da Ingilishi Communication Accommodation Theory

Wannan ra'i ya yi daidai da yadda 'yan gwangwan a garin Keffi suke amfani da sara wajen sadarwar a tsakaninsu.

3.0 Hanyoyin Tattara Bayanai

A yayin gudanar da wannan bicike, an yi amfani da nau'in bicike bi-bayani. Dangane da tattara bayanai, an yi amfani da tattaunawa da lura bisa ga manufar bicike. Wannan hanya ta taimaka wa mai bicike bayyana yadda 'yan gwangwan suke amfani da sara. Haka kuma, a gudanar da binciken ne a garin Keffi, inda aka yi amfani da wasu cibiyoyi ko matattarar 'yan gwangwan

Dangane da zaven samfuri, an yi amfani da maza ne zalla kasancewar su ne aka sani da sana'ar gwangwan. Haka kuma, dangane da shekaru, an tattauna ne da matasa da dattawa masu shekara 20 zuwa 60. Game da yawan samfuri an yi amfani da masu sana'ar 'yan gwangwan ashirin da biyar (25). Game da hanyar tattara bayanai, an tattara bayanan wannan bicike ne ta hanyar tattaunawa da kuma lura da yadda suke sadarwa a tsakaninsu.

4.0 Tsattsefe Bayanai

A nan an kawo bayanin ma'anar sarari da ta voye ta kowace kalma kamar:

Sara	Ma'anar Sara	Sabuwar Ma'ana
Jefa	Kalmar aiki mai nuni da jifa da wani abu	Qari
Qwaro	Wata halitta ce 'yar qarama	Idan za a qware ka kuma cinikin ba zai yi yau ba
Kaje	Jaka ta zubawa ko xaukar kaya	Naira xari biyu (N200)

Kilo	Abin awon nauyin kaya	Naira dubu xaya (N1000)
Qasusuwa	Jam'in qashi	'Yan sanda
Kwalema	Aikin share ko tsaftace wuri, musamman xaki	Tarin tarkacen abubuwa da daban-daban. Misali: qarafa, kwalaye, robobi, batiran mota da sauransu
Murtala	Sunan mutum	Naira ashirin (N20)
Qwajaja	Tiqeqe musamman ciki	Kayan da babu gaskiya a cikinsa, kayan sata
Yakamusa	Qirqirariyar kalma	kayan sata
Xauri xaya	Kaya ko makamancinsa da ke xaure	Naira dubu xaya (N1000)
Masu baqagen kaya	Wasu da ke sanye da tufafi mai launin baqi	Hukuma ('Yan sanda)
Xanyen kaya	Xanyen abu wanda bai bushe ba	Kayan da babu gaskiya a cikinsa, kayan sata
Xanyen kaya	Xanyen abu wanda bai bushe ba	Kayan da babu gaskiya a cikinsa, kayan sata
An ciwo ta	Wata aba da aka ci,	Kaya da aka sato

Ba irin namu ba ne	Abin da ba a da buqatarsa	Qin amincewa da sayen kayan sata
Sabon yanka ne	Abu sabo	Baƙo a cikin sana'ar
Cinikin nauyi	Auna kaya ta hanyar sikeli	Yin ciniki wajen saye da sayarwa

Jadawali na 1: Sarar Wasu Kalmomin 'Yan Gwangwan

Jefa: Kalmar aiki ce mai nuni da jifa da abu, amma sai 'yan gwanwan suka faxaxa ma'anarta domin biyan buqatarsu ta sadarwa da nufin ware barensu. Suna amfani da kalmar da nufin qari, wato kamar a yi qari a kan wani ciniki da aka yi, maimakon su ce a qara wani abu, sai su ce a jefa masa wani abu. Duka dai suna yin hakan ne domin bambanta kansu da sauran mutane a wajen sadarwa.

Jawwala: Wannan arariyar kalma ce daga harshen Larabci, ma'anarta da Hausa, wayar salula. Don haka, 'yan gwangwan suna amfani da kalmar a sadarwarsu domin sakaya manufarsu daga bare.

Qawaro: A zahiri wannan kalma na nufin wata halitta 'yar qarama, amma sai 'yan gwangwan suka faxaxa ma'anarta, inda suke nufin za a cuci mai sana'a za a ce qwaro ke nan . Wato rashin gaskiya da kuma rashin riba a kayan da aka kawo. Wannan ma sara ce da 'yan gwangwan suke amfani da ita a tsakaninsu, domin sadarwa da kuma vatar da wanda ba ya cikinsu.

Kaje: A nan zaurence aka yi, wanda asalin kalmar shi ne “jaka”, wato wani nau'in abin zuba kaya. Amma a wajen 'yan gwangwan sun samar wa kalmar qarin ma'ana ta kuxi, wato Naira xari biyu. Saboda haka, a nan 'yan gwangwan na amfani da kalmar kaje ne, domin bamnabata kansu da sauran mutane.

Kilo: Kalma ce da Hausa ta aro daga harshen Ingilishi (*kilogram*), wadda take nufin abin auna nauyin. Sai dai masu sana'ar gwangwan sun xauki kalmar sun faxaxa ma'anarta ta hanyar qara mata ma'anar kuxi, wato Naira dubu xaya. Wannan ma

hanya ce ta sadarwa da ta kevanta da 'yan gwanwagwan, inda suke qoqarin ware barensu daga cikin maganganunsu, ta yadda ba zai gano manufarsu ba.

Qasusuwa: Wannan ma na daga cikin kalmomin da 'yan gwangwan suka faxaxa ma'anarta da nufin nuna bambancin da ke tsakaninsu da sauran jama'a. Qasusuwa na nufin jam'in qashi wato qashi fiye da guda. Amma 'yan gwangwan sun qara mata wata ma'ana, inda take nufin 'yan sanda, domin nuna bambancin da ke tsakaninsu da sauran mutane, ta yadda za su sadar a tsakaninsu ba tare da wani ya fahimce su ba.

Kwalema: A ma'ana ta zahiri wannan kalmar na nufin cikakken aikin share ko tsaftace xaki, amma 'yan gwangwan sun faxaxa ma'anarta zuwa tarkacen da ya qunshi abubuwa daban-daban kamar qarafa da kwalaye da robobi da batiran mota da sauransu. Wannan na ba su damar sadarwa a tsakaninsu ba tare da barensu ya fahimci abin da suke nufi ba.

Qwajaja: Wannan qirqirariyar kalma ce wadda 'yan gwangwan suka samar da ita. A wajen 'yan gwangwan tana nufin kayan sata ko kayan da babu gaskiya a cikinsa. Idan suka ce kayan nan qwajaja ne. Ma'ana, kayan na sata ne ko babu gaskiya a cikinsa. A nan ma 'yan gwangwan sun samar wa kansu hanyar sadarwa damin vatar da baminsu.

Yakamusa: 'Yan gwangwan sun kirfiri wannan kalma ce sannan suka ba ta ma'anar kayan sata. Wannan ba ya rasa nasaba da irin kayan da akan kawo su saya. Domin batar da sawu, kada a fahimci manufarsu, sai su yi amfani da ita.

Xauri xaya: Asali waxannan kalmomin na nufin kaya ko makamancinsa da ke xaure a matsayin dami guda, amma 'yan gwangwan sun samar da sabuwar ma'ana a qoqarinsu na sadarwar a tsakaninsu. Abin da waxannan kalmomi suke nufi a wajen 'yan gwangwan shi ne Naira dubu xaya (N1000). A nan ma za mu danganta wannan sara da qoqarin bambance kansu da sauran jama'a da kuma nuna dangantakarsu da juna.

Xanyen kaya: Ma'anar waxannan kalmomi ta asali ita ce, wasu abubuwa da suke xanyu ba su bushe ba. A wajen 'yan gwangwan waxannan kalmomi suna nufin kayan sata ko kayan da babu gaskiya a cikinsa. Wannan ma sara ce da 'yan gwangwan suke amfani da ita a tsakaninsu, domin sadarwa da kuma nuna bambancinsu da sauran mutanen da ba sa cikinsu.

An ciwo ta: A ma'ana ta zahiri, wannan na nufin wata aba da aka ci, misali kamar kasuwa ko gasa da makamantansu. Amma domin vad-da-bami, 'yan gwangwan sun faxaxa ma'anar jumlar a yayin sadarwa zuwa wani kaya da aka sato. Wannan sara na ba su damar vatar da waninsu.

Na ragona: Waxannan ma na daga cikin kalmomin da 'yan gwangwan suke amfani da su a sararsu. A ma'ana ta sarari, kalmomin na nufin abin da ragon wani ke da shi. Amma 'yan gwangwan sun samar wa jumlar sabuwar ma'ana, inda suke nufin sunan yanka, ko suna na asali. Waxanda ba sa cikinsu, ba za su fahimci manufarsu ba. Idan suka ce, "kira ni da na ragona", suna nufin kiran mutum da sunansa na asali.

Ba irin namu ba ne: Waxannan kalmomi suna nuni da abin da ba a da buqatarsa. Sai dai 'yan gwangwan sun faxaxa ma'anar jumlar zuwa qin amincewa da sayen kayan sata. Sukan yi amfani da wannan jumlar idan ba su so su fito qarara, su qin amincewa da kaya da aka kawo musu don su saya alhali ba su yarda da halascinsu.

Sabon yanka ne: A wajen jama'ar gari wadannan kalmomi na nufin sabon abu. Amma a wajen 'yan gwangwan sara ce da suke amfani ita a sadarwarsu, bayan sun faxaxa ma'anar jumlar, inda suke nufin kama sana'ar ba da dadewa ba.

5.0 Sakamakon Bincike

Wannan bincike ya gano saran 'yan gwangwan ta samu ne ta hanyoyin fadada ma'anar kalmomin asali da na aro da na kirƙira daga kalmomin asali, ta hanyar baddalawa. Haka kuma, binciken ya gano akwai dangantakar ma'ana tsakanin ma'ana ta asali da sabuwar ma'ana, a wasu daga cikin kalmomi da jimlolin a Hausar 'yan gwangwan. Bincike ya gano cewa, suna fadada ma'anar kalma ko kuma su kirƙiri kalma ko da kuwa ba ta da cikakkiyar ma'ana a Hausa, sannan su ba ta sabuwar

ma'ana bisa abin da ya shafe su. Hikimar yin hakan ita ce domin batar da sawu ga duk wanda bai da alaƙa da sana'ar. Binciken ya kuma gano suna amfani da sara domin karfafa haɗin kai a tsakaninsu.

5.1 Naxewa

Wannan bincike kamar yadda sunan ya nuna ya yi dubi ne a kan yadda masu sana'ar gwangwan a garin Keffi suke sarrafa harshensu ta hanyar samar da sabuwar ma'ana ga wasu kalmomi a harshen Hausa, duk da cewa waxannan kalmomi suna da ma'anarsu ta asali. Irin waxannan kalmomi suna qara havaka rumbun kalmomin Hausa, domin kuwa a wasu lokutan kalmomin kan shiga cikin al'ummar gari, su zama kalmomi gama-gari.

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AN INSIGHTFUL REVIEW ON THE RISK ASSESSMENT OF MONOSODIUM
GLUTAMATE

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Abstract

Monosodium glutamate (MSG) is the sodium salt of the non-essential amino acid, that is glutamic acid, widely occurs naturally in many human's diets. Thus, it is available in abundance in our daily food, and if it is in its purely stage, it has been found to have a flavor-enhancing effect. Because of its nature of that effects, glutamate is often usually utilize in higher amounts in many African countries or nations wide . This flavouring agent is very common in Nigeria in our daily dishes in our homes and restaurants, it could be either takes as a purely sodium salt or protein that has been hydrolyzed. This substance is an acid (glutamine acid) which also found naturally in our bodies, and artificially as food enhancement agent. High intakes of this substance in our bodies system can pose many adverse health effects or toxicity. Monosodium glutamate was invented around late sixties, it is well known as the causative agent of many health related issues in many countries specifically in our body system of higher dosage of adequate duration and time. Therefore that substance is basically recognized as the causative agent collective controversial adverse health effects recognized as “Chinese restaurant syndrome” it also discovered that it is leading factor to adverse complicated symptoms known as bronchoconstriction specially in many well known patients with asmatic disorder history, and other related toxicities. In

addition in this manuscript, the initial step in risk assessment was clarified as hazard identification, which involves recognizing the properties of the causative agents (chemicals, biological, physical agents and other situations or conditions) that can elicit body injury or toxicity, including our ecosystem sustainability. Qualitatively it compares the relationship that compares dose and response (Toxicity). In addition, quantitatively it estimates time and frequency of the exposure to the target organs. It was also gives a clue to identified the sources of exposure to the substance, epidemiology of human exposure, animal extrapolation were established to estimates the relationship between monosodium glutamate and the health implications it elicit. The Study also provides insightfulness of data related to dose response effect, it includes the idea of exposure assessments, so as to derive a reference value and identifies the susceptible group. In addition, from afore mentioned analysis risk characterization was attained, so as to access available information for the effective management considering the risk communication.

Introduction

Routine toxicological studies and assessments of products enable us to access adequate information to analyze the mechanisms and the consequential risks, and its effect as a result pathways contacts (mouth, nose, eye, skin) with known or unknown stressors. The issue of getting data information or substances properties and its responsive effects (toxicity) that may likely happen including the uncertainty prediction, coming in contact with those hazardous conditions could be intensionally unintentional, or as a result of negligence by the susceptible host, executing this work is crucial and controversial, with wide ranges of negative prospects. Moreover, risk assessment is technically a cutting edge scientific analysis leading to find out consequential likelihood of risk emanating as a result of coming in contact with those stressors agents. The risk assessments are designed to analyzed, understand, and rectifies, sequential actual qualities and estimated quantities of those toxicant by the traditional scientific, toxicological analysis and modalities, that may be extrapolated with homogeneous animal models at a frequent interval in different doses in considering the exposure at various durations, which is not available in a more heterogeneous available human population samples. More over, the monitoring and evaluation of those stressors agents effects to human health involves the scientific approach of harnessing information in four areas of study: the behavior of the agents causing the health issues in our surroundings or ecosystem, the extent and time effects of an exposure to such stressor agents to susceptible

individuals; the population response to health effects (toxicity) quintessential to total fish killed in a pond as a result of stressors hazardous conditions; And finally the management of probable complications that might arise by professional managers considering the risk communications approach, economics impacts, engineering and legislative mandates, risk management information should be comprehensive to all relevant stakeholders including lawyers, environmentalist, academicians and others. Therefore the results of a risk assessment is defined the best management options that should be taken about the probable adverse health effects that may be caused by consequential adequate exposure to an agent causing health hazards. Risk Assessment: Risk assessment expresses the scientific modalities and analysis by monitoring and evaluating, of likely adverse health effects caused by hazardous or stressor substances that may likely to cause or elicit their toxicological effect, resulting from consequential human contacts to an agent, through appropriate route of entry, it also emphasizes the situations or conditions with which those effects could be attained. Meanwhile, Risk describes the probability of an adverse health effect that may likely to occur, including adverse complications basically in considering the adequate quantity of exposure duration, magnitudes, and likelihood of quality of those stressor agents eliciting those health effects or toxicities. (Gupta PK., 2016). Risk assessment comprises of an augmenting and cross matching the qualitative information of a stressor and estimating the adequate Quantitative data, and or scientific data information obtainable from biological, chemical and physical agents (Generated from the published research work, epidemiological clinical studies, animal studies, modeling, or structural activity relationship). For example, qualitative data about the general proof of evidence and consequential nature of the end result and its hazard information which are integrated or coupled with quantitative evaluations of the extent and adequate duration of the exposures, it includes host susceptibility factors, evidence, and the peak or magnitude of that hazardous substance effects. A lucid understanding of the uncertainties that might arise and susceptibility differential of an individual host including the estimates of the risk as a basic component of risk characterization and also a pivotal component of risk assessment methodology. (Gupta PK., 2016). Risk assessment is not a research rather a scientific method of collecting, monitoring and evaluating toxicological data draws from Toxicology related disciplines.

According to many literature long term consumption of monosodium glutamate is adversely causing several health issues as follows;

- Metabolic issues, Dyslipidemia, Diabetes and obesity (Olney JW., 1969).
- Heart or Cardiovascular issues; High blood pressure and other heart ailments (Shi Z., et al., 2011).
- insomnia-breathing and several respiratory problems – Which includes Apnea, other sleep disorder (Shi Z., et al., 2013).
- Neuro-endocrine disorders – Depression, and anxiety (Pelaez B, et al., 1999).
- Representative ; It effect the size and shape of reproductive organs, also diminishing the quality and quantity of testosterone in males patients (Eweka A.O et al., 2010).
- Liver issues: complicated to Hepatitis, and various liver diseases, on diagnosis it reveals the higher level marker enzymes which indicates the liver damage (Eweka A.O et al., 2010).
- Skin Allergy; To some individuals, causing Dermatitis Skin disease, eczematous skin, acute skin itching and rashes, skin cracked, and rashes (Yang WH, 1997).

Risk Assessment Approach brief introduction

In considering the regulatory agencies specially in the US a specific scientific and acceptable administrative framework have been developed for the control of toxic chemicals a risk assessment techniques have been summarize the risk assessment as follows; [Table1](#).

Data Required for Preliminary Evaluation of Risk Assessment in Human Health

Data Required	Quality Data
Physiochemical determination	Observed effects on humans health
Testing of toxic substance (toxicity testing)	Utilizing animal extrapolation studies
Releases from transport activities and	To an estimated dosage
Chemical/ physical interaction	To support specific conclusions

(Gupta PK, 2016).

Sources of MSG

Monosodium Glutamate found naturally mostly in various humans diet, like meat and meat products, different types of fishes, humans consumption from poultry, breast milk from human, and vegetables souces, many fruits and vegetables such as tomatoes and cereal, oatmeal mango and others tend to contains free monosodium glutamate. So Many processed

and prepared kitchen dishes, such as traditional seasonings, sauces, and public restaurant foods, and food processing industries can also contains significant level of free monosodium glutamate, both from natural sources or intentionally artificially added as food aroma enhancing additives. (Monosodium glutamate a Safety Assessment Technical Report series NO.20 Food Standard Australia New Zealand June 2003)

Epidemiological studies of monosodium glutamate

Epidemiological data from human population studies; Is the association between chemical or hazardous agents' exposures and the pathological adverse health effect, disease or disorder consequently follows, it is an important part of hazard identification. Exposures are not often necessary well-defined or retrospective and or whether it is confounding factors for example, genetic variations in human population and his lifestyle differs (Example, drugs abuses, alcoholism) consequently, resulting a further challenge. The three major prominent types of epidemiological studies are:

- (1) cross-sectional studies; Which involve sampling regardless of exposure or disease status, and these studies equates risk factors (that is exposure) and disease or disorder, but are not so much to be considered in the establishment of a cause-effect relationships;
- (2) cohort studies: Involve sampling on the basis of exposure status only, but targeted individuals exposed and unexposed to a chemical or disease agents which monitored and evaluated for the development of disease or disorder, and are also called *prospective studies*;
- (3) Case-control studies it only focus on sampling on the basis of disease status. And these are retrospective studies, where patient are matched with healthy sounded individuals (*U.S. EPA IRIS Glossary*).

Epidemiology studies regarding this agent that is monosodium glutamate and relatively health factors, are very much scarce in our daily literature, since the studies tat carried out around the late 60's which surveyed the cordial relation between monosodium glutamate and certain group of pathological symptoms called "Chinese restaurant syndrome" the study observed that, from the five studies that have been done to analyzed the association of monosodium glutamate and its over weight effect (obesity), and also in another study it relate

the monosodium glutamate with hypertension incidence, however, one study geared its insightfulness to the improvement of hemoglobin in Chinese populace, more ever in another research it focus on the association of sleep-disorder or insomnia and breathing disorders where been assessed. The out comes of those above studies reveal that; In one of the Chinese restaurant syndrome incidence study which was carried out by using questionnaire on dietary frequency of monosodium glutamate in Hawaiian (people) specipically men, neurological disorder occurred significantly less often among many men who used monosodium glutamate to non-users men. In another survey conducted in the United State of America reveal that; those patient who had experienced Chinese restaurant syndrome reported non-specific sign and symptoms of the disease. More over, obesity and monosodium glutamate have considerable concern; results of those studies indicate controversial outcomes from five surveys, two found no significant associations while three others showed considerable relationship. One out of the groups of investigators to whom it was reported that monosodium glutamate was not associated with the prevalence and incidence of weight gain in 2010, the following year it was published that monosodium glutamate could trigger high blood pressure in patients who are taking hypertensive treatments. In 2012 they understand that monosodium glutamate may be associated with hemoglobin improvement, and it was confirms of an inverse relationship between monosodium glutamate intake and the risk of lower hemoglobin effect, nevertheless it was at last was published that; monosodium glutamate was allegedly found associated with sleep and breathing –disorders effects (VuThiThu H,et al,2013).

Human Studies

In 1968 First incidence of adverse effects was reported, after consumption of food which contains an excess amount of monosodium glutamate and it was described as “Chinese Restaurant Syndrome” (CRS). Which have the general manifestation of numbness at the back of neck and both limbs, malaise or general body weakness and palpitations few minutes after ingestion of Chinese meal (Zehra Kazmi.,et al,2017),Moreover it was generally observed the average intake of monosodium glutamate in the European and Asian nations was generally 0.3-0.5 gram per day to 1.2-1.7 gram per day respectively. Monosodium glutamate intake of 16.0 mg/kg of body weight was generally regarded as safe (Zehra Kazmi.,et al,2017).

Monosodium Glutamate was the important excitatory neurotransmitter in a human system. Variety glutamate and receptors transporters were essentially found available in our gastrointestinal tract (GIT) and nervous systems mainly in the CNS. In our Gut particularly the intestine was the major site for several amino acids activities and catabolism most specially for nonessential amino acids such as glutamine, glutamate and aspartame. In the human's liver large amount of ATP was eventually produced during the process of transforming or conversion of amino acids into glucose (Windmueller, H.G., & Spaeth, A.E.1980). Evidence from human and animal investigations reveals that; glutamate was extensively oxidized in the human GIT and mostly in the small intestine; however it was found essentially metabolized in the enterocytes. In the first instant glutamate was transported from lumen across the apical membrane of the intestine, because it is mainly very important transporters of glutamate and glutamate-aspartate (EAAC-1, GLT-1 and GLAST-1). Among these transporters EAAC-1 expression was specifically to human's small intestine and GLAST and GLT-1 expression were mainly in various cells compartments within the stomach different compartments (Kanai, Y., & Hediger, M.A., 2003). Once again inside the intestinal enterocytes, catabolism initiated in the cytosol and mitochondria by a process called transamination which was aided by aspartate aminotransferase, alanine aminotransferase, branched-chain aminotransferase, and glutamate dehydrogenase, meanwhile (GDH) enzymes α - ketoglutarate was ultimately the consequential end product of this processes. It then metabolized and then ultimately transform in to carbon dioxide by entering the tricarboxylic acid cycle. The un-oxidized carbon atoms were readily released into the liver for portal circulation after it was converted and transformed into arginine, citrulline, alanine, ornithine and proline (Stoll, B., et al, 1999). It was reported that; in enterocytes glucose had very little effect based on glutamine oxidation where as glutamine inactivate the oxidation of glucose (Zehra Kazmi.,et al,2017).Therefore, carbon dioxide production was generally less in case of glucose as compared to glutamate or glutamine in this process, this is due to their channeling properties towards mitochondria (Burrin, G, D., & Stoll, B.,2009). Inside the cell mitochondria glutamate was transported by means of glutamate carrier proteins. These carrier proteins specifically worked as mitochondrial anti porters based protons or aspartate (Zehra Kazmi.,et al,2017).Animals' studies

The rat brain is the main component that is reportedly sensitive to monosodium glutamate toxicity via oxidative stress. It was essentially reveal that; Sida acuta leaf ethanolic extract

(SALEE) possesses antioxidant activity which can mitigate this neurotoxicity. This study revealed the possible protective effect of SALEE on monosodium glutamate-induced toxicity in rats. 26 female rats were randomized and classified into 4 different groups: a: control, feed plus water only; b: 400 mg per body kg daily SALEE; c: 4 gram per body kg MSG daily; d: 400 mg per body kg SALEE and 4 gram per body kg of monosodium glutamate daily. All administration were given orally and lasted for about 14 days. On reaching the 15th days, behavioral tests were done and then, the rats were euthanized with injection Ketamine. Blood and biochemical parameters were analyzed and brain tissue was assessed histologically and histomorphometric parameters. The result shows that; monosodium glutamate was significantly ($p < 0.05$) elevated MDA level, reduced GSH level and the activities of SOD and CAT, reduced PCV level and neutrophil count level. It was revealed that monosodium glutamate also suppresses the micro-anatomy of cerebella Purkinje cells including the pyramidal neurons of CA3. The combination of treatment of SALEE with monosodium glutamate significantly ($p < 0.05$) which reversed these changes back to approximately control values compared with the monosodium glutamate group tested rats. This information reveals the finding that monosodium glutamate might be negatively affect to the brain but that oral co-administration of 400 mg per body /kg SALEE with 4 g per body kg monosodium glutamate may induced a relative protection from monosodium glutamate -induced oxidative impairment and the microscopic alterations of the rat brain monitored during these analysis (Owoeye O, Salami O.A, 2017).

It was also detected by Abdulsalam M. *et al.*, (2018) median level lethal dose (LD50) and the effect of sub chronic LD50 level of monosodium glutamate consumption based on plasma markers of pancreatic function in adult male Wistar rats. On This investigation 76 adult Wistar rats weighing of about 200 ± 50 g were randomly leveled into three groups viz: LD50, $n=12$, MSG-treated, $n=32$ and non-MSG-treated control group, $n=32$. And routinely the weekly blood was taken from the sampled animals from four randomly selected rats in each category for plasma markers (glucose, insulin, lipase and amylase) assays. No observation of Morbidity and mortality in the LD50 group category. The glucose, insulin, lipase and amylase levels from the monosodium glutamate -treated group were significantly ($P < 0.05$) higher than those assigned of non- monosodium glutamate –treated that is control group. These findings on this reveals that; monosodium glutamate could caused significant changes in the plasma activities of lipase and amylase, the absence of gross and microscopic lesions of

congested blood vessel point to possible physiochemical alterations in the pancreatic alternatively leading to consequential enzyme leakage disorder.

Table 1

Structural Activity Relationship of Monosodium Glutamate

Product Name	M o n o s o d i u m G l u t a m a t e
Other Names	L-Glutamic Acid, Monosodium Salt; MSG; Sodium Hydrogen L-(+)-Amino Glutarate
Uses	Flavor enhancer and adding aroma in foods.
Chemical Family	E s s e n t i a l A m i n o A c i d
Chemical Formula	C 5 H 8 N N a O 4 . H 2 O
Chemical Name	M o n o s o d i u m g l u t a m a t e
Product Description	M a d e f r o m c o r n .

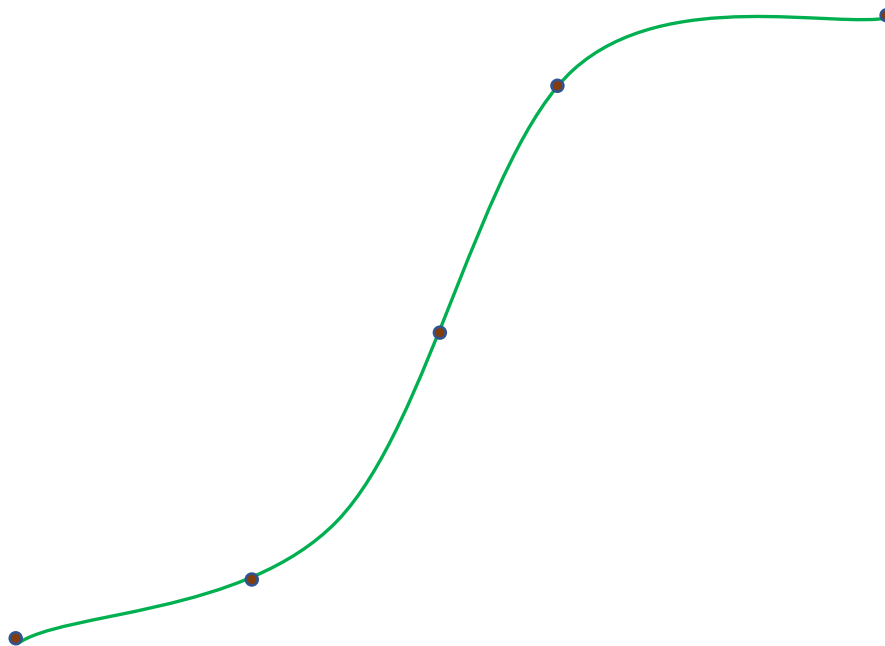
Dose-Response Assessment:

The assessment of the relationship between the levels of an administered, applied dose capable (with its potency) to induce a specific biological effect or response. The main aim and objective of the dose-response evaluation and assessments is to derive a specific reference value, therefore the level of exposure to the human population (including susceptible subgroup populations) that might likely to be without an appropriate risk of adverse health effects or health implications over a lifetime. Dose-response is a quantitative risk analysis process, and firstly it includes characterizing the relationship between chemical ability or potency and the consequential incidence of adverse health risk or health effects. Approaches to characterizing dose-response relationships include levels terms; such as Lethal Dose 50 (LD₅₀) effect, Lethal Concentration 50 (LC₅₀), Effective Dose 50 (ED₅₀), No Observed Adverse Effect Levels (NOAELs), and also the margins of safety, and therapeutic index were generally observed. The dose-response relationship provides approximations of the relationship between the potency and dose of chemical agents, and the incidence of an adverse health effects level in a normal population.

Accepted daily intake of Monosodium Glutamate (ADI)

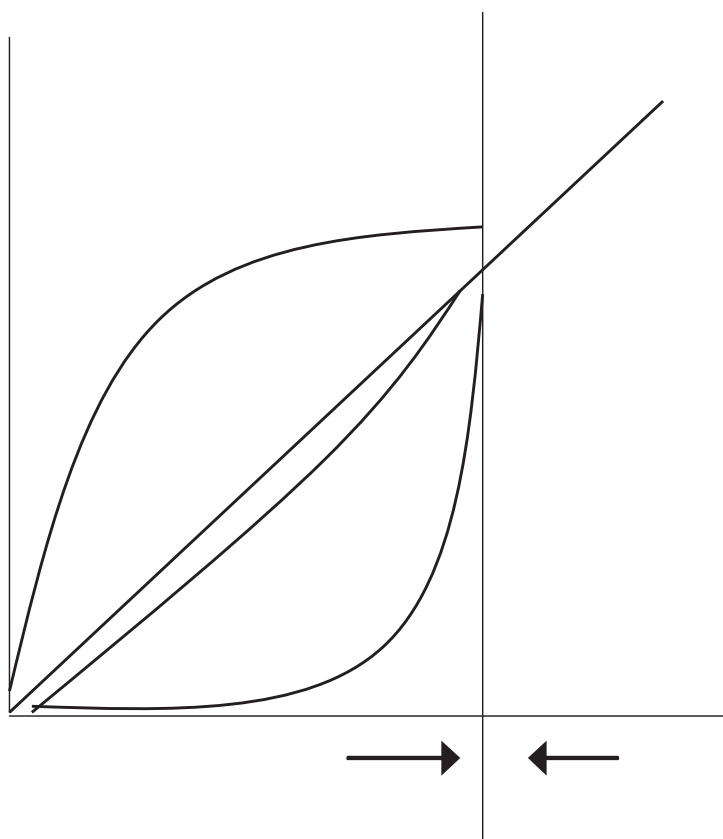
Monosodium glutamate is generally regarded as sodium salt of glutamic acid, which is non essential amino acid used for flavorings and aroma in our daily consumption and food processing companies. (Rodriguez et al. 2003). According to JECFA which generally determined that; monosodium glutamate specifically does not have any unique maximized numerical Acceptable Daily Intake level (ADI) like many other substances, that is why JECFA authorized that; the glutamate daily intake from its routinely consumptions at the level that is required to attain the goal of technological impact and from many of its recognized acceptable source in our food which did not reveal a health hazard (Walker and Lupien 2000). However, the EFSA panel in its effort has tried to set the specific ADI for monosodium glutamate food additives with is generally estimated as 30 mg per body kg per day after it struggled to re-evaluate and re-considered of the safety of glutamate as frequently utilized world wide food additives (EFSA.2017).

Fig1. Common Points of Departure



Source: <http://www.epa.gov/ncea/bmds>

A steep dose–response curve may show homogenous population effect, in contrast to less steep or almost flat slope which may be the indicative of greater distribution in response. During the extrapolating from ultimately high levels of exposure in experimental exposures assessment (usually animals' subject) to a significantly lower level that are characteristic of the ambient human environment, it is very much essential to consequently note the shape of the dose–response functions which is below the experimentally observable range and then sequentially the range of inference. The shape of the slope may be linear or curvilinear, and it should be carefully noted that, the focus of risk assessment is generally on these lower regions of the dose response curve as shown in (Figure 2.)



<http://www.epa.gov/ncea/bmds>

Assessment of Exposure Of monosodium glutamate

Exposure Assessment: Is the qualitative or quantitative approximation of the likelihood of consumption of biological, chemical, physical or any pathological causative agents through food intake, or from other relevant or significant sources (EPA's Exposure Factors Handbook).

According to the Lioe, H., Dyahpakarti, et al. (2019) Consumption of prepared foods reached 650.3 gram per capita per day in a rural populace (Bogor) and 710.8 gram per capita per day in an urban settings (Jakarta) according to a study that was carried out in 2014. Foods can be prepared and processed by frying, sautéing, grilling, or baking and so on with high temperature of up to 100 °C or more. These foods were consumed totally at 439.6 gram per capita in a day and 455.5 gram per capita in a day in urban populace and in the rural dwellers, respectively, comprised 62% and 64% of total consumption of prepared food.

Risk characterization of monosodium glutamate

Risk characterization is the generalization and integration of hazard or agent information obtained data based on, exposure, and dose-response to provide an estimate of the likelihood that any of the identified adverse or health effects will occur in an exposed specific people or populations. (IRIS Glossary Definition).

Glutamate is the excitatory neurotransmitter inducer in the mammalian central nervous system (CNS) basically contributing a very significant roles on physiological and pathological processes (Mattson 2008). Glutamate receptors composed of three groups of ionotropic receptors (NMDA- N-methyl-D-aspartate, AMPA - α -amino-3-hydroxy-5-methyl-4-isoxazolepropionic acid and kainate) and three families of metabotropic receptors (mGluR) (Meldrum 2000). They are widely spread throughout the central nervous system and amygdala, hippocampus with hypothalamus in which they ultimately regulate many vital metabolic and autonomic processes of the CNS. (Collison et al. 2012). MSG used as an agent in which in a high doses leads to neuronal necrosis in hypothalamic arcuate nuclei in neonatal subject rats as revealed by (Pelaez et al. 1999). MSG given (4 mg/g, in an injection subcutaneously, on postnatal days 1, 3, 5 and 7) may lead to prefrontal cerebral cortex changes in mammals subject, and alternatively with a reduced neurons effect, shorter and less ramified dendritic processes (Gonzalez-Burgos et al. 2001) and loss of cortical cells number from postnatal day 8-14 in compared to control rats subject (Rivera- Cervantes et al. 2004). The same dose of monosodium glutamate was administered or injected subcutaneously on days 2, 4, 6, 8, and 10 of postnatal life resulted in 30% and 40% reduction of pituitary weight gain in ages of 6 and 12 months respectively (Miskowiak and Partyka 2000). Pituitary weight loss or reduced affects might be due to the association with its function derangement. Increased proopiomelanocortin mRNA levels with adrenocorticotropic hormone increase concentration level. In the adenopituitary, have been revealed in neonatal monosodium glutamate -treated rats subject in comparing with controls subjects therefore (4 mg/g, 5

injected intraperitoneally) (Skultetyova et al. 1998). Furthermore, several studies have shown that; neonates treated with monosodium glutamate exhibited neuronal cell death with a reduction of photoreceptor and glial cells in the CNS (Blanks et al. 1981, Reif-Lehrer et al. 1975, Regan et al. 1981, Hyndman and Adler 1981). However, contradictory findings in different brain areas have been sought in male albino rats' subject fed with a lower dosages of (3 g/kg/day) mixed with foods for about 14 days. Histologically the cerebella cortex exhibit degenerative changes as pyknotic Purkinje and granule cells with areas of degeneration surrounded by inflammatory cells in the granular layer was observed (Hashem et al. 2012). One of the most important problems uncouncted in the application of extrapolation of animal studies to human dietary monosodium glutamate effects is the differences between doses administered to animals and those ingested in the food of a human subject as a flavoring or aroma additive agent. The lowest dose in the previously mentioned studies was 2g per kg of body weight in animas subject, which corresponds to an ingestion of 140 g in a 70 kg human subject, while the average daily intake of monosodium glutamate is estimated to be of about 0.3–1.0 g (Geha et al. 2000).

Chinese Restaurant syndrome

Chinese restaurant syndrome “(CRS) are the group of adverse illness manifestations, which were observed in 1968. The first sign and symptoms were started their onset of about 20 minutes after taking the meal, it involves numbness or burning sensations at the back of the neck, which radiate into both arms limbs, and sometimes into the anterior thorax, which was associated with a feeling of general weakness or malaise, and palpitation ('Chinese restaurant syndrome' 1968). According to Geha et al. (2000), other manifestation had been discovered which includes; flushing, dizziness, syncope, and facial pressure which were detected later.

Reproductive Organs

The effects of MSG on the reproductive system are documented in a smaller number than the effects previously mentioned and to our best knowledge, they are limited only to animal studies. In male Swiss Albino micesubcutaneous administration of MSG at a dose of 2 mg/g during the perinatal period at the 2nd, 4th, 6th, 8th and 10th days of life result in the increase in the number of the pachytene stage of primary spermatocyte atthe 75th day of life compared to controls (Das and Ghosh 2010). The double dose (4 mg/g) of MSG administered at the same time to newborn rats resulted in the decreased weight of pituitary glands and testes and

lowered testosterone levels in 4 months old sexually mature male rats (Miskowiak et al. 1993). In female Swiss Albino mice, subcutaneous injection of MSG (2 mg/g) at the same perinatal period (2nd, 4th, 6th, 8th and 10th day of life) led to an increased number of the primary follicles without any increase in the number of Graffian follicles in ovarian tissue at the 75th day of life (Das and Ghosh 2011). The problem with these studies is the subcutaneous application and period of MSG administration which makes the results hardly practically applicable to human medicine.

Other MSG Effects

MSG intake and its deleterious effects have been proposed also in the connection with several other systems. One of the most extensive hypotheses has been directed to MSG as a triggering agent of asthma. Although there are a few anecdotal reports of MSG sensitivity linked to asthma. Several studies have brought evidence about the associations between MSG-induced obesity and other non communicable diseases (NCDs). The injections of MSG in the first 7 days of life leading to MSG-induced obesity resulted in the increase of mean arterial blood pressure and reduction of heart rate variability, bradycardiac responses, vagal and sympathetic effects at 33 weeks compared to control rats observed (Konrad et al. 2012).

A human study evaluating the relationship between MSG and hemoglobin in 1197 Chinese men and women has found a positive association between MSG intake and hemoglobin increase only in men. The authors hypothesized that the MSG effect could be mediated via leptin due to the potential role of leptin in hematopoiesis process (Shi et al. 2012a). This Studies indicate that MSG influences are complex and its effects on particular systems may further complicate to the changes in the other system.

According to *Material Safety Data Sheet of Monosodium Glutamate* from Australia and New Zealand classified monosodium glutamate as Slightly hazardous in case of skin contact (irritant, permeator), of ingestion, Slightly irritating to eyes. Skin irritant not a skin sensitizer and it not carcinogenic and has an Oral LD50 Rat: 16600mg/Kg.

Uncertainty factors:

UF_H – Human variability

UF_A – Animal-to-human extrapolation

UF_S – Sub chronic-to-chronic extrapolation

UF_L – LOAEL-to-NOAEL extrapolation

UF_D – Database deficiencies

Uncertainty factor (UF): A default factor used in operationally deriving a reference value from experimental data intended to account for variation and uncertainty in the data. Example, extrapolation from different species, duration of the study, one dose to another, human variability, or incomplete database.

- [EPA's Child-Specific Exposure Scenarios Examples](#)
- *EPA's Exposure Factors Handbook.*
- *EPA's Superfund Risk Assessment Guidance.*
- <https://www.epa.gov/expobox>

MSG and carcinogenicity

Based on Studies conducted in the past reported that MSG administration is associated with carcinogenesis. In one such study, it was observed that MSG-induced obesity caused steatosis and steatohepatitis, resembling the pre-neoplastic lesions that were commonly seen in human non-alcoholic fatty liver disease. The cellular hyper-excitability involving the sodium gated-voltage channels and ligand excitatory glutamate as well as the increased oxidative stress are reported to be important risk factors for these pre-neoplastic lesions (Hoang BX, 2007).

Risk management and Communication

Results from the risk assessment are used to inform *risk management*. The risk manager then uses this information in conjunction with factors such as the social importance of the risk, the social acceptability of the risk, the economic impacts of risk reduction, engineering, and legislative mandates, when deciding on and implementing risk management strategies.

The risk assessment may be perceived as the source of a risk management decision, when in fact, social concerns, international issues, trade, public perception, or other non-risk considerations may be taken into consideration.

Finally, there is one activity known as risk *communication*, which involves making the risk assessment and risk management information comprehensible to lawyers, politicians, judges, business and labor, environmentalists, academicians and community groups.

Effective risk management is grounded on a range of success factors and the right interplay between them. Owen Strijland and Kate Robinson from Protiviti and Michel Kok from Holland Spoor outline why communication becomes the preliminary key success factors, and share a number of communication best practices across the risk lifecycle. In our investigation of the risk management lifecycle, we distinguish five key phases: interpreting organizational

strategy, considering risk appetite, identifying key risks, designing and implementing controls to mitigate risk, monitoring risk and inevitably managing incidents. In our view, effective internal and external communication plays an essential role at each stage of the risk lifecycle:

Conclusion

It was concluded that MSG was used as a flavor enhancer in several food production, including food industries and common household. No doubt it was wonderful in taste and induces urge to eat more food and particularly helpful to eat food in some patients facing loss of appetite. The Food and Drug Administration (FDA) declared it safe for limited usage and enlist several potential side effects linked to increased MSG consumption. Cardiac, circulatory, gastrointestinal, muscular and neurological disorders were some of the common examples. All existing MSG forms were causing these problems in MSG sensitive individuals. Clinical trials of human and animal subjects also suggested various potential health hazards and the extrapolation of animal model results to humans is much demanding and strenuous, more often, results from the risk assessment are used subsequently for *risk management and communication approach respectively*.

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**EFFECTS OF SCAFFOLDING INSTRUCTIONAL STRATEGY ON
INTEREST IN BIOLOGY AMONG SECONDARY SCHOOL STUDENTS IN
GUMEL, JIGAWA STATE, NIGERIA.**

BY

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INTRODUCTION

Science is an organized body of knowledge which consists of unbiased and empirical findings obtained from observation and experiment. Science could be seen as a problem solving in order to enhance the living standard of man. There are different definitions of science by different scholars, Shuaib (2014) defined science as a complex human activity that leads to the productions of a body of the universal statement called laws, theories or hypotheses which serve to explain the observable behavior of the universe or part of it which in themselves have predictive

characteristics. In addition, science deals with nature by observing it and phenomena to experimental investigation. Science as a discipline has many branches such as Biology, Chemistry, and Physics. Therefore, the importance of science in our society made the federal government of Nigeria, through the Federal Ministry of Education to introduce science education in the Nigerian Schools.

Thus, science education is the field concerned with sharing science content and process with individuals not traditionally considered parts of the scientific community. Aina (2013) defines science education as the study of science subjects with teaching methods in order to impart scientific knowledge to individuals or community. The three major science subjects that are taught in senior secondary schools' level in Nigeria are Biology, Chemistry and Physics.

According to FRN (2013), Biology as a science subject occupies a central position in the Nigeria Science curriculum. Biology as a course of study embraces the study of living organisms with regards to their structure, functions, growth, evolution, distribution, identification and taxonomy. Biology plays a key role as a prerequisite subject for most science and related professions like Physiology, Anatomy, Botany, Zoology, Ecology, Molecular biology, Entomology, Microbiology, Biochemistry, Pharmacy, Medicine, Nursing, Genetics and population dynamic. Umoru and Onoja, (2017) assert that basic knowledge and skills acquired from the subject can be of tremendous help to the society. For instance, in human society, it gives an

understanding of how life is formed and how it works, changes and responds to environmental influences like human health, reproduction, quality of life, nutrition, biodiversity in changing climate and almost effect of human everyday life. According to Ugwuadu and Joda (2015) the impact of Biology on the life of living organisms is wide; all ensuring that the required standard of living for both plants and animals are maintained.

According to Obochi (2018) Biology is divided into many concepts such as photosynthesis, nutrition, genetics, evolution, ecology among others. In spite of the importance of Biology as a science subject empirical studies such as Lawal (2009), Etobro and Fabinu (2017). Ecology is one of the branches of biology and is defined as the relationship of living organisms with one another and with the environment in which they live. According to Obochi (2018), Ecology provides knowledge and understanding of the mechanism of change brought about by the interaction of the living things and its effects on their external environment. Ecology gives students the opportunity to relate with some of the most important ecological issues affecting the environment. These include the influence of human activity in altering human ecological relationships and difficulties arising from the stress of modern-day life. In secondary school biology curriculum, Obochi (2018) observed that ecology concept plays a very important role in scientific advancement that affects the lives of mankind. For instance, in the areas of understanding energy allocation, conservation of environment, discovery and production of medicine, disease and pest control, food production and sustaining biodiversity in a changing climate.

However, Reports from WAEC (2014-2022) and other researchers such as Anyanwu, Obochi and Isa, (2015) show that there is still poor performance in Biology in external examination. The poor performance in biology in Nigeria has been attributed to many factors; Lawal (2009) identified the use of poor teaching methods. Okoro (2011) found lack of interest and low self-concept. Atadoga and Lakpini, (2013) found teacher's instructional strategies, attitude and learning style preferred among others. Thus, instructional strategies used by teachers in teaching and learning process, have significant influence on learner's academic performance. Bello (2012) found poor performance was due to constant use of lecture method which is teacher-centered encouraging rote learning or memorization and not encouraging formal reasoning of the students.

Etobro and Fabinu (2017) found that ecology concepts are perceived as difficult concepts by secondary school Biology students. Thus, it becomes imperative to investigate other methods of teaching Biology. In this context, scaffolds may offer favourable support. However, Wolf, (2000) Saye and Brush, (2002) assert that Scaffolding are teaching strategy that guide or help students to gain higher levels of understanding during the teaching process.

In education, Scaffolding refers to different teaching strategy employed by a teacher to help students have deep understanding of concepts during teaching and also participate actively in the learning process. Sawyer (2006) stated that instructional scaffolding is the provision of support to promote learning when concepts and skills

are being first introduced to the students. Sawyer (2006) further expatiated that these supports may include resources, a compelling task, templates and guidance on the development of cognitive and social skills. Sawyer (2006) added that these supports are gradually removed as the students develop autonomous learning strategies. Thus, promoting their own cognitive, affective and psychomotor learning skills and knowledge.

Interest in academic context could be referred to as what influences student learning behavior and intention to participate in learning. Interest is a vital factor in teaching and learning. The factors behind what the learners can achieve in any content of the learning are a function of his or her interest to the learning material, the teacher and method of teaching. Irrespective of the teaching style, skill, method used by the teacher, the performance will still be staggered if the interest of the students is not initiated and sustain in and through the learning process. According to Chukwuagu (2006) viewed interest as a psychological construct that defines individual's degree of responsiveness to a given activity, engage with an object or person for maximum output. Walter and Hart (2009) defined interest as an individual's desire, power and tendency to act in a particular way. This study also finds out using scaffolding instructional strategy could result in gender disparity.

Another factor to interest in science and biology education is gender. Okeke, (2008) Gender refers to the socio-culturally constructed or created characteristics and roles which are ascribed to male and female in any society. Before now science was preserved for males with little participation of female students. This is due to the

fact that girls did not embrace formal education and specifically science education early enough as to their male counterparts. As a result, Okeke (2008), opined that women and girls grapple with a lot of discrimination and difficulties in science learning. Not withstand in any academic setting such as science learning, there is always the participation of male and female students. This brings to play the issue of gender to educationist and researchers. There is bound to be interaction between male and female students in the cause of learning. It becomes paramount to understand the rate to which both genders can achieve in what is taught as well as their interest.

This study is based on social learning theory of Lev Vygotsky (1978) specifically, the socio-cultural-theory and his concept of Zone of Proximal Development (ZPD). Socio-cultural theory spelt out that social interaction plays an important role in cognitive development. In his view, the learner does not learn in isolation, rather learning is strongly influenced by social interactions, which take place in meaningful contexts. The Zone of Proximal Development (ZPD) is that area between what a learner can do independently (mastery level) and what can be accomplished with the assistance of a competent adult or peer (Instructional level). It is believed that any learner could be taught any concept effectively using scaffolding techniques by applying the scaffolding at the ZPD.

Statement of the Problem

There has been a continuous poor performance and lack of interest of students in Biology generally and Ecology in particular, as reported by Etobro and Fabinu (2017). The WAEC Chief Examiner's Reports on senior secondary school students' academic performance have consistently revealed poor performance in Biology in Nigeria from 2014 to 2022. Several researchers, including Lawal (2009), Atadoga and Lakpini (2013), have attributed this persistent low performance in science education to teachers' instructional strategies, such as the lecture method, where students remain passive while the teacher dominates the lesson delivery. Furthermore, Okoro (2011) and Osuafor and Okonkwo (2013) found that poor instructional strategies, lack of interest inadequate laboratory equipment, lack of creativity among teachers, poor Biology instructional materials, large class sizes, and most importantly, a lack of interest among students contribute significantly to poor performance in Biology.

Students Interest plays a crucial role in students' performance. When students lack interest in a subject, they are less likely to engage actively in learning activities, retain information, or apply knowledge effectively. In the case of Ecology, the abstract nature of some concepts and the passive instructional methods commonly used by teachers further weaken students' enthusiasm and motivation. Without interest, students may develop negative attitudes toward Biology, leading to disengagement and ultimately poor performance.

These challenges, there is a need to explore more engaging and student-centered instructional strategies that can improve both performance and interest in Ecology.

Scaffolding instructional strategy has been identified as a method that enhances students' understanding by providing structured support that gradually fades as learners develop competence. Studies, such as that of Akani (2015), shown that scaffolding strategies improve students' performance in Chemistry more effectively than the traditional lecture method. However, limited studies have examined the impact of scaffolding on students' interest in Ecology concepts in secondary schools. On this premise that this study seeks to determine the Effects of Scaffolding Instructional Strategy on Interest in Biology among Secondary School Students in Gumel, Jigawa State, Nigeria.

Objectives of the Study

The objectives of the study are to:

1. Investigate the interest scores of students taught Ecology using scaffolding instructional strategy and those taught using lecture method.
2. Find out the difference between the interest scores of male and female students in ecology concepts taught using scaffolding instructional strategy.

Research Questions

The following questions are set to guide the study:

1. What is the difference between the interest score of student taught ecology concepts using scaffolding instructional strategy and those taught using lecture method?

2. What is the difference between the interest level of male and female students taught ecology concepts using scaffolding instructional strategy?

Null Hypotheses

The following null hypotheses are formulated for the study:

Ho₁: There is no significant difference between the interest scores between the students taught ecology concepts using scaffolding instructional strategy and those taught using lecture method.

Ho₂: There is no significant difference between the interest scores between male and female students taught ecology concepts using scaffolding instructional strategy.

Methodology

This study investigated the effects of the Scaffolding Instructional Strategy on students' interest in Ecology concepts among SS II students in Gumel, Jigawa State, Nigeria. A pretest-posttest quasi-experimental design was used involving two groups: an experimental group taught with scaffolding and a control group taught with the lecture method. The study targeted all 3,239 SS II Biology students in 17 public secondary schools in the zone. Four co-educational schools were randomly selected and pretested; ANOVA and Scheffe's test confirmed equivalence, and two schools with similar performance were chosen — one as experimental and the other as control. One intact class was selected from each school using simple random sampling, yielding a sample of 124 students. Instrument were used is 25-item Ecology Interest Questionnaire on a 5-point Likert scale. The instrument was

validated by panels of experts and pilot tested with a similar group of students from a comparable school; the reliability coefficients were 0.80 for the interest questionnaire. The experimental group received six weeks of instruction using Djwantoro's five-step scaffolding model: activating prior knowledge, task discussion, guided group practice with scaffolds, class discussion without scaffolds, and evaluation with feedback, while the control group was taught the same content through the conventional lecture method. Pretests and posttests were administered to both groups, and data were analyzed using descriptive statistics for research questions and independent sample t-tests and Mann-Whitney U-tests for hypotheses at 0.05 significance level to determine if scaffolding significantly improved student's interest compared to the lecture method and whether there were any gender differences.

Presentation of Result

Research Question One: What is the difference between the mean Interest score of students taught Ecology Concept using Scaffolding Instructional Strategy and those taught using lecture method?

To answer research question one, the data obtained from posttest score on EIQ was subjected to descriptive statistics of mean rank and sum of rank and summary of findings is shown in Table 1.

Table 1: Mean Rank, Sum of Rank Statistics of Posttest EIQ Interest Scores for

Students in Experimental and Control Groups				
Group	N	Mean Rank	Sum of Ranks	Mean diff
Experimental	61	94.00	5734.00	62.00
Control	63	32.00	2016.00	

Table 1. shows that a difference exists between mean Interest scores of SSII students taught Ecology Concept using Scaffolding Instructional Strategy and their counterpart taught using lecture method. The computed Mean Rank Interest scores are 94.00 and 32.00 for SSII students taught Ecology Concept using Scaffolding Instructional Strategy and their counterpart taught using lecture method respectively indicating a Mean Rank difference of 62.00 in favour of the experimental group. This implies that the use of Scaffolding Instructional Strategy has high positive effect on the scores of Interest among the students towards learning Ecology Concept.

Research Question Two: What is the difference between the mean Interest score of male and female students taught Ecology Concept using Scaffolding Instructional Strategy?

To answer research question two, the data obtained from posttest score from EIQ were subjected to descriptive statistics of mean rank and sum of rank were computed and summary of the findings is shown in Table 2.

Table 2: Mean Rank, Sum of Rank Statistics of Posttest EIQ Interest Scores for Male and Female Students in Experimental Group

Gender	N	Mean Rank	Sum of Ranks	Mean Rank diff
Male	34	30.74	1045.00	

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				0.59
Female	27	31.33	846.00	

Table 2. Shows that the computed Mean Rank Interest scores are 30.74 and 31.33 by SSII male and female students taught Ecology Concept using Scaffolding Instructional Strategy respectively, implying a Mean Rank difference of 0.59. This implies that the use of Scaffolding Instructional Strategy has a low difference in interest between male and female subject taught Ecology Concept.

Hypothesis One: There is no significant difference between mean Interest score of SSII students taught Ecology Concept using Scaffolding Instructional Strategy and their counterpart taught using lecture method.

To test null hypothesis one, the scores obtained from posttest score of EIQ was analyzed using Mann Whitney statistics and the result is presented in Table 3.

Table 3: Summary of Mann Whitney Mean Posttest EIQ Score for Experimental and Control Groups.

GROUP	N	Mean Rank	Sum of Ranks	p-value
Experimental	61	94.00	5734.00	0.001
Control	63	32.00	2016.00	

Significant at $p \leq 0.05$

Table 3. shows a p-value of 0.001 since, The p-value is less than the 0.05 level of significance, indicating that there is significant difference exist between the Interest scores of SSII Secondary school Biology students taught Ecology Concept using

Scaffolding Instructional Strategy and their counterparts taught using lecture method. The observed difference is in favour of the experimental group which was exposed to the scaffolding instructional strategy. Hence, the null hypothesis is rejected, implying that Scaffolding Instructional Strategy has positive effect in the level of Interest toward learning Ecology than lecture method.

Hypothesis Two: There is no significant difference between mean Interest score of male and female SSII students taught Ecology Concept using Scaffolding Instructional Strategy

To test null hypothesis two, the scores obtained from posttest score for EIQ was analyzed using Mann Whitney statistics and the result is presented in Table 4.

Table 4: Summary of Mann Whitney Mean Posttest EIQ scores for Male and Female in Experimental Group

Gender	N	Mean Rank	Sum of Ranks	p-value
Male	34	30.74	1045.00	0.89
Female	27	31.33	846.00	

Not Significant at $p \geq 0.05$.

Table 4. shows a p-value of 0.89, The p-value is greater than the 0.05 level of significance, indicating that there is no significant difference between the Interest score of male and female SSII students taught Ecology Concept using Scaffolding Instructional Strategy and their counterparts taught using lecture method. Hence, the

null hypothesis is retained, implying that gender does not significantly influence secondary school students’

Discussion of Findings

The results of the findings in Table 1. Shows that students in the experimental group had a higher mean Interest level than those in the control group. The difference was significant as indicated by the Mann-Whitney analysis in Table 3. This signifies that students taught Ecology concepts using Scaffolding Instructional Strategy had a significantly higher mean Interest level than those taught using lecture Method. By implication, the Scaffolding Instructional Strategy was able to foster a significant higher Interest in the participant than the lecture Method. The significant difference implies rejection of null hypothesis and retaining alternate hypothesis. Therefore, null hypothesis that states that there is no significant difference in the mean Interest level of SSII students taught Ecology Concept using Scaffolding Instructional Strategy and their counterparts taught using lecture method is rejected. The significant difference indicates that students in experimental group recorded the highest Interest level than those in the lecture method. This finding supports that of Ugwuadu (2008) and Chukwuagu (2016) who revealed that the student’s activity, participation, Interest and creativity have been increased through using Scaffolding Instructional Strategy.

From the findings in Table 2 and 4, it was revealed that no significant difference in the interest of male and female students when exposed to Scaffolding Instructional Strategy. This showed that the strategy is gender friendly in terms of interest. This is

in harmony with the findings of Ugwuadu (2008) and Chukwuagu (2016) in their studies revealed that gender has no significant difference on Interest level among secondary school students when exposed to Scaffolding Instructional Strategy.

Conclusion

The use of scaffolding instructional strategy in teaching Biology has a significant effects in improving the Interest of students in Biology. More so scaffolding instructional strategy is gender friendly as it is very effective for the enhancement of both male and female student's interest.

Recommendations

Based on the findings of this study, the following recommendations were:

1. The teaching of Ecology concept should be carried out by biology teachers with tasks that involve using Scaffolding that promotes interaction among students and teachers.
2. Biology teachers should be encouraged to attend seminars, workshop, conference and in-service training programme specifically on Ecology teaching using Scaffolding Instructional Strategy.
3. Secondary school Biology teachers should frequently employ the Scaffolding Instructional Strategy in teaching difficult and abstract concepts in Secondary school Biology like Ecology Concept.
4. The Federal and State Governments through the Ministries of Education should provide standard Secondary school Biology

laboratories and adequate instructional materials in secondary schools to enable Biology teachers use the Scaffolding Instructional Strategy to teach for the acquisition of Interest level of the students

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**STUDENTS' CONCEPTION OF MATHEMATICS AND ITS INFLUENCE ON
ACADEMIC ACHIEVEMENT IN SENIOR SECONDARY SCHOOLS OF GUMEL
EDUCATION ZONE, JIGAWA STATE, NIGERIA.**

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ABSTRACT

The study examined Students' Conception of mathematics and its influence on academic achievement in senior secondary schools of Gumel local education zone, Jigawa State. The study is survey in nature. Four (4) research questions, Four objectives and 2 hypotheses guided the study. A total number of 3630 mathematics students from Gumel education zone form the population for the study, from which 523 students were sampled using the stratified sampling technique. Two instruments were used in the study, called the Student Conception of Mathematics and its influence on Academic Achievement Questionnaire (SCMIAA) which consisted of 42 items and Mathematics Achievement Test. The instruments were validated by 2 experts and used for data collection. The reliability coefficient using Cronbach's alpha was found to be 0.930. The research questions were analyzed using frequency count, mean and standard deviation while the hypotheses were tested using Pearson Product Moment correlation and Z-Test at 0.05 level of significance. Results of the data analysis showed that most of the mathematical concepts were positively conceived (Trigonometry and Algebra), academic achievement was influenced by students' conception, while male and female students differ in their conception of mathematics (Male and Female students have different views about mathematics)

Introduction

Conceptions are understandings and interpretations based on correct meanings. They are due to 'theories' that impede rational reasoning of learners. Conceptions take various forms, for example, a correct understanding of money embodies the value of coin currency as non-related to its size. But, at the Pre-K level, children often hold a core misconception about money and the value of coins. Some students believe that nickels are more valuable than dimes because nickels are larger. Some elementary and even middle school students believe that $\frac{1}{4}$ is larger than $\frac{1}{2}$ because 4 is greater than 2. Additionally, a common understanding is that the operation of multiplication will always increase a number. This impedes students' learning of the multiplication of a positive number by a fraction less than one. As indicated by Ojose (2022), conceptions "exist in part because of students' overriding need to make sense of the instruction that they receive"

It is important to understand how conceptions manifest based on the nature of school mathematics. From a student perspective, the rules may seem to change from one concept to another. For example, when decimals are introduced with addition, $0.4 + 0.7$ equals 1.1 (one decimal place), but with multiplication of decimals, 0.4×0.7 equals 0.28 (two decimal places), Adejoh (2019). The discrepancy from addition to multiplication with decimals could be a reason for learners to have misconceptions. When this kind of situation happens, the onus is on the classroom teacher to identify and correct the misconception. In general, knowing the nature of a misconception and its source helps teachers to fathom ways of planning appropriate instruction that is beneficial to learners, this can boost the academic achievement of the learners.

Mathematics as a subject affects all aspects of human life at different levels. Mathematics is seen by society as the foundation of scientific technological knowledge that is vital in socioeconomic development of a nation. It is in realization of the vast applications of mathematics that made Eraikhuemen (2013) to posit that a disciplined and ordered pattern of life can only be achieved through the culture of mathematics. According to the Chief examiner's report (WASSCE), the poor performance in the 2013 / 2014 academic year for WAEC in Jigawa was in Mathematics. The reports made available to the state indicated that 32.9% of the candidates who took the mathematics paper had the grades D or D+ and 20.9% failed in the subjects. Educators, trainers, and researchers have long been interested in exploring variables contributing effectively for quality performance of learners. These variables are inside or outside school and affect students' quality of academic achievement. These factors may be termed as student factors, family factors, school factors and peer factors (Crosnoe, Johnson & Elder, 2020).

Academic achievement according to Ityokaa and Adejoh (2022) is a measure of what a person has accomplished after exposure to educational programmes. Students' achievement can be measured by direct and systematic assessment of performance in accordance with pre-established criteria (Angaye, 2017). This assessment can be done by the use of standardized tests, for example; WAEC, NECO, GCE, NAPTEC and so on in which the procedure and scoring methods are fixed and can be applied exactly as they are at different places and in different times, encompassing a wide variety of questions for different areas of knowledge and skills, which are only administered at a given period and is valid and reliable having been developed by experts in the respective fields; or teacher-made tests which are composed by classroom teachers according to criteria provided by schools can take the form of assignments, continuous assessments or examinations at the end of terms (Anikweze, 2010).

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AMINA MUHAMMAD & ABUBAKAR ABDULKADIR

Both standardized tests and teacher made-tests are very important because the results can be used to monitor and compare the progress of individual students and schools so as to determine areas that need to be improved, they open doors to increased peer interaction, furnish challenges and motivation to students, promotes learning by revision, self-assessment, criticism and critical thinking, among others. Spinath (2022) emphasizes the importance of academic achievement with regard to different perspectives (such as for individuals and societies, as well as psychological and educational research). Moreover, studies such as (Spinath, 2022, Wirthwein, 2018 and Adejoh, 2022) have emphasized the role of family background and the educational system in the development of individual performance. The quality of teaching, in particular, has been emphasized as a predictor of student achievement, but this achievement is irrespective of gender.

Statement of the Problem

There is ample evidence all over the world that majority of secondary school student's performance in mathematics have been variously reported by individuals and group of persons to be generally poor. In Nigeria, there are evidences of continued low performance of students in both the standardized and teacher made examination (Benjamin and Agwagah 2016). See table (1.1 and 1.2.)

Table 1.1: Students Performance in Mathematics WASSCE Examination

Year	No.of candidates registered	Number of candidate that score Credit (C ₆ -A ₁)	Percentage of credit pass	Number of Candidate that failed (P ₇ -F ₉)	Percentage of failure
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2014	16,927	3,529	20.79	13,398	79.21
2015	18,530	1,939	10.46	16,591	89.54
2016	22,220	8,041	36.19	14,179	63.81
2017	16,301	1,322	8.11	14,979	91.89
2018	21,663	7,956	36.73	13,707	63.27

Source: Jigawa state ministry of education (2019).

Table 1.2 : students performance in NECO examination

YEAR	No.of candidates registered	Number of candidates that scored Credit(C ₆ -A ₁)	Percentage of credit pass	Candidates that failed (P ₇ .F ₉)	Percentage of failure
2014	17,556	6,261	35.66	11,295	64.34
2015	18,984	7,282	38.36	11,702	61.64
2016	22,225	13,442	60.48	8,783	39.52
2017	20,170	13,748	68.16	6,422	31.84
2018	26,162	13,490	51.56	12,672	48.44

Source: Jigawa state ministry of education (2019)

Students difficulties, underachievement, lack of motivation and negative attitude are well documented issues in the mathematics education literature (Agwagah, 2014, Oaks (2016) however, the literature on students conception of mathematics is not as comprehensive (Taylor, 2004). The study found out how students perceive mathematics and its influence on their academic achievement. This interest stems from the belief that poor perception of the subject leads to low academic achievement and is partly responsible for the negative feeling towards mathematics, as well as difficulties encountered in understanding mathematical concepts and using them when needed. The problem here is that, what type of conceptions students have on mathematics? Are these conceptions affecting their performances in the subject? The

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consequences of not addressing this issue would lead to misconception of the subject as well as poor academic achievement.

Objectives of the study

The following specific objectives were addressed to:

- 1) Examine students conception of mathematics in senior secondary schools of Jigawa State.
- 2) Find out the influence of students conception of mathematics on their academic achievement in senior secondary schools of Jigawa State.
- 3) Compare the mathematical knowledge of the students and the application of the knowledge to real life in senior secondary schools of Jigawa State.
- 4) Examine the differences in male and female conception of mathematics in senior secondary schools of Jigawa State.

Research questions

The research questions stated helped in the achievement of the stated objectives:

- 1) What are the students' conception of mathematics in senior secondary schools of Jigawa State?
- 2) What is the influence of students' conception of mathematics on their academic achievement in senior secondary schools of Jigawa State ?

3) What students' conception link mathematical knowledge and its application in the real life in senior secondary schools of Jigawa State?

4) Do male and female students differ in their conception of mathematics in senior secondary schools of Jigawa State?

Research hypotheses

Ho₁: There is no significant relationship between students academic achievement and their conception of mathematics in senior secondary schools of Jigawa State.

Ho₂: There is no significant difference between male and female students conception of mathematics in senior secondary schools of Jigawa State.

Methodology

The design for this study was the descriptive survey design. This design was chosen because it was the convenient choice as the researcher investigated students' conception of mathematics and its influence on academic achievement, where their opinions and beliefs were sought out using questionnaires. This is in accordance with Cohen, Manion & Morrison (2007) who stated that descriptive research is concerned with conditions or relationships that exist; practices that prevail; beliefs, points of views, or attitudes that are held; processes that are going on; effects that are being felt; or trends that are developed. The population of this study comprises of all the SS2 mathematics students in twenty-six (26) public senior secondary schools, that offer mathematics in Gumel local Education Zone of Jigawa State. There are a total of 3630 SS2 mathematics students in the zone.

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The sample size for this study consisted of six senior secondary schools and 285 students of SS2 students offering mathematics in the schools.

Sampling Technique

Stratified sampling technique was employed in selecting the schools and students for the study. Since there was no public coeducational senior secondary schools in the zone. The schools were divided into 2 groups; male and female, in the first strata. The schools were assigned codes A-Z for the male schools, AA-ZZ for the female schools and three schools were then selected using simple random sampling from each group. In the second strata, 523 students were selected from the schools. In each school, students were sampled in proportion to their original population, using the balloting system.

The data for this research was collected primarily by the use of questionnaires. A questionnaire on Students Conception of Mathematics and its influence on Academic Achievement Questionnaire (SCOMAAQ) was administered. It has five sections; section A contains the students' bio data covering school name, class, age and sex. Section B contains conception of mathematics scale, section C consists of items on students conception and academic achievement in mathematics, section D is on students conception of mathematics and its application in the environment and section E contains the mathematics achievement test. In section B to D, the respondents were asked to indicate their responses on a modified four scale Likert instrument of (SA) strongly agree, agree (A), disagree (DA) and strongly disagree (SD). The Mathematics Achievement Test was a 40 questions multiple choice test adapted from past Senior Secondary Certificate Examinations (SSCE) question papers from 2010 to 2018, and covers the concepts already outlined in section B to D of the SCOMAAQ. Each question has options A-D, and each

correctly answered question was awarded 1 mark. For example, question one says simplify $\log_{10} 225 + 4\log_{10} 2 - 2\log_{10} 0.6$

Results

Research Question One

What are the students' conception of mathematics in senior secondary schools of Jigawa State?

Table 1: Mean and Standard Deviation of the students' conception of Mathematics in senior Secondary Schools of Jigawa State.

S/N	Item	N	Mean	SD	Decision
1	Mathematics is a notion of calculation through the use of equations	523	2.60	.99	Accepted
2	Mathematics is about application of knowledge learned in other subjects (Chem, Biol, Phy etc)	523	2.47	.91	Rejected
3	Mathematics is about translating some aspects of reality into mathematical form through equations	523	2.48	.86	Rejected
4	Mathematics is all about using models, symbols, numbers and figures in the practice of mathematics related skills	523	2.55	.96	Accepted
5	Mathematics is all about calculating amount of money	523	2.34	.89	Rejected
6	Mathematics is all about finding distance between places	523	2.76	1.09	Accepted
7	Mathematics is about our way of reasoning	523	2.19	.86	Rejected
8	Mathematics is very interesting and I enjoy it	523	3.03	1.04	Accepted
9	I do not like mathematics and learning it scares me	523	2.95	1.05	Accepted
10	I am unable to understand the mathematical concepts (trigonometry, algebra, geometry, statistics)	523	2.56	.914	Accepted
11	The most difficult mathematics concept is trigonometry	523	2.48	.86	Rejected
12	The most difficult mathematics concept is Geometry	523	2.76	1.09	Accepted
13	The most difficult mathematics concept is Statistics	523	2.47	.91	Rejected
14	The most difficult mathematics concept is Algebra	523	2.95	1.05	Accepted

Decision Rule: <2.50 Rejected and ≥ 2.50 Accepted

Table 1 shows the mean and standard deviation of senior secondary school students conception of mathematics with mean calculated average as 2.61 which is greater than 2.50 ($2.61 > 2.50$) therefore senior secondary mathematics students have good conception of mathematics.

Research Question Two

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What is the influence of students' conception of mathematics on their academic achievement in senior secondary schools of Jigawa State?

Table 2: Mean and Standard Deviation of the influence of students' conception of mathematics on their academic achievement in Senior Secondary Schools of Jigawa State.

Variable	N	Mean (\bar{x})	S.D	PPMC
Student Conception	523	32.23	4.46	0.57
Students' Academic Achievement	523	31.55	4.84	

Table 2 shows the influence of students' conception of mathematics on their academic achievement in senior secondary schools of Jigawa state. The Pearson's product moment correlation is 0.57 which shows that there is strong relationship between the two variables conception and academic achievement. Therefore this shows that conception influences students' academic achievement.

Hypothesis One

There is no significant relationship between Students' academic achievement and their Conception of Mathematics in Senior Secondary Schools of Jigawa State.

Table 3: PPMC test between Students' achievement and their conceptions of Mathematics in Senior Secondary Schools of Jigawa state.

		Academic Achievement	Students' Conceptions
Academic Achievement	Pearson Correlation	1	.571
	Sig. (2-tailed)		.032
Students' Conceptions	Pearson Correlation	.571	1
	Sig. (2-tailed)	.032	

From table 3, it was found that the P-value observed is 0.032 which is less than level of significant p-value (0.05), the null hypothesis is therefore rejected. This means that there is significant relationship between students’ academic achievement and their conceptions in Mathematics among senior secondary school students in Jigawa State ($p=0.032<0.05$).

Research Question Three

What are the students’ conception on the link between mathematical knowledge and its application in the real life in senior secondary schools of Jigawa state?

Table 4: Mean and standard deviation of the students’ conception on the link between mathematical knowledge and its application in the environment in senior secondary schools of Jigawa State.

S/N	Item	N	Mean	SD	Decision
29	Knowledge from text books are sufficient for the application of mathematical concepts in the environment	523	2.49	.99	Rejected
30	There are sufficient mathematical connections during mathematics teaching	523	3.01	.91	Accepted
31	I am able to connect mathematics content to real life	523	2.31	.68	Rejected
32	I am able to apply mathematics content to real life	523	2.50	.78	Accepted
33	I wonder why I should learn, use and benefit from mathematics	523	2.37	.78	Rejected
34	Connecting mathematics to real life enhances understanding of mathematics	523	2.62	.92	Accepted
35	Teaching through hands on and modelling activities enhances understanding of mathematics	523	2.90	1.01	Accepted
36	Connecting mathematics with other subjects enhances understanding in mathematics	523	2.68	.76	Accepted
37	Emphasizing the degree of applying mathematics to real life boost conception of the subject	523	2.51	.96	Accepted
38	Reality can be represented in mathematical terms	523	2.62	.69	Accepted
39	Conceptions are correlated with behavioural activities	523	2.51	.96	Accepted
40	Conceptions are connected with reality and one’s own life	523	2.49	.99	Rejected

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41	Our way of thinking about the environment is mediated by mathematics	523	2.31	.68	Rejected
42	Topics learned in a mathematics class can be seen in the environment	523	2.50	.78	Accepted

Decision Rule: <2.50 Rejected and ≥ 2.50 Accepted

Table 4 shows the mean and standard deviation of students conception of the link between mathematical knowledge and its application in the environment with average mean as 2.55 which is greater than 2.50 ($2.55 > 2.50$). this shows that there exists a link between students conception of mathematics and its application in the environment.

Research Question Four: Do male and female students differ in their conception of mathematics?

Table 5: Mean and Standard deviation of the Difference in conception between Male and Female Students on mathematical Concepts

Variable		N	mean	SD	Mean difference
Conception	Male	273	20.24	2.46	1.2
	Female	250	23.87	3.47	

Table 5 shows the means and standard deviations of the conception of male and female students in mathematics. The results revealed that there was difference in the conception of male and female students in mathematics, mean m = 2.36, f =2.40, with mean difference of 0.04. This implies that male and female students conceived mathematics differently.

Hypothesis Two

There is no significant difference between male students' conception of mathematics and female students' conception of the subject in senior secondary schools of Jigawa State.

Table 6: Independent z-test analysis of male and female students’ conception of mathematics in senior secondary schools of Jigawa state.

Gender	N	Mean(\bar{x})	SD	DF	Z-Value	p-Value	Decision
Male	273	22.24	3.46	521	1.177	0.024	Rejected
Female	250	25.88	4.47				

Table 6 shows the independent sample z-test analysis of male and female students’ conception of mathematics in senior secondary school Jigawa, p-value is 0.024 with $df = 521$ and significant p-value is 0.05. But the observed p-value (0.024) is less than the level of significant p-value (0.05). The null hypothesis is therefore rejected, because the observed p-value is less than the significant level, therefore there is significant difference in the students’ conception of Mathematics in Jigawa state. ($z\text{-cal.}=1.177, df = 521, p=0.024<0.05$).

Discussion of the Results

This study was carried out to investigate the influence of students’ conception of mathematics on their academic achievement in the same subject, in senior secondary schools in Gumel local education zone, Jigawa State. It was discovered that majority of the concepts are rightly conceived by the students as shown in table 1. This finding is consistent with that of Cimer (2021) who mentioned that many concepts in mathematics such as trigonometry, bearing and statistics have been rightly conceived by secondary school students. The finding also coincides with the findings of Danso (2021) who stated that statistics, indices, logarithms and fractions are topics students conceive rightly. However the findings of Tekkaya, Ozcan and Sungur (2011) who cited statistics and algebra as difficult topics for students, clash with the findings for this study. The finding also contradicts that of Umar (2021) who found that students

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do not consider trigonometry, calculus and bearing as topics students have misconception about, while Adulpus (2020) found out that students have positive view on Algebra and Statistics.

This study discovered that students' conceptions in mathematics affects their academic achievement with both set of students (male and female) conceiving unequally. This result disagrees with the findings of Tekkaya (2021) who showed that academic achievement is not influenced by student conceptions. The finding also agrees with that of Mavrikaki, Koumparou and Kyriakoudi (2022) who argued in their study that student conception seem to affect pupils' overall academic achievement in mathematics. However the finding is in agreement with that of Mutodi and Ngirade (2014) who found that gender affects students' conception of mathematics. The findings of Woodley (2019) also coincides with this finding in that gender has an effect on the pupils' conception of mathematics, although he was not completely specific on which gender has a better or a more positive conception.

This study found that students' academic achievement on some concepts in mathematics were found to be influenced by students conception. This finding coincides with that of Ozcan (2020) who agrees that students' achievement in mathematics is influenced by students conception in so many topics in mathematics. This finding however contradicts that of Udousoro (2021) who found a positive academic achievement of students on conceptions.

The study found out that there is a link between what students learn in class and the real life environment as shown in table 4. This finding reflects Etobro and Fabinu (2017) who found that, mathematics learned in class is applied in all real life activities. Durmaz (2022) agrees by asserting that mathematics include many abstract concepts, topics and facts that students find difficult to learn, this difficulty can be reduced by linking the mathematics learned in class with the daily activities of the students.

The findings of this study showed that there is a link between mathematics learned in class and the real life as shown in table 4. This agrees with the findings of Mutodi and Ngrade (2014) who found that mathematics learned in class is reflected in our day to day activities. However it disagrees with the findings of Mavrikaki, Koumparou and Kyriakoudi (2022) who stated that there is no significant relation between what students learned in class and the real life.

It has been established that there was statistically significant relationship between students' conception of mathematics and their academic achievement. This finding disagrees with the findings of Nworgu (2015) who showed that conception of mathematics negatively affects students' academic achievement. However it is in line with that of Achor and Agbidye (2014) who revealed that there exists a relationship between students' academic achievement and their conception of mathematics. The findings of Etobro and Fabinu also disagree and cited that conception has no significant relation on students' academic achievement

Conclusions

The research concluded that:

1. Majority of the mathematics concepts were positively conceived by most of the students.
2. There exists a difference between male and female students' conception of mathematics with male students having a more positive conception than female.
3. Academic achievement of students on the identified concepts is influenced by students conception

5.4 Recommendations

The following recommendations were made based on the findings of the study:

1. Mathematics teaching should be simplified, made more learner-centred and fortified with experiments where necessary that would actively engage students, to enhance positive and

satisfying conceptions of mathematics.

2. Teaching mathematics should be made learner-centred with demonstrative classroom activities, and not be restricted to verbal teaching only.
3. Innovative instructional strategies should be employed which can simplify complex and abstract mathematics concepts.
4. Mathematics teaching should be linked to real life to enhance understanding and academic achievement of students.

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Synchronous and Asynchronous Online Learning in Arabic Language Education: A Comparative Analysis

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Abstract

Technological advancements have fundamentally transformed educational methodologies, creating new paradigms for teaching and learning. This revolution has particularly impacted language education, including the acquisition of Arabic as a second language. The shift from traditional classroom instruction to online learning platforms has introduced two predominant modalities: synchronous (real-time) and asynchronous (self-paced) learning. In contemporary educational systems where internet access and digital devices are widely available, Arabic language learners can now choose between face-to-face instruction and virtual learning environments. While synchronous learning facilitates immediate interaction and live feedback crucial for mastering Arabic pronunciation and conversation, asynchronous learning offers flexibility for grammar study and vocabulary acquisition at the individual's own pace. This paper examines both instructional approaches, analyzing their respective advantages—such as real-time engagement in synchronous learning and schedule adaptability in asynchronous learning—while also addressing their limitations, including technological barriers and reduced interpersonal communication.

Introduction

The digital revolution has profoundly transformed language education, with Arabic language learning experiencing significant shifts through online education platforms. As internet technologies advance, virtual instruction has become indispensable, offering diverse pedagogical tools including interactive video tutorials, massive open online courses (MOOCs), social media integration, and digital presentations. Unlike conventional classroom settings, online Arabic education leverages information and communication technologies (ICT) to facilitate flexible, location-independent learning opportunities (Wan, Wang & Haggerty, 2008). The COVID-19

pandemic accelerated this transition, compelling educational institutions worldwide to adopt online teaching methodologies. This global shift from face-to-face instruction to digital platforms necessitated innovative approaches to Arabic language education, utilizing learning management systems (LMS), mobile applications, and virtual classrooms. These technological solutions enabled uninterrupted instruction, allowing students to access Arabic language courses anytime, anywhere, without physical attendance requirements. In today's digitally connected world, where internet access and smart devices are nearly ubiquitous, online Arabic education has become normalized within global learning ecosystems. This instructional model eliminates geographical barriers, enabling learners to study Arabic remotely while still accessing supplementary in-person activities like language workshops or cultural immersion programs when available (Chiu, 2021). However, the effectiveness of online Arabic instruction depends heavily on understanding the distinct advantages and limitations of its two primary delivery formats: synchronous and asynchronous learning. Historically, asynchronous methods dominated digital language education, allowing self-paced study through pre-recorded materials and discussion forums (Romiszowski & Mason, 2007). However, technological improvements in bandwidth and interactive platforms have made synchronous Arabic instruction increasingly viable, enabling real-time teacher-student and peer interactions (Kinshuk & Chen, 2006). This paper examines both modalities, analyzing their respective benefits and challenges in the context of Arabic language acquisition, to inform more effective implementation strategies for educators and institutions.

Synchronous Learning

Synchronous learning has become a vital part of interactions between teachers and students, as well as among peers. With advancements in technology, online education is no longer limited to asynchronous methods. Researchers continue to explore the effectiveness of synchronous versus asynchronous communication in digital learning environments. Originally referred to as distance learning or distance education, synchronous learning gained prominence before the rise of interactive, web-based tools. Interestingly, the use of synchronous communication in remote education dates back to a time long before computers were integrated into the learning process. With the advent of broadcast radio and television, synchronous forms of communication in distance education replaced the asynchronous methods used in the early days of the program, when students and teachers communicated via the post office (Bernard et al., 2004). But it wasn't until the 1980s that students could ask questions and have synchronous discussions with participants while watching people on interactive television and video conferencing. Synchronous means “at the same time.” All forms of learning that require the learner(s) and instructor(s) to be present in the same location at the same time for learning to occur are referred to as synchronous learning.

The Role of Synchronous Learning in Arabic Language Acquisition

Synchronous learning has become a crucial element in teaching and learning Arabic, enhancing real-time interaction between instructors and students. Unlike traditional asynchronous methods, which rely on pre-recorded lessons or self-paced study, synchronous learning enables immediate feedback, live conversation practice, and dynamic engagement which are key factors in mastering a complex language like Arabic. Advances in technology have made it possible for learners to engage in live online classes, virtual tutoring, and interactive language labs, bridging the gap between traditional classroom settings and remote education. Researchers continue to

examine whether synchronous learning is more effective than asynchronous methods for Arabic language acquisition, particularly in developing speaking and listening skills. Before the widespread use of internet-based learning tools, synchronous Arabic instruction was often conducted through distance education, such as teleconferencing or phone-based lessons. Historically, live instruction has always played a role in language teaching, even before digital tools existed emphasizing the enduring importance of real-time interaction in effective language learning. For Arabic learners, synchronous learning offers opportunities for live pronunciation correction, spontaneous dialogue, and cultural immersion, making it a powerful complement to (or even a replacement for) traditional classroom instruction. In synchronous learning, students get to experience both passive and active learning approaches, but it depends on the teachers and which teaching method they will prefer (Khotimah, 2020). According to a recent study conducted during Covid-19 lockdown, Zoom was chosen by most instructors (58.65%) for video classes (Guptta & Sharma, 2021). According to Higley (2013), synchronous learning improves the effectiveness of education and offers teachers and students a variety of avenues for networking, idea sharing, and real-time collaboration. Hrastinki (2008) went on to say that synchronous learning strengthens the bond between students and teachers, which may encourage more students to participate in online coursework. One of the main strategies for delivering distance learning is synchronous learning, which centers on engrossing the entire learning community in interactive educational exercises. Even though this can increase student engagement and give courses more structure, it's crucial to take some basic precautions to make sure that some of the potential drawbacks are avoided or reduced.

Synchronous learning can be either traditional or online. In traditional synchronous learning, students usually meet in person with an instructor to participate, get hands-on practice, and gain knowledge. The environment is the primary distinction between traditional and online learning. Synchronous online learning involves instructors and students meeting virtually through the use of computers, mobile devices, and specialized software tools, even though they are in different places.

Advantages of Synchronous Learning in Arabic Language Instruction

1. **Interactive Communication in Real Time:** Arabic, being a language rich in phonetics, morphology, and syntax, requires active verbal interaction for effective mastery. Synchronous learning allows students to engage in live conversations with instructors and peers, helping them practice pronunciation, grammatical structures, and sentence formation in a meaningful context.
2. **Instant Feedback on Language Use:** Learners can receive immediate correction on their pronunciation, word choice, and sentence structure—especially useful in mastering Arabic diacritics (*tashkīl*), verb conjugations, and reading fluency. This quick feedback is crucial in preventing the reinforcement of errors common in early language acquisition stages.
3. **Faster Language Acquisition:** Real-time clarification of linguistic doubts accelerates comprehension. For example, students can ask about the meaning of Arabic idioms or the root system and get instant explanations that reinforce understanding and retention.
4. **Global Accessibility to Qualified Teachers:** Arabic learners worldwide can now connect with native or expert Arabic teachers from Arabic-speaking countries without

traveling. This enhances exposure to authentic accents, cultural expressions, and classical or modern Arabic usage in real-world contexts.

5. **Increased Motivation Through Group Interaction:** Arabic learning often thrives on repetition, recitation, and group discussion—especially when studying classical texts, Qur’anic verses, or dialogue-based situations. Synchronous classes create an engaging atmosphere that keeps students focused, encourages shy learners to speak up, and builds a sense of shared progress.

Disadvantages of Synchronous Learning in Arabic Language Instruction

1. **Rigid Scheduling Challenges:** Students may find it difficult to align with fixed class times due to different time zones or personal commitments. This can be especially problematic for adult learners or international students studying Arabic as a second or foreign language.
2. **Varying Instructional Quality:** The effectiveness of synchronous Arabic instruction largely depends on the teacher's proficiency and pedagogical approach. An unprepared or unskilled instructor may struggle to explain complex concepts like *i’rāb* (grammatical analysis) or *balāghah* (rhetoric), impacting learner outcomes.
3. **Limited Individual Support:** In large online Arabic classes, personalized feedback on writing (like Arabic essay composition) or pronunciation (like correct articulation of the letter ع ‘Ayn or ق Qāf) may be limited. Some students may feel overshadowed or unnoticed during group sessions.

4. **Dependence on Strong Internet and Arabic Fonts Support:** Arabic script, especially when using vowel marks, requires appropriate font rendering and stable connections for live writing, screen sharing, and pronunciation exercises. Technical glitches can disrupt comprehension, especially for learners unfamiliar with Arabic script direction and orthography
5. **Uniform Pace May Not Fit All Learners:** While some students may quickly grasp Arabic grammar rules or reading strategies, others may need more time—especially with complex texts like classical poetry or religious passages. Synchronous classes may not provide enough flexibility for differentiated pacing, potentially slowing down advanced learners or overwhelming beginners

Asynchronous Learning in Arabic Language Instruction

While synchronous learning offers real-time engagement, asynchronous learning is equally vital especially in online Arabic language education. It is a learner-centered approach that allows students to access learning materials, complete tasks, and absorb content at their own pace and convenience, without the need for live interaction with instructors. Unlike synchronous learning, which requires students and teachers to be present at the same time for instruction, asynchronous learning is flexible in both time and space. In this format, Arabic language instructors design structured learning pathways that students can follow independently, enabling them to learn according to their own schedules, regardless of location or time zone. This approach is particularly helpful for Arabic learners who may need more time to decode complex concepts, such as root-pattern derivation (الاشتقاق), reading unvowelled texts (النصوص غير المشكولة), or mastering various dialectal differences in spoken Arabic. Learners can pause, replay, or revisit

video lessons, pronunciation guides, grammar tutorials, or vocabulary lists as needed. Asynchronous Arabic instruction is delivered through a range of digital platforms and tools such as:

- Pre-recorded videos (for tajwīd, Arabic phonetics, or writing stroke order)
- PDFs and PowerPoint presentations (explaining grammar rules like nominal vs verbal sentences)
- Audio files (to practice listening to Qur’anic recitation, news broadcasts, or native conversations)
- Learning Management Systems (LMS) like Google Classroom, Moodle, or Canvas, where assignments, quizzes, and discussion boards are organized.

These resources allow Arabic learners to establish a strong connection with the content, while also encouraging self-discipline and time management. Students can interact asynchronously through written discussions, peer feedback on compositions, or submitting voice recordings for teacher review. Though the teacher is not available in real-time, their presence is felt through carefully designed content, clear instructions, and constructive feedback. This method is particularly effective for:

- Learners who may feel anxious speaking Arabic in live sessions and prefer to record themselves.
- Students in remote areas or with poor internet connectivity who benefit from downloadable resources.

Arabic language educators who want to provide differentiated learning paths to meet the needs of beginners, intermediate, or heritage learners. The fact that it is not required to be online at all times is one of the best benefits of this online learning strategy (Galikyan & Admiraal, 2019). Asynchronous learning, also known as location independent learning, can be very beneficial for education but can also have drawbacks based on the type of learner.

Numerous research on the benefits of asynchronous learning have shown that it enables students to think more deeply about what they are learning, post more ideas on discussion boards, and reconsider their opinions. Because students can access these benefits at flexible times or in their own time, the learning process is more flexible. The best candidates for online courses are those with hectic schedules or asynchronous learning styles. We can accomplish multiple tasks, including jobs and education, and fulfill our commitments thanks to the flexibility of asynchronous learning. (Galikyan & Admiraal, 2019). Benett, (2020) posits that asynchronous learning facilitates flexibility, learners' control, convenience, and reinforcement during the learning process. Similarly, Littlefield, (2018) noted that asynchronous learning is accessible, practical, flexible, inexpensive, and increases student motivation. It also allows students to study at their own pace and location. Apart from the aforementioned advantages, Dada et al. (2019) highlighted the additional benefits of asynchronous learning to include its cost-effectiveness, ease of setup, and flexibility in terms of both the learning process and content.

The flexibility of asynchronous learning to allow for individual pace is one of its most beneficial features. Numerous digital teaching tools, such as online modules that you can check from your home computer around-the-clock, make this possible. As long as the assignment is submitted by the deadline, you can log in and finish the module whenever it's convenient for learners.. Nearly

half of the respondents in a recent study by Basri et al. in Indonesia in 2021 complained about internet problems when asynchronous learning was implemented, but despite this setback, they still preferred that learning because of its numerous benefits.

Advantages of Asynchronous Learning in Arabic Language Education

1. **Accessible Feedback and Interaction:** Although asynchronous learning happens via email, forums, or learning platforms, students can still ask questions and receive responses over time. This creates ongoing opportunities for peer-to-peer collaboration and instructor support which is particularly helpful in mastering challenging Arabic skills like grammar, writing, and conversation.
2. **Flexible scheduling:** One of the major benefits of asynchronous learning is that students can learn at their own pace and according to their personal schedules. This flexibility allows both learners and educators to balance Arabic language studies with work, family responsibilities, or other life commitments.
3. **Scalability for Larger Groups:** because asynchronous learning doesn't require everyone to be online at the same time, it can accommodate large numbers of students from various locations. This makes Arabic language education more widely accessible, even in remote or underserved regions.
4. **Reduces Social Barriers:** Asynchronous learning removes time and location constraints, creating a more inclusive environment for students from diverse social and economic backgrounds. Learners can access Arabic language content when and where it suits them, promoting educational equity and personalized progress.

5. **Cost-Effective Learning:** Asynchronous learning is often more affordable than live (synchronous) classes. Watching pre-recorded videos, accessing downloadable materials, or participating in discussion boards requires less bandwidth and fewer resources. This makes it easier for students with limited financial means to access quality Arabic instruction.

Disadvantages of Asynchronous Learning in Arabic Language Education

1. **Lack of Personal Connection:** The absence of real-time interaction can make it harder for students to form relationships with peers or instructors. In Arabic language learning, this may reduce opportunities to practice speaking and listening in dynamic, social contexts.
2. **Limited Immediate Support:** Without live guidance, students may struggle when they face difficulties in understanding complex Arabic grammar or vocabulary. Those who need more structure and real-time feedback may find asynchronous learning less motivating.
3. **Requires Strong Self-Discipline:** Asynchronous Arabic courses demand a high level of self-management. Learners must keep track of deadlines, complete assignments independently, and stay engaged without constant supervision which can be difficult for those prone to procrastination.
4. **Technical Challenges:** Since asynchronous learning relies heavily on technology, issues like poor internet connections or platform errors can interrupt the learning flow. This can lead to frustration and, in some cases, a loss of interest in continuing Arabic studies.

Recommendations

Based on the comparative analysis of synchronous and asynchronous learning models in the context of Arabic language education, the following recommendations are proposed for educators, curriculum developers, and institutional policymakers to enhance the effectiveness, accessibility, and inclusivity of online Arabic instruction:

1. **Adopt a Blended Learning Approach:** Given the complementary strengths of synchronous and asynchronous learning, it is recommended that Arabic language programs adopt a blended or hybrid model. Synchronous sessions should focus on skills that require real-time interaction such as pronunciation, speaking, listening, and cultural immersion while asynchronous components should support grammar instruction, reading, vocabulary acquisition, and reflective writing. This model allows learners to benefit from the structure and engagement of live instruction while retaining the flexibility to study complex materials at their own pace.

2. **Contextualize Learning Tools to Arabic-Specific Needs:** Arabic presents unique linguistic and orthographic challenges (e.g., root-pattern morphology, diglossia, and script directionality). It is essential to ensure that both synchronous and asynchronous platforms are linguistically responsive supporting Arabic script rendering, vowelization (tashkīl), right-to-left text alignment, and culturally relevant content. Arabic language learning platforms and materials should be tailored to address the specific demands of both Modern Standard Arabic (MSA) and regional dialects.

3. **Provide Digital Literacy Support and Technical Infrastructure:** To bridge the digital divide, institutions must offer training in digital literacy for both instructors and students. This includes

orientation on how to use Learning Management Systems (LMS), submit assignments, engage in online discussions, and use language-specific tools such as Arabic keyboards and voice-recording software. Additionally, schools should invest in reliable technical infrastructure, ensuring that internet connectivity, audio-visual quality, and platform usability do not impede language learning.

4. Promote Teacher Training in Online Pedagogy: Arabic language instructors should receive specialized training in online language teaching methodologies. This includes strategies for facilitating interaction in virtual classrooms, giving effective asynchronous feedback, and using technology to model correct pronunciation and grammar. Teachers should be equipped to balance real-time instruction with pre-prepared asynchronous content that meets diverse learner needs.

5. Design for Equity and Access: Efforts should be made to make Arabic language education more inclusive and equitable, especially for students in remote, low-income, or conflict-affected areas. This involves designing low-bandwidth learning options (e.g., downloadable audio files, offline PDFs), providing asynchronous access for learners with scheduling conflicts, and incorporating mobile-compatible resources for those without laptops or stable electricity.

6. Monitor and Evaluate Learner Progress in Both Modes: It is important to develop assessment tools and tracking mechanisms that measure learner progress in both synchronous and asynchronous formats. Feedback should be timely, constructive, and tailored to learners' proficiency levels. Hybrid assessments including oral exams via video conferencing, writing assignments submitted online, and forum discussions—can help instructors evaluate performance across all language skills.

7. Encourage Learner Autonomy and Motivation: As asynchronous learning places greater responsibility on the learner, institutions should integrate self-regulation tools and motivational strategies, such as learning checklists, goal-setting templates, gamified quizzes, and peer review opportunities. Creating a sense of community through discussion forums or synchronous study groups can enhance engagement and reduce the sense of isolation in online Arabic learning environments.

Conclusion

The evolution of Arabic language education in the digital age presents both remarkable opportunities and distinct challenges. Synchronous and asynchronous learning models each offer valuable contributions to the development of Arabic language proficiency but differ in how they address learners' needs. Synchronous learning stands out for its ability to foster immediate interaction, enhance speaking and listening skills, and provide real-time cultural and linguistic feedback elements that are crucial for mastering Arabic pronunciation, syntax, and communication. On the other hand, asynchronous learning provides unmatched flexibility, allowing learners to engage deeply with complex grammatical structures, rich vocabulary, and diverse literary texts at their own pace. It supports self-directed study and opens access to Arabic education for a broader and more diverse population, particularly those in remote or resource-constrained environments. However, neither approach alone fully addresses the multifaceted nature of learning Arabic, a language known for its linguistic depth, orthographic complexity,

and cultural richness. For Arabic language instruction to be effective, it is essential to adopt a blended learning model one that strategically combines the immediacy of synchronous engagement with the flexibility and depth of asynchronous resources. By leveraging the strengths of both modalities, educators can create more inclusive, dynamic, and effective learning environments. Such integrated approaches not only accommodate diverse learner needs but also promote higher levels of engagement, autonomy, and linguistic competence. In doing so, they contribute to the broader goal of nurturing proficient Arabic speakers capable of navigating both classical and modern contexts.

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A STUDY OF ERRORS IN THE HAUSA WRITTEN ESSAYS OF NCE III STUDENTS OF HAUSA

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Abstract

Essay writing is one of the methods used to communicate with people. Teacher in the classrooms used it to assess the students' understanding on a particular topic. Many students committed errors in their essay writing. The purpose of this study is to explore the errors committed by NCE III students in Hausa essay with the aim to provide recommendations on how to minimise or eradicate the errors in their writing. The data was collected from 30 NCE students from Aminu Kano College of Islamic and Legal Studies who studying Hausa language as one of their two major combination. They were asked to write an essay of 150-200 words in Hausa language on three topics given to them, which is to select one from them. The collected data was analysed using error analysis theory proposed by Corder (1974). Many errors in relation to the use of Capital and small latter, misspelling, using wrong words; unnecessary merging and unnecessary words seperation were found from the data. Other parts of the analysis showed that the participants lack the proper knowledge of Hausa orthography. The paper recommends that there is need for introducing more courses which will guide the NCE students to learn and master Hausa orthography, especially in NCE I and II.

Keywords: essay writing, error analysis, NCE students, Hausa language,

1.0 Introduction

The aim of this paper is to explore the errors committed in Hausa essays writing of NCE III students who studies Hausa language as one of the two major combinations (i.e., Hausa/Islamic, Hausa/Social Studies Hausa/Arabic among other combinations). Language is an essential and unique characteristic of human beings. Therefore, its importance to mankind is profound. It is used to communicate and promote smooth interaction among the society (Tarry, 1993). Language as a means of communication is used for interaction among the people for daily communication being in the office, classroom, market etc. Verbal communication is sometimes converted to written form in order to send a message using different medium such as via social media or sending a writing letter. Thus, writing has some

skills which are need to be mastered in order to communicate effectively in written form without committing errors (Muhammad, 2017). Mastering these skills (reading, writing, listening and speaking skills in the case of English langaguage), but for Hausa language mastering orthographical eradicates or reduces the level of errors that are committed in Hausa essay writing (Umar, Umar and Muhammad, 2021).

1.1 Error and Error Analysis

Error analysis theory which was proposed by Corder around 60s, it helps to address language teaching and learning problems which were not addressed by Contrastive Analysis (CA) then. James (1998:1) defined EA as “the process of determining the incidence, nature, causes and consequences of unsuccessful language”. For Mahmoodzadeh (2012), the procedure that is used to identify and explain the errors committed by second language and foreign-language learners is what is called EA. Considering Mahmoodzadeh’s definition, Al-Khresheh (2013) argues that it concerns how a second or foreign language is learned and used by people. In his popular dictionary, Crystal (2003:165) defines EA as a “technique for identifying, classifying and systematically interpreting the unacceptable forms produced by someone learning a foreign language, using any of the principles and procedures provided by linguistics”. Akhter (2011:2) on error stresses that “Giving feedback and correcting errors not only let learners know how well they have performed but also help to increase motivation and build a supportive classroom environment”.

In another development, Dulay et al. (1982) and James (1998) argue that error is a deviation from the norms of a particular language and cannot be self-corrected. And errors are made due to lack of competence on the side of L2 users. Ubol (1988: 8) said that “Error analysis is a systematic description and explanation of errors made by learners or users in their oral or written production on the target language”. Thus, EA deals with the description of how errors occur in L2 learners or users both in written and oral expressions. It also tries to indicate how their native languages differ from the target language. EA also covers the gap which constructive analysis fails to cover with regards to learners’ and users’ errors by providing a methodology, which explores L2 learning (Ubol, 1988).

Error analysis serves as an essential means for educators, linguists and researchers to observe learning strategies and processes as well as improve them for teaching and learning a second language better. Corder’s works serve as the foundation of error analysis. For instance,

Corder (1967:166) argues that “the learner’s errors are evidence of the system.” This means that learners of L2 commit errors in the process of learning a new language and such errors help them to overcome the difficulties they face during learning. In his prominent work on error analysis, Corder (1977 & 1971) affirms that learners’ errors are associated with the native language (L1) they are using and their L2 contextual repertoires would rely heavily on error analysis. His works make more sense when we want to conduct research on the role of L1 in learning L2. Other works on error analysis include the work of James (1998), who argues that error analysis allows researchers to investigate linguistic phenomena in the analysis and use the results they found for assisting L2 learners to improve their activities. In a research conducted by Lee (1968), the results show that native language interference plays a vital role in creating difficulty and errors in foreign language learning. Contrary to Lee and others, Dulay, Burt and Krashen (1982) conducted research on L2 learners of English and argued that mother tongue interference plays a minor role in the errors committed by the L1 Spanish learners of English as a second language.

1.2 Essay Writing

Essay writing is a piece of writing which is normally written in order to convince or pass information to someone. Usually essay writing contains an introduction, main body and conclusion (Rohim, 2017). Essay writing is a piece of work which has one main topic but it is divided into many paragraphs starting from introduction, body and conclusion (Bulqiya, Mahbub and Nugraheni, 2021). Van Geyte (2013) argued that essay writing is the most popular or widely accepted as a form of assignment normally given to students. That is ability to write well by a student is considered as an achievement, because most of the learners of English language as a second language (ESL henceforth, find it difficult to develop an error free essay writing (Okpe and Onjewe 2017). For Stakery (2014) essay writing is an academic work which contains introduction, main body and conclusion. Based on the above definitions of essay writing, the current study used essay writing to collect data for analysis.

2. Previous Studies on Error Analysis

Many studies explored the errors committed by the students in their writing. Among these works are: Hamed (2018) who explored the most common linguistic errors that frequently found in the composition writing of Libyan students. Study revealed that the students committed spelling errors, lack of subjective-verb agreement, and poor punctuation among other errors. Muhammad (2017) investigated errors committed by the ESL students in their

first year. The study found out that the participants of the study committed many errors in their essay writing. The research also showed that first language (L1) transfer in learning English as a second language (L2) has been a constant debate over the years as projected in past studies.

Ibrahim and Yusuf (2018) study the errors in Hausa film subtitled in English languages. They claimed that subtitling practice in the Kannywood industry is associated with full errors, ranging from incorrect tenses, which most of the time broke, poor grammar, misspelling and many more errors. Aisha (2015) revealed that language errors are committed in Hausa film subtitle. However, Sajid, Iqbal & Umaima (2016) explored the errors in essay writing of 90 students from Khuber Pakhtunkwa province. The results showed that students committed errors in relation to tenses, preposition and concord. Idris and Muhammad (2025) investigated misspelling error among the undergraduate students Yusuf Maitama Sule University, Kano. The research found out that, students misspelled words due to inattentive attitude toward correct spelling and poor orientation for the students regarding the vital importance of correct spelling.

In another study conducted by Tse (2014), the researcher tried to find out the grammatical errors committed by first-year students in a private university in Malaysia and provide a way that could help the students to avoid such types of errors. The data of the study were collected using essay writing. The researcher asked the students to write an essay. The study found 797 errors committed by the students. Such errors included error in preposition, error in concord, error in the singular and plural forms, among others. Even though the researcher achieved the study's objectives, the methodology section needs to be improved in future studies.

Other studies on EA include the works (Al-Buainain, 2011); Mourssi, 2015; Darus & Subramaniam, 2009; Hopkinson, 2007; Abushihab, 2014; Bada, 2001; Hanafi, 2015; Heydari & Bagheri, 2012) and many more that discuss different aspects with regard to error analysis. For example, Abushihab (2014) investigates grammatical error in a written text produced by Turkish learners of English as a second language. The study was conducted using a sample

of 20 participants studying English as a foreign language. He also categorised the errors into five

Bugaji (2023) argued that there are many factors that are associated with the errors committed or orthographical deviation in Hausa writing. Among these factors include: lack of intervention from ministries of education and other related bodies, lack of interest by the students or lack of focus and dedication, lack of well/professional teachers to work at the primary schools' level among others. Umar, Umar & Muhammad (2021) explored the orthographical deviation on Hausa advertisements on billboard within Kano city. The research findings showed that many errors are committed on the billboard; the deviation is not limited to spelling errors, merger and separation of words, lack of proper capitalization and many punctuation deviations.

Guibi (2024) investigated orthographical errors in Hausa prose. The errors explored from the Hausa prose *Sidi ya Shiga Makaranta* which is a translated novel from English (*Sani Goes to School*) are misspelling, improper merged and unmerged words and meaning deviation. Zarewa and Adamu (2023) studied the autographical deviation in Hausa proses (rubutun zube na Hausa). The study revealed that many errors are committed by the writers of Hausa novels. The committed errors found at word construction level, sentence construction level and using non-Hausa alphabets. Therefore, considering the importance of error analysis, the current paper conducted error analysis on students' essays and provided recommendations on how to improve their writing.

In addition, Rabeh (2014) argued that many errors are committed in while written Hausa in the books, newspapers, magazines billboards and vehicles. The study found that the most common error from the data is unnecessary words merging and this type of error which normally affected two letters words. The research concluded that the causes that lead to such errors are related tp writers, editors for not paying attention while writing. Ahmed (2024) explored orthographical deviation on the undergraduate writing. The paper revealed that orthographical deviation is commonly found from the students' scripts. These deviations ranged from separating merged words such as: a ke, ya ke, ya na. All these words are merged togethera in the standard Hua as in *yana rubutu* "he is writing". Another evidence of deviation from the scripts is lack of using Hausa alphabet which have hook like v in *vera* "rat", q in *qafa* "leg" etc.

2.0 Methodology

This paper used qualitative approach for data collection and data analysis. The population of this study included all NCE II students who study Hausa as a major in their study. The sample of the study was purposely selected from the population. It comprised 20 female and 10 male students. 20 females was selected because they have largest number as compare with the male students from the main population of the study. Essay writing was used for data collection.

2.1 Procedure for Data Collection and Data Analysis

During the data collection, the participants were asked to write an essay of 150-200 words on their daily activities. The researcher and their lecturer were in the class during data collection. For data analysis, the written essays were read three times and all the errors committed were extracted and analysed using Error analysis theory proposed by (Corder, 1974). Corder argued that for error analysis to be conducted the following steps/stages are important. The steps are as follows:

- 1- Collection of the data from the language corpus: In the current study, the data was collected from the text written by NCE III students.
- 2- Identification of errors: All the error committed by the participants will be identified from the collected data for analysis.
- 3- Description of the error: For data analysis all the extracted errors will classified based on different types of error.
- 4- Explanation of the errors: All the committed error will be explained in relation to the factors that lead to the errors.
- 5- Evaluation of the errors: The committed errors will be critically evaluated and proposal for solution on how to minimize or eradicate them.

3.0 Data Presentation, Analysis and Discussion

The collected data were analysed using error analysis theory (EA), which was proposed by Corder. Corder argues that errors are significant to teachers in the sense that they can know the progress of learners and the strategies to use to improve teaching methods as well as learners' abilities toward learning. For Mahmoodzadeh (2012) the procedure that is used to

identify and explain the errors committed by second language and foreign-language learners is what is called EA. Considering Mahmoodzadeh's definition Al-Khresheh (2013) argues that EA concerns on how a second or foreign language is learned and used by people. James (1998:1) defined EA as "the process of determining the incidence, nature, causes and consequences of unsuccessful language". In the procedure for analyzing the errors found in Hausa films subtitled in English, the researcher took five steps identified by Corder into consideration. Furthermore, Corder (1974:25) added that "it is very difficult to assign the cause of failures in comprehension to an inadequate knowledge of a particular syntactic feature of a misunderstood utterance". Thus, the data was analysed using the steps of error identified by Corder below:

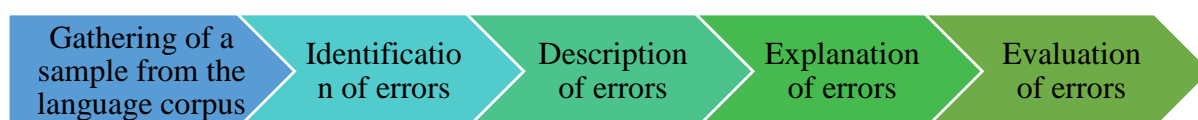


Figure 3.1 shows how the steps used for error analysis to analyse the collected data. In error analysis, the initial step is to collect the sample of data, which was also collected from the students. The next step is the identification of errors. Below the researcher identified all the errors from the essays written by the students. In step three, the extracted errors are caterorised into different types. In the fourth step all the errors are explained and in the last step, all the committed errors are evaluated the errors by presenting the corrected version of each sentence. The errors extracted from the data are presented below:

3.1 Data Presentation

Table 3.1: Presentation of the Sample of Data.

S/N	Extracts from the Essays	Corrected Version	English Translation
1	Da farko dai an haifeni a unguwar gabari cikin birnin	Da farko dai an haife ni a unguwa Gabari cikin birnin Kano.	I was born at Gabari quarters in Kano state.

	kano.		
2Bayan nan nashiga kasuwanci.Bayan nan na shiga kasuwanci. I joined business.
3	Sannan na koma koma makarantar gabada sakandire, inda a yanzu nake karantar Harshen hausa a NCE.	Sannan na koma makarantar gaba da sakandire, inda a yanzu nake karantar harshen Hausa a NCE.	Then, I enrolled in a tertiary institution where I am currently studying Hausa at the at NCE level.
4	Suna na Amina Sani yahya.	Sunana Amina Sani Yahya	My name is Amina Sani
5	Sunana muhammad Shehu wanda nake karatu A kwalege	Sunana Muhammad Sani, Ina karatu a kwaleji....	My name is Muhammad Shehu. I am studying in a collage.....
6	Ina Azaune a garinmu da ke Anguwar zawaciki.	Ina zaune a unguwar Zawaciki.	I live in the Zawaciki area.
7	Nafara karatu....	Na fara karatu....	I have started studying....
8 A Rayuwata baki daya. A rayuwata baki xaya. In my life.
9	Inayin NCE mahaifina yarasu.	Ina yin NCE mahaifina ya rasu.	While I was studying for my NCE, my father passed away.
10	Tsarin Zama ya kunshi abubuwa Irinsu	Tsarin zama ya qunshi abubuwa	The way of life affects things such as social relationship

	Zamantakewar ALumma.	irin su zamantakewar al'umma.	within the community.
11	Itace Sanaar Sarrafa fatu....	Ita ce sana'ara sarrafa fatu....	It is a traditional occupation involving leather processing.
12	Sanaace wacce ta dade	Sana'a ce wacce ta daxe....	It is a craft that has been practiced for generations....
13	Magana ne wacce Hausawa su keyi.	Magana ce wacce hausawa suke yi.	It is an expression commonly used by the Hausa people.
14	Maganace da don ya bon wani.	Magana ce da ake yi don yabon wani.	It is an expression commonly used to show admiration or praise for someone.
15	Dukwata anguwa irinsu sheka da birget	Duk wata unguwa irin su Sheka da Birget	All neighbourhood like Sheka and Brigade

3.2 Data Analysis and Discussion

Many errors were found in the collected data as shown in table 3.1 above. For instance, in example 1 above, there is more than one error which extracted from the essay written by a participant. These errors ranged from unnecessary merging of words and using some letters while writing a proper noun. All the words are bold to indicate there is an error. The word **haifeni** is wrongly merged together, but the words **gabari** and **kano** are both proper nouns. Therefore, to correct the errors, all the three words should be rewritten as: haife ni, Gabari and Kano as shown the corrected version above. Based on this, scholars like Bunza (2002), Umar, Umar and Muhammad (2023) argued that all proper nouns in Hausa language no matter where they appeared, the first alphabet must be written in capital letter.

The errors committed in sentence 4 above, are: firstly, writing the word 'sunana' separately. The word must be written as a one word because it indicates short possession. Galadanci

(1976) maintained that short possessive and the owner are writing as a single word as in the case of word 'sunana', thus, written the word separate as in sentence 4 above is incorrect. Another error committed in the sentence 4 is writing the first 'y' in Yahya with a small letter. The word must be started with a capital letter 'Y', no 'y' as shown in the corrected version of sentence.

In sentence 6 above, the errors committed are due to using of vowels 'a' in the word **Anguwa**, which is incorrect, Secondly, the word *unguwa* is a common noun, thus it will start with small letter, not capital letter. **Azaune** and the word choice is also wrong, thus, the correct word should be *zaune*, not **Azaune**, Lastly, the word **zawaciki** is a proper noun, hence, it will write using a capital letter at the beginning, not a small letter as extracted from the participant essay writing.

However, there are many errors committed in the sentence 13 which include writing wrong copular **ne** immediately after the word *Magana* which is a feminine gender in Hausa. Dangambo (1993) and Bello (2004) maintained that in Hausa there two copular: *ne and ce*, *ne* is used when a noun is masculine gender, for example, *wando ne sarki ne, agogo ne*. And *ce* is used when a noun is a feminine gender i.e., in nouns like: *mota ce, rig ace, hula ce* among other.

4.0 Conclusion

The purpose of this paper is to explore the errors committed in Hausa essay written by NCE II students with aim to give recommendation on how to minimize or eradicate the errors. The analysis found that many errors committed by the by the students in their writings. The errors found are not limited wrong used words/error in words choice, unnecessary merging of words, incorrect separating of words, lack of proper capitalisation of proper nouns and capitalisation of small letters wrongly. Based on the above findings, the paper recommends the following;

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Fiqh al-Awlawiyyāt:
A Key to Addressing Security Challenges in North-Western Nigeria
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ABSTRACT

This paper focuses on *Fiqh al-awlawiyyāt* which is Islamic jurisprudence of priorities which deals with providing a platform for understanding the best course of action when confronted with two or multiple benefits or harms. *Fiqh al-awlawiyyāt* helps to understand the best of the benefits and the worst of the harms. The paper examines the fields that are related or make up *Fiqh al-awlawiyyāt* such as *Fiqh al-muwāzanah*, *Fiqh al-wāqī*, *Maqāsid al-sharī'ah*, *Fiqh al-Ta'arūḍ wa al-Tarjīh*, *Sadd al-Dharā'i*, and *Idhalatil Mashaqqah wa Raf' al-Haraj* pointing out how they are related to *Fiqh al-awlawiyyāt* and how *Fiqh al-awlawiyyāt* can benefit from the fields in coming up with the best decisions and priorities in socio-religious issues. Further the paper attempted to come up with principles of *Fiqh al-awlawiyyāt* and how the application of these principles can help in Muslims' general life and specifically how it can help in ending the insecurity being experienced mostly by the majority of Muslims in North Western Nigeria. The paper adopted a qualitative research methodology through document analysis, individual interviews, observations, focus group interviews, e.t.c.

Keywords: *Fiqh al-awlawiyyāt*, Security Challenges, North Western Nigeria.

I. Introduction

With the ever-evolving social landscape and emerging challenges, application of *Fiqh al-Awlawiyyāt* is by the day growing in relevance in the general affairs of a Muslim. This paper will delve into the concept of *Fiqh al-Awlawiyyāt*, highlighting its necessity in contemporary Muslim societies. It will then explore related fields within Islamic jurisprudence that contribute to prioritizing legal rulings based on public interest and achieving the objectives of Shari'ah (*Maqāsid al-Sharī'ah*). Finally, the paper will illustrate the practical application of *Fiqh al-Awlawiyyāt* in various aspects of a Muslim's life, focusing on prioritizing quality, ease, and effective action.

Fiqh al-Awlawiyyāt empowers Muslims to navigate the complexities of life in general by prioritizing religious rulings. It guides believers in making informed decisions when faced with competing obligations, ensuring essential matters come first. Through establishing a hierarchy of importance, *Fiqh al-Awlawiyyāt* promotes justice and facilitates balanced decision-making for scholars, leaders and everyday Muslims alike. This prioritization ensures timely attention to critical issues, fostering a more harmonious society.

This paper aims to elucidate the concept of *Fiqh al-Awlawiyyāt* through providing a clear and comprehensive explanation of *Fiqh al-Awlawiyyāt*, its principles, and its role in Islamic jurisprudence. Demonstrate the need for *Fiqh al-Awlawiyyāt* in contemporary society: Explore the relationship between *Fiqh al-Awlawiyyāt* and related fields. Examine how *Fiqh*

al-Awlawiyyāt draws upon disciplines like *Fiqh al-muwāzanah*, *Fiqh al-Wāqī*, *Fiqh al-Ta'arūḍ wa al-Tarjīh*, *Sadd al-Dharā'i*, *Idhlatil Mashaqqah wa Raf' al-Haraj* and *Maqāsid al-sharī'ah* to establish priorities within Islamic law.

II. Concept of *Fiqh al-Awlawiyyāt*

The main objective of *Fiqh al-Awlawiyyāt* is to equip Muslims with knowledge of prioritization in speech and action based on consideration for time, place, condition and expected outcome.¹

El-Seoudi et al (2012:821) defined *Fiqh al-Awlawiyyāt* as²:

“the most appropriate way of understanding the rulings that are in conformity with the objectives of the religion through achieving the most important and beneficial benefits, warding off the evils or the lesser harm of them, as well as observing the results that may be caused by these rulings.”

The essence of *Fiqh al-Awlawiyyāt* is stated in the rule: “putting precedence of lightness and convenience over the hardship”. This *fiqh* of priority is also being supported by the saying of Prophet Muhammad (S.A.W.) in a hadith: “the best of your religion is the lightest”.³

Ibn al-Qayyim al-Jawziyyah in one of his models developed a hierarchy of questions that offer the practical way of handling issues. The model ensures that personal and societal issues are not handled in an impromptu and haphazard way rather in a diligent and prioritized way which in turn helps in the realization of optimum utilization of the numerous opportunities offered by a limited lifespan and brings about the utmost benefits to individual and society.⁴ According to Ibn al-Qayyim, verily the *fiqh* of religion cannot be divorced from the *fiqh* of life.⁵

The field of *Fiqh al-awlawiyyāt* has benefited intensively from the scholarship of jurists such as Imam al-Haramayn al-Juwainiy and his student *Hujjatul Islam* al-Ghazali; Sultan al-'Ulama 'Izz bn Abdissalam; Shaykh al-Islam bn Taymiyyah and Imam al-Maqasid al-Shatibi.⁶

Al-Karbuliy on the other hand, in addition to the above mentioned, he added Tahir bn Ashur among the past scholars and mentioned some contemporary scholars who have written intensively on the subject of *Fiqh al-awlawiyyāt* which include: Shaykh Yūsuf Qaraḍāwī, Shaykh Muhammad Ahmad al-Rashid, Shaykh Abdullahi Yahaya al-Kamaliy and Shaykh Muhammad al-Zahīlīy.⁷

The meaning of *Fiqh al-Awlawiyyāt* is: “the just and proper juxtaposing of things – in accordance with their ranks; the arranging and marshalling of things, in a prioritized and hierarchical manner that is based on the authentic standards of the *Sharī'ah*, which could be corroborated both by the *light of reason and the light of revelation* – as the Noble Qur'an would say: “Light upon light.” (Suratul Nur 24:35).⁸

III. The Need for *Fiqh al-Awlawiyyāt* in Our Society

The prioritization based on the standards of Shari'ah would not prioritise trivial matters over important ones; important matters over unimportant; weighty matters over the

ones that are weightier; the good over the better or the better over the best.⁹ It would not promote what deserves referral; blow petty issues out of proportion or downplay weightier matters. Nonetheless, it would position everything justly and deservedly in its proper place without bias or excesses or deprivation as required by Allah (SWT) in Suratu Ar Rahman: 7-9.

Aboo Maymoonah summarized the essence of *Fiqh al-Awlawiyyāt* thus:

The basis for all this is that values, deeds, religious ordinances, and obligations all differ a great deal in their weights, from the point of view of the Sharī'ah. They do not all enjoy the same rank and status. Therefore, some of them are major and others minor. Whilst some are fundamental, others are derivative and subsidiary. Again, others are basic principles, whilst others are but cosmetic elements. Yet others are peripheral issues whilst others play the role of the backbone. Yet again, some are eminent, whilst others do not enjoy such prominence. Some are superior, whilst others are inferior.¹⁰

The main verse on *Fiqh al-Awlawiyyāt* is Surah al-Taubah 9: 19-20.

Again, the Hadith reported by Muslim, said:

“Al-Eimān (Faith) consists of seventy odd branches: the loftiest of them is (the declaration) ‘There is no deity (worthy of worship) except Allāh’; and the lowest is ‘the removal of harmful things from the pathway.’”

The companions of the Prophet (SAW) understood that priorities between deeds existed, that is why they used to ask questions on which duty is best or which duty was the most loved by Allah. Examples of these were enquiries by companions such as Abdullahi bn Mas'ood, Abu Dharr and others. The Prophet (SAW) replied to them appropriately. Other Hadiths went to the extent of mentioning quantitative relative merits, deeds, values and obligations. Thus:

“(Observing the) Salāt in congregation is better than (observing the) Salāt alone by twenty seven ranks.”¹¹

In Muslim societies, one finds a lot of misplaced priorities. Things that relate to arts, comfort and luxury are given precedent over knowledge and education. More attention is paid to the physique of our youth than to the development and training of their mental faculties. A death of an artist may shake a country to its foundation while the death of a renowned professor may go unnoticed. Governments budget significant amount for sports, arts and to the media, security of rulers which is often disguised as a national security. Meagre budgets could be channelled to educational and health sectors of the society at the same time neglecting religious needs of the society and fundamental social projects in the name of austerity measures. At the same time exorbitant amount is spent elsewhere less important.¹²

Lack of logic of prioritization does not stop among the common masses and working class rather it exists even among religionists. This is due to the lack of proper understanding and sound knowledge of Islam. They indulge in less meritorious work and ignore a more meritorious one. A deed may be more meritorious at a certain time but less meritorious at another time but paucity of understanding would not allow this people to understand or distinguish between one circumstance and another. For example, they would build a mosque where there is no need for one but wouldn't channel the resources to where they are needed most such as *da'awah* work; stemming the tide of unbelief and atheism; strengthening Islamic activities e.t.c.¹³

For example, when a Muslim country such as Indonesia was experiencing proselytization of Muslims to Christianity, helping Muslims against this problem is better than going to Hajj for people who have performed Hajj several times. Keeping sentry and thus protecting Muslims from danger is better than retreating into the holy mosques for worship. For one to perform his profession diligently as an act of *ibadah* (worship) and *jihad* (striving in the cause of Allah) is better than abandoning his profession to become a full time *da'awah* worker. Rather profession and the *jihad* should be joined together just as the companions of the Prophet (SAW) used to do.

Imam al-Ghazali has also pointed out the mistake that jurists made during his time when generality of Muslim scholars paid attention to *Fiqh* at the time when a single Jewish or Christian doctor took care of a whole Muslim city. Again, among the religionists you find those who would kindle a hot debate over an insignificant issue or matter which opinions have differed historically. Some youths neglected their parents over trivial issues despite the fact that Allah (SWA) has enjoined kindness to parents even if they were polytheists.

Some Muslims relegated deeds that are very important in Islam at the expense of others. In many instances, *amr bil ma'aruf wal nahyi anil munkar* (Enjoying good and forbidding evil) takes precedence over *Salat* as it is evident in Qur'an Al Mā'idah 5:78-79; Taubah 9:71 and Al Imran 3:110 but they neglected this deed. Some Muslims have more regard for fasting than *Salat*; have more regard for *Salat* than *Zakat*; are more anxious about certain supererogatory deeds than obligatory and imperative duties; they are carried away by private acts of worship such as *Salat* and *Adhkar* and neglect socially centred acts such as *Jihad*, profound scholarship, compassion, e.t.c.

Shaykh Yusuf al-Qaradāwy summarizes the whole essence of *Fiqh al-Awlawiyyāt* thus:

These formidable confusions and aberrations have so much afflicted our society today in its scales of priorities that it exaggerates and overemphasizes, or downplays and underemphasizes, issues. They have so negatively affected our society that it today amplifies trivia and trivializes weighty matters, delays the urgent and advances the less urgent, neglects the obligatory and hankers after the supererogatory, and gets worried over minor sins and ignores [the commission of] major sins. Our society haggles over issues on which opinions differ and keeps mum over issues over which there is consensus. All these, and more, are a pointer and a clear case for the urgent need, indeed the dire necessity, for the Jurisprudence of Priorities in our society today...¹⁴

IV. Fields Related to *Fiqh al-Awlawiyyāt*

Fiqh al-Awlawiyyāt is related to other fields such as *Fiqh al-Muwāzanah* (Understanding of how to balance between competing issues); *Fiqh al-Wāqi'* (*Fiqh* of realities and contemporary issues); *Fiqh al-Maqāsid al-Sharī'ah* (Understanding of higher goals of Islamic Law); *Fiqh al-Ta'arud wal Tarjīh* (Understanding contradictions and preference); *Sad al-Zarā'i'i* (Blocking of ways/means that leads to harm/evil) and *Izālatil mushaqqah wa raf'i al-haraj* (Elimination of difficulty and hardship).

4.1 *Fiqh al-Muwāzanah*

Fiqh al-Muwāzanah (Jurisprudence of comparisons) is the jurisprudence that compares the relative weights, merits, values and importance of issues and prevails on that ground, the issue or option that preponderates over the other.¹⁵ *Fiqh al-Muwāzanah* is based on three pillars:

1. Comparison between good things: This implies that the best of two good things (خير الخيرين) takes precedence. Allah (S.W.A) says:

أَجْعَلْتُمْ سِفَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

Do you 'pagans' consider providing the pilgrims with water and maintaining the Sacred Mosque as equal to believing in Allah and the Last Day and struggling in the cause of Allah? They are not equal in Allah's sight...(Taubah, 9:19)

In the Hadith of Bukhari, the Prophet (S.A.W) was asked about the best form of faith:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ: أَيُّ الْعَمَلِ أَفْضَلُ؟ فَقَالَ: إِيْمَانٌ
بِاللَّهِ وَرَسُولِهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ قِيلَ: ثُمَّ مَاذَا؟ قَالَ:
حَجُّ مَبْرُورٌ.

The Messenger of Allah (ﷺ) was asked, "Which deed is the best?" He (ﷺ) replied, "Faith in Allah and His Messenger." He (ﷺ) was asked, "What is next?" He (ﷺ) replied, "Jihad (holy fighting) in the Cause of Allah." Then he was asked: "What is after that (in goodness)?" He (ﷺ) replied, "Hajj Mabruur (which is accepted by Allah)."

Issues in Shari'ah fall in three hierarchies, *hajiyyāt* (necessities); *munjiyyāt* (requirements) and *tahsiniyyāt* (embellishments). Necessities take precedence over requirements while requirements take precedence over embellishments. In the same vein, within the same class of necessity (*hajiyyāt*), five or six gradations are adopted: Religion, life, offspring, intellect and property. Some mention 'reputation' as number six. This means that, in importance religion comes first, then, life, then offspring, then intellect and then property.¹⁶

When it comes to welfare¹⁷:

- A welfare issue that is certain is given precedence over a welfare issue that is perceived or presumed
- A major welfare issue is given precedence over a minor welfare issue
- A public welfare issue is given precedence over a private welfare issue
- A welfare issue that affects the majority is given precedence over a welfare issue that affects the minority
- A permanent welfare issue is given precedence over a temporary or occasional welfare issue
- Substance is given precedence over form; and fundamental issues are given precedence over marginal issues
- A future but portent welfare issue is given precedence over a current but weak welfare issue

2. Comparison between two harms: In this case adoption of a lesser evil takes precedence (ارتكاب أخف الضررين). Allah says in the Qur'an:

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ
أُضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

He has only forbidden you 'to eat' carrion, blood, swine and what is slaughtered in the name of any other than Allah. But if someone is compelled by necessity—neither driven by desire nor exceeding immediate need—then surely Allah is All-Forgiving, Most Merciful. (An-Nahl, 16:115)

Just like good things, evil things which comprise harmful and corruptive things do also differ.¹⁸ By implication, the evil that interrupts the performance of religion is more severe than the one that affects property.

Jurists have developed frameworks and general rules regarding the seriousness or consequence of evil, harmful or corruptive things thus¹⁹:

- Where no harm is suffered, no harm should be caused.
- The harm should be removed as far as it is possible to do so.
- The harm should not be removed by a greater or equal harm.
- The lesser of the two evils should be taken; and the less harmful of the two choices should be preferred.
- The lesser harm should be suffered, or tolerated, in order to avoid one that is greater.
- A limited harm is to be tolerated in order to prevent a general one.

3. Comparison between good and evil: Good takes precedence over evil (تقديم المصلحة)

(على المفسدة المفسدة). Allah (S.W.T) says in the Qur'an:

فَمَنْ خَافَ مِنْ مُوسٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

Whoever suspects an error or an injustice in the will and brings about a 'fair' settlement among the parties will not be sinful. Surely Allah is All-Forgiving, Most Merciful. (Baqarah, 2:182).

Situations occur when an issue has both negative and positive implication, some welfare and corruptive perspectives or some harm and some benefit. In this case, the two sides have to be carefully weighted and the superior side is adopted.

When corruption outweighs a benefit or welfare in an issue, then it becomes prohibited because of the preponderance of harm associated with it. Qur'an depicts this in *Suratul Baqarah*, 2: 219.

Shaykh Yusuf al-Qaradawy rightly said: 'If we do not apply the fiqh of balances, we will be closing many doors of good and blessing in our own faces...'²⁰ The difference between *Fiqh al-muwāzanah* and *Fiqh al-awlawiyyāt* is that the *Fiqh al-awlawiyyāt* grades *Fiqh al-muwāzanah* through identifying the best from others.²¹

4.2 *Fiqh al-Wāqī*

Fiqh al-wāqī (jurisprudence of reality) is an emerging phenomenon in the field of Islamic sciences of Sunni which obliged a jurist to infer ruling by considering current facts and science.²² *Fiqh al-wāqī* is also known as 'jurisprudence of accidents'.²³

Fiqh al-wāqī could refer to circumstances around the person who asked for the *fatwa*. A mufti should not issue a *fatwa* on issues of jihad from another country before he is in full picture of the situation in that country. Again, he should not issue a *fatwa* concerning computers and the internet unless he has knowledge of these things and what happens in them.

Fiqh al-wāqī could also mean the understanding of world current events, political analysis, recognising enemies' plots through reading their books and newspapers and following their plans to conquer the country or spread corruption.²⁴

Early Islamic scholars discussed *Fiqh al-wāqī* indirectly in their writings, for example Imam al-Ghazali expressed the obligation to provide for a wife to be based on two principles, first is the fundamental principle derived from texts and consensus while the second is from the amount of maintenance that is estimated by supposition (*zann*). Couple's circumstances determine the supposition which is *tahqiq al-manat*. This represents what is known as *Fiqh al-wāqī*.²⁵

'*Fiqh al-wāqī* is generally discussed in the discipline of *Usūl al-fiqh* (principles of Islamic jurisprudence). It is implemented by the *Fiqh* (Islamic jurisprudence) scholars in their *ijtihad* (interpretative judgement) and *fatwa* (ruling)'.²⁶ Shaykh Yusuf al-Qaradāwi having observed how *Fiqh al-wāqī* was missing in some recent *fatwa* and *ijtihad*, he made an effort in 1997 to disseminate its' significance once again. According to him, *Fiqh al-wāqī* is a knowledge that is used to identify gains and losses of things. He argued that change of law could happen as a result of changed circumstances.²⁷ To put it in a simple manner, said Dr. Mohammad Rizhan bin Leman, *Fiqh Al-Waqi'* means understanding contexts and realities. A *fatwa* should not be issued without the knowledge of *Fiqh Al-Waqi'*.²⁸

4.3 *Maqāsid al-Sharī'ah*

Fiqh al-Awlawiyyāt is related to *Maqāsid al-sharī'ah*. *Sharī'ah* seeks to achieve a certain objective behind rulings because Allah (SWT) is Wise and does not legislate arbitrarily or out of folly.

The Lawgiver wants to achieve benefits for human beings in this life and the hereafter through Islamic *Shari'ah*. Benefit, which is the opposite of corruption, is achieved by observing *Maslahah* - meaning to bring about interest or ward off harm. *Maslahah* involves observing objectives of religion that include preservation of religion, life, intellect, procreation, and property.²⁹

Qur'an shed light on objectives of *Sharī'ah* even in purely devotional matters Ankabut 29:45; Taubah 9:103; Baqarah 2:183 and Hajj 22:28.

"*Fiqh al-Awlawiyyāt* provides a strong base for the application of the objectives *Sharī'ah* (*Maqāsid al-sharī'ah*) especially in measuring and determining preference between benefits (*manfa'a*) and harms (*mafāsīd*)"³⁰

Fiqh al-Awlawiyyāt emphasizes the importance of prioritizing essential benefits over complementary and embellishing ones. It warns that failing to observe this order can lead to giving precedence to less important matters, resulting in difficulty and potential destruction. Therefore the *fiqh* scholar applying *Fiqh al-Awlawiyyāt* in the light of *Maqāsid al-sharī'ah* should make sure that essential benefits come before complementary ones, and complementary ones come before embellishing ones. Basic principles should also take precedence over integral and completing parts. This concept highlights the need for thoughtful consideration when balancing competing interests in legal and ethical matters.³¹

Contemporary scholars view *Maqāsid al-sharī'ah* as an alternate tool to use on issues relating to public interest (*maslahah*). An Islamic financial transaction is one of those issues that benefit from re-orientation and give birth to banking and finance products which would contribute in promoting justice and welfare of public interest (*maslahah*) and promotes awareness for people's needs.³²

4.4 *Fiqh al-Ta'arud wa al-Tarjih:*

Literally, the word *ta'arud* means contradiction. Word *al-adillah* is the plural form of the word *dalil* (proposition), which means argument, reason, and propositions. The study of *ta'arudh al-adillah* is specifically addressed in the science of *uṣūl al fiqh* when there is a conflict between two equally strong arguments in demonstrating the law.³³

Abdulwahab Khallaf view *ta'arud al-adillah* as contradictions between equally strong texts, propositions or arguments. Hasbi Ash-Shiddieqy on the other hand views it as a conflict between two propositions. Nonetheless, Wahbah calls the attention of jurists that *ta'arud* is not the same with *tanaquḍ* which cancels one argument, for *ta'arud* it only blocks applying the law and not the argument itself.

According to al-Shatibi, there is no contradiction in the texts but in understanding the texts, contradiction happens among the *mujtahids* (Muslim jurists). This contradiction happens because of difference in intelligence and precision among the *mujtahids* (Muslims jurists).³⁴ The tenet of al-Shatibi and other experts is that Allah made laws for the welfare of His servants God for the welfare of His servants (*al-hukmu wudi'a maslahah li al-ibād*).³⁵

4.5 *Sadd al-Dharā'i:*

Al-Dharā'i is the plural of *Dharī'ah* which signify means. *Sadd* means to block. In *Usul*, it means blocking the means to evil. *Sadd al-Dharai* is often used when a lawful means is expected to produce an unlawful result.³⁶

Al-Dharā'i depends on another fundamental principle: whether the results of an adult's conduct should be considered or not. According to *Ash-Shatibi*, the Lawgiver's observations and deductions play a crucial role in determining whether a conduct is beneficial or harmful. Means and ways are integral in bringing about the results of conduct. *Al-Dharā'i* can be avoided or considered permissible if they serve as a means for achieving benefits or permissible matters. However, they should be blocked if they lead to something evil or forbidden. These considerations apply to their results as well. *Al-Dharā'i* may be blocked if:

- The permitted action leads to something evil
- This evil matter is likely and directly linked to the benefit of the permitted action
- It is repeatedly occurred that fulfilling the permitted action causes something evil³⁷

The prohibition of drinking the juice of grapes after three days because of its turning to alcohol by the Prophet (S.A.W) and prohibition of unusual utensil for making grape juice is a good example of this rule. So also the prohibition of male and female seclusion that are non-Mahram and the prevention of Abubakar (R.A.) from having a profession and rather giving him salary from the *bait al-mal* instead.³⁸

The concept of *Al-Dharā'i* is closely related to the *Fiqh al-Awlawiyyāt*. When evaluating outcomes, the *Mujtahid* (jurist) does not limit consideration to immediate benefits and harms. Rather, they go deeper, understanding the long-term effects of these benefits or harms. It's not merely about the apparent outcomes; it is about the broader impact and inferences. This approach ensures a comprehensive assessment of actions, considering both short-term gains and potential long-term consequences³⁹.

4.6 *Idhalatil Mashaqqah wa Raf' al-Haraj:*

According to El-Seoudi, “hardship refers to all what may cause excess difficulty in the body, soul or property in immediate or long term. Removing hardship means getting rid of difficulty or lightening it in a way that it can be bearable.”

The Prophet Muhammad (S.A.W) allowed flexibility in the order of Hajj rituals to alleviate difficulty, underscoring that alleviating hardship is a priority.

The Prophet’s stance on *not strictly adhering to the order of Hajj actions* (such as throwing pebbles, shaving the head, circumambulation, and sacrificing animals) highlights the principle of *removing difficulty*. When faced with hardship, the question arises: How can one alleviate it? The answer lies in considering alternatives that minimize harm while achieving the desired outcome. This perspective highlights the wisdom behind the *Fiqh al-Awlawiyyāt*.⁴⁰

A *Mujtahid*, when faced with options, should choose those that *avoid difficulty or harm*. If harm is unavoidable, he must *balance and select the lesser evil*. Scholars have established rules to guide these decisions, aiming to control conduct and promote right and proper choices. The objective is to ensure that the interpretation of Islamic law aligns with principles of justice and compassion.

V. *Fiqh al-Awlawiyyāt* in Muslim’s Life

Overall, Muslims need *Fiqh al-Awlawiyyāt* in their personal, religious, and communal lives. A Muslim need to identify the better of the two benefits and adhere to it and identify the worst of the two harms in order to adopt the lesser evil.

5.1 Quality takes priority over quantity

From the point of view of *Sharī’ah*, quality and variety are more important than quantity and size. In many Qur’anic verses, Allah (SWT) frowned at multitude without quality. ‘But most of them understand not’.⁴¹

On the other hand, Qur’an praises people with quality work. ‘Save such as believe and do good work’.⁴²

One of the areas that people wrongly prioritize quantity over quality is relying on the Hadith of the Prophet (SAW) “*Get married to fertile endearing women for, through you, I shall (with pride) outnumber (past nations)*”.⁴³ Evidently, the Prophet (SAW) would be proud of a qualitative community of decent, pious, striving and useful people.

Small qualitative number can overpower numerous forces as it is evident in the story of Talūt and Jālūt (Suratul Baqarah 2: 249-250); Battle of Badr, e.t.c.

5.2 Priorities in the field of knowledge and thought

Naturally, knowledge precedes deeds. That is why Imam al-Bukhari (RA) drafted a chapter in his Sahih titled: 'Knowledge before deed and speech'. He supported his position with the Qur'anic verses:

'Know, therefore, (O Prophet) that there is no god but Allāh, and ask forgiveness for your fault, and for the believing men and the believing women' (Surah al-Muhammad 47:19).

'The erudite alone among His servants do fear Allāh.' (Sooratu Fātir 35:28)

From the Hadith, it was narrated:

'Whoever Allāh wishes to confer with a favour He gives him understanding in Religion.⁴⁴

5.3 Priority of making things easy not difficult

Allah (SWT) and His Messenger (SAW) love the removal of hardship and making things easy. Allah says:

'Allāh wills that you shall have ease, and does not will you to suffer hardship.' (Sūrah al-Baqarah 2:185)

Again, Allāh says, 'Allāh wants to lighten your burdens: for man has been created weak.' (Sūrah al-Nisā' 4:28)

Again, He says, 'Allāh does not want to impose any hardship on you.' (Sūrah al-Mā'idah 5:6)

The Prophet Muhammad (SAW) said: '*The best [feature] of your Religion is its easiest*'⁴⁵. A'isha (RA) also said:

Never had the Messenger of Allāh (صلي الله عليه وسلم) been given a choice between two things except he chose the easier of the two of them, so long as it was not a sin; if it was a sin, he was ever the farthest of men from it.⁴⁶

5.4 Priority among deeds

Deeds are not equal. Time, place, condition and outcome of a certain deed determines the necessity or otherwise as well as importance or otherwise of that action.

i. Permanent deeds are better than one-off

Allah (SWA) says:

Do you make the giving of drink to pilgrims and the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allāh and the Last Day, and strive with might and main in the cause of Allāh? They are not comparable in the assessment of Allāh: and Allāh guides not the wrongdoing folks. Those who believe, and suffer exile and strive with might and main, in Allāh's cause, with their goods and their persons, have the highest rank in the assessment of Allāh: they are the people who will achieve (salvation). – (Surah al-Taubah 9: 19-20)

ii. Transitive deeds take precedence over intransitive

Some deeds of Jihād are better than some deeds of Hajj. This is so because the benefits of Hajj end with the performer while that of Jihād benefits the general ummah. This is evident in the previous verse, al-Taubah 9: 19-20.

iii. Deeds of more enduring benefits are better

Charities whose benefits are extensive over time are better than short-lived. This Hadith depicts that:

The best of charities are the gift of a shade [continuously provided by a tent given out] in the cause of Allāh, the Mighty and the Majestic, the gift of a servant in the cause of Allāh, and the gift in the cause of Allāh of a she-camel old enough to be covered by a male camel.⁴⁷

Also another Hadith said:

when a human being dies, his work ceases except on three accounts: a perpetual charity, a useful knowledge, or a pious child who prays for him.⁴⁸

iv. Deeds at difficult times take precedence

Deeds in difficult times of trials and tribulations take precedence. It was reported in a Hadith that *‘A strong believer is better and loved more by Allāh than a believer who is weak.’*⁴⁹

v. Deeds of the heart overtake manual deeds

Physical, external and visible deeds of the body are not up to the rank of the deeds of the heart.⁵⁰ The Prophet Muhammad (SAW) said: *Verily Allāh does not accept any deed except that which is pure and dedicated to His Countenance.*⁵¹

vi. The best deed changes with time, place and circumstances

Another important determining factor concerning deed is time, place or circumstance. It was narrated in the following Ahādith on the merit of agriculture, manufacturing and commerce thus:

There is not a Muslim who will plant a tree, or sow a seed, and then a bird eats from it, or a man, or an animal, except on account of this he is rewarded with a charitable deed.⁵²

No one has ever eaten anything better than what he himself has produced. The prophet of Allāh, Dāwood, peace be upon him, used to eat from what his hands had produced.⁵³

An honest trader shall be resurrected in the company of the prophets, the most sincere believers, and the martyrs.⁵⁴

We should understand that, in the event of shortage of food, agriculture may take precedence but when there is abundance of food production or manufacturing may become the best activity likewise when agriculture and industry flourish, commerce may take precedence.⁵⁵

5.5 Priorities in the domain of commands

Priority to principles should be paramount over Jurisprudential Details. ‘Matters of *Eimān* (Faith or Belief) in Allāh Ta’ālā and His unity, in the Angels, in His Books, in His Messengers, and in the Last Day. These are the pillars of *Eimān*, as expounded by the Noble Qur’ān.⁵⁶

Allāh Ta’ālā says:

True piety does not consist in tuning your faces towards the east or the west; but truly pious is he who believes in Allah, and the Last Day, and the Angels, and the Book, and the Messengers...” (Sūratul Baqarah 2:177)

The Messenger believes in that which has been revealed to him from his Lord and [so do] the Believers. Each one believes in Allāh and His Angels and His Books and His Messengers [saying], ‘We make no distinction between any of His Messengers.’ And they say, ‘We hear and we obey. [Grant us] Your Forgiveness, our Lord. And unto You is the journeying.’” (Sūratul Baqarah 2:285)

And whoso denies Allāh and His Angels and His Books and His Messengers and the Last Day has indeed gone far astray.’ (Sūratul Nisā’ 4:136)

5.6 Priorities in the field of reform

Transformation of the heart should take precedence over the transformation of the organizations and institutions. Individuals should be developed first before the societies. Allah (SWA) says in the Glorious Qur’an:

Verily, Allāh never changes the condition of a people until they change that which is in their hearts.’⁵⁷ (Sūratu al-Ra’ad 13:11).

Shading more light on this, Shaykh Yusuf al-Qaradāwi said:

The human person is the foremost building block of the social edifice. For this reason, any effort expended in bringing forth a truly Muslim personality and in his/her training—proper Islāmic training—has a claim to priority over anything else. This is so because this effort represents the necessary preamble to all facets of the reform and reconstruction work. It is the stage for the transmutation of the contents of the heart.⁵⁸

VI. *Fiqh al-Awlawiyyāt*: A Key to Everlasting Security in North-Western Nigeria

The North Western Nigeria has been bedeviled by multi-dimensional insecurity in the recent years which involves banditry, kidnapping, farmers-herders’ conflicts, ethno-religious conflicts, theft, armed-robbery, drug abuse e.t.c. Factors driving the insecurity in North-Western Nigeria include illiteracy, poverty, bad governance, corruption and injustice, proliferation of small arms and light weapons, porous borders, security sector challenges, reciprocal radicalization, e.t.c. The insecurity in the North-Western Nigeria has dealt a violent blow on the sub-region which hitherto was backward in human development index compared to the Nigerian average. It has aggravated the rate of illiteracy in the sub-region and brings poverty, loss of lives, food insecurity among others.

6.1 Insecurity in North-Western Nigeria: An Overview

Zamfara as the epicenter of banditry and kidnapping in North-Western Nigeria, has a long history of the crime which predates Nigeria’s independence. The crisis in Zamfara has spilled to other four neighbouring states in North-Western Nigeria, i.e. Katsina, Sokoto, Kebbi and Kaduna. This crime has transformed into a lucrative criminal enterprise attracting criminals from within and outside Nigeria. The conflict which began as a competition

between Fulanis who are traditionally nomadic and the Hausas who are settled farmers has already taken a more complex dimension. The bandits now are able to inflict harm in a large scale through targeting rural communities, stealing, kidnapping for ransom and intentional murder due to resistance or just for plunder. The vigilantes and government have made efforts to mitigate the problem, but corruption and bad governance has led to fewer impacts of the efforts. In fact, the vigilantes in many cases have become part of the problem.

Before the introduction of banditry in the last decade, the North-West was known for ethno-religious conflicts which also predated Nigeria's independence and become aggravated after the Nigerian Civil War (1967-1970). Kano is the epicenter of this type of conflict; other volatile centres include Sokoto, Katsina, Plateau, Kaduna e.t.c. Factors such as competition for resources, political struggles, historical grievances, religious extremism, and socio-cultural differences have contributed to this conflict. Just like the banditry, here also corruption, weak governance and ineffective conflict resolution mechanisms serve as constraint to viable solution to this problem.

The prevalence of theft, burglary, armed-robbery, thuggery and drug abuse is another dimension of insecurity in North-Western Nigeria. The Emir of Kano, Alh. Ado Bayero ascribed 2001 ethno-religious conflict in Kano to illiteracy and ignorance.⁵⁹ Mallam Nuhu Ribadu has also fingered illiteracy rate in North-Western Nigeria as one of the main reasons for insecurity. According to him the adult literacy rate in some North-Western Nigerian states is merely 40% compared to over 80% in many Southern states. Net primary school enrollment in the North is 50-60% while in the South is it about 80-90%. Again, three out of four states with the lowest literacy rate in Nigeria are in the North-West. Right now in the North-Western Nigeria, this gap has widened with the current insecurity situation, over one million children are now out of school.⁶⁰

Despite Nigeria's efforts towards national unity and integration, the differences that existed between the dwellers of the present Nigeria in the pre-colonial times are yet to be resolved. In Africa, tribalism and ethnic divisions are still common, Nigeria not an exclusion. Competing claims among groups, mutual suspicion, political rivalry, indigene/settler disputes lead to crisis that culminate in to insecurity in North-Western Nigeria.

Proliferation of small arms and light weapons and alien criminals in the North-Western Nigeria due to Nigeria's porous land borders and Nigeria's proximity to fragile states is one of the factors for insecurity in the sub region. Corruption and injustice, security sector challenges are additional drivers of insecurity in North-Western Nigeria.⁶¹

Land use disputes, changing livelihoods and climate change, reciprocal stigmatization, limited access to healthcare, educational gap and generally low Human Development Index (HDI) in the North-Western Nigeria are some of the factors of proliferation of insecurity in North-Western Nigeria.⁶²

These conflicts in North-Western Nigeria have led to gross insecurity in the sub-region that resulted in the physical and emotional harm leading to loss of security, livelihood and the life itself. Thousands of lives have been lost in addition to injuries and displacements. Aljazeera International reported that as of 2022 566,459 people were displaced due to insecurity in North-West, 39% of which were from Katsina State.⁶³ According to Ribadu⁶⁴, as at 2019, the already poor North-Western Nigeria's poverty index worsened surpassing the national average of 40.1 per cent; Sokoto having the highest poverty rate in the country was having 87.73 per cent. Insecurity affects the economy, discouraging local and foreign

investment thus encouraging business to flee and relocate to safer areas. The rampant insecurity facing the sub-region has caused multifarious damage and devalued the social and cultural fabric of the North-West.

Education and farming which are very important have been destroyed by the insecurity in the sub-region. As of now, over one million children are out of the school due in North-Western Nigeria. Vast area of arable land is not cultivated for fear of insecurity which contributed to the current food insecurity being experienced in the North-West.

The tactics being employed by the government of using force and the mind set of communities towards the conflicts that lead to insecurity in North-Western Nigeria need to look at critically. There is a need for a deeper understanding of the motivations behind the violence. Understanding and unraveling the specific dynamics of each conflict is crucial for developing an everlasting peace building strategy. The approach to solving these problems should be multifaceted addressing the root causes of the problems. Kinetic and non-kinetic strategies need to be employed in order to achieve sustainable peace in North-Western Nigeria. *Fiqh al-awlawiyyāt* is one of the tools that if applied objectively can help in understanding the root causes of the insecurity in North-Western region and can proffer solutions through prioritization of needs and actions from all the critical and non-critical stakeholders.

6.2 Using *Fiqh al-awlawiyyāt* to achieve lasting peace in North-Western Nigeria

Based on the assessment of the current security situation in North-Western Nigeria, the *Fiqh al-awlawiyyāt* can play a role by pinpointing the areas that are critical to achieve an everlasting peace in the sub-region.

One of the areas is education. Prevalence of illiteracy in the sub-region has made it easy for criminals to find recruits whenever they need them. Illiteracy and poverty go hand-in-hand. In the world, the countries with lowest literacy level are also the poorest. The National Security Adviser, Mallam Nuhu Ribadu has mentioned that the backwardness of the Northern Nigeria in education was exploited by terrorists to lure youth into terrorism through drawing on educational inequities to fuel their narratives to win the hearts of new recruits.⁶⁵ Islam prioritizes education as the first revelation was a commandment to read and Allah in the glorious Qur'an has made it categorically clear that those who know cannot be the same with those who do not know. Therefore, all involved should give the attention that education deserves. Parents should give educating their children a priority both spiritual and temporal; the communities should also do the same likewise the governments at all levels.

Ensuring safety and security is another priority to be taken seriously by all involved. Some of the objective of Islamic Law is to safeguard religion, life, intellect and property. Insecurity undermines all these. All hands should be on deck to ensure the security of lives and properties before indulging in any other thing. Without security and safety fundamental drivers of human existence cannot be achieved such as educational advancement and economic progress.

Attention should also be paid to robust and everlasting arrangements that would empower people from North-Western Nigeria. Prior should be adhered to. Temporary measures (i.e. palliative) should be avoided for initiatives with a long-term benefit. Initiatives that can wait such as building roads and fly overs should be jettisoned for matters that are urgent such as enhancing the security structures at all levels. Individuals from grassroots should plan their lives and that of their families in such a way that they can grow up and

become independent and useful members of the society. North-Westerners should avoid lazy and non-challant attitude towards life. Struggle for life is part and parcel of the commandment of Islamic religion that is why protection of property is one of the fundamentals of objectives of Islamic law.

VII. Conclusion

Fiqh al-Awlawiyyāt refers to understanding priorities. It involves placing matters in their proper hierarchy with justice. When faced with competing demands, the more crucial one takes precedence. Linguistically, *Fiqh* means understanding, while *Awlawiyyāt* signifies priorities. Thus, *Fiqh al-Awlawiyyāt* embodies discerning what truly matters in religious and practical contexts. The Quran underscores the importance of *Fiqh al-Awlawiyyāt*. In Surah Al-Bayyinah (98:5), Allah commands sincerity in worship, prayer, and zakah. Also in Surah Al-Taubah, Allah indicated the priority of partaking in Jihad against tending for pilgrims or taking care of the sacred House of Allah. This verse emphasizes the correct religion based on prioritization. *Fiqh al-Awlawiyyāt* becomes even more relevant in our present time when the world is rapidly changing and new issues are always emerging. Muslims must navigate complex situations, balancing religious obligations and societal needs. There many ways which *Fiqh al-Awlawiyyāt* could be applied which include determining priorities in healthcare, community welfare, and personal responsibilities e.t.c.

Being an emerging field, *Fiqh al-Awlawiyyāt* or the Jurisprudence of Priorities, is a rich field for academic exploration. Here are some potential topics for further research: ‘human rights in *FiqhAwlawiyyātFiqhAwlawiyyātMaqāsid al-Sharī’ah*; *Fiqh al-Awlawiyyāt* in minority contexts; *Fiqh al-Awlawiyyāt* and national development; e.t.c.

All the critical stakeholders such as individuals, communities, security actors, community leaders, government officials can use the principles of *Fiqh al-awlawiyyāt* to improve their work and subsequently achieve everlasting peace in North-Western Nigeria.

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The Role of Islamic Economics under Prophetic Guidance in Solving Economic Crisis During Pandemics

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Abstract

The economic crisis that arose due to the effects of pandemics have offered an important yardstick by which one can gauge the advantages and disadvantages of Islamic economics derived from the Prophetic guidance. During the Covid-19 pandemic economic crisis occurred in Nigeria, and there has been a renewed debate on the role that Islamic economics can play in the stabilisation of the economic system in the country, as it is related to strong ethical principles on which it is based upon. The Islamic economic system is one that complies with Islamic law i.e. the Shari'ah, based on the rulings derived from the Quran and Sunnah and other secondary sources of Islamic law. The paper adopted a qualitative approach, using content analysis method, highlights on the various Islamic laws and guidelines which govern the economy as guided by the Prophet (SAW). Muslim jurists have extensively researched, discussed and deliberated over centuries in order to compile a comprehensive framework of principles of running the economy. The study found that Islamic economics is very essential to modern civilization. Which when abided by, the economy would surely develop, whereby the gap between the rich and the poor would be narrowed, and an easier life, with less malpractice could be achieved. Likewise, it could offer solutions to solving economic crises during pandemics and otherwise.

Keywords: *Islamic Economics, Prophetic guidance, Economic Crisis, Shari'ah Compliance*

Introduction

The global covid-19 pandemic which started in Wuhan, China in December 2019 poses upheavals for research challenges to the world. The pandemic has hit global market hard,

weakening international trade and cooperation. However, the covid-19 is not the only health burden, other non-communicable diseases are fast becoming major health and economic threats across the globe. A lot of Muslim countries and even others of the non-Muslim have adopted the modern Islamic economic system, and it is being developed and practiced globally.

Despite the fact that the global Islamic financial industry has progressed ahead with its assets forecasted to exceed USD 1.8 trillion by the end of 2013, with more than 600 financial institutions across 75 countries offering *shari'ah* compliant products and services, yet, in spite of that the Islamic financial sector remains at its infancy (Najeeb, 2014).

Generally, the global economy and the global financial industry from time to time is besieged with economic and financial crisis, some of which were of global scale while others were of regional or national scale (Bin Amin, Abubakar & Muhammad, 2013).

Economic crisis refers to a general decline in the values of financial assets, shares, equities and multifarious forms of derivatives which have values attached to them, which is caused in most cases by loss of confidence in the financial institutions on the part of clients. It is often certain situations of banking panics, recessions, stock market crashes, currency crises and bursting of other financial bubbles (Leaven & Valencia, 2008, as cited in: Garba & Aliyu, 2015).

The objective of this paper is to highlight on Islamic Economics which is derived from the Prophetic guidance that can play a great role in the stabilization of the global financial system and particularly the Nigerian economy, as related to the strong ethical principles on which this type of finance is based. Islamic financial system is one that complies with Islamic religious law (i.e. the Shari'ah) based on the rulings derived from the Quran and Sunnah and other secondary sources of Islamic law. The paper using content analyses attempts to point out the Prophetic guidance in Islamic Economics that could prevent the occurrence of such financial crises and how it could serve as a better alternative to the conventional systems that were not spiritually guided.

An Islamic economy features centrally on; the "behavioral norms and moral foundations" derived from the *Qur'an* and *Sunna*, the collection of *zakat* and other Islamic taxes, and the prohibition of interest (*riba*).

Islam has an economic system that is known to be neither socialist nor capitalist, aimed at reducing the gap between the rich and the poor. Islam encourages trade, discourages the hoarding of wealth and prohibits usury (*Riba*);

ثُمَّ آتَىٰ آدَمَ الْمَقَامَ الْمَكِينُ ﴿٥٧٢﴾

"... and Allah has allowed trading and forbidden usury..." (Q2:275).

Therefore, through *zakat* wealth is taxed, and trade is not taxed. Business is only acceptable based on profit sharing and venture capital, whereby the money provider is also exposed to risk. Hoarding of food for speculation is discouraged, and grabbing other people's land prohibited. By

practicing such a system in Nigeria most of the economic problems faced due to the effect of Covid-19 pandemic could be solved.

Literature Review

The Corona Virus disease 2019 (Covid-19) pandemic in Nigeria is part of the World wide pandemic caused by severe acute respiratory syndrome coronavirus 2. Some health experts believed that the new strain of Corona Virus likely originated in bats. The first case of Covid-19 was reported in Nigeria by the Federal Ministry of Health on 27th February, 2020. This was the case of an Italian citizen who works in the country and returned from Milan, Italy to Lagos on 25th of February, 2020. From that moment, the number of confirmed cases of infection keep rising in the country. The World Health Organization (WHO) declared Covid-19 a pandemic. Covid-19 has greatly affected the economies of majority of the people in the world, likewise the Nigerian economy. However, the Islamic Economic system if properly adopted could give solutions to the effects of Covid-19 on the Nigerian economy.

Haron and Wan Azmi (2009) indicated that generally in the Muslim world concepts of Islamic economics were not really made known and some were forgotten. Instead, Muslims were exposed to economic systems established and developed by non-Muslims, which resulted to the society being led or forced to learn about the economic system of the West, and consequently became more familiar with the conventional systems and only awareness could be emphasized upon to clear that.

Chapra (2001) gave an account of how the Islamic teachings and views fit within the framework of the new Global Economy. He argued that the philosophy ingrained in Islamic teachings and the writings of Muslim scholars consider the promotion of justice to be indispensable for achieving the desired integration of the world economics. He added that among other things the Muslim countries should strive for introducing greater justice in their own economics and adopt a number of measures that would help them meet successfully the challenges of globalization.

After mentioning several definitions by different scholars, Chapra (2001b) remarked, "Islamic economics may be defined as that branch of knowledge which helps realize human well-being through allocation and distribution of scarce resources that is in conformity with Islamic teachings without unduly individual freedom or creating continued macroeconomics and ecological imbalance".

Chapra (2001) also pointed out that the goal of the world economies integration is not something new to Muslim thinking. Unity of humankind is an essential corollary of the fundamental Islamic concept of unity (Tawhid). If God is one, the humankind is also one. The distinctions created by nationality, race and color are artificial, and have no place in religion which stands for human unity. He elaborated that the ideas of Islam about unity of mankind and the unity of human life became reflected in Islamic economic thought from the earliest period of Islamic history until it

reached their culmination in Ibn Khaldun's (d. 808H/1406G) model of socio-economic and political dynamics as elaborated in his (Muqaddimah) - "Introduction to the study of History".

Islamic economics is based on the paradigm, which has socio-economic justice as its primary objective. Allah said

"Certainly We have sent Our apostles with clear arguments and sent down with them the Book and the balance that men may conduct themselves with equity, and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His apostles in the secret, surely Allah is Strong, Mighty." (Qur'an, 57: 25). (Chapra, 2001a)

A survey on literature review on Islamic economics over the past few decades reveals a reasonable degree of agreement on at least two important and fundamental issues; the first concerns what Islam itself is about: "Justice and Equity" as the focus of the "Prophetic message". There is also reasonable basis for agreement that the sources for specification of the characteristics of "Islamic Paradigm" are: The *Qur'an*, the *Ahadeeth* of the Prophet (PBUH) and *Fiqh* (Mirakhar, 2007).

It may be seen that Islam emphasized all the ingredients of human well-being, including the human self, faith, intellect, posterity and wealth, along with their corollaries, instead of just wealth. They are all interdependent and play the role of supporting each other with progress in ensuring the enrichment of all these ingredients, it may be possible for the five-point star of Islam to shine with its full brightness and help realize real human well-being. Only then will it be possible for the Muslim World to be a reflection of what the Qur'an says about the Prophet (PBUH): "We have sent you as blessing for mankind" (Qur'an, 21: 107). (Chapra, 2008)

The fuqaha (scholars of Islamic jurisprudence) of different schools especially the four renowned *madhahib* (schools) of the *sunnis*; Shafi'iyya, Hambaliyya, Malikiyya and Hanafiyya have documented a lot on Islamic jurisprudence, and excessively dealt with the issues of financial transactions under the *shari'ah*.

Abadi, (1995) in his commentary on Ibn Rushd's "bidayat al-mujtahid wa nihayat al-muqtasid" of the *maliki madhhab* (school) elaborated on the juristic discussions made on *ibadat* (worship) and *mu'amalat* (transactions) on which we are concerned mostly with the part dealing with the financial transactions and contract, from which of such the contemporary scholars drive relevant laws used in the modern Islamic economics that evolved in the recent years.

Lamido (2013) noted that in 1946 Sheikh Mahmud Ahmad published a book; Economics of Islam, which made a critical analysis of socialism and capitalism as well as interest, *zakat*, Islamic law of inheritance, its economic implications and finance for public works among other issues. Others that joined the Islamic economics caravan were reformist scholars like; Ala' Al-Mawdudi and some intellectuals trained in the conventional economics such as: Umar Chapra, Kurshid Ahmad, M. N. Siddiqi, Munzir Kahf and others. He also noted that among the

contemporary Muslim jurists and scholars the contributions of Sheikh Yusuf Al-Qaradawi to various aspects of Islamic economics are legendary.

An attempt was made by Shu'aib (2013) to discuss the sources of Islamic law with particular emphasis on Islamic law of transactions (*al-Mu'amalat*) with a view of laying down a solid theoretical frame of reference that would enable proper and adequate analysis and evaluation of the overall Islamic law of financial dealings under the *shari'ah*. He looked at the nature of Islamic law generally and Islamic law of transactions in particular, then made an attempt to study the development of the corpus of the principles of Islamic law with particular emphasis on the principles of Islamic commercial law, that was historically analyzed, highlighting on the challenges encountered by the early jurists in their efforts of developing the principles of Islamic law which the succeeding generations proudly inherited as part of a collective heritage (*turath*). The study also discussed the phenomenon of the closure of the gate of *Ijtihad* and its impact on the development of Islamic law.

Kahf (2003) discussed the relationship between Islamic economics and other branches of knowledge, after discussing the relevance of Islamic economics and its methodology. The study then comes up with definition and historical background of Islamic economics explaining the need for a paradigm. However, Islamic economics is to a great extent an integral part of the behavioral and social studies such as sociology, psychology, anthropology, history etc. Likewise, mathematics and natural sciences contribute to the study of economics; analogy in Islamic economics is usually expressed in terms of mathematical expressions for clarifications.

Moreover, as an Islamic discipline, there are several areas of interaction with other branches of Islamic studies, since Islamic economics is strongly related to the studies of Qur'an and *Sunnah* as well as other fields of Islamic studies such as Islamic doctrines and philosophy, Islamic aesthetics, Islamic ethics and morality, Islamic history, and of all the branches the most noted special interaction is with the section of *fiqh* (Islamic jurisprudence) that deals with business transactions which is called *fiqh al-mu'amalat*. Nevertheless, delicate distinction should be drawn between the two, especially since the two branches often intermingle in many Islamic writings, a glance at the scope of Islamic economics could be sufficient enough to show the need for such a distinction. Moreover, caution should be taken on the implicit tendency of considering all historical practices of Muslims compatible with the Islamic viewpoint, and based on that to look at such past practices as the practical manifestation of Islamic economic principles.

Methodology

The methodology of the paper was by using qualitative approach to collect relevant data and analyzing it using content analysis. The paper utilizes the secondary data generated through library materials such as books, journal articles, conference proceedings and others, sourced for the purpose of literature review. Relevant literature on Islamic economics was analyzed.

Findings and Discussions

The word *shari'ah* in Arabic is derived from the root “*shin ra‘ayn*” which literally means the road to the watering place, the straight path to be followed. It refers to Allah's divine law and could technically be defined as “the total of Islamic teachings and system, which was revealed to Prophet Muhammad (SAW) recorded in the *Qur'an* as well as deducible from the Prophet's divinely guided lifestyle called the *Sunnah*” (Laldin, 2009). While water is considered as the basis of life and life is similar to a path, analogically *shari'ah* is the basis and the vital path of this entire life from the Islamic perspective (Jalil, Ramli, & Shahwan, 2014). It has its sources, objectives and components which altogether make up what is known to be the Islamic law or *shari'ah*.

The concept of the *shari'ah* is not only to govern man in the conduct of his life in order to realize Divine will, but covers all behavior; spiritual, mental as well as physical. Thus, the *shari'ah* principles are more than law, covering the total way of life that includes faith (iman) and practices (amal), personal behavior, legal and social transaction. As such, Islam is also known as *shari'ah al- kubra* that encompasses the way of life as ordained by Allah (SWT). Allah (SWT) emphasized on the completeness of Islam;

“This day I have perfected your religion for you, completed My blessing on you and approved Islam as the way of life for you” (al-Ma'idah: 3)

The *shari'ah* which contains all the different commandments of Allah to mankind can be divided into three fields: first, *al-ahkam al-I'tiqadiyyah* (sanctions relating to beliefs), second, *al-ahkam al-akhlaqiyyah* (sanctions relating to moral and ethics) and third, *al-ahkam al-'amaliyyah* (sanctions relating to the sayings and doings of the individual and his relations with others - Fiqh), (Laldin, 2009).

It is very important for a person who intends to study the current *Mu'amalat* issues to understand the *shari'ah* approach in the area of *Fiqh al-Mu'amalat*. The *Shari'ah* treats the discipline of *Mu'amalat* in a different way compared to its approach to the discipline of *Ibadat*. *Fiqh al-Mu'amalat* discipline is based on several doctrines which form the bases of the discipline. The texts of al-Qur'an and *al-Sunnah* usually come in the form of general foundations (mabadi' aammah) and universal principles (qawa'id kulliyyah) rather than detailed descriptions concerning the issues of business and economics. This nature provides the Islamic jurists ample spaces for the room of *ijtihad* (juristic exertion) in determining the *shari'ah* ruling for the new kinds of transactions or financial dealings initiated by the people at any time and place in any circumstances. However, an example from al-Qur'an and al-Sunnah could be presented here. Allah (SWT) said:

“O believers! Do not consume (use) your wealth among yourselves illegally, but rather trade with it by mutual consent.” (al-Nisa':29)

The prohibition of “batil” or illegal practice has a far-reach meaning as it includes any illegal method of transaction such as cheating, gambling, bribe and others of illegal nature. Similarly, Ibn Umar reported that:

“*The Prophet (SAW) prohibited any sale of gharar (uncertain object).*”

“Gharar” refers to the characteristic of a *mu'amalat* dealing where the outcome is unknown or uncertain. The prohibition stated in the above hadith could be applicable in any transaction that involves *gharar*, be it in the format or subject matter of the contract (Jalil, Ramli, & Shahwan, 2014).

Islamic economics represents a field of knowledge that provides the world with an alternative economic paradigm that is based on the superb ethical values of Islam which promote moderation, financial inclusion and general economic justice (Lamido, 2013).

The foundation for modern *shari'ah*-compliant economic and financial transactions is provided by the *shari'ah*. Nevertheless, it is *shari'ah* that supplies the philosophy and principles underpinning the financial transactions based on Islamic law, which is an integral part of the attempt to develop the Islamic ideal in social and economic terms.

The early history and recent developments of Islamic economics shows that; in the recent years, Islamic financial industry received an increased global attention with tremendous proliferation not only among Muslims but also amongst non-Muslim communities. The most important aspects related to the evolution, fruition and development of Islamic economics as a new thriving field of research especially in the modern economic and financial areas could be traced to the period of the Prophet (SAW) through the era of the rightly guided caliphs, and the various stages of development on writing about economic matters in Islam which gradually led to emergence of Islamic economics as a discipline from which its principles and teachings are applied by Islamic economic and financial institutions globally. Islamic scholars, jurists and reformers contributed invaluable in the development of Islamic economics throughout the ages. It was observed that Islamic banking and finance has basically dominated the development of Islamic economics and for Islamic economics to contribute more to the world economy there is need to focus more attention on taking the discipline to the next level by expanding research on other segments of the economy such as poverty reduction and economic development. There is need also to engage more institutions in the training and retraining of experts to the field (Lamido, 2013).

The objective of Islamic economic system is to ensure that a person's wealth is managed by the way that a better return of investment would be improved through all sorts of investment tools approved by the *shari'ah* law, as well as all financial transactions. It is an important aspect of Islam, since Muslims are required to manage wealth and their financial transactions in accordance with the Islamic legal system, owners are just keepers and not absolute owners of the wealth, which Allah is the actual owner. As such, Islam promotes the doctrine that everything in

this universe, including wealth, belongs only to Allah, and creatures are just trustees of the resources in this world.

"To Him (Allah) belongs all that is in the heavens and all that is on the earth and all that is between them, and all that is under the soil" (Surah Taha, verse: 6).

It is permitted in Islam to accumulate wealth with good intentions such as: Providing for the family what would cater for them after his death, helping the needy and using the money for making positive contribution to the society. This act is not just permitted but would actually be rewarded. Allah prohibited for wealth to be left in the hands of the un-wise in order to save it from being wasted:

"Give not unto the foolish (what is in) your (keeping of theirs) wealth Allah hath given you to maintain; but feed and doth them from it, and speak kindly unto them" (Nisa, verse: 5).

Allah also said:

"If you find them of sound judgment, deliver over onto them their future" (Nisa, verse: 6).

However, accumulating wealth with the intention of ostentatious living and for spending it unlawfully is indeed forbidden. Bukhari narrated that the Prophet (PBUH) said: "Those who possess excessive wealth shall be in peril on the day of judgment, except those who spent their money such and such and such (i.e in charity and good deeds)". We can realize that Islam intends for wealth to be employed for productive purposes in the economy in line with what is permitted, through fair and honest dealings.

Antara, Musa and Hassan (2016) elaborated that while Halal means lawful or permissible things in Islam, Haram means prohibited things in Islam, referring to the saying of the Prophet (SAW) that Halal is clear, and Haram is clear. Narrated An-Nu'man bin Bashir:

The Prophet (SAW) said:

"Both legal and illegal things are obvious, and in between them are (suspicious) doubtful matters. So who-ever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and who-ever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pasture) and whoever pastures (his sheep) near it, is likely to get in it at any moment." (Bukhari)

Trade is permissible as revealed in the Qur'an and the *Sunnah*. Allah (SWT) said:

"...and Allah permitted trade..." (Qur'an 2:275)

Allah (SWT) also said:

"And take witnesses when you trade" (Qur'an 2:282), and also said:

"Except if it is trade of mutual agreement among you" (Qur'an 4:29).

The Prophet (SAW) said:

“The two traders have an option as long as they do not separate” (narrated by al-Bukhari).

In fact, the Qur'an and the *Sunnah* of the Prophet (SAW) urge Muslims to engage in trade and commerce, and to undertake journeys for what is referred to by the Qur'an as "seeking the bounty of Allah" (al-Qaradawi, 2001).

Qaradawi (2001) also pointed out that Islam does not prohibit any trade except that which involves injustice, cheating, making exorbitant profits and the promotion of anything that is haram. Narrated from Rifa'ah:

“That he left with the Prophet (SAW) to the place of prayer and he saw people trading, so he said: O group of traders. So they responded to the Messenger of Allah (SAW) and lifted their necks and eyes to him. He said: ‘Verily, traders will be resurrected as wicked persons (fujjar) on the Day of Judgement except the one who fears Allah, is righteous and give charity.’” (Narrated by At-Tirmidhi)

He also narrated through Abu Saïd that the Prophet (SAW) said:

“The sincere trustworthy trader is together with the Prophets, sincere persons (al-Siddeeqeen) and witnesses (al-Shuhada)”.

Summary, Recommendations and Conclusion

The definition of *shari'ah* was discussed as well as its sources, objectives and components; under which *fiqh* and one of its branches “*fiqh al-mu'amalat*” specifically the financial transactions were overviewed and highlighted upon, whereby *al-mu'amalat al-iqtisadiyya* (financial transactions) in the *shari'ah* was discussed. However, the emergence of Islamic economics and its development was also discussed to give a clear picture of the modern Islamic economic system which could give solutions to the global economic crisis that arose during the Covid-19 pandemic, particularly in Nigeria.

It is recommended that Islamic economics which is based on the principle of profit and loss sharing, prohibition of *riba*, *gharar*, *maysir* and *haram* as derived from the Prophetic guidance could be the relevant solution on the occurrence of the economic crisis, because it could provide a good alternative to the risky and volatile conventional system.

In conclusion, it is very clear that Islam is embedded with a set of values and principles that can insulate an economy from falling into a situation of recession and decline, such as the economic crisis. The Prophetic guidance has offered solutions to such situations, which sometimes is caused by indulgence in excessive luxuries and greed, and neglect of the real sector such as agriculture that brings about serious economic problems. The solutions for global economic crisis as a result of transgression and deviance from Islamic tenants could be by repentance and strict adherence to rules and regulations of the *shari'ah* as extracted from the guidance of the Prophet (SAW), while solution on the economic crisis as a result of divine test (ibtilla') such as

pandemics, should be by prayers in addition to other policy options as deemed fit from the Prophetic guidance.

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Islamic Finance in Nigeria: Significance Beyond the Muslim Community

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Abstract

Islamic finance has expanded worldwide as demand for Shariah-compliant products has surged alongside globalization and substantial capital accumulations in some many countries. In Nigeria, the domain has progressed from a marginal offering to a significant sector, serving as a conduit for financial inclusion, economic upliftment, and social equity for the Muslims and other populace. This paper surveys the contribution of Islamic finance within Nigeria, detailing its doctrinal underpinnings, financial instruments, advantages, and its maturation both outside and within the country. By anchoring its operations on Shariah integrity, promoting inclusive access to finance, fueling economic advancement, and fostering social justice, Islamic finance has secured its place as an essential pillar of Nigeria's broader financial architecture.

Keywords: Islamic Finance, Muslim Community, Islamic Banking, Shariah Compliance, Nigeria.

Introduction

Islamic finance has experienced exponential growth globally, with assets under management reaching \$2.8 trillion by 2022, driven by demand in Muslim-majority countries and increasing

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acceptance in non-Muslim regions (Islamic Finance Development Report, 2023). In Nigeria, home to one of Africa's largest Muslim populations, the sector has evolved to meet the financial needs of over 100 million Muslims and non-Muslims, offering Shariah-compliant alternatives to conventional banking (Hassan & Aliyu, 2022). This growth is fueled by Nigeria's economic potential and the global rise of Islamic finance as a stable, ethical alternative to interest-based systems.

The establishment of a Shariah-compliant financial infrastructure in Nigeria, initiated with Jaiz Bank in 2007, reflects a shift toward inclusive finance (Oseni et al., 2021). Unlike conventional banking, Islamic finance prohibits "riba"(Interest) and emphasizes risk-sharing, aligning with Islamic ethical principles that prioritize fairness and transparency (Ahmed & Khan, 2023). This framework appeals to Nigeria's Muslim community, particularly in the northern states, where cultural and religious values shape financial preferences.

The sector's momentum is supported by capital inflows from hydrocarbon-exporting Muslim countries, such as those in the GCC, which have invested heavily in Islamic finance globally (Islamic Development Bank, 2023). In Nigeria, this capital supports SMEs and infrastructure projects, addressing the country's 33% unemployment rate and fostering economic diversification (National Bureau of Statistics, 2024). Islamic finance's focus on tangible assets ensures investments are grounded in real economic activity, enhancing financial stability.

Islamic finance's inclusivity makes it a vital tool for reaching Nigeria's unbanked population, estimated at 38% of adults in 2023 (World Bank, 2024). By offering products like "Qard" (interest-free loans) and "Murabahah" (cost-plus financing), Islamic finance serves low-income households and micro-entrepreneurs excluded by conventional banks (Ibrahim & Yusuf, 2022). This inclusivity supports Nigeria's financial inclusion strategy, aiming to reduce the unbanked population by 20% by 2030 (CBN, 2024).

However, challenges persist, including regulatory frameworks that are still rooted in conventional finance and a lack of widespread awareness about Islamic finance products (Abdullahi & Oseni, 2023). The CBN's efforts to standardize Shariah governance and align with IFSB guidelines are promising but require further investment in capacity building and public

education (CBN, 2024). These hurdles highlight the need for strategic interventions to sustain the sector's growth.

Looking ahead, Islamic finance's future in Nigeria appears robust, driven by rising demand, regulatory support, and technological advancements like fintech (Ahmed & Khan, 2023). By leveraging digital platforms and harmonizing regulations, Nigeria can position Islamic finance as a cornerstone of its financial system, fostering economic growth and social equity for its Muslim population and beyond.

Objectives

The first objective of this study is to elucidate the principles underpinning Islamic finance as practiced in Nigeria. These principles, rooted in Shariah law, prohibit Riba, gharar, and maysir, emphasizing risk-sharing and asset-backed transactions (Hassan & Aliyu, 2022). Understanding these principles is critical for stakeholders, as they differentiate Islamic finance from conventional systems and ensure alignment with Islamic ethical values.

The second objective is to trace the chronological development of Islamic finance globally and within Nigeria. Globally, the sector emerged in the 1960s with institutions like Egypt's Mit Ghamr savings bank and grew significantly post-1970s due to oil wealth and religious revival (Islamic Development Bank, 2023). In Nigeria, the sector gained traction in the 1990s, with Jaiz Bank's establishment in 2007 marking a pivotal moment (Oseni et al., 2021). This historical context informs current strategies for growth.

The third objective is to evaluate Islamic finance's relevance to the financial well-being of Nigeria's Muslim population. By offering Shariah-compliant products, the sector enables Muslims to engage in financial activities without compromising their faith (Abdullahi, 2023). This alignment fosters trust and encourages participation, particularly among northern Nigeria's Muslim-majority communities.

Islamic finance's role in financial inclusion is a key focus of the third objective. With 38% of Nigerians unbanked, products like mudarabah and ijarah provide accessible financing for SMEs and low-income households (World Bank, 2024). These tools empower underserved demographics, reducing poverty and promoting economic equity (Ibrahim & Yusuf, 2022).

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Furthermore, it also considers the sector's economic contributions, such as job creation and capital formation. Islamic finance supports Nigeria's SME sector, which employs 80% of the workforce, by providing ethical financing alternatives (National Bureau of Statistics, 2023). This aligns with Nigeria's economic diversification goals, reducing dependence on oil revenues (CBN, 2024).

Finally, achieving these objectives requires addressing challenges like regulatory gaps and low awareness. Recent CBN guidelines and IFSB harmonization efforts are steps forward, but public education campaigns and professional training are essential for sustained growth (Ahmed & Khan, 2023). These objectives provide a framework for understanding and advancing Islamic finance in Nigeria.

Conceptual Review

Islamic finance operates under Shariah law, prohibiting *riba* (interest), *gharar* (excessive uncertainty), *maysir* (gambling), and funding of haram activities (Hassan & Aliyu, 2022). These prohibitions ensure ethical and equitable transactions, distinguishing Islamic finance from conventional systems. In Nigeria, this framework resonates with the Muslim community, fostering trust and participation (Abdullahi & Oseni, 2023).

The sector's financial instruments are categorized into debt-like structures, profit-and-loss sharing (PLS), and service arrangements. Debt-like instruments, such as *murabahah* (cost-plus sale) and *ijarah* (leasing), provide accessible financing for SMEs and individuals, supporting Nigeria's economic growth (Ibrahim & Yusuf, 2022). These instruments are asset-backed, reducing speculative risks and aligning with Shariah principles.

PLS contracts, including *mudarabah* (capital-expertise partnership) and *musharakah* (joint venture), promote risk-sharing and equitable profit distribution. These contracts are particularly relevant in Nigeria, where SMEs require flexible financing to thrive (National Bureau of Statistics, 2023). By linking returns to asset performance, PLS fosters accountability and economic stability (Ahmed & Khan, 2023).

Service arrangements like wadi'ah (custodial deposits) and wakalah (agency agreements) enhance financial inclusion by offering secure and Shariah-compliant banking services (Oseni et al., 2021). In Nigeria, these services cater to rural and low-income populations, addressing the 38% unbanked rate (World Bank, 2024). Digital platforms are increasingly facilitating these services, improving access and efficiency.

The core principles of equity, participation, and ownership underpin Islamic finance's appeal. Equity is achieved through *zakat* and the prohibition of exploitative practices, while participation ties returns to investment performance (Hassan & Aliyu, 2022). Ownership ensures transactions are asset-backed, safeguarding property rights and economic stability (Abdullahi, 2023).

In Nigeria, these principles align with cultural and religious values, particularly in the Muslim-majority north. However, challenges like limited awareness and regulatory adaptation persist (Ahmed & Khan, 2023). Addressing these through education and harmonized standards will strengthen Islamic finance's conceptual framework and its application in Nigeria.

Key Instruments of Islamic Finance

Ijarah (leasing) is a cornerstone of Islamic finance, allowing asset use with eventual ownership transfer. In Nigeria, ijarah is widely used for equipment and vehicle financing, supporting SMEs and entrepreneurs (Ibrahim & Yusuf, 2022). Its asset-backed nature ensures Shariah compliance and reduces financial risks (Hassan & Aliyu, 2022).

Istisna facilitates the manufacture of goods with deferred payment, ideal for construction and infrastructure projects. In Nigeria, istisna supports housing and agricultural initiatives, addressing the country's 20 million housing deficit (CBN, 2024). This instrument aligns with Nigeria's development goals, channeling capital to critical sectors (Abdullahi, 2023).

Mudarabah is a profit-sharing contract where the capital provider bears financial losses, fostering trust and collaboration. In Nigeria, mudarabah supports micro-entrepreneurs, particularly in agriculture, which employs 36% of the workforce (National Bureau of Statistics, 2023). Its risk-sharing model promotes equitable growth (Ahmed & Khan, 2023).

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Murabahah, a cost-plus sale with deferred payment, is the most widely used Islamic finance instrument in Nigeria. It supports trade and retail financing, enabling SMEs to access capital without interest (Oseni et al., 2021). Its transparency and fixed markup enhance trust among Muslim consumers (Hassan & Aliyu, 2022).

Musharakah involves joint ventures with shared profits and losses, ideal for large-scale projects. In Nigeria, musharakah is used in real estate and infrastructure, aligning with Vision 2030's diversification goals (CBN, 2024). Its equitable structure fosters long-term economic stability (Ibrahim & Yusuf, 2022).

Qard (interest-free loans) and salam (forward sales) address specific needs, such as microfinance and agricultural financing. Qard supports low-income households, while salam aids farmers by providing upfront capital (Abdullahi & Oseni, 2023). These instruments enhance financial inclusion and rural development, critical for Nigeria's unbanked population (World Bank, 2024).

History of Islamic Finance

Islamic finance's modern history began in the 1960s with Egypt's Mit Ghamr savings bank (1963) and Malaysia's Pilgrims' Fund, designed for hajj financing (Islamic Development Bank, 2023). These initiatives laid the groundwork for Shariah-compliant banking, focusing on ethical and inclusive finance. The sector's early development was driven by grassroots demand for faith-based financial solutions.

The 1970s marked significant institutional growth, with the establishment of the Islamic Development Bank (1974) and Dubai Islamic Bank (1975). The oil price shocks of the decade provided capital for expansion, particularly in the GCC, where Islamic finance assets grew rapidly (Hassan & Aliyu, 2022). This period also saw a religious revival across Muslim societies, boosting demand for Shariah-compliant products.

By the 1980s, Islamic finance expanded to retail banking, takaful (Islamic insurance), and sukuk (Islamic bonds), with global assets surpassing \$2 trillion by 2020 (Islamic Finance Development Report, 2023). The sector's growth in over 80 countries reflects its adaptability to diverse

economic systems, from Iran's fully Islamic banking system to hybrid models in Malaysia and Bahrain.

In Nigeria, Islamic finance emerged in the 1990s as a niche offering, gaining traction with Jaiz Bank's incorporation in 2007 (Oseni et al., 2021). The 2010s saw broader adoption, with conventional banks offering Shariah-compliant windows and the Nigerian Islamic Finance Commission established in 2019 (CBN, 2024). These developments reflect Nigeria's integration into the global Islamic finance ecosystem.

Regulatory advancements, such as CBN's Shariah governance guidelines and IFSB harmonization, have strengthened Nigeria's Islamic finance sector (Ahmed & Khan, 2023). However, challenges like liquidity management and limited expertise persist, requiring ongoing investment in training and infrastructure (Abdullahi, 2023).

The future of Islamic finance in Nigeria is promising, driven by digital banking and sustainable finance initiatives. Fintech platforms are expanding access to Shariah-compliant products, while sukuk issuances are funding infrastructure projects (Islamic Development Bank, 2023). These trends position Nigeria as a key player in Africa's Islamic finance landscape.

Islamic Finance in Nigeria

Islamic finance in Nigeria evolved from a marginal practice in the 1990s to a dynamic sector by the 2020s, driven by Jaiz Bank's establishment in 2007 as the first fully Shariah-compliant bank (Oseni et al., 2021). This marked a turning point, addressing the financial needs of Nigeria's Muslim population, particularly in the north, where religious values shape economic behavior (Hassan & Aliyu, 2022).

The 2010s saw significant growth, with conventional banks introducing Shariah-compliant windows and the CBN issuing guidelines for non-interest banking (CBN, 2024). The Nigerian Islamic Finance Commission, established in 2019, further standardized operations, aligning with global IFSB standards (Ahmed & Khan, 2023). These developments enhanced the sector's credibility and accessibility.

Islamic finance's growth is supported by Nigeria's economic context, where SMEs contribute 48% to GDP but face financing challenges (National Bureau of Statistics, 2023). Instruments like

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murabahah and musharakah provide capital to SMEs, fostering entrepreneurship and job creation (Ibrahim & Yusuf, 2022). This aligns with Nigeria's goal of reducing unemployment, which stood at 33% in 2023 (World Bank, 2024).

Digital banking is transforming Islamic finance in Nigeria, with fintech platforms offering Shariah-compliant services to rural and unbanked populations (Abdullahi & Oseni, 2023). Mobile apps and digital wallets are increasing access, particularly for the 38% of Nigerians without bank accounts (World Bank, 2024). This technological integration is critical for scaling the sector.

Challenges include regulatory gaps, limited liquidity management tools, and low public awareness of Islamic finance products (Ahmed & Khan, 2023). The CBN's efforts to harmonize regulations and train professionals are ongoing, but further investment is needed to build a robust talent pool (CBN, 2024). Public education campaigns are also essential to bridge knowledge gaps.

The sector's future is bright, with sukuk issuances funding infrastructure and sustainable finance initiatives gaining traction (Islamic Development Bank, 2023). By leveraging technology and regulatory support, Nigeria's Islamic finance sector can continue to grow, serving the Muslim community and contributing to national development goals.

Importance to Beyond Nigeria's Muslim Community

Islamic finance contributes to Nigeria's economy by providing alternative financial products that appeal to a wide audience, with faith-consistent financial solutions, aligning with Shariah principles that prohibit riba and speculative practices (Hassan & Aliyu, 2022). This alignment fosters trust, encouraging participation among largely by Muslims who avoid conventional banking due to religious concerns (Abdullahi, 2023). Jaiz Bank and similar institutions have made these products accessible across Nigeria.

The sector enhances financial inclusion by serving the unbanked, particularly in northern Nigeria, where 60% of adults lack access to formal finance (World Bank, 2024). Products like

qard and murabahah cater to low-income households and micro-entrepreneurs, reducing poverty and integrating them into the formal economy (Ibrahim & Yusuf, 2022). This inclusivity supports Nigeria's financial inclusion targets.

Islamic finance drives job creation and capital formation by financing SMEs, which employ 80% of Nigeria's workforce (National Bureau of Statistics, 2023). Instruments like musharakah and ijarah support entrepreneurial ventures, creating a virtuous cycle of growth and reinvestment (Ahmed & Khan, 2023). This contributes to economic resilience in not only Muslim-majority regions.

The sector's emphasis on equity and accountability ensures fair treatment, resonating with Islamic ethical values (Hassan & Aliyu, 2022). By linking profits to tangible assets, Islamic finance reduces speculative risks and promotes transparency, fostering social justice within the Nigerian community (Abdullahi & Oseni, 2023).

Digital platforms are expanding access to Islamic finance, with mobile banking and fintech solutions reaching rural Muslims (CBN, 2024). These innovations address logistical barriers, making services like wadi'ah and salam more accessible (Islamic Development Bank, 2023). This technological shift is critical for scaling impact.

Despite its benefits, low awareness and regulatory challenges hinder adoption (Ahmed & Khan, 2023). Public education campaigns and regulatory harmonization are essential to maximize Islamic finance's impact on Nigeria's communities, ensuring it remains a pillar of economic and social development (Oseni et al., 2021).

Conclusion

Islamic finance has transcended its niche status in Nigeria, becoming a vital tool for inclusive development, particularly for the Muslims and some non-Muslims (Abdullahi, 2023). Its ethical foundation, rooted in Shariah compliance, aligns with the values of over 100 million Nigerian Muslims, fostering trust and participation (Hassan & Aliyu, 2022). The sector's growth reflects global trends, with Islamic finance assets reaching \$2.8 trillion in 2022 (Islamic Finance Development Report, 2023).

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The sector's focus on financial inclusion addresses Nigeria's 38% unbanked rate, providing Shariah-compliant products to underserved populations (World Bank, 2024). By financing SMEs and micro-entrepreneurs, Islamic finance supports economic diversification and job creation, aligning with Nigeria's Vision 2030 goals (CBN, 2024). This contributes to poverty reduction and economic resilience.

Regulatory advancements, such as CBN's Shariah governance guidelines and IFSB harmonization, have strengthened the sector's framework (Ahmed & Khan, 2023). However, challenges like limited awareness and liquidity management tools require ongoing attention to sustain growth (Oseni et al., 2021). Public education and professional training are critical for long-term success.

Technology, particularly fintech, is driving Islamic finance's expansion in Nigeria. Digital platforms enhance access to products like murabahah and wadi'ah, reaching rural and unbanked communities (Islamic Development Bank, 2023). This aligns with global trends toward digital banking, positioning Nigeria as a leader in African Islamic finance.

The sector's emphasis on sustainable finance, through tools like sukuk, supports infrastructure and environmental goals (CBN, 2024). By funding projects like roads and renewable energy, Islamic finance contributes to Nigeria's sustainable development agenda (Abdullahi & Oseni, 2023). This dual focus on economic and ethical objectives enhances its relevance.

In line with the above, Islamic finance is poised for continued growth in Nigeria, driven by community demand, regulatory support, and technological innovation (Ahmed & Khan, 2023). By addressing challenges and leveraging opportunities, Nigeria can harness Islamic finance to achieve inclusive, equitable, and sustainable development for its Muslim community and the nation at large.

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THE FOCUS OF GUIDANCE AND COUNSELLING SERVICES TO HUMANITY

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THE FOCUS OF GUIDANCE AND COUNSELLING SERVICES TO HUMANITY

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Abstract

This review paper discusses the multifaceted focus of guidance and counselling on humanity, exploring the concepts and scope of guidance and counselling. It aims to provide a comprehensive understanding of how these services enhance human development and support global goals such as the United Nations Sustainable Development Goals (SDGs). The ultimate goal of these services extends beyond problem-solving; it encompasses the holistic development of the individual. Through promoting mental health, enhancing interpersonal relationships, supporting educational and career aspirations, and encouraging ethical and responsible behavior, guidance and counselling contribute significantly to both individual well-being and societal progress. The paper concluded that through addressing the psychological, educational, vocational, and social needs of individuals, guidance and counselling services empower people to lead fulfilling lives and contribute meaningfully to society. The major challenge affecting guidance and counselling is stigmatization, for which it was recommended that counselors should collaborate with influencers, celebrities, and community leaders on implementing public mental health sensitization or campaigns to normalize help-seeking behaviors and reduce stigma around mental health.

Keywords: Guidance and counselling, Sustainable Development Goals.

1. INTRODUCTION

The fundamental focus of this review paper is on empowering individuals to navigate life's complexities, foster well-being, and realize their full potential. Rather than simply solving immediate problems, these services aim to equip people with the tools, insights, and support they need for long-term personal growth and effective functioning across various life domains. In an increasingly complex and dynamic world, individuals face a multitude of challenges that span personal, social, educational, and professional domains. Rapid technological advancements, globalization, climate change, economic uncertainties, and the lingering effects of global health crises such as the COVID-19 pandemic have significantly altered the landscape of human experiences (World Health Organization [WHO], 2023). These evolving stressors have amplified mental health concerns, disrupted traditional support systems, and created new demands for adaptive coping strategies. In response, guidance and counselling services have emerged as essential support systems designed not only to address immediate concerns but also to foster enduring personal development and resilience.

Guidance and counselling services encompass structured programs and activities designed to help individuals attain emotional stability and enhance their capacity for self-adjustment. In

today's complex world, people frequently grapple with stress and anxiety triggered by a range of factors such as socioeconomic instability, corruption, rapid population growth, urbanization, competition for resources, power struggles, and life transitions. Life itself is a continuous journey marked by transitions from adolescence to adulthood, from school to employment, from independence to relationships, and through various personal and societal challenges. During these transitions, guidance and counselling are essential in empowering individuals to confront uncertainty with resilience and clarity. As noted by counselling psychologists, we live in what is often referred to as the "Age of Anxiety" or "a World Aflame," while psychiatrists describe it as a reality where individuals either become the source of problems or are overwhelmed by them. In such a climate, the role of guidance and counselling becomes even more critical in fostering personal growth and emotional well-being.

At their core, these services are fundamentally human-centered, focusing on empowering individuals to navigate life's complexities with confidence, clarity, and competence. Unlike reactive interventions that target specific problems in isolation, contemporary guidance and counseling emphasize a holistic and preventive approach that nurtures emotional, cognitive, and behavioral growth over time (Gladding, 2023; Remley & Herlihy, 2024). Rather than offering temporary fixes, guidance and counseling aim to cultivate self-awareness, emotional intelligence, decision-making skills, and coping strategies that enable individuals to thrive across the lifespan. Through promoting mental health, enhancing interpersonal relationships, supporting educational and career aspirations, and encouraging ethical and responsible behavior, guidance and counselling contribute significantly to both individual well-being and societal progress (American Counselling Association [ACA], 2022). For instance, school-based counselling programs have demonstrated long-term benefits in improving academic performance, reducing dropout rates, and fostering psychosocial skills among youth (UNESCO, 2022). Similarly, vocational and career counselling has proven instrumental in helping individuals adapt to labor market changes, particularly in the context of automation and digital transformation (OECD, 2023).

This proactive and developmental approach ensures that people are not only equipped to manage crises but are also prepared to make informed choices, adapt to change, and realize their fullest potential in all areas of life. As noted by the United Nations in its Sustainable Development Goals (SDGs), particularly Goal 3 (Good Health and Well-being) and Goal 4 (Quality Education), mental health and psychosocial support are integral to building inclusive, equitable, and sustainable societies (United Nations, 2023). Guidance and counselling services align closely with these objectives by addressing systemic inequalities, advocating for marginalized populations, and promoting inclusive practices that respect cultural and contextual diversity (Ratts et al., 2022). In this way, guidance and counselling serve as vital instruments for nurturing empowered, resilient, and self-actualized individuals who can meaningfully contribute to the betterment of humanity. As the field continues to evolve through research, policy development, and technological innovation, its role in shaping a more compassionate, mentally healthy, and socially just world becomes ever more critical.

2. CONCEPT AND SCOPE OF GUIDANCE AND COUNSELLING: A CONTEMPORARY OVERVIEW

In today's rapidly changing world, individuals face complex life decisions and psychosocial stressors that require informed, empathetic, and professional support. Guidance and counselling services provide essential tools for navigating these challenges across various stages of life. These services are increasingly recognized not only as remedial interventions but also as proactive strategies for enhancing resilience, decision-making, and personal growth (Gladding, 2023; Remley & Herlihy, 2024). Understanding the definitions and scope of guidance and counselling is crucial for developing effective policies, training programs, and service delivery models that meet the diverse needs of populations globally.

1. Guidance: Guidance refers to the systematic process of helping individuals understand themselves, explore options, make informed decisions, and achieve their full potential. It is an educational and developmental activity that emphasizes self-awareness, goal setting, and problem-solving in areas such as academics, careers, and personal development (Okocha & Uwakwe, 2022). Example: School guidance programs help students identify their strengths, choose appropriate subjects, and plan for higher education or employment.

2. Counselling: Counselling involves professional assistance provided by trained counselors to help clients address emotional, behavioral, or psychological difficulties. It is typically more intensive and therapeutic than guidance, focusing on resolving internal conflicts, improving coping strategies, and enhancing interpersonal relationships (American Counselling Association [ACA], 2022). Example: A counselor may work with an individual experiencing anxiety, depression or grief to develop coping mechanisms and emotional regulation techniques.

While distinct, guidance and counselling often overlap and complement each other, forming a continuum of support that spans from preventive and developmental interventions to therapeutic and crisis management approaches.

SCOPE OF GUIDANCE AND COUNSELLING

The scope of guidance and counselling extends across multiple domains, addressing a wide range of human experiences and developmental needs:

1. Educational Guidance and Counselling: This area supports students in achieving academic success, managing learning difficulties, and making informed decisions about future educational pathways. School counselors assist with study skills, motivation, classroom behavior, and transition planning (UNESCO, 2022). Trend, With rising academic pressures and increased use of technology, there is a growing emphasis on digital literacy and online safety counselling.

2. Career and Vocational Counselling: Career counselling helps individuals explore occupational options, develop job search skills, and navigate workplace transitions. In the context of rapid technological change and automation, this field has expanded to include re-skilling, entrepreneurship coaching, and remote work readiness (OECD, 2023). The focus, Lifelong career development and adaptability are now central themes in vocational counselling.

3. Mental Health Counselling: Mental health counselling addresses emotional and psychological disorders such as depression, anxiety, trauma, and substance abuse. Counselors often collaborate with psychiatrists and psychologists to provide integrated care (World Health Organization [WHO], 2023). **Emerging Area:** Teletherapy and mobile mental health apps are expanding access to services, especially in underserved regions.

4. Social and Emotional Guidance: This domain focuses on improving interpersonal skills, emotional regulation, conflict resolution, and resilience. It is particularly relevant in school settings, where bullying, peer pressure, and identity issues are common (CASEL, 2022). **Application:** Social-emotional learning (SEL) programs are being integrated into curricula worldwide to promote healthy development.

5. Spiritual and Ethical Guidance: For many individuals, spiritual beliefs play a significant role in personal identity and coping. Spiritual guidance often incorporated in Islamic, Christian, Buddhist, or Indigenous counselling models supports clients in aligning their values with their actions (Koenig et al., 2023). **Contextual Practice:** Faith-based counselling is gaining recognition as a culturally sensitive approach in multicultural societies.

5. Emerging Trends and Expanding Roles: Contemporary guidance and counselling professionals are increasingly expected to:

- Address systemic inequalities and advocate for marginalized groups.
- Provide trauma-informed care in post-conflict and disaster-affected communities.
- Integrate technology through e-counselling, AI-driven assessments, and virtual platforms.
- Promote global citizenship and intercultural understanding.
- Support mental health during public health crises (e.g., pandemics, climate-related disasters). These evolving roles reflect the profession’s broader commitment to social justice, inclusivity, and sustainable human development.

Table 1: Impact of Guidance and Counseling Across Life Domains

Life Domain	Specific Impacts/Benefits	Key Challenges Addressed
Mental, Emotional, and Psychological Health	Stress management, emotional balance, healthy psychological habits, self-awareness, resilience	Anxiety, depression, trauma, addiction, mood disorders, workplace stress
Social Development and Relationships	Improved communication, empathy, interpersonal skills, conflict resolution, stronger relationships	Communication gaps, interpersonal conflicts, social isolation, peer pressure
Academic Trajectories	Academic achievement, effective study habits, time management, informed course/curriculum choices	Academic pressure, poor study habits, low motivation, learning difficulties

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Career Trajectories	Career planning, exploration of interests/abilities, informed career decisions, resume building	Career uncertainty, lack of direction, understanding job requirements
Personal Development	Enhanced self-awareness, confidence, self-esteem, goal setting, overcoming obstacles	Self-doubt, low self-esteem, past trauma, life transitions (divorce, loss)
Family Dynamics	Improved family communication, conflict resolution, mutual respect, harmonious home environment	Parenting challenges, sibling rivalry, divorce/separation, cultural conflicts, financial stress, parental burnout

3. EMPOWERING LIVES THROUGH GUIDANCE AND COUNSELING: A HOLISTIC APPROACH TO HUMAN DEVELOPMENT ACROSS THE LIFESPAN

At its core, guidance and counselling are centered on empowering individuals to take an active and informed role in shaping their own lives and well-being. These services go far beyond offering advice they foster self-discovery, personal agency, and lifelong resilience. Through cultivating emotional intelligence, critical thinking, and self-awareness, guidance and counselling contribute to the development of a more balanced, productive, and fulfilled society (Gladding, 2023; Remley & Herlihy, 2024).

This holistic approach addresses not only academic and career success but also emotional, social, and psychological growth. Life is a continuous journey of transitions moving from adolescence to adulthood, from education to employment, from independence to partnership, and through various life changes and challenges. Throughout these phases, guidance and counseling play a crucial role in supporting individuals as they navigate uncertainty and complexity with confidence and competence (American School Counselor Association [ASCA], 2023). The goals of counseling extend beyond alleviating current distress; they aim to prevent future difficulties and enhance overall quality of life by promoting psychological health and personal effectiveness. Counselors work across multiple dimensions to support clients throughout their developmental journeys. Some of the functions of guidance and counselling Services are as follows:

- i. **Enhance Self-Awareness:** Helping individuals understand their strengths, weaknesses, values, interests, and emotions. This foundational self-knowledge is essential for making informed decisions, building a strong sense of identity, and fostering long-term emotional well-being (Sue & Sue, 2023). It enables individuals to align their personal aspirations with their inner values and capabilities.
- ii. **Improve Decision-Making Skills:** Guiding clients through processes that help them explore options, weigh consequences, and make choices that align with their personal

goals, values, and mental health needs. Effective decision-making frameworks are especially vital during critical life transitions such as choosing a career or navigating major life changes.

- iii. **Foster Resilience and Coping Mechanisms:** Equipping individuals with practical strategies to manage stress, overcome adversity, and adapt to change. In a world full of unpredictability, counselling offers a safe space to build the inner strength needed to face life's inevitable challenges. Techniques such as cognitive-behavioral strategies, mindfulness, and trauma-informed practices are increasingly integrated into modern counselling (World Health Organization [WHO], 2023).
- iv. **Promote Healthy Relationships:** Addressing interpersonal conflicts, communication barriers, and social anxieties. Counselors support individuals in developing meaningful, respectful, and supportive relationships with others. This includes family therapy, couple counselling, and peer mediation techniques aimed at enhancing relational well-being (Gottman, 2022).
- v. **Provide Academic and Career Guidance:** Assisting students in making informed educational choices, exploring potential career paths, and acquiring vocational skills necessary for successful transitions into the workforce. For adults, counselling supports career development, re-skilling, job transitions, and ongoing professional growth. In the context of rapid technological change and evolving labor markets, career counselling has become essential for lifelong employability (OECD, 2023).
- vi. **Offer Crisis Intervention and Support:** Delivering timely psychological first aid and continued emotional support during traumatic events, personal losses, or acute mental health crises. This ensures vulnerable individuals receive compassionate care when it is most needed. Crisis counselors often collaborate with emergency services and community networks to provide immediate and follow-up support.
- vii. **Deliver Mental Health Support:** Providing a non-judgmental, confidential space where individuals can explore and address concerns such as anxiety, depression, grief, trauma, and other mental health issues. Counselors often serve as gateways to further specialized care when necessary, playing a critical role in early identification and referral within integrated healthcare systems (National Institute of Mental Health [NIMH], 2023).

In addition, Guidance and counselling services are not only individual-centered but also deeply aligned with global efforts to promote sustainable human development. **Their contributions directly support several of the UN's Sustainable Development Goals:**

- **Goal 3 (Good Health and Well-being):** Promoting mental health through prevention and treatment. Counselling plays a key role in reducing the global burden of mental illness and improving access to psychosocial support (United Nations, 2023).

- **Goal 4 (Quality Education):** Supporting student success and lifelong learning. School-based counselling programs improve retention rates, academic performance, and social-emotional development (UNESCO, 2022).

- **Goal 5 (Gender Equality):** Addressing gender-based violence and empowering women and girls. Counselors work with survivors of abuse and advocate for gender-sensitive policies and interventions (UN Women, 2023).

- **Goal 8 (Decent Work and Economic Growth):** Enhancing employability and career satisfaction. Career guidance services help bridge the gap between education and employment, particularly for youth and marginalized groups.

- **Goal 10 (Reduced Inequalities):** Advocating for marginalized groups and equitable access. Counselors engage in social justice initiatives, working to dismantle systemic barriers and ensure inclusive service delivery.

However, In today's complex and rapidly evolving world, guidance and counselling services are more important than ever. They empower individuals to lead healthier, more purposeful, and resilient lives while contributing to broader societal goals. As societies continue to grapple with mental health challenges, economic disruptions, and social inequalities, investing in accessible, inclusive, and high-quality counselling services becomes not just beneficial but essential for building a more just, mentally healthy, and sustainable future.

4. MAJOR CHALLENGES FACING GUIDANCE AND COUNSELLING SERVICES

Guidance and counselling play a crucial role in helping individuals navigate personal, academic, and career-related challenges. However, professionals in this field encounter several obstacles that hinder their effectiveness. Below are the major challenges facing guidance and counselling:

- i. **Lack of Awareness and Stigma:** Recent studies show mental health stigma remains prevalent, with 60% of respondents in Lower-middle-income countries (LMICs) avoiding counseling due to fear of judgment (WHO, 2022). Cultural stigma is particularly strong among men, who are 40% less likely to seek help than women (Journal of Counselling Psychology, 2023).
- ii. **Inadequate Funding and Resources:** UNESCO's 2023 report reveals only 2% of national education budgets in developing nations are allocated to counselling services. In sub-Saharan Africa, 72% of schools lack dedicated counselling spaces (Global Education Monitoring Report, 2023).
- iii. **Shortage of Qualified Counselors:** The WHO Mental Health Atlas (2021) shows low-income countries have only 2 mental health workers per 100,000 people. In U.S. schools, counselor-to-student ratios average 1:415, far above the recommended 1:250 (ASCA, 2023).
- iv. **Cultural and Religious Barriers:** A 2022 Lancet study found 58% of rural communities in LMICs prefer traditional healers over professional counselors. Religious objections to evidence-based therapies remain common in conservative regions (Culture, Medicine and Psychiatry, 2023).
- v. **Technological and Digital Challenges:** The ITU (2023) reports 3.7 billion people remain offline globally, while HIPAA Journal (2023) documented a 63% increase in teletherapy data breaches since 2020, raising confidentiality concerns.
- vi. **Ethical and Confidentiality Concerns:** NASW's 2023 guidelines highlight emerging dilemmas in AI-assisted counseling, including algorithmic bias and jurisdictional

conflicts in cross-border e-therapy (NASW, 2023). Mandatory reporting laws also vary significantly by region.

- vii. **Resistance from Clients:** Recent research identifies "therapy hesitancy" in 42% of at-risk youth, linked to mistrust of institutional systems (Journal of Adolescent Health, 2024). Motivational interviewing techniques are proving effective in addressing this (APA, 2023).
- viii. **Changing Societal Issues:** The APA's 2024 report identifies climate anxiety (affecting 68% of youth) and political polarization as new counseling frontiers. Cyberbullying cases have increased 40% since 2020 (UNICEF, 2023).

5. RECOMMENDATIONS

Recommendations to Address Challenges in Guidance and Counseling services are essential for promoting mental health, personal development, and social well-being. However, the field faces numerous systemic and cultural challenges that hinder accessibility, effectiveness, and sustainability. These include stigma, lack of funding, professional shortages, technological disparities, ethical ambiguities, and resistance from clients and communities. This review paper presents a set of comprehensive recommendations spanning eight key areas, designed to effectively tackle the challenges confronting guidance and counseling in contemporary practice. Each recommendation is grounded in the most recent research evidence, aligned with global policy frameworks, and reflective of established best practices within the field.

- i. **Combating Stigma and Improving Awareness:** Stigma remains one of the most significant barriers to accessing guidance and counseling services globally. Many individuals, particularly in low- and middle-income countries, avoid seeking help due to fear of judgment or misunderstanding about mental health.
 - a. Counsellors should collaborate with influencers, celebrities, and community leaders on implementing public mental health sensitization or campaigns: Collaborate with influencers, celebrities, and community leaders to normalize help-seeking behaviors and reduce stigma around mental health (World Health Organization [WHO], 2023).
 - b. To develop gender-sensitive outreach programs: Specifically target men through workplaces, sports organizations, and peer groups to encourage open discussions about emotional and psychological well-being (Journal of Counseling Psychology, 2023).
 - c. Government should Integrate mental health education into school curricula: Begin at the primary level to build early awareness, resilience, and emotional literacy among students.
- ii. **Securing Funding and Resources:** Adequate funding is critical for expanding access to quality counseling services. Unfortunately, many governments and institutions underinvest in this area, especially in educational and community settings.
 - a. Counselling Association of Nigeria (Casson) should advocate for policy changes by push for national policies that allocate at least 5% of education budgets to psychosocial support and counseling services.

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- b. NGOs and philanthropists should provide funding for school-based counseling centers, community clinics, and digital platforms. Empowering Individuals: Cultivating Essential Life Skills and Self-Efficacy
 - c. Implement mobile counseling units: Use cost-effective models to deliver services in remote and underserved areas, especially where infrastructure is limited (WHO, 2022).
 - iii. Addressing Counselor Shortages: There is a global shortage of trained counselors, especially in rural and resource-limited regions. This affects service delivery and limits access for vulnerable populations.
 - a. Government and nongovernmental organizations should support the expansion of counseling training programs by offering online training and certifications and micro-credentialing to increase the number of qualified professionals.
 - b. Government should Develop "task-shifting" programs: To train teachers, nurses, and community health workers in basic counseling techniques to provide frontline support (WHO, 2023).
 - c. To improve working conditions by Enhance salaries, offer continuing education, and provide mental health support for counselors to reduce burnout and improve retention.
 - iv. **Overcoming Cultural and Religious Barriers:** Cultural norms and religious beliefs can significantly influence perceptions of counseling. In some contexts, traditional healing practices are preferred over formal mental health services.
 - a. Counsellors should collaborate with traditional healers and religious leaders in implement bridge-training programs to integrate indigenous knowledge with modern counseling methods.
 - b. Counsellors should develop culturally-adapted interventions: Tailor counseling approaches to reflect local values, languages, and belief systems while maintaining therapeutic integrity.
 - c. Institutions should train counselors in cultural competence and religious sensitivity to ensure that practitioners understand diverse worldviews and can adapt their approach accordingly.
 - v. **Enhancing Technological Access and Security:** Technology offers new opportunities to expand counseling reach, but it also presents challenges related to access, privacy, and digital equity.
 - a. Government and internet service providers should subsidize internet access in order to support low-income clients through government-funded digital inclusion programs for Internet accessibility
 - b. National Information technology agency (NITDA) should develop offline-capable counseling apps: Create mobile applications that function without constant internet connectivity, offering guided self-help modules and chat features that will consider religious and cultural sensitivity and Implement blockchain technology that will enhance data security and confidentiality in teletherapy by using decentralized record-keeping systems.

- vi. **Strengthening Ethical Frameworks:** As counseling increasingly moves online and incorporates AI-driven tools, ethical standards must evolve to ensure accountability, confidentiality, and informed consent.
 - a. Government should establish international licensing standards: For cross-border online counseling practice to ensure legal and ethical compliance.
 - b. Government in collaboration with counselling association of Nigeria (Casson) to Create AI ethics guidelines which will develop frameworks for bias audits, transparency, and human oversight in AI-assisted counselling and also to develop clear protocols for mandatory reporting, especially in digital spaces where counselors may encounter risks such as child abuse or suicidal ideation.
- vii. **Engaging Resistant Clients:** Some individuals are reluctant to engage in counseling due to skepticism, cultural factors, or past negative experiences.
 - a. Train counselors in motivational interviewing: Equip professionals with techniques to build rapport and encourage voluntary engagement (APA, 2023).
 - b. Counsellors should develop peer counseling programs: Use shared lived experiences to foster trust and relatability, especially among youth and marginalized groups.
 - c. Implement anonymous counseling options: Offer chatbots, text-based services, and AI-guided platforms for those who prefer anonymity.
- viii. **Addressing Emerging Societal Issues:** Modern societies face unprecedented stressors such as climate anxiety, cyberbullying, political polarization, and collective trauma requiring innovative and adaptive counseling responses.
 - a. Create specialized training programs for counselors on:
 - b. Climate anxiety interventions (APA, 2024)
 - c. Digital citizenship and cyberbullying prevention (UNICEF, 2023)
 - d. Mediating politically-charged family conflicts
 - e. Develop community resilience programs: Focus on group therapy, storytelling circles, and trauma-informed care to address collective trauma and promote healing.

Implementation Strategy

To ensure these recommendations translate into meaningful change, a structured implementation plan is necessary:

- I. **Pilot Programs:** Test interventions in diverse geographic, cultural, and economic settings to assess feasibility and impact.
- II. **Data Collection:** Use standardized metrics to evaluate outcomes, including client satisfaction, service utilization, and mental health improvements.
- III. **Scale-Up:** Expand successful initiatives at regional or national levels based on pilot results.
- IV. **Policy Integration:** Advocate for institutionalizing effective practices within education, healthcare, and social welfare systems.

Key Recommendation: A Multipronged Approach

A comprehensive strategy is required to tackle the multifaceted challenges facing guidance and counseling today. Prioritization should focus on:

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- Digital inclusion initiatives to bridge the access gap.
- Counselor workforce development to meet growing demand.
- Anti-stigma campaigns to normalize help-seeking behavior.
- Cultural adaptation of services to enhance relevance and acceptance.

6. CONCLUSION

Through addressing the psychological, educational, vocational, and social needs of individuals, guidance and counselling services empower people to lead fulfilling lives and contribute meaningfully to society. As global challenges evolve, so too must the field of guidance and counselling adapting to new realities while staying rooted in principles of empathy, justice, and human dignity. The future of humanity depends on nurturing resilient, informed, and emotionally intelligent individuals who can thrive in a complex and dynamic world.

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**THE JIHAD AND CONTRIBUTIONS OF FOMWAN TO HUMAN DEVELOPMENT IN
KOGI STATE FROM 1995- 2024**

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Abstract

The contributions of women to the development of Islam and its learning in any Muslim societies could not be ignored, most especially through the organizations they establish in effort to contribute to human development in their communities. This paper explores the extent to which Federation of Muslim Women's Association in Nigeria (FOMWAN) in reference with Kogi State, has made efforts to provide developmental services through education to Muslims in the state. It emphasizes on the contribution of the (FOMWAN) to human development through primary education with focus on some of the Local Government Areas in the State. Interview was used for data collection, using qualitative approach and the data obtained are analyzed by descriptive approach. Findings revealed that FOMWAN has contributed greatly to human development in the areas of primary education in the State. The paper recommends that there should be a way of collaboration between FOMWAN and other Islamic organizations in and outside the State for more success in the area of secular and Islamic education.

Keywords FOMWAN, Contribution, Human Development, Islamic Education, Jihad

Introduction

Kogi state for a long period of time was considered as a state of minority Muslims where awareness about Islam and its teachings were considered weak among the adherence of the religion and especially among the women folk. But during the time towards the middle of the last century, the awareness about Islam among the women increased due to the effort put in place by some of the Islamic women organizations that had their ways to the state from many parts of the country.

Presently the contributions of Muslim women to the awareness about Islam could be felt in many spheres of human life and no doubt this could be considered as an effort towards the process of human advancement.

All these achievements are seemed to be of a gradual and systematic effort of some of the Muslim women Organizations such as: (FOMWAN) Federation of Muslim Women Association of Nigeria especially, without ignoring the contributions of others as well.

Kogi State in Focus

Kogi State was created on 27th August, 1991 by the general Ibrahim Babangida administration. The state is located in the North Central political zone. Its capital is Lokoja, the capital of Northern Nigeria by Lord Lugard during the colonial era. (Jimba 3). Kogi State has its location between longitudes 5018E and 7094E; and Latitudes 60 30⁰N and 80 42⁰N. Kogi state has a land area of approximately, 28,044 square kilometers. It is surrounded by ten other states and the federal capital territory, (FCT) as follows; Niger state and FCT to the north; Nasarawa state to the north east; Benue to the east; Enugu state to the south east; Anambra state to the south; Edo state, Ondo and Ekiti state to the south and southwest and Kwara state to the northwest. Kogi state comprises of three senatorial district and they are Kogi central, Kogi East and Kogi West senatorial districts (Jimba 3).

The exact date in which Islam began to be noticed in Igala land cannot be ascertain, however, two major factors responsible for the spread of Islam in that area can be attributed to the commercial links and political activities in the region. However, a tradition suggest that the

Igala people first came in contact with Islam through Hausa Muslim traders from Kano and Gobir, who came for trading purposes in the market around the Niger/Benue confluence. These trading activities between the people of different background which include the Hausas, the Borno/Arabs, Yorubas, Nupes, Idoms, and the Igala traders led to advent of Islam in the area under this study. (Jimba 5).

The Advent of Islam in Kogi State

The exact date in which Islam began to be noticed in Igalaland cannot be ascertain, however, two major factors responsible for the spread of Islam in that area can be attributed to the commercial links and political activities in the region. However, a tradition suggest that the Igala people first came in contact with Islam through Hausa Muslim traders from Kano and Gobir, who came for trading purposes in the market around the Niger/Benue confluence. These trading activities between the people of different background which include the Hausas, the Borno/Arabs, Yorubas, Nupes, Idoms, and the Igala traders led to advent of Islam in some of the areas under study. (Jimba 5).

Furthermore Jimba pointed out that the Ebira people came in contact with Islam though the wars of jihad that Ilorin waged on them in 1856. It was reported that the third emir of Ilorin, Shittu, was said to have sent an army to attack the Ebiraland with the support of Ibadan and Bida armies, but the Ebira people resisted, however, some of the Ebira were captured and taken to Agege in Lagos and Ilorin where they embraced Islam and when they later on freed, on reaching Ebiraland, they started practicing Islam and from then the religion started to speed across the land. While the spread of Islam in Okunland according Jimba was through the invasions of the area between 1806 and 1897 when forces of the Royal/Niger Company subdued the Nupe. During the period, thousands of Okun indigene were killed and many captured. It was the war captives who returned from Nupeland that first practiced Islam in Okunland (Jimba 6).

From the submission of Jimba, the emergence of Islam in Igalaland was peaceful which came in as a result of trading activities of those that visited the land then while the emergence of Islam in Ebiraland and Okunland came in through warfare of the jihadist. (Jimba 13)

The Concept of Jihad in Islam

The misconception of jihad as solely a violent struggle poses a significant challenge to organizations like FOMWAN. Media portrayals and public discourse often conflate jihad with terrorism, ignoring its broader, more nuanced meanings. This misrepresentation not only fuels Islamophobia but also undermines the efforts of Muslim organizations working for peace and development. Addressing these misconceptions requires a concerted effort to educate both Muslims and non-Muslims about the true teachings of Islam (Esposito 49).

FOMWAN's experience in Kogi State offers valuable lessons for addressing the challenges associated with jihad in Nigeria. By promoting education, economic empowerment, and social welfare, the organization provides a model for leveraging Islamic principles for human development. These efforts demonstrate the transformative potential of jihad when rooted in its true, peaceful essence. However, achieving this requires addressing the misconceptions and abuses that have long plagued the concept of jihad (Donner 91).

In essence, what is important here is to understand that every effort put in place to reach a goal and achieve it like the one embarked upon by FOMWAN is islamically considers as Jihad.

Concept of Human Development through Education

The relationship between education and nation building is highly germane in these interrogations, necessitating this concisely specific focus. Extant literature actually contains highly valid and significant attempts at establishing a nexus between education and nation building (Bray & Cooper, 1979; Paglayan, 2021). Hence, Nwogboji (2018) argues that —education strongly and significantly correlates with nation-building and human development. That is to say, a nation cannot be built without quality education. Through education, professionals (accountants, lawyers, doctors, etc.) are properly groomed to contribute positively towards the growth of their nation. Dzvimbo et al. (2018, p.37) add that —education has been the most effective tool in nation building and human development as it transforms a country's socio-economic, technological, political and cultural outlook.

Islam teaches justice and fair dealing for all humanity and overcoming oppression especially of the weak and vulnerable, the Prophet (SAW) said: “Anyone who has been given the charge of a people but does not live up to it with sincerity will not taste even the fragrance of paradise.(Sahih Muslim, Hadith: 380)

Some scholars have identified the function of the state in Islam to be limited to the following eight areas; maintaining law and order, promoting economic and moral development, eradicating poverty, stabilizing the value of money, fostering equitable distribution of wealth, arranging social security, harmonizing international relations, and ensuring national defense.

The state should, however, try to perform the task in a way that does not make it totalitarian and despotic. Curbing of individual freedom excessively will stifle initiative and innovation on the part of individuals and groups. For this purpose, it is imperative to have effective checks and balances on the state through a number of institutions, including the *shura* (consultative body, such as a parliament), an honest judiciary, and properly conceived laws and regulations.

The implications of this Islamic worldview on the role and nature of the state are obvious. Since it needs to ensure the well-being of all, it cannot be overlooked.

At the same time, since it is expected to uphold the dignity and freedom of individuals, it cannot be totalitarian.

Advocacy

Islamic Relief is developing an advocacy strategy in line with its 2011–2015 organizational strategy. The Islamic position on advocacy has been researched as part of that exercise. (Ilyas K. 27)

Islamic principles relevant to advocacy focusing on ‘*Birr*’ (goodness and righteousness) implies that as part of man’s responsibility to the Creator, Muslims have to establish goodness in the creation by maximizing benefit and minimizing harm to others and the broader environment. The paper related this principle to *Amāna* (trust) which is the responsibility of custodianship and safeguarding the rights and balance in the creation for the well-being of others and for successive generations. To these, we can add the principle of “enjoining good and forbidding evil” which is a duty whose discharge is given utmost importance in Islamic Law.

The following verse from the Qur'an makes it a duty for Muslims to advocate for justice:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا وَإِن تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝ ١٣٥﴾

135. “O you who believe! be maintainers of justice, bearers of witness of Allah’s sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do” (*an-Nisa*, Q: 4:135)

Prophet Muhammad (SAW) said:

“When any of you sees anything that is disapproved (of by Allah), let him change it with his hand. If he is not able to do so, then let him change it with his tongue. And if he is not able to do so, then let him change it with his heart, though that is the least of faith.” (Sahih Muslim Hadith: 49)

Contributions of FOMWAN to Human Development through Education

This portion discusses the establishing of Schools in some of the Local Government Areas of the State by FOMWAN Kogi State.

Four local government areas are discussed, as the issue of establishment of schools by FOMWAN are prominent in these Local Government Areas according to the findings of the writers of this paper

Lokoja Local Government Area

The Lokoja branch of FOMWAN establishment a nursery and primary school, beside central mosque, at old market Lokoja. This school according to Kogi State FOMWAN Amirah, was established in 1992. Hajia Bilikisu Dauda Agbagi was the pioneer administrator. The present administrator o the school is Mallam Sikiru Mustapha. The school started with 19 pupils. Presently it has a total number of 486 pupils (Lawal Lamy Saratu Personal Interview 2021)

After Mrs. Funmilayo Salami, the next headmaster was Abdulaziz Yakubu and that was between 2010 and 2016. Thereafter Mallam Sikiru Mustapha also took over from him from 2016 till date. Presently, the school has 11 classrooms and 22 members staff.

In term of staff strength, the school has six members of staff with bachelor degrees in education while some others are NCE holders. The products of this FOMWAN Nursery and Primary School could be found in the state engaged in many areas of services and also in the civil service commission such as Abubakr Ahmed Datti a product of the school who graduated in 2003, he is now working as civil servant in Abuja. He is the president of the old student association of the school. The first set that graduated from the school was in 2001 and were nine in number, while the first head girl of the school was Binta Hussaini.

Olamaboro and Ankpa Local Government Areas

FOMWAN has no school in Olamaboro LGA of Kogi state, according to Hajia Fatima Abubakar, the educational activities are weekly dawah meetings and annual Ramadan Tafsir organize by other muslim women organizations. Likewise in Ankpa Local Government Area, sister Rabi Jibril said the educational activities of FOMWAN has not started fully, but there is preparation towards that as the organization has acquired a peice of land for the establishment of a standard nursery and primary school.

Igalamela Local Government Areas

Based on an interview took place at the premise of the Organizations, the Nursary and Primary school of FOMWAN in Igalamela Local Government Area is named Islamiyyah Nursery and Primary schools was established in the year 2000 and was headend by Mr. Musa Babakeke.

The first head teacher of the school was late Stephen Ataguba, there were twenty one teachers at the inception of the school with twelve classes and two teachers in each class. Most of the classis had two teachers in each class. There are about fifty pupils in each level. The school population is now declining gradually due proliferation of private schools in the local Government presently.

The school had three buildings at the inception for the classes and administration. The number of the staff of the school has redused to only twelve now. After the death of the pioneer head teacher, the school has been managed by the principal of the Islamiyyah secondary school that absorbed the product of FOMWAN nursery and primary School for their secondary level of education.

It is the Muslim community along with FOMWAN members that take care of the school presently as the staff welfare is said to be somehow poor. The female pupil over-number the males ones at the school. Products of the school could be found in tertiary institutions such as: Prince Abubakar Audu University, Anyigba, Iddah Polytechnics and other institutions in the state.

The teaching members of staff of the school are dominated by female degree holders, holders of National Certificate in education, Ordinary and Higher Diploma degree holders.

Okene Local Government Areas

.According to Mr. Aliyu Abdulmalik, the Head teacher of the FOMWAN, Nursery and Primary Schools at Okene, the establishment of the school was in 1996 with a total number of 75 pupils, five teaching staff and two non-teachings others.

The school has so far turned over about 3498 three thousand four hundred and ninety eight products according to the school record. The school was started with only one building, to which another building was added later.

The projection of the organization according to the board of the school is to ensure that the school maintains its standard of education and that it does not go into extinction in order to continue to improve both the Islamic and western education for the progress of Islam, Muslim Children and development of the society.

The management of the school has been trying by all means through collaborating with other Islamic organizations and Muslim philanthropists that the school does not close up.

The products of the school could be found in many tertiary institutions in and outside of the state, in institutions such as: FCE Okene, Kogi Polly, Lokoja; Federal University, Lokoja; Tafawa Balewa University , Bauchi State and Prince Abubakar Audu University.

The staff development of the school is good as some of the members of staff of the school have personally furthered their educational pursuit to degree levels.

Most of the teachers are NCE degree holders, sixty percent of the teaching staff are females.

Ofu Local Government Areas

In Ugwolawo in Ofu Local Government Area FOMWAN established a nursery and primary school in 2012, and Mr. Ikani Husein as the head teacher presently. According to the man, the school was established in the year 2012 with the total number of 118 pupils, four teacher and other four non-teaching members of staff. The pioneer head teacher was Mallam Abdul Malik Indachaba. The total products of the school could not be determined for non-availability of a correct record.

The total number of members of staff is eight and population of the pupils presently stands at six hundred and twenty eight. The school had only one building at the inception and three at present.

The aim of the school board is that Muslim children should be brought up in a proper Islamic way with a very sound western and Islamic education and so that avoidable primary education is made available for Muslim children in the Local Government Area and beyond.

Products of this school could be found in colleges such as: Federal Government College, Ugwolawo; Community Secondary School,; Arabic and Islamiyyah Secondary School, Ugwolawo; Indachaba Okama Memorial College and Odama Secondary School, Ugwolawo. The least qualification of members of teaching staff this school is NCE degree. The ratio of male to female of this school stands at 3.7.

Opinions on the Activities of FOMWAN

(Balogun, 459; O'Brien; Pereira 2005). Are of the view that FOMWAN, as a Muslim women faith-based organisation can be regarded as a major contributor to development agenda which is beneficial to muslim children and women in Nigeria. In the view of Pereira (2005, 69, FOMWAN has also made significant contributions in political mobilization of women and has attempted to shift some of the hegemonic discourses on women to ones that are more favourable. Pereira's 69 and Wallace, 281 noted that FOMWAN's collaboration with other women organisations such as National Council of Women's Societies (NCWS), Women in Nigeria (WIN), Federation of Women Lawyers in Nigeria, on projects has helped in the advancement of it's social activities in Kogi State and beyond.

FOMWAN has been able to create an opening for themselves within the structure of Islam in Nigeria in recent times. One of the ways they have been able to achieve this is mainly through the discourse of Islamic reform but that such discourse of reform displays contradictions and could also be used as a source of legitimacy by more extremist groups with a negative effect in the area of women's empowerment (Olarinmoye, 59).

The efforts of FOMWAN and its Jihad have helped in providing a deeper understanding of how Muslim women negotiate various development processes and how they emerge as development actors within a faith perspective, (Wallace 281-305). Pereira's 69, said that in its contribution to women political mobilization activities and the expansion of democratic space in Nigeria, FOMWAN has become socially responsible actors to illustrate their contributions to the social, economic and educational development in Nigeria.

Challenges and Suggested Solutions

Part of the challenges of FOMWAN include inability to be financial independent and it is therefore, often depends on financial donations from philanthropists and other Muslim bodies, and also its involvement with foreign donors at times diverts the attention from *da'wah* projects to other activities.

Another challenge is inability to carry along some other women organizations in order to speak more often with one voice on issues affecting Muslim women.

Solutions were also proffered to these challenges and these include; the need to create a full business arm of FOMWAN, repositioning members orientation and minimizing the reliance on foreign donors, cautioning members from setting up parallel organisations with the same aims and missions as well as using the association's structure to execute their private programmes.

Conclusion

This research explore the peaceful and various dimensions of Jihad in Islam through Islamic organizations like the activities of Federation of Muslim Woman Association of Nigeria (FOMWAN) that has focused on education as a way of contribution to human development. The

finding reveals that FOMWAN has embraced this type of Jihad as as a commitment to education and sometimes in rhe other areas of human developments including the area of healthcare and other means of women empowerment and social advocacy, aligning with the Quranic call to strive for faith and community upliftments.

Despite facing challenges such as inadequate funding, cultural barriers and infrastructural deficit, FOMWAN’s initiatives have significantly impacted the lives of Muslim children across the state through primary education in many the local government areas of the State. These effort has advanced not only the personal development of women but also the transformative power of grass root religious organizations when their activities are anchored in inclusive, peaceful and purpose-driven ideologies.

The paper affirms the FOMWAN developmental engagement in Kogi State as a clear embodiment of constructive Jihad, while the organization stands as a vital instrument for social change and human development in contemporary Nigeria.

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List of the Interviewees

Mr. Musa Babakeke, the head teacher of the school was interviewed on 10th of Sep. 4, 2024 at about 10. am,

Mr. Aliyu Abdulmaliki, FOMWANNursary and Primary School at Okene in his office on 12th of Sep, 2024,

Mr. Ikani Husein, FOMWAN nursery and primary school, the head teacher of the school was interviewed on 2th of Oct. 2024 at about 10.37 am,

	Name	Type of Interview	Occupation/Role	Age	Location	Date
1.	Mr. Musa Babakeke	Personal Interview	Head Teacher, FOMWAN Nursery & Primary School	-	Igalamela	4 Sept. 2024
2.	Aliyu Abdulmalik	Personal Interview	Head Teacher, FOMWAN Nursery	-	Okene	12 Sept. 2024

			& Primary School			
3.	Ikani Husein	Interview	Head Teacher, FOMWAN Nursery & Primary School	-	Igalamela	2 Oct. 2024

SHARIAH PERSPECTIVES ON THE JIGAWA STATE PRE-MARITAL MEDICAL EXAMINATION BILL: RIGHTS, ETHICS, AND PUBLIC INTEREST

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Abstract

This article examines the Jigawa State Pre-Marital Medical Examination Bill through the lens of Islamic law (Shariah). While the bill aims to protect public health through mandatory testing for HIV/AIDS and Sickle Cell Disease before marriage, its compatibility with Islamic legal and ethical principles is arguably debatable. Using a doctrinal and analytical methodology, the study draws upon primary sources of Islamic law, the Qur'an, Sunnah, *ijmā'*, and *qiyās*, as well as classical juristic works, contemporary fatwas, and institutional resolutions to critically evaluate the Bill. The paper discusses core Shariah concepts such as *maslahah* (public interest), *dharar* (harm prevention), *urf* (custom), and privacy, and evaluates whether the bill conforms to the rights, duties, and ethical prescriptions of Islamic jurisprudence. It also reflects on how Islamic legal maxims and sources of law; Qur'an, Sunnah, *Ijma'*, and *Qiyas*, would respond to mandatory health legislation in personal matters like marriage. The analysis concludes with Sharia-compliant alternatives that balance health objectives with religious and ethical integrity.

Keywords: Shariah, Premarital Screening, Public Health Ethics, Consent in Islam, Maqasid al-Shariah.

Introduction

The intersection of public health policy and religious legal traditions presents complex challenges, especially in culturally and religiously conservative societies. One such

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intersection emerges in the context of the Jigawa State Pre-Marital Medical Examination Bill, which mandates that prospective couples undergo medical screening for HIV/AIDS and Sickle Cell Disease as a precondition for observing a marriage. While the bill is grounded in commendable public health objectives, such as reducing the transmission of communicable diseases and preventing genetically inherited conditions, it raises critical legal and ethical questions within the framework of Islamic jurisprudence (Shariah).

In Muslim-majority regions such as Jigawa State in Northern Nigeria, the implementation of such legislation cannot be isolated from religious norms, cultural values, and the socio-legal influence of Shariah. Islamic law not only governs religious rituals but also provides a robust legal framework for personal, social, and moral conduct, including matters of health, family, and marriage. Thus, any statutory imposition affecting marriage rights and bodily autonomy must be evaluated in light of the objectives and principles of the Shariah.

Islamic jurisprudence promotes a balance between *maslahah* (the public interest) and the protection of individual rights. It upholds essential values such as *hifz al-nafs* (the sanctity of life), *hifz al-nasl* (the integrity of lineage), and the *riḍā* (necessity of consent) and *sirr* (privacy). While Shariah encourages preventive health measures, it also enshrines *karāmah* (dignity), *ikhtiyār* (free will), and non-compulsion in religious and personal affairs. These principles are not only abstract ideals but are reinforced by the Qur'an, Sunnah, and classical and contemporary Islamic legal scholarship.

This paper seeks to examine whether the Jigawa State Pre-Marital Medical Examination Bill aligns with or contradicts Islamic legal principles. It interrogates the ethical foundations of mandatory medical testing through the lens of Shariah, analyses the roles

of *walī* and *urf* (custom) in marriage contracts, and evaluates whether public health legislation of this nature respects the delicate equilibrium that Islamic jurisprudence demands between collective welfare and individual rights. The study further proposes Shariah-compliant alternatives that fulfil the intended health goals without violating the core tenets of Islamic ethics and law.

The Maqasid al-Shari‘ah and Public Health

The concept of maqāsid al-sharī‘ah refers to the higher objectives and wisdoms that Islamic law seeks to realise in human life. More than a set of abstract ideals, it is a juristic framework that identifies the essential values which law must protect to ensure human flourishing, namely *hifz al-din* (protection of religion), *hif al-nafs* (protection of life), *hifz al-aql* (protection of intellect), *hifz al-nasl* (protection of progeny), and *hifz al-mal* (protection of property). The Jigawa Bill clearly aligns with two key *Maqasid*: the protection of life and protection of progeny (sections 3(1) and 8). By mandating testing for HIV/AIDS and Sickle Cell Disease, the law aims to prevent marriages that could result in transmission of HIV or sickle cell-related deaths thereby protecting lives of both spouses and future children, and ensuring children are not born with avoidable, debilitating hereditary conditions so as to preserve the health, continuity, and dignity of future generations. Scholars like Imam al-Ghazali and Imam al-Shatibi explained that laws should not just be about ritual but also about preventing evident harm (*darar*) and promoting welfare (*maslahah*). They recognised that protecting people’s health and preventing foreseeable harm to future generations are valid grounds for state intervention (Kamali, 2008). Therefore, this makes public health laws, such as the Jigawa State Bill religiously justifiable. Nevertheless, while the Bill aligns with the overarching objectives of Shari‘ah by safeguarding life and progeny, its enforcement must be carefully balanced

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with the protection of individual rights such as privacy and the freedom to marry. This delicate balance naturally leads to the broader question of how consent and personal medical decision-making are treated in Sharia

Consent and Medical Autonomy in Islamic Jurisprudence

Consent (riḍā) is a foundational principle in Islamic ethics and jurisprudence. The Prophet (peace be upon him) declared: “There shall be no harming and no reciprocating harm” (Sunan Ibn Mājah, Hadith 2340). This maxim (lā ḍarar wa lā ḍirār) serves as a cornerstone of Islamic legal maxims, emphasising that no action should lead to harm and that individual choice must be respected in preventing harm. From this perspective, the requirement of informed consent in medical treatment is not a modern invention but resonates with long-established Islamic principles that safeguard human dignity and bodily integrity. Contemporary Islamic institutions, such as the International Islamic Fiqh Academy have reaffirmed this understanding by stressing that medical tests, including genetic screening and HIV diagnostics, must be grounded in individual consent (IIFA, 2007). Coercing individuals into undergoing medical examinations, even when motivated by the noble aim of protecting public health, therefore, undermines the Sharī’ah norms of personal autonomy (ikhtiyār) and dignity (karāmah), pursuant to the Qur’anic verse which upholds the principle of non-compulsion in matters that concern personal belief and choice: “There is no compulsion in religion” (Qur’an 2:256). While this verse directly addresses faith, scholars have extended its ethical implications to other domains where personal autonomy is at stake (Al-Bar, M. A. and Chamsi-Pasha, 2015). Thus, forcing individuals into medical testing before marriage could be seen as a violation of this principle, especially when the decision involves private and intimate aspects of one’s life.

Accordingly, while it is permissible, and indeed advisable, for authorities to recommend pre-marital health screenings to prevent harm to couples and future generations, transforming such recommendations into a legal compulsion introduces ethical tension. The challenge, therefore, lies in reconciling the collective interest in public health with the individual's right to consent, an equilibrium that Islamic jurisprudence consistently strives to maintain. This naturally brings us to another closely related principle, the protection of privacy and confidentiality, which plays a central role in safeguarding personal dignity within Islamic law.

Privacy and Confidentiality in Islam

Privacy is a fundamental right protected by Sharī'ah, grounded in both the Qur'an and Sunnah. Several verses emphasize the sanctity of private space and information. For example, Surah al-Nūr (24:27) instructs believers: "Do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants." Similarly, Surah al-Ḥujurāt (49:12) prohibits spying and backbiting, actions that infringe upon the dignity and privacy of others. Together, these injunctions establish the principle that private matters must not be intruded upon without just cause.

In the medical context, the results of diagnostic tests such as HIV or genotype screenings are highly sensitive pieces of information. Islamic jurisprudence recognizes *kitmān al-sirr* (concealing secrets) as an ethical and legal obligation, especially when disclosure may lead to harm, stigma, or social exclusion. The Prophet (peace be upon him) reinforced this duty by saying: "Whoever conceals the fault of a Muslim, Allah will conceal his faults on the Day of Judgment" (Ṣaḥīḥ Muslim, Hadith 2699). This teaching underscores the moral responsibility to protect the dignity and honor of individuals by safeguarding their private information.

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Requiring couples to disclose sensitive medical information in public forums, or to state officials, therefore risks contravening the Islamic principles of confidentiality and the duty to protect personal dignity. While public health objectives are undeniably important, they must be pursued in ways that do not compromise the Qur'anic and Prophetic commands to preserve privacy, safeguard honor, and conceal faults. This tension between legal enforcement and ethical protection brings into focus other dimensions of Islamic marital law, particularly the role of the *walī* (guardian) and the influence of *urf* (custom), both of which shape how marriage practices are regulated and legitimised within Muslim communities.

The Role of the Wali and 'Urf (Custom) in Islamic Marriages

The *walī* (guardian) in Islamic marriages plays a spiritual and protective role, primarily to safeguard the interests and welfare of the woman. Islamic law grants the *walī* authority to consent to marriage on behalf of a woman, particularly if she is a virgin, though the scope of this authority varies across the legal schools (*madhāhib*). Importantly, this authority is not absolute. Classical jurists such as those in the Mālikī and Ḥanafī traditions developed nuanced positions on the role of the *walī*, especially regarding adult women and their right to contract their own marriages (Keller, 1991).

When state legislation imposes additional duties upon the *walī*, such as verifying medical status before approving a marriage, it effectively transforms his role from a spiritual guardian into a regulatory enforcer. This expansion of authority is unprecedented in classical jurisprudence and risks altering the very nature of the *walī*'s function.

In addition, the role of *urf* (custom) in Islamic legal theory is significant. Sharī'ah recognises custom as a valid secondary source of law, provided it does not contradict the

Qur'an, Sunnah, or *ijmā'* (established consensus) (Kamali, 1991). Within predominantly Muslim communities like Jigawa, cultural acceptance of premarital testing may lend legitimacy to recommending such practices. However, elevating a cultural norm into a binding legal requirement stretches beyond the bounds of traditional *fiqh*, unless directly supported by scriptural evidence or consensus.

This tension between safeguarding interests, respecting custom, and avoiding undue coercion highlights the need to revisit another key maxim of Islamic legal theory: the principle of *al-ḍarar yuzāl* (harm) and the requirement to minimise restrictions when regulating human conduct.

The Principle of *Al-Darar Yuzāl* (Harm Must Be Eliminated) and Minimal Restriction

The Islamic legal maxim *al-ḍarar yuzāl* (“harm must be eliminated”) is frequently invoked in support of public health interventions. Yet this maxim is not absolute; it is complemented by another: *lā yuzāl al-ḍarar bi-ḍarar* (“harm cannot be eliminated by causing another harm”). This balance underscores that public health measures must not only protect individuals from physical illness but also avoid inflicting harm upon their dignity, freedom, or spiritual well-being. For instance, compelling medical testing and mandating the disclosure of results, even in restricted settings, may create social stigma or exclusion, forms of harm potentially greater than the disease such measures seek to prevent (Sachedina, 2009).

Furthermore, Islamic legal philosophy is deeply anchored in the principle of *taysīr* (“ease”). The Sharī‘ah promotes facilitation and warns against imposing undue burdens on people, particularly in matters as essential as marriage. The Prophet Muhammad (peace be upon him) instructed: “Make things easy and do not make them difficult”

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(Ṣaḥīḥ al-Bukhārī, Hadith 6125). Laws that complicate access to marriage—especially for the poor, the ill, or those already marginalized, risk contravening this Prophetic directive. Thus, any legislative framework that introduces rigid health screening requirements must be carefully weighed against the cumulative harms it may generate for individuals and society alike.

This concern naturally transitions into a broader question: how do such laws intersect with the Qur’anic commitment to religious liberty and the Islamic emphasis on individual choice in matters of marriage?

Marriage, Religious Liberty, and Islamic Choice

Marriage in Islam is regarded not only as a social contract but also as both *ḥaqq* (a right) and a *farīdah* (religious duty) as it may be. The Qur’an commands the believing community: “And marry off the single among you and the righteous among your male slaves and female slaves. If they are poor, Allah will enrich them from His bounty” (Qur’an 24:32). This verse illustrates that marriage is a divinely endorsed institution meant to be facilitated rather than obstructed.

Prohibiting marriage solely on the basis of genotype incompatibility or the presence of illness runs counter to Prophetic teachings. The Prophet Muhammad (peace be upon him) permitted marriage to individuals with chronic illnesses and placed emphasis on intention, faith, and mutual compatibility rather than physical perfection (Ṣaḥīḥ al-Bukhārī, Hadith 5090). This highlights the Islamic prioritisation of spiritual and moral dimensions of marriage over purely biomedical considerations.

From a juristic standpoint, Islamic law does provide safeguards against harm within marriage, such as *faskh* (the right of annulment) where deception or significant harm is

discovered after the contract has been concluded. Yet, this mechanism operates post-marriage and does not authorise the pre-emptive prohibition of marriage based on health status alone. To enforce mandatory medical disqualification is to undermine the autonomy granted to individuals and families under Sharī‘ah.

Accordingly, genetic or medical testing may serve an advisory role, helping couples make informed decisions, but should not dictate outcomes in a way that infringes upon fundamental rights recognised in Islamic ethics, including the right to family, the right to choose, and the preservation of human dignity.

These tensions invite closer reflection on the broader field of Islamic medical ethics and how it interacts with contemporary global discourses on bioethics.

Islamic Medical Ethics and Contemporary Bioethics

The convergence between Islamic medical ethics and global bioethics is particularly striking in the domains of informed consent, confidentiality, and patient autonomy. Both frameworks emphasise respect for human dignity and the protection of individual rights, even when pursuing broader public health objectives. Islamic institutions such as the Islamic Organization for Medical Sciences (IOMS) have explicitly affirmed that public health goals must never compromise individual dignity or autonomy. For instance, the IOMS guidelines on genetic testing and HIV prevention encourage voluntary participation, coupled with both medical and spiritual counselling, as the ethically sound approach (IOMS, 2004).

Contemporary Muslim-majority societies have sought to operationalise these principles through legislation and policy. In Saudi Arabia and Malaysia, for example, premarital screening programmes have been introduced, but they remain advisory rather than coercive. Couples are encouraged to undergo genetic or HIV testing, and results are

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accompanied by counselling sessions. Crucially, however, the ultimate decision to proceed with marriage rests with the individuals involved (Albar, 2007; Ministry of Health Malaysia, 2001). This model reflects a dual compliance: on the one hand, with Sharī‘ah principles that safeguard consent, dignity, and family life, and on the other hand, with international human rights norms that stress personal freedom and non-discrimination.

Such practices present an instructive example for Jigawa State. They demonstrate that it is possible to address pressing public health concerns without resorting to coercive measures that risk infringing upon fundamental Islamic and human rights principles (Sachedina (2009).

Building on this discussion, it becomes essential to consider what Sharī‘ah-compliant alternatives might look like in the Nigerian context, and how community engagement can be harnessed to achieve public health objectives in culturally sensitive ways.

Sharia-Compliant Alternatives and Community Engagement

Rather than mandating premarital testing, states can adopt effective Sharī‘ah-compliant alternatives that protect public health while preserving individual dignity and choice. First, health education programmes may be coordinated with mosques and Islamic scholars, using Friday *khuṭbahs* (sermons) as platforms to emphasise the religious and ethical importance of screening. Second, local *Imams* and *walīs* can be trained in basic genetics and counselling skills so that they are equipped to guide couples without resorting to coercion. Third, *fatwas* issued by credible scholars at the community level can legitimise voluntary testing in a culturally sensitive and religiously persuasive manner (Dār al-Iftā’, 2015). Finally, the government can play a facilitative role by

subsidising testing, thereby ensuring that financial barriers do not prevent couples from accessing essential information needed to make responsible marital choices.

These approaches integrate public health objectives with Islamic values, ensuring that interventions are empowering rather than punitive. By rooting health initiatives in community-based religious authority, the state can foster trust and compliance while maintaining fidelity to Sharī‘ah principles.

Health-Based Marriage Prohibitions in Islamic Jurisprudence

Classical Islamic jurisprudence addresses the concept of *uyūb* (defects) that may justify annulment of a marriage, but these are narrowly defined and generally limited to conditions that make marital life impossible or involve concealment of serious harm.

Examples include leprosy, insanity, or impotence, but not hereditary or genetic diseases (Ibn Qudāmah, 1968). Even in such cases, the obligation is disclosure, not prohibition.

The marriage remains valid if the defect is known and accepted by the other party.

Contemporary scholars have reinforced this principle. For instance, Yūsuf al-Qaradāwī (1994) argues that while carriers of genetic diseases such as sickle cell anaemia should be encouraged to avoid risky unions, they cannot be forced by law to abstain from marriage.

Similarly, fatwas issued by institutions such as the Islamic Fiqh Academy stress the importance of education, voluntary consent, and empowerment over compulsion. The emphasis is consistently on enabling couples to make informed choices, not on imposing blanket prohibitions.

Consequently, legal bans on marriage based solely on genotype mismatch or hereditary conditions lack grounding in both traditional fiqh and contemporary Islamic ethics. Such restrictions risk undermining the Sharī‘ah’s higher objectives, which seek to balance the prevention of harm with the preservation of individual rights and family life.

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Conclusion

The Jigawa State Pre-Marital Medical Examination Bill reflects a commendable concern for public health, especially regarding transmissible and genetic diseases. However, from an Islamic perspective, such legislation must harmonize with principles of autonomy, confidentiality, and the sanctity of marriage. Shariah acknowledges the necessity of preventing harm, yet it demands that such prevention avoid coercion and preserve human dignity. Through non-mandatory educational initiatives, subsidies, and religiously framed encouragement, states can uphold public health while remaining true to Islamic legal and ethical standards. Any policy, however well-intentioned, must ensure that it does not sacrifice the rights of individuals for collective aims without careful jurisprudential justification.

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THE CONCEPT OF SULH IN ISLAMIC LAW (Jurisprudential Analytical Study)

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THE CONCEPT OF SULH IN ISLAMIC LAW

(Jurisprudential Analytical Study)

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ABSTRACT

In Islamic law, "Sulh" refers to good-humored settlement or reconciliation, a preferred technique for solving arguments, stressing settlement and circumventing hatred between parties. It's a form of alternative dispute resolution (ADR) that emboldens parties to reach a mutually friendly resolution rather than resorting to formal legal proceedings. Furthermore Sulh: is an agreement for the friendly settlement of dispute which is a contract consisting of the surrender of a right or discontinuance of a dispute for a consideration. Sunna: the established precept of the Prophet (saw). The research paper consists of General Introduction, research methodology, Historical Overview on the Concept of Sulh in Islamic law, Nature and Meaning of Sulh in Islamic Law, Validity of Making Sulh in Islamic Law, Merits of Sulh in Islamic Law, Basic Conditions Overriding Sulh in Islamic Law, Essential Elements of Sulh in Islamic Law, types and classification of Sulh in Islamic Law, Legal Position on the Appointment of Al-Hakamain, and finally conclusion and recommendations. It's recommended that **Sulh should be officially accepted** as an agreeable disagreement resolution instrument this is because it has been a worthwhile and costless alternative dispute resolution model which is even more beneficial than the Western conception of ADR. Therefore, where there is the option of Sulh within the judicial setting, Muslims do not need

Western model of ADR and in view of this, it is thereby suggested that for Shariah implementing states in Northern Nigeria.

KEYWORD: Concept, Sulh, Islamic, Jurisprudential, Analytical, Study

INTRODUCTION

The instruments for the resolve of disagreements visualized under the Islamic Law may take the form of lawsuit before a court of law (i.e., al-qada'u) or its friendly settlement (i.e., As-Sulh in Arabic language). Each of these two instruments has its own particularities. As there are many arenas of human activities, so do disagreements or clashes arose and pervade these fields - be it social, economic, political, etc., and the Shariah had accepted and established Sulh (amicable settlement) as a disagreement resolution instrument in addition to lawsuit so as to return peace and tranquility among the Muslim Ummah in the society.

RESEARCH METHODOLOGY

To comprehend the goals of the research, doctrinal methods were adopted. Choice was made to the primary and secondary sources of Islamic law on the subject. And also, published legal materials such as Islamic text books, research journals, conference and seminar papers, statutes and case law were also consulted. Correspondingly, an empirical method of legal research was also adopted and the researcher went out on field visit to the Shariah Courts to interview judges, court personnel, lawyers and litigants.

ALTERNATIVE DISPUTE RESOLUTION [ADR]

In the past few decades, Alternative Dispute Resolution [ADR] has increased admiration in many Western countries as a worthwhile and trusted means of resolving disputes outside the court system. And although there is a common misunderstanding that ADR is a novel Western idea, in about 1400 years, Islamic societies have a custom of unceremonious arbitration (Sulh) of disputes based on social means and religious sanction. In the Islamic legal system, disputes are resolved in accordance with the doctrines set forth in the established sources of the Shariah Islamic Law.

HISTORICAL OVERVIEW ON THE CONCEPT OF SULH IN ISLAMIC LAW

The Islamic legal system exemplifies a separate preference for alternative approaches of dispute resolution, like mediation and reconciliation – reflected in the traditional Islamic

concept of Sulh. Nevertheless, the origin of Sulh in the Islamic legal system has a long history as it creates its basis right from the Qur'an, complemented by many Hadith and further expanded by the Muslim jurists through the use of Ijtihad. Sulh is therefore as old as the Islamic religion or Shariah itself. Putting into consideration its earlier legal development and practice as far back as Hudaibiyah incidents which took place towards the ends of the sixth year of Hijrah when the prophet (S.A.W.) concluded the well-known Treaty of Hudaibiyah with the Meccans, the concept of Sulh is consequently an integral part of Islamic law. A very renowned Sunnah of the Prophet Muhammad (S.A.W.) that archaeologically demonstrates the origin of Sulh was that concerning the setting of Hajar al-Aswad (Black Stone) during the rebuilding of Ka'bah. Then, the four leaders of the Quraysh were in dispute over the issue of who were the best amongst them to put Hajar al-Aswad in its right place. There was an impasse and one of the leaders recommended that the first person to arrive at the Ka'bah the next morning could have the honour of placing the stone. That momentous person was none other than the Prophet Muhammad (S.A.W.). Instead of placing the stone himself, the Prophet (S.A.W.) asked each tribe to select one leader to represent them. He spread a sheet and put the stone on it. Then he instructed the four leaders to hold each end of the sheet and together they elevated the stone to the right place. Consequently, by the wisdom of the Prophet (S.A.W.) a severe encounter was prevented and everybody was satisfied with the resolution giving by the prophet (S.A.W.).

NATURE AND MEANING OF SULH

Linguistically, the word As-Sulh means perfection especially if things become good, i.e., Salaha or Saluha ash-Shay'u. It means ending a dispute. According to Ibn Arafah, it technically means abandonment or surrendering of one's right or right with a consideration for the purpose of terminating disputes or its avoidance altogether. The term Sulh has been used to refer both to the process of invigorating justice and peacemaking, a technique of resolving dispute politely. The concept of Sulh in the Shari'ah Islamic Law means a contract

that is decided by two parties, under which each party relinquishes part of his rights for the purpose of reaching a mutual and final resolution of a conflict.

VALIDITY OF MAKING SULH IN SHARIAH LAW

The concept of Sulh is comparatively not a new concept in the Islamic system of administration of justice. It is a concept brought for by the primary sources of the Shariah. It has been clearly proven by the Holy Quran and demonstrated by the Sunnah of the Prophet (S.A.W.) and the ijma of the Muslim jurists. **Qur'an 4:35 provides:** "If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things. "

Qur'an 4:114 also provides: 'There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's cause), or Ma'ruf (Islamic monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind; and he who does this, seeking the good pleasure of Allah, We shall give him a great reward' and many more verses.

From the Prophetic Sunnah, the validity of Sulh is derived from several ahaadeeth of the Prophet (S.A.W.) whose life was filled with examples of arbitrated way out to human problems. In a hadith narrated by Katheer bin „Abd Allah bin „Amru bin „Auf al-Muzani, it is reported that the Prophet Muhammad (S.A.W.) said: Sulh is permissible among the Muslims except the one which makes the unlawful as lawful and which makes the unlawful as lawful. Muslims are bound by their promises except promises that permit the unlawful as lawful and the lawful as unlawful. This hadith clearly says that Sulh is allowable in all problems as long as it does not go against „hukm Shariah“. The agreement reached between the accomplices in the Majlis Sulh (reconciliation session) must replicate the doctrines of Islamic law. Sulh is only permissible when it concerns the rights between man and his fellow human being. In other words, Sulh is never permitted in a matter that concerns the rights of Allah, for example in Hudud cases. Rationally, if the use of arbitration is permissible to bridge family disputes as the prime basis of society, then it should also be permissible to resolve conflicts between members of society to avoid a crack in the social entity that is in

the public's interest (al-Maslaha almursalah). This is the view of some scholars from the Shafi'i School, constructed on their belief that adjudication is second to judicature and that a judge is the principal negotiator of conflicts. Hence, some Shafi'i jurists believe that adjudication is not permissible while a judge is present. Furthermore, a conciliator helps in place of a judge, assisting him to resolve the conflict. Additionally, since it is not clearly prohibited in the Shari'ah, arbitration remains permissible because the original judgment on issues, contracts, and transactions is permissible unless a specific text renders it otherwise. A third opinion held by a number of shafii jurists, and Al-Khawārij, they discoursed that adjudication is never acceptable, based on the fact that conflict resolution is the basic function of the Imam and anyone to whom he delegates this authority. Hence, arbitration is an assault upon the authority of the Imam, his deputies and judges. However, this opinion can also be challenged on the basis that arbitration does not overrun the Imam's authority because the conciliator has no authority to jail or to implement a judgment. The arbitrator may only resolve conflicts based upon justice and reasonability, which Islam does not prohibit. Therefore, in view of the above stated Quranic verses, Prophetic traditions and juristic clarification on the subject, the legality for the practice of Sulh between competing complainants is considered an act uprightly commended. Therefore, it is not wrong for a judge to make a reference to the disputing parties to recourse to Sulh. The judge may reassure them to settle their dispute by way of Sulh.

MERITS OF SULH IN ISLAMIC LAW

- ❖ Islam advocates friendly settlement of every dispute to avoid hatred between parties. In many occurrences, the Qur'an refers to the principle of determining arguments through negotiated settlement as a dispute may incline irrefutably to touch the sagacity or the mental state of the disputants. This will cause the incapability for them to see the dispute obviously.
- ❖ The failure to see the issue at hand will create misinterpretation and this will added worsen the dispute.

- ❖ The principal “purpose of Sulh is to end conflict and aggression among believers so that they may conduct their relationships in peace and friendship.”
- ❖ The moral principle in Sulh is to exonerate and to compromise. Furthermore, negotiated settlements are invigorated in Islam for the purpose of nurturing and stabilizing human relationship.
- ❖ Sulh inaugurates a prolific relationship for the future. In divorce for an example, an amicable settlement would produce in the parties concerned, a sense of respect for each other even though they have separated.
- ❖ Furthermore, among the benefits of Sulh is that, it cope to shorten the time needed to resolve the dispute.
- ❖ It dodges struggle and ill-feelings that often accompany winner-take-all litigation. Sulh returns and augment friendliness, reciprocated respect and tolerance among disputants which ensure consistency among the Muslim Ummah as not only parties to dispute could feel comforted and happy but also all those who partake in the procedure that finally led to the friendly settlement.

BASIC CONDITIONS OVERRIDING SULH IN SHARIAH LAW

- ❖ A Sulh contract has certain conditions that must be available to the party concluding the contract. For example, the person who concludes Sulh must be sane, because both the insane and minors have no eligibility.
- ❖ It should not violate the code of Shari’ah Islamic Law.
- ❖ Sulh is not appropriate in the case which was already decided by the court.
- ❖ The subject of Sulh contracts must be treasury (of financial value), or something similar such as real estate, owned by the defendant and known to the parties.

ESSENTIAL ELEMENTS OF SULH

Sulh as a contract has certain essential elements that together make up a valid Sulh agreement in Islamic law. **The following are the fundamentals of Sulh agreement:**

- a) **Al-Musalih Lahu** (one who makes a declaration of claim);
- b) **Al-Musalih Alaihi** (one against whom the claim is declared);
- c) **Al-Musalih Anhu** (subject-matter in respect of which the claim is lodged);
- d) **Al-Musalih Bihi/Badl al-Sulh** (the object offered for the Sulh/Consideration);
- e) **Al-ijab** (Offer);
- f) **Al-Qabul** (Acceptance).

TYPES AND CLASSIFICATION OF SULH

Sulh can be classified into three categories viz:

- a) **Sulh alal Iqrar** (i.e., Sulh upon the admission of liability by the defendant);
- b) **Sulh alal Inkar** (i.e., Sulh upon the renunciation of liability by the defendant);
- c) **Sulh alal Sukut** (i.e., Sulh upon neither the admission nor denial of accountability by the defendant).

LEGAL POSITION ON THE APPOINTMENT OF AL-HAKAMAIN

There exists a unanimity among the Islamic jurists concerning the acceptability (Ijaazah) for the appointment of al-Hakamain (two arbiters) when a conflict happens between husband and wife in a situation where it became indeterminate as to whom among the spouses is at fault. But the jurists differ as to the legal position on such appointment. Imam Al-Nawawi and Ibn Taymiyyah said it is WaJib (obligatory) because Allah (SWT) said “fab“athuu” (appoint) and that the verb used here suggests a command which shows an obligatory legal ruling. But to Al-Rawiyaani, it is Mustahabb (recommended).

The two arbitrators (al-Hakamain) are to be appointed from the families of the husband and the wife because they are much aware with the private affairs of the spouses than anyone else. They are also the persons that best desires a peaceful co-existence between the spouses. The spouses would also remain more comfortable in revealing their mind to the arbitrators positively either to continue with the marriage or in opting for separation. Thus, Allah (swt) specified clearly that the appointment of the arbitrators should be from the spouses’ family. It has been stated by Ibn Rushd that there exist a unanimity among the jurists to the effect that al-Hakamain should not be appointed except from the family members of the spouses concerned. When where there is an absence of a qualified (competent) person among the members of two families, then someone else could be appointed.

Would it be lawful to appoint one single matrimonial arbitrator? The Maliki School as stated in Mudawwanah accepts so if the spouses agree to the appointment of one person, then it would be in order because it is their own affairs, therefore they have the right to do so. And if they appointed another person with such a condition that may not be a non-Muslim, slave, minor, woman or lunatic as all these persons cannot qualify to be appointed as conjugal arbitrators.

Among the relevant legal questions regarding the appointment of Al-Hakamain is whether the Consent of Spouses should be sought in the appointment of Arbitrators (AL Hakamain). The jurists are of two different opinions on the consent of spouses to the appointment of

arbitrators. Some jurists consider that it could not be proper to appoint the two arbitrators without the consent of the spouses, as the arbitrators have no right to decree a divorce without the express consent of the spouse concerned, especially the husband. This is the view of Shafii, Hambali and Shi'a Imamiyyah. The other view is that it is lawful to appoint arbitrators without the spouses' consent and this is the view of Imam Malik and some other views of Imam Shafii and Hambali.

Nevertheless, if it is for the Hakim (ruler/judge) making the appointment of the arbitrators, they can only appoint two arbiters rather than one because the majority view among the jurists while trusting on the provision of Qur'an 4:35, they say that only two arbiters can be appointed.

PRINCIPLES OVERRIDING SETTLEMENT AGREEMENT IN ISLAMIC LAW

The conduct of Sulh in settlement or cease-fire agreement demands the adherence of certain doctrines under the Shari'ah Islamic law. This includes:

- 1) **To conduct Da'awah (Preaching):** preaching precedes the use of force and that the willingness of non-Muslims to a peace treaty is a welcome event for the Muslim authority.
- 2) **To Promote the Acceptance of Islam:** Cease-fire in Islamic is meant to promote the acceptance of Islam as any nation that enters into a peace treaty with the Islamic State would remain protected and free from any form of aggression against lives and property.
- 3) **Burden of Jizyah:** payment of Jizyah by non-Muslims to Islamic authorities is part of the principles of peace treaty between Muslims and non-Muslims.
- 4) **Part of the guiding principles is that,** Muslims shall not agree to any treaty obligation that would turn lawful into unlawful or vice versa (e.g., consumption of alcohol, licensing of brothels, prostitution, etc.)

CONCLUSION AND RECOMMENDATION

- ✓ **The Concept of Sulh has been deliberated in which** it is argued that Sulh serve as the Islamic law viewpoint of Alternative Dispute Resolution [ADR], it being a contract that is concluded by two parties, under which each party surrenders part of his rights for the purpose of reaching a mutual and final resolution of a conflict.. It can thus be said to be a legal instrument envisioned not only for the purpose of private conciliation among individuals and groups in lieu of lawsuit, but it is also the technical option that could be resorted to by a Qadi within the background of his courtroom or a Hakam (arbitrator) in

his conference room, i.e., al-Qadaʿu bil-Sulhu (adjudication through Sulh). Therefore, Sulh is part of every-day dispute resolution instrument in Islamic law.

- ✓ **The adoption of Sulh within the administration of justice** has been supported. Islamic law encourages parties to a dispute to resolve their dispute harmoniously as litigation may not always result in decisions acceptable to both parties.
- ✓ **Shariah Courts and with this, it is believed that the practice of Sulh** as an arm of the Shariah justice would be supported as per the prescriptions of Islamic law.
- ✓ **The Islamic concept of Sulh remained time tested surviving the influence of time** and space dimensions across centuries and that all efforts should be put in place by the scholars in the society to safeguard it from the infringement of Western models of ADR and of other inconsistent effects of un-Islamic laws and norms amongst the Muslims ummah.

RECOMMENDATIONS

The following recommendations are consequently succumbed as per the above counted findings:

1. **It is recommended that Sulh should be officially accepted** as an agreeable disagreement resolution instrument this is because it has been a worthwhile and costless alternative dispute resolution model which is even more beneficial than the Western conception of ADR. Therefore, where there is the option of Sulh within the judicial setting, Muslims do not need Western model of ADR and in view of this, it is thereby suggested that for Shariah implementing states in Northern Nigeria.
2. **The government and all related stakeholders should try to restructure and reorganize the practice of Sulh** as the Islamic viewpoint of alternation disagreement resolution and to finally found a department for this within the judiciary and a special unit for this purpose in all courts so as to simplify its practice.

3. **It is, therefore, authoritative that there should be increased** validation of the practice of Sulh within the people in each locality.
4. **It is recommended that the Government, in consultation with the Judiciary and the Shariah Commission,** should consider affording the people additional convenience by all persons to the Sulh.
5. **Each Shariah Court may have a Sulh expert attached to it to advice** and council parties on the obtainability and efficiency of Sulh within the judiciary.
6. **Law professionals from universities, colleges of legal and Islamic studies, etc. And** these professionals should be involved to organize, discuss and design an Islamic Civil Procedure and Sulh curriculum for the training of judges and Shariah Courts" personnel.
7. **It is recommended that as the State is endowed with competent Islamic scholars, practitioners and academicians, it is recommended that these Islamic law experts should be engaged to translate and standardize rules of procedure for the practice of Sulh as per the provisions of Islamic law to suit the requirement of the judicial system rather than copying from an un-Islamic legal system.**
8. **It is suggested that there shall be special training of judges and personnel of the Shariah Courts on the practice of Sulh.** In other words, there should be steady and permanent training and reorientation of Shariah Court judges and staffs on the doctrines of Sulh.

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HAMISU YUSUF (BREAKER) DA MABAMBANTAN TURAKU A WAKAR BAKA TA ZAMANI

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Tsakure

Waka wata hanya ce ta isar da saƙo, don Hausawa sun riƙe ta tun zamani mai tsawo, suna amfani da ita, suna isar da manufofinsu da saƙonninsu ga jama'a. Har ya zuwa waƙoƙi da ake aiwatarwa a yanzu waƙanda waƙoƙi ne na zamani wanda ake amfani da kayan kiɗa na zamani irin su jita da fiyano da tasoshi wajen aiwatar da su, waƙoƙi ne masu mabambantan jigogi. Wannan takarda mai suna "Hamisu Breaker da Mabambantan Turaku a waƙar Baka ta Zamani" za ta bibiya ta zaƙulo turaku mawaƙin ya yi amfani da su a waƙoƙinsa don tabbatar da hazakaƙarsa a waƙar. Za a ɗora nazarin a kan mazahabar ra'in awon baka "Oral Formulaic" Hanyoyin za a bi don gudanar da wannan nazari sun haɗa bibiyar waƙoƙin da sauraronsu da kai ziyarce-ziyarce wajen masana da manazarta da masu sha'awar waƙa. An iyakance wannan nazari ne a kan wasu turaku daga cikin waƙoƙin baka na zamani wanda Hamisu Breaker ya yi. Daga ciki akwai faɗakarwa da wayar da kai da soyayya da aure da tattalinsa da kishin ƙasa. A ƙarshe an kawo abin da bincike ya gano da shawarwari.

Ƙeɓabbun kalmomi: Faɗakarwa, Turaku,

1.0 Gabatarwa

Kiɗa da waƙa suna da matuƙar tasiri a wajen Bahaushe don haka yake amfani da kiɗa da waƙa wajen isar da saƙonninsa ga al'ummarsa. Hukuma da ɗai-ɗaikun jama'a da sarakai duk suna amfani da kaifin ƙarfin kiɗa da waƙa wajen isar da saƙon da suke son isarwa ga jama'a. Wannan nazari ya mayar da hankali ne a kan waƙar baka ta zamani inda aka kalli mawaƙin Hamisu Breaker tare da fito da fasaharsa da a waƙar baka da kallon wasu muhimman turaku da ya yi amfani da su a cikin waƙoƙinsa don isar da sƙo. Takardar ta fara da ma'anar waƙar baka ta gargajiya da waƙar baka ta zamani. Sannan aka kawo misalan ɗiyan waƙoƙi da mawaƙin ya yi amfani da su a

cikin waƙoƙinsa inda aka kalli turken faɗakarwa da soyayya da aure da tattalinsa dawayar da kai da kishin fasa.

1.1 Kida da Waƙar Baka

Waƙa a ƙasar Hausa wani ginshiƙin abu ne da ake aiwatarwa don ilmantarwa da sadarwa ko nishadantarwa ko bayar da gudummawa ta musamman. A gun Bahaushe kida da waƙa yana cikin adabinsa da rayuwarsa har da al'adunsa.

Gusau (2019:5) ya bayyana cewa “a ilimin fanni waƙar baka , kida yana nuni ne da wani amo ko sauti da ake samarwa ta gwama ko haɗa abubuwa biyu kamar dutsi +dutsi ko tafi +tafi ko baki +ƙahon dabbobi ko ganga +gula (makafi) ko wani amo ne wanda yakan shiga jikin mai sauraro , ya sa masa karsashi har ya dinga rausayawa, yana tattakawa ko jujjuyawa. Dumfawa¹ ya ce "Waƙa na daya daga cikin daɗaɗɗan hanyoyin Hausawa na koyar da ilimi a cikin nishadi. Waƙa ita ce hanyar koyar da al'umma tarbiyya da kuma dabarun zaman duniya gabanin zuwan Musulunci da kuma wayewar kai ta hanyar karatu da rubutu"

1.1.1 Ma'anar Waƙar Baka ta Zamani a Takaice

A ƙasar Hausa, waƙa wata hanya ce ta isar da saƙo, don Hausawa sun riƙe ta tun zamani mai tsawo, suna amfani da ita, suna isar da manufofinsu da saƙonninsu ga jama'a. Har zuwa lokacin da aka samu sabuwar hanya ta isar da saƙo ta waƙar baka ta zamani wanda ake amfani da fiyano maimakon kayan kida na zamani da aka sani a baya.

Waƙoƙin Fiyano na Hausa su ne waƙoƙin da suka samu bayan Hausawa sun haɗu da baƙin al'ummu irin Larabawa da Turawa. Waƙoƙin da ake aiwatarwa da kayan kida na zamani, wanda suka samu sanadiyyar zuwan Turawa ƙasar Hausa. Waƙoƙin fiyano na Hausa su ne Wato dai a ce tasirin baƙin al'umma ya haifar da samuwar waƙoƙin fiyano na Hausa.

Gusau (2008:6) ya bayyana cewa “Fiyano wani abin kida ne baƙo ga Hausawa da suka samu ta hanyar hulɗa ta Turawa”. Gusau (2011:8) ya kuma nuna cewa “Daga bisani, bayan Hausawa sun iya karatu da rubutu na ajami da kuma na boko, sai aka samu wasu mutane suna rubuta waƙoƙi, amma sai su dora musu rauji

na karin murya, sa'an nan su rera su tare da amon kida (sauti na kida)...Har wayau, kayan kidan da ake amfani da su wajen rera waɗannan waƙoƙi sun kunshi kayan kida na zamani ne kamar mandiri da fiyano da jita da gangunan Turawa da makamantansu”.

Ita kuwa a nata ra'ayin Binta (2011:77) ta bayyana cewa “Shigowar kidan fiyano zuwa ga Hausawa yana da dangantaka ne da sha'awar kallo da sauraron kade-kaden finafinan Indiya da Hausawa suka tsinci kansu a ciki.

1.2 Takaitaccen Tarihin Mawaƙi Hamisu Yusuf Breaker

Sunan yanka na wannan mawaƙi shi ne Muhammadu Hamisu, mahaifinsa kuma shi ne Sa'idu, sannan kakansa shi ne Yusufu, amma yana amfani da sunan kakansa a duk inda ya rubuta sunansa. Unguwar Hamisu Breaker ita ce Dorayi Karama a sashen Unguwar Bello, a Karamar Hukumar Gwale, Jihar Kano. An haifi Hamisu a shekarar 1992. Ya yi makarantar Firamare ta Gwamnati a Dorayi Karama, ya kuma yi makarantar sakandare ta Gwamnati, karama da babba duka a Dorayi babba a Jihar Kano. Hamisu ya ce “Tun da na taso ina da baiwar haddace duk abin da na ji don haka kullum kakana yakan ce Hamisu kana da kaifin hadda don mayar da maganganu kamar yadda ya ji su” Hamisu Breaker ya fara waƙa ne a lokacin da yake a makarantar karamar sakandare ta Dorayi Babba, dake jihar Kano.

Duk da yake Hamisu Breaker ya tashi da shirya waƙoƙi tun yana a makarantar islamiyya , musamman waɗanda ya yi a tsakanin 'yan'uwansa 'yan makaranta na wasu kasidu. A shekarar 2016 Hamisu Breaker ya fara fitar da album dinsa na farko wanda wannan album yana dauke da waƙoƙi guda shida wanda duka waƙoƙin soyayya ne.

Hamisu Breaker makafi ne wanda Allah ya ba mutane da yawa. Mawaƙi ne wanda ya yi shuhura a harkokin sadarwa na zamantakewar jama`a. A Youtube kadai yana da mabiya fiye da dubu arba'in (40,000) ga kuma Facebook da Instagram da makamantansu.Hamisu Breaker ya zama makafi shahararre inda aka jiyoyi amon muryarsa a lokacin korona inda waƙarsa ta “Jarumar mata” ta karade kafafen sadarwa.

2.1 Hanyoyin Gudanar da Bincike da Ra'in Bincike

A kofarin gudanar da wannan bincike an samo muhimman bayanai na wannan aiki, wadanda suka shafi yadda wannan mawaƙin yake shirya waƙoƙinsa da kuma rera su. An kuma yi amfani da tsarin tambayoyi wajen samun ingantattun bayanai daga bakin masana da manazarta da kuma wasu daga cikin masu sha'awar waƙoƙinsa. Irin wadannan bayanai da aka samo su suka taimakawa wannan bincike ya samu nasara ta yadda aka fahimci matsayi da irin fasaha da basirar da yake da ita wajen iya zaɓen kalmomi da shirya su a waƙa, sannan aka bi sauran wadannan matakan da za a zayyano a gaba, wadanda suka taimaka aka samo dukkanin abubuwan da aka sarrafa wajen gudanar da wannan nazari. Haka kuma an saurari waƙar a faifan sidi (CD) sau da dama domin jin yadda Makada Dankwairo ya rera waƙarsa. An karanta littatafai da muƙalu da sauran nazarce-nazarce da suka shafi waƙa da siyasa wadanda suka gabaci wannan aikin.

2.2 Ra'in Bincike

An dora wannan bincike a bisa ra'in Awon baka wato "Oral Formulaic Theory". Ra'in ya samo asali ne daga wurin masana irin su F.Wolf (1759-1824) wanda ya sami haɓaka da cigaba a wajen tsakiyar ƙarni na 20 ta hannun Milman Parry (1902-1935) da kuma dalibinsa Albert Lord (1912-1991). Wannan ra'in ya yi daidai da makarantar nazarin waƙar baka ta Gusau (1993/2003)

3.1 Turke a Waƙar Baka

Turke a waƙar baka shi ne manufa ko dalili ko saƙo da ke cikin waƙa. Gusau (2011:20) ya ce "turke shi ne saƙo wanda ya ratsa waƙa tun daga farkonta har zuwa ƙarshenta, wato maƙasudin waƙa ko manufarta" Akwai nau'ikan turaku da dama a waƙar baka ta Hausa da suka haɗa da turken yabo da ta'aziyya da zuga da tarihi da siyasa da sauransu. Daga cikin Turakun da mawaƙi Hamisu Breaker ya yi a cikin waƙoƙinsa akwai:

3.1.1 Turken Fadakarwa

Fadakarwa na nufin gargadi ko tunatarwa ko jan kunne ga wani abu da ake so jama'a su fahimta. Bargery (1933:288) da ya bayyana fadakarwa da cewa kalmar "Fadakarwa ta samu ne daga 'fadakad da', yayin da fadakarwa ke nufin abin da ke ta da tsumin mutum". Gusau (2008:384) ya bayyana turke na fadakarwa yakan yi kofari ne na sanar da mutane wasu abubuwa sababbi da suke aukuwa a rayuwar yau da

gobe” Bilkisu (2013:77) ta bayyana fadakarwa da nusarwa don gyarawa da janyo hankali da barin mummunan aiki da koyi da kyakkyawan aiki. Fadakarwa hanya ce ta nuni cikin nutsuwa don janyo hankali da nusarwa. Hamisu Breaker ya yi amfani da wannan turke na fadakarwa a cikin wakarsa misali:

Jagora : So dangin mutuwa ne shi,
: Don ba ya duba rarrashi,
: So guba ne ka ma da madara yake.

Jagora : So bai san wata kara ba,
: Ba zai raga wa kowa ba,
: Kullum tanadin kushewa ya ke.

Jagora : So na faranta rai da ruhi,
: Ya saka zam Sarki,
: Kuma rayuwa da so misali,
: Nai na kama da a mafarki,
: Samari mu yi hakuri,
In har mun samu so mu sa sauki,
: ‘Yanmata mu yi hakuri,
: Idan har mun samu so mu sa sauki.

(Hamisu Breaker:So)

A diyoyin wannan wakar, mawaƙin ya fara da bayyana so inda ya kira shi da dangin mutuwa. Ya nuna so ba shi da kara don haka wanda duk ya kamu da shi to fa ya haɗu da larura wadda take yi wa ɗan adam kisan mummuƙe duk kuwa da daɗin da yake da shi wanda a lokacin da mutum yake cikinsa zai ji kansa kamar sarki. A ƙarshe mawaƙin ya fadakar da duk wanda ya kamu da so lallai ya sa sauki, wato ya bi a hankula ya yi soyayya da lura da takatsantsan gudun fadawa wancan tarkon na halaka don kuwa za a iya tsintar kai a ciwo marar magani.

3.1.2 Turken Soyayya

Soyayya na nufin burgewa da shauki da ɗarsashin zuciya wanda kan haifar da sha’awa da kishi da son zama tare da hana sukuni da bege. Sokoto (2012:2) Ya

bayyana soyayya da ita ce kawa zucci ko tsananin fauna da buƙatuwar kusanta ga wani mutum ko wani abu daban”. Haka shi ma Sa’id (1982:1) ya bayyana soyayya da “fauna da radadi da buƙatuwar kasancewa tare”. Waƙoƙin soyayya, waƙoƙi ne da suka zama ruwan dare a wannan zamani da muke ciki, musamman ma Hamisu Breaker da ya shahara a wannan fanni na waƙar soyayya. Misali a waƙarsa ta “Jaruma” mawaƙi Hamisu Breaker ya yi ta ne a kan turken soyayya wanda ya ratsa farkon waƙar har zuwa ƙarshenta inda yake cewa:

Jagora : Ashe da rai nake son ki jaruma ba da zuciyata ba,
: Komai ruwa da iska a kanki ba za na daina kewa ba,
: Idan na samu zan ras samunki ba za na tanka kowa ba,
: Ni banga mai harara ba bare na waiwaya baya.

Jagora : In dai a kanki ne za na jure wahalar zuwa garin nisa,
: Da an taƙaƙi a jikani don kwai tilas na zo na dau fansa,
: Jimurin jiranki nai don kizo na kalleki gimbiyar Hausa,
: Sirri na rayuwata kece kamar kin kirani na amsa.

(Hamisu Breaker :Waƙar Jaruma)

A wannan dan mawaƙi Hamisu Breaker ya bayyana cewa wata yarinya yake so matuƙa, wanda son ma ya wuce zuciyar, wato a ruhin ransa yake ƙaunarta. Sannan mawaƙin ya bayyana cewa komai tsanani ba zai daina son ta ba, shi ya sa yace ko ana ruwa ana iska ba zai rabu da jaruma ba. Haka kuma, ya nuna in ya sameta to shi ya gama samun kwanciyar hankali, shi ya sa yace ba wanda zai bata masa rai ko ya harare shi indai ya samu jaruma. Mawaƙi Hamisu Breaker ya ƙara nuna saboda tsantsar son da yake wa jaruma cewa zai iya zuwa ko’ina ne a duniya domin nemanta ko biya mata buƙata. Haka kuma ya nuna zai yi rigima da kowa idan aka taƙa ta dole ya dau fansa a kan wanda ya taƙa ta.

Haka a waƙar “Burina” ita ma mawaƙi ya kuma yin waƙar ne a kan turke na soyayya inda yake cewa:

Jagora :Babban burina ki kasance daf da ni,
:In za ki kirga masoya ki sanyo da ni,

:Duba kan ki ana kallona majnuni,
:Ni kuma na ce in kanki ne ban fadi ba,
Jagora :Saƙo ya bayyana ne tun daga zuciya,
:Sannan kaunarki tana kaman zuciya,
:Kin kama mani kurwata tun jiya,
:Har ya kai matsayin ba na samun lafiya.
(Hamisu Breaker:Burina)

A diyoyin wannan waƙar mawaƙi Hamisu Breaker ya nuna shaukinsa inda ya nuna shi babban burinsa shi ne ya kasance da masoyiyarsa sannan ta yarda da shi ta karɓi soyayyarsa. Babbar hanyar da zai yarda da ta yarda da shi shi ne ta sanya shi a cikin masoyanta. Ya ƙara jaddada yadda ya yi nisa a sonta wanda har ya kai ya zautu , mutane na yi masa kallon mahaukaci. Wannan ƙaunar da yake yi mat aba iyakar baki ba ce don haka duk kalmomin da yake furtawa sun fito ne daga zuciyarsa. Mawaƙin ya kuma nuna yadda ya sallama a soyayyarta inda son ta har ya kama masa kurwa. Wanda kuwa duk aka kama masa kurwa ba shi ba samun lafiya. A wannan diyan waƙar Hamisu Breaker ya fadi tsantsar soyayya da shauki da zafin da ya fada a ciki na soyayya.

3.1.3 Turken Wayar da kai

Wayar da kai na nufin koyawa mutane darussa na fahimtar alamura, da kuma bunkasa tunani. Turken wayar da kai yana ƙarfafa gwiwa ga al’umma don su karɓi abin da aka zo musu da shi. Mawaƙa sukan yi amfani da waƙoƙinsu don wayar da kai akan abin da ya shafi siyasa don su karɓi wani tsari da ake son a karɓa ko a dorasu a kai ko kuma don mutane su gane ‘yancinsu a siyasance. Turken wayar da kai yana ƙarfafa gwiwa ga al’umma don su karɓi abin da aka zo musu da shi. Hamisu Breaker ya yi amfani da turken wayar da kai dn janyo hankalin al’umma kan zaman da matasa suke yi ‘yan barandan siyasa inda yake cewa:

Jagora : Zama muke kamar cida,
: Maiƙo muke ya man gyada,

Dr. Bilkisu Yusuf Ali

: Abin da za mu sa a cikinmu ya wuyar mu samu.
Jagora : Mu na halin da babu dadi,
: Ga ‘yan siyasa na ta kaudi,
: Su ne suke rabonmu kudi in lokacin zaɓe ya dawo.
Jagora : Suna ba mu adduna,
: Barandami mu adana,
: Su sa mu dau karan tsana,
: Mu dorawa dukan mutum da ba za ya ce sai sun yi ba.
Jagora : Duk sun boye ‘ya’yansu,
: Sai waje ne karatunsu,
Ka ji kidan siyasa,
: Mara kishin kasarsa,
: Shi ne za ya zamto madubin al’umma ga kowa,
: Ehheee!.
(Hamisu Breaker:Kasata)

Wannan diyan waƙar kai tsaye yana wayar da kai ne ga matasa waɗanda ‘yan siyasa suke amfani da su wurin kamfen da yawon siyasa inda za sub a su makamai don su ke tsorata abokan adawa suke yi musu daɗin baki inda za ta kai har matasa suke aikata ɓarna. Amma kuma su ‘yan siyasar sun adana ‘ya’yansu wasu ma sun kais u kasashen waje karatu amma na talaka an bar shi yana yawo da bin ‘yan siyasa a wulakance. Haka kuma a waƙar “tsaro” nan ma mawaƙi Hamisu Breaker ya yi ya wayar da kan al’umma kan su cire tsoro su yi abin da ya dace na samar da tsaro da ingantacciyar al’umma inda yake cewa:

Jagora :Kasa ta rikice ,
:Ku daina tsoro.
:Ni ma ba na jin tsoro,
:Kun ga tsoron yana kashe mu,
:Muna ta ji suna ta fyade,
:Muna ganin abin da suke,

:Abin kawai fadarsa suke,
:Ba yunkurin su gyara ba,
:Mun ce a gyara,
:Gyaran ba zai zamo jidali ba,
:In gaskiya ta zo a fadfe ta kawai.

(Hamisu Breaker:Tsoro)

A wannan diyar waƙar mawaƙi Hamisu Breaker ya yi jan kunne ga shugabanni inda kuma ya wayar da kan al'umma kan a cire tsoro a fadfi abin da ya dace kan cigaban ƙasa wanda mahukunta suka jefa al'umma a halin ƙaƙa ni ka yi. A yi fito na fito a cire tsoro saboda kullum suna cewa za su gyara ƙasa amma a iya baki kawai suke fada. Duk diyar waƙar yana magana ne a kan yadda miyagun shugabanni suke yin biris da rayuwar talakawa.

3.1.4 Turken Kishin Kasa

Kishin kasa abu ne da duk wani ɗan ƙasa na gari ake son ya nuna. Kishin ƙasa shi ne zama ɗan ƙasa na gari da bin dokokin ƙasa da zama da kowa lafiya. Duk wani abu da zai zubar da kima da darajar ƙasa ɗan ƙasa na gari me kishi yana gudunsa inda kuma duk wani cigaban ƙasa yana kusantoshi kusa. Don haka, su ma wasu mawaƙa sukan yi amfani da fasaharsu dan nuna muhimmancin hakan ga jama'a, kamar yadda za mu gani a wannan ɗan waƙa na Hamisu Breaker yake cewa:

Jagora :Da za mu farka mu farka za mu daina kuka,
:Halin da muka shiga yau shi ne yake razana ni,
:Da Arewarmu akwai dadfi ku auna a ma'auni,
:Ga zaman lafiya noma damina da rani,
:Yanzu babu duk muna cikin nukusani,
:Da a ce da tsaro a arewa ni nai yakini,
:Za mu kai matakin da ba ai zaton za mu kai ba

‘Y/Amshi :Ina za mu je arewa kana ina za mu kwana

(Hamisu Breaker :Arewa mu farka)

Wannan diyar waƙar mawaƙi Hamisu Breaker ya nuna yadda yankin arewa ya koma baya. Ya nuna maimakon ƙare-ƙare da muke yi , ya kamata mu zage dantse don ceto yankin arewa a halin da yake ciki. Mawaƙin ya nuna a baya arewa yanki ne mai tattalin arziki da kwanciyar hankali inda ake noma rani da damuna amma yanzu duk babu wannan. Mawaƙin ya ƙara jaddada cewa ba don wafannan matsalolin ba da ba yanzu arewa mun taka babban matsayi.

3.1.5 Turken Aure da Tattalinsa

Aure dangantaka ce halastacciya tsakanin mace da namiji wadda ake ƙullawa bayan wasu sharuƙƙa. Tattalin aure ana farayin sa ne tun daga lokacin neman aure har zuwa abubuwan da ke biyo bayan auren da zaman tare na ladabi da biyayya ga mace da sauke dukkan nauyi dai-dai gwargwado ga namiji. Mawaƙi Hamisu Breaker shi ma a wannan diyar waƙar ya bayyana ire-iren nauyin da ya wajaba Ango ya ɗauka yayin da aka yi aure inda yake cewa:

G/Waƙa :Yiriri guda a yi aure,
 :A yi shagali Ango da Amarya
 :Abdul ya zama ango,
 :Sadiya ta zama amarya.
 Jagora :Abdul na zo a gare ka,
 :Saƙo ne zan ba ka,
 :Sadiya yau ta zama taka,
 :Duk haƙƙinta yana a wuyanka,
 :Ci da shanta yana a gareka,
 :Wannan ai ya zama dolenka.
 ‘Y/Amshi :Aure.
 Jagora :Ka daure ka riƙe ta amana,
 :Ba ma so kai gajiyawa.

(Hamisu Breaker:Ayyiriri aure)

A wannan diyan waƙar an nuna haƙƙin da ya rataya a kan Ango na yadda zai kula da aure wanda haƙƙi ne na shari'a da ake daura aure a kansa. Mawaƙin ya lissafu haƙƙoƙi kamar ci da sha sannan a riƙe amanar juna wato a boye sirrin juna a kyauta mata a mutuntata a mutunta iyayentada duk haƙƙoƙi da shari'a ta yi umarni da shi. Namiji ana son ya zama jajirtacce kuma tsayayye ba a son namiji ya zama mai gajiya.

4.0 Sakamakon Bincike

A wannan binciken an gano waƙar Hamisu Breaker mawaƙi ne mai fasaha wanda yake iya yin waƙa a kowanne turke kuma waƙar ta armashi da ma'ana. Mawaƙan baka na zamani wanda Hamisu Breaker ya fito a cikinsu suna bayar da gagarumar gudummawa wajen fadakar da al'umma da wayar da kansu da sa su cikin nishaɗi a cikin waƙoƙinsu wannan ya kara tabbatar da cewa kiɗa da waƙa yana cikin jini da tsokar Bahaushe kuma yana amfani da ita a kowanne hali da muhalli. Mawaƙan baka na zamani ba iya waƙoƙin soyayya kaɗai suke yi ba, suna waƙoƙi na fadakarwa da wayar da kai da soyayya da yabo da sauransu.

4.1 Shawarwari

Bayan kammaluwar wannan bincike akwai abubuwa da dama da za a ba wa daliban ilimi shawara kamar haka:

- Dalibai su ci gaba da yin nazarin waƙoƙin Hamisu Breaker ta hanyar fito da turakunsu da kuma tubalan gina su, kasancewar mawaƙin a yanzu yana da waƙoƙi sama da hamsin waɗanda suka fita, kuma akwai turaku da dama da wannan nazarin bai taɓa ba.
- Yana da kyau ake rubuta waƙoƙin nan a rubuce ana adanawa don gudun wata rana kada a neme su a rasa kamar yadda wasu da dama na mawaƙan baka na dauri suka bata.
- Nazarce-nazarcen da ake yi a jami'oi akan mawaƙan baka ya kamata a riƙa fito da su shiga cikin al'umma don al'umma ta amfana.

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RATAYE
WASU HOTUNAN MAWAKI HAMISU BREAKER A MABAMBANTAN
WURARE





JAWABI

- Manazarci ya yi kokari matuka wajen fito da manufar mukalarsa tare da warware turaku fadakarwa a wasu waƙoƙin Hamisu Breaker.
- Yana da kyau a sake duba ƙa'idojin rubutun Hausa.
- A tabbatar da sunan waƙanda aka bibiyi ayyukansu ya fito cikin manazarta.
- Bisa ƙa'idar takarda cikin mujalla ba ya wuce shafuka goma sha biyar, don haka a rairaye wasu don ta dace da manufa.
- Idan manazarci ya yi gyara tare da bin shawari da aka ba shi, sannan kuma ya cika dukkan ƙa'idojin da aka gindaya wajen buga mukala cikin mujalla, takardarsa ta cancanci bugawa cikin mujallar Shadai.