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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 Contemporary Research in Humanities*, Volume 2, Issue IV. 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 COLONIAL ECONOMY AND THE TRANSFORMATION OF LABOUR IN RINGIM, KANO EMIRATE, C.1903-1960

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Abstract

This study traces the history of labour migration in Ringim, Kano Emirate, during the colonial period between 1903 and 1960. Drawing on archival records, oral interviews, and secondary sources, it establishes that labour migration was a direct response to colonial policies concerning taxation, land use, and agricultural production. In the early phase of colonial rule, Ringim witnessed outward labour migration, particularly to public works and mining centres. Over time, however, Ringim itself became a node that attracted labourers from across Nigeria due to the development of infrastructure, railway expansion, and cash-crop production. The study demonstrates that labour migration profoundly shaped the socio-economic, political, and cultural landscape of Ringim, transforming it into a colonial urban centre. These findings contribute to a deeper understanding of colonial labour relations in Northern Nigeria.

INTRODUCTION

One of the most transformative socio-economic phenomenon in Northern Nigeria during the colonial period hinges upon labour migration. This historical development during the period lies in its interconnection with colonial economic policies, indigenous administrative structures, and the broader dynamics of social change within the region. This study examines the specific case study of Ringim, within the Kano Emirate, between 1903 and 1960—a period encompassing the British conquest and the end of colonial rule. The year 1903 marked

a pivotal moment when the British established colonial control over the Kano Emirate, integrating it into the newly formed Northern Nigeria Protectorate. This political shift initiated profound changes in the economic organization of the region, particularly through the introduction of cash crops like groundnuts, taxation systems, and infrastructure development, all of which created new labour demands and migration patterns. The period until 1960, when Nigeria gained independence, witnessed the maturation of these patterns and their embedding in the socioeconomic fabric of rural communities like Ringim. Drawing on historical records, colonial documents, and scholarly research, this study aim to trace the history, pattern, and impact of labour migration in the area during the colonial period.

THE ESTABLISHMENT OF COLONIAL RULE IN RINGIM KANO EMIRATE

The reason for the conquest and establishment of colonial rule in northern Nigeria in general and the whole Kano Emirate in particular (Ringim inclusive) are well known in the annals of history. While there is no record to suggest that direct colonial conquest was carried out by the British Colonialist on Ringim. However, since Ringim was a district in Kano Emirate, therefore, with the conquest of Kano in 1903, Ringim also came under colonial influence. During the period of the conquest of Kano, troops were sent from all parts of the West Africa region, as reserves or reinforcement to Northern Nigeria. Troop organization against Kano began in Zaria. By January 1903, mobilization was completed consisting of about 800 troops which unto Kano¹ under the command of General Kemball, the then Inspector General of the west African Frontier Force (WAFF). A number of weapons were also used among which include; 475mm Guns and five Magazine Guns. it also include the use of the heaviest artillery unit, yet it took hours before the Kano people defence mechanism was breached.² Therefore, Being Ringim was under Kano emirate, they experience same process of colonial conquest

¹ Muhammed M.G, "Land, Labour and Taxation in Kano Native Authority: The Case of Kumbotso, District 1903-1953, PhD. Thesis, History Department Ahmadu Bello University, Zaria, p. 128

² Muhammed M.G, "Land, Labour and Taxation in Kano Native Authority: p.129

that took place in 1903, which led to the arrival of so many different migrants for the search of labour.

Eventually on the 3rd of February 1903, the British army conquered the Kano, and incorporated the Emirate into the Northern Nigeria Protectorate, which also include Ringim. Although resistance to the British rule continued, Such resistance took on different forms, including refusal to comply with British colonial administrative measures and to pay taxes, ignoring the British presence, civil petitions, voluntary migrations.³

Following the success of the expedition, rather than completely dismantling the existing governance structures, the British adopted a system of indirect rule, thereby, preserving the Kano Emirate Council as a native administration but subordinating it to colonial authority. Ringim, as a district within the Kano Emirate, experienced these political changes through the imposition of colonial administrators and the integration of its traditional leadership into the native authority system. The British maintained the existing district heads (hakimai) but transformed them into instruments of colonial policy implementation. This administrative continuity masked significant changes in the actual power and functions of these officials, who became responsible for tax collection, labour recruitment, and enforcement of agricultural policies. Colonial taxes, land and labour policies were geared towards ensuring that people were forced into the production of export produce, as a results spurred the mass migration of labour to seek opportunities to meet colonial demands.

LITERATURE REVIEW

Scholars of Nigerian colonial history have long emphasized that labour migration was closely tied to taxation, infrastructural development, and the transformation of agrarian economies.

³ Nura, I.Z., "A History of Colonial Taxation in Wudil District, Kano Province 1907-1960." *Al-Mahram Journal*, Vol.9, 2013.

Osoba⁴ was among the first to argue that colonial taxation compelled rural households to supply wage labour, particularly to railways, mines, and plantations. Subsequent works, including Falola⁵ and Sule⁶ further demonstrated how cash taxation, introduced in the early 1900s, was deliberately used as a mechanism for integrating local economies into the colonial system.

In Northern Nigeria, the abolition of slavery played a critical role in reshaping labour supply. Lovejoy⁷ noted that freed dependents, lacking land and kinship support, increasingly sought wage employment. Freund⁸ and Perham⁹ showed how tin mining on the Jos Plateau absorbed many of these labourers, often under exploitative terms. Mabogunje¹⁰ added that railway expansion not only demanded huge labour inputs but also created new migration corridors that connected rural districts with urban and mining centres.

Research also highlights the duality of migration flows. Sule illustrates how Kano city functioned both as a supplier of labour and as a destination for migrants. Murtala¹¹ in his study of Ringim, identified a similar trajectory: initially a source of railway and mining labour, Ringim later attracted migrants after becoming a district headquarters with access to the railway and commercial agriculture.

⁴ Osoba, S. O. (1969). The phenomenon of labour migration in the era of British colonial rule: A neglected aspect of Nigeria's social history. *Journal of the Historical Society of Nigeria*, 4(4), 515–538.

⁵ Falola, T. (1984). *The political economy of a pre-colonial African state: Ibadan, 1830–1900*. Ife University Press.

⁶ Sule, B. (2011). *State and economy in Kano, c. 1894–1960: A study of colonial domination*. Ahmadu Bello University Press.

⁷ Lovejoy, P. E. (1978). The abolition of slavery in Northern Nigeria, 1900–1936. *Journal of African History*, 19(1), 77–100.

⁸ Freund, B. (1981). Capital and labour in the Nigerian tin mines. *Journal of Development Studies*, 17(4),

⁹ Perham, M. (1937). *Native administration in Nigeria*. Oxford University Press.

¹⁰ Mabogunje, A. L. (1972). *Urbanization in Nigeria*. University of London Press.

¹¹ Murtala, A. R. (1993). A socio-economic history of Ringim town (1903–1991) (Unpublished master's thesis). Bayero University, Kano.

Beyond economics, migration reshaped social and cultural landscapes. Hill¹² and Meillassoux emphasized how household structures and kinship systems adapted as men increasingly spent long periods away from home. Albert¹³ documented the rise of Sabon Gari settlements, where inter-ethnic interaction, conflict, and integration unfolded, accompanied by the spread of Christianity and new social associations. In Ringim, these dynamics materialized in Yoruba and Igbo unions, religious plurality, and occupational diversification.

Despite these contributions, smaller district-level contexts such as Ringim remain underexplored. This has been largely because of historiographical bias towards urban centres, and as such, most scholarship privileges large centres like Jos or Kano, yet Ringim's experience demonstrates how colonial policies also transformed peripheral districts. This study builds on that gap by situating Ringim within wider migration debates while foregrounding its local particularities.

METHODOLOGY

This research employs a qualitative historical approach. This methods allows a narrative analysis befitting of a historical discussion. Archival sources from the National Archives, Kaduna (NAK), including colonial annual reports, district assessment reports, and administrative correspondence, provided the foundation of the study. Oral interviews with elders in Ringim added indigenous perspectives and community memory to the narrative. The study prioritized individuals from the age of 40-65, who have resided in the area for most of their lives, because they are most likely to privilege information on the subject of study. Secondary sources, including theses, dissertations, and published works on Nigerian labour and economic history, were also consulted. The triangulation of these sources made it

¹² Hill, P. (1972). *Rural Hausa: A village and a setting*. Cambridge University Press.

¹³ Albert, I. O. (1993). *Inter-ethnic relations in Nigeria: The case of Ibadan city*. Ibadan University Press.

possible to reconstruct both the official colonial view and local experiences of migration, thereby producing a more balanced account.

NATURE AND PATTERN OF LABOUR MIGRATION IN RINGIM, KANO EMIRATE

Hence, economic reasons were the primary aim of the colonial state, to ensure its interest and aspirations were met colonial state policies were geared towards serving the purpose. Even Lord Lugard, perhaps the main architect of British colonial rule in Nigeria, writing in October 1926 about what by conviction has been preposterously characterized as 'White man's task in Tropical Africa', had to admit that economic exploitation was the basis of the colonial enterprise:

The supplies of many of these raw materials - vegetable oils, fibres, cotton, hides and skins, rubber, various minerals, etc. - were wholly insufficient, unless supplemented by the wealth of the tropics, while others were obtainable only from them - nor was the demand for human food and the minor luxuries which now for the first time were available to the working classes less insistent - among others, sugar, rice maize, tea, coffee, cocoa and edible oils.¹⁴

To ensure that there was an adequate supply of the agricultural and mineral raw materials required by the factories of Britain, the colonial authorities in Nigeria adopted appropriate measures to ensure that enough Nigerian manpower was diverted to these enterprises, especially as the predominantly agrarian population of the country. Therefore, the British colonial administration introduced a monetary taxation system (haraji) that required cash payments, compelling rural households to seek income sources beyond subsistence agriculture. This fiscal policy created a powerful impetus for labour migration as households needed to generate cash to meet tax obligations and avoid punitive measures.

¹⁴ Lord Lugard, "The White Man's Task in Tropical Africa", in *Africa, A Foreign Affairs Reader*, New York, 1964, p.5 cited in, S. O Osoba, "The Phenomenon of Labour Migration in the Era of British Colonial Rule: A Neglected Aspect of Nigeria's Social History", *Journal of the Historical Society of Nigeria*, vol.4 (4),1969, p.525

The phenomenon of colonial labour migration in Northern Nigeria and in Ringim District particularly began immediately following the establishment of colonial rule. As one of the first move of the administrators was ensuring there is available labour for the construction of necessary infrastructure to facilitate colonial trade and exploitation of resource. Hence, the colonial government which largely justified its imposition of rule on the need to civilize the people, the institution of slave labour was first targeted. Immediately after the conquest, Captain Abadie went to the slave market and set all the slaves free. He then declared it illegal for anyone to raid, or transact in slaves. The colonial government took the matter seriously that officials of the Native Authority found to be enforcing “slave labour” were usually dismissed.¹⁵

The immediate effective of destroying the legal status of slavery was to make difficult the acquisition labour for domestic production, while encouraging the development of “free labourers”. In the phase of the colonial rule it was the practice to published in the annual report the numbers of slaves freed in the colony. In 1906, 252 slaves were reported freed in the whole of the Kano province.¹⁶ Ultimately the result of free labourers created a class of people, although not owned, but only possessed as individuals their labour power, having no land, trade or money, they were ready to move from place to place to offer their labour. This, therefore produce potential labourers for the colonial government and capitalist companies.

Labour migration pattern in Ringim in the early phase of colonial rule in Ringim was essentially characterized by an out-ward migration. Under this condition Ringim District emerged as one of the centres for the source of labour in Kano Emirate. The Public work department employed labour at the rate of nine pence for skilled labour, and six pence for local labour a day. Drawn from Ringim and other districts, 2,000 to 3,000 carriers were said

¹⁵B. Sule, *State and Economy in Kano C.1894-1960: A Study of Colonial Domination, Nigeria*: Ahmadu Bello University Pres,2011 p. 130

¹⁶ *Colonial Annual Report, Northern Nigeria 1906*, London: Darling & Son. Limited, 1907, p. 57

to be supplied to Zungeru in 1907, for collection of public works department materials. Similarly, for the construction of railway in the province, about 1,400 labourers were said to be supply.¹⁷ The daily average labourers on the construction site in May 1910, excluding deserters, was 7,502 and each district supplied labour in proportion to its population.¹⁸ It important to note at this point that, Ringim prior to 1927, was just a ward under the Kano Emirate. It comprised of fewer population of people. Below is the available data that shows the population statistic of Ringim before 1927. **Population of Ringim Kano Emirate, 1910-1920**

Year	1910-11	1912	1913	1914-15	1916	1917	1918	1919	1920
Population	15,321	15,456	16,000	-----	20,459	25,967	30,564	27,967	31,567

Source: KSHCB, Kanprof/6998/ Note on Kano Emirate 1927

The above shows that there was an increasing population trends in Ringim. With just a few above 15,000 in 1910, the population of Ringim reached above 30,000 by the 1920s. Tin Mining centres were another destination of Ringim migrant labourers. It has already been established that the colonial state facilitated the movement of labour to such mining centre through its fiscal policies or the use of outright compulsion. It was reported that in 1913, Kano Tin Area employed 5 European and 97 local labourers, by 1914 the number had risen to 232. In 1946, the number of labourers on the mining filed was given as 1,130.¹⁹ The increasing number of labourers was due to the efforts made by the colonial government which induce the influx of labour on the mining field from all part of Northern Nigeria. The choice of labourers often preferred by the mining company are experience labourers in

¹⁷ B. Sule, *State and Economy in Kano C.1894-1960*, p. 136

¹⁸ B. Sule, *State and Economy in Kano C.1894-1960*, p.137

¹⁹ B. Sule, *State and Economy in Kano C.1894-1960*, p.137

mining activity, which are at times paid higher than the less experience, and those who can work for a prolong period.²⁰

Similarly, Jos Tin Mines was famous as another destination centre of migrant labourers from Ringim. It is stated that at the Tin Mine field, labour taxes were deducted from the labourers' menial pay of 3d to 4d monthly by the mine manager who in turns hands over the lump sum deducted from the workers' pay to the village head, who issue a temporary receipt. It stated that labour migrant from such places as Ringim which has very fertile land for agricultural practice still prefer to move back to their villages during wet season. Every attempt made to offer wage incentives often failed to check this movement away. The need to compelled labour during the wet season is partly due to the fact that mineralized alluvial were more easily workable during rainy season. Information on the condition of workers on the tin field is quite scanty, it is however, important to state that labourers on the tin field worked under harsh conditions, they work long hours and inadequate were the accommodation for workers.²¹ It was reported that;

The drifting away of labourers from the tin field was large due to the labour conditions on the field in which, workers are paid low wages that could not meet the economic realities under colonial rule. While working hours on the field was from 6:30 a.m. to 4:30 p.m., they were paid 3/- per week, while children who work separately receive 2/- per week. Also, work on the field is based on a task system, where by particular task is measured for group of labourer. While these tasks are aspect to be for six hours, they are most found to be odious and time consuming to the extent to which labours work late in the night or carried the task over to the following day.²²

²⁰ NAK, Kanoprof 1423, "Minefield Labour"

²¹ B. Sule, *State and Economy in Kano C.1894-1960*, p. 137

²² NAK, Kanoprof 1423, "Minefield Labour"

Also, in 1913, a dynamite explosion was said to have caused the death of two labourers with many injured. This resulted in an uprising after which Dogarai were permanently stationed at the site.²³

As the ideals of colonialism became more entrenched in the province, towards the end of the second decades of the colonial rule, Ringim was emerging as one of the foremost centre that attract migration of people from within and outside the Kano Province. The increasing influx of people in the area in search for labour, trade and farming activities was due to the development of colonial infrastructure such as railways, road networks, colonial guest houses and the establishment of trading company station. It important to note that the period 1927 to 1960 were crucial years of phenomenal growth in the development of Ringim town as an urban centre of recognition. Events of multiple significance unfolds to bring about this development. Among which includes the transfer of District's Capital from Dabi to Ringim (March, 1927),²⁴ the establishment of tobacco farming and marketing activities, maintenance of groundnut farming, the railway construction and railway station, the road development as well as the establishment of European Firms. The multiplier effect of these events generated some force in population movement throughout the district, which itself induced labour migration and consequences impacted on ethnic inter-relations, urbanisation, population growth, new wards/settlements, transportation (roads network) etc.

The economic dislocation of the 1930s, also pushed migrants to the area in search of cash to pay tax. The advent of railway stimulate migration from different parts of the country, mostly were the Yoruba, Igbo, Tiv, Idoma, Bendelites, Nupe and Kanuri, also including immigrants from Asia, the Middle East and the French countries of Niger and Chad.²⁵ The advent of the railway opened a lot of opportunities for employment in the railway and the commercial

²³ B. Sule, *State and Economy in Kano C.1894-1960*, p.138

²⁴ Ibrahim, S.K, "The Impact of the Railway on Ringim from 1930 to 1972", M.A Dissertation, History Department, Bayero University, Kano, p.20

²⁵ Ibrahim, S.K. "The Impact of Railway on Ringim from 1930-1972". p.66

trading firms as well as for commercial and artisanal activities, which stimulated their migration. However, the extent to which such labour migration to Ringim might have uplift the economic status of the migrant can be highly doubted given that during colonial rule Native Labour was highly exploited through the imposition of taxes.²⁶ For instance, before 1929, less than 2/- was be deducted from the wages paid to railway workers in the area. Even at this rate, it was considered high by the labourers, as the total amount paid to them was not commiserating to the economic condition, and as such many were said to have evade tax payment. And, when wages was increased in 1933, as unskilled labourers were paid 6d, 7d or 10d per day, an upward review of taxes was made to be 3/- for a man receiving 10d per day and 2/6d for those receiving 6d or 7d.²⁷

IMPACT OF LABOUR MIGRATION IN RINGIM, KANO EMIRATE

Labour migration had profound effects on the economic, political, and socio-cultural development of Ringim during the colonial era. Economically, the expansion of cash-crop production, especially groundnuts and tobacco, generated new income streams and linked the district to wider colonial markets. The influx of migrant farmers and traders diversified the local economy, while artisanal activities such as weaving, pottery, and dyeing also thrived alongside agriculture. Colonial records from the 1930s and 1940s indicate that Ringim's market size expanded significantly, serving as a collection point for produce and a redistribution hub for manufactured goods.²⁸

Politically, the relocation of the district headquarters from Dabi to Ringim in 1927 elevated the town's administrative importance. This shift concentrated colonial authority in Ringim, strengthening the role of the district head as an intermediary between the colonial state and

²⁶ NAK, Kanoprof. 1966, "Railway Labourers Taxation of "

²⁷ NAK, Kanoprof. 1966, "Railway Labourers Taxation of "

²⁸ NAK, Kanoprof. 1966, "Railway Labourers Taxation of "

the local population. Archival files suggest that labour recruitment, tax collection, and dispute resolution became increasingly centralized in Ringim, thereby enhancing its influence within the Kano Emirate. The construction of government offices, schools, and rest houses further entrenched Ringim's position as a colonial district capital.

Socio-culturally, migration reshaped the demographic profile of the town. The establishment of Sabon Gari quarters for non-indigenous settlers facilitated the accommodation of migrants from the Yoruba, Igbo, Nupe, Tiv, and Kanuri ethnic groups. These migrant communities introduced new cultural practices, foods, and languages into the district, contributing to its cosmopolitan character. Christianity was introduced in the 1950s, with the founding of churches such as St. Peter's Anglican Church, catering primarily to southern migrants. Ethnic associations and unions also proliferated, with groups like the Yoruba Union and Igbo Settlers' Union playing important roles in social welfare and community organization.

Taken together, these transformations illustrate how migration altered Ringim from a relatively modest rural settlement into a vibrant semi-urban colonial town. The economic vitality, political centrality, and cultural pluralism of Ringim in the mid-twentieth century can be directly linked to the dynamics of labour migration during the colonial period.

DISCUSSION

The case of Ringim demonstrates that labour migration under colonialism was not a simple process of labour extraction but a dynamic phenomenon that reshaped local society in multiple ways. While earlier decades (1903–1920s) witnessed outward migration to railway projects, mines, and urban centres, later decades saw Ringim itself emerge as a destination for labour. This dual trajectory challenges existing historiography which often depicts rural districts as perpetual exporters of labour (Osoba, 1969; Sule, 2011). Instead, Ringim

illustrates that districts could transition into labour-importing nodes once infrastructure, administrative status, and commercial agriculture were established.

One important implication of this shift is that migration in colonial Nigeria cannot be understood solely through an economic lens. As a political-economic approach is best adopted to put the development in proper perspective. The demographic expansion of Ringim, driven by inward migration, produced new forms of pluralism and community interaction. The Sabon Gari settlements became spaces of cultural exchange and, at times, tension. They facilitated the introduction of Christianity, southern political associations, and ethnic unions, which coexisted with long-established Islamic institutions and Hausa-Fulani traditions. This layered social fabric reflects how colonial migration created hybrid identities and reconfigured notions of belonging.

Politically, the elevation of Ringim to district headquarters exemplifies how migration reinforced administrative restructuring. As labourers and traders flowed into the district, the colonial state invested in bureaucratic infrastructure, thereby strengthening indirect rule. However, this empowerment of district authorities also generated tensions. Seasonal migrants often resisted excessive taxation or coercive labour demands, while local farmers complained about disruptions in agricultural cycles when young men left for wage employment during critical farming periods.

Economically, migration facilitated both opportunity and inequality. On the one hand, Ringim benefited from expanded markets, diversified crafts, and increased revenue from cash crops. On the other hand, wages for migrant workers remained low, and colonial firms often monopolized profits. Oral testimonies from elders suggest that many returnees struggled to reintegrate into farming life, facing both economic hardship and social

dislocation. This highlights the ambivalent legacy of migration: it fostered growth and diversity, but it also entrenched dependency on colonial economic structures.

Comparatively, Ringim's trajectory mirrors but also diverges from other Nigerian centres. Jos thrived primarily as a mining hub and Kano city as a commercial hub; Ringim, however, became a hybrid agricultural and administrative hub. This comparative perspective shows that while broad colonial patterns were evident, district-level dynamics produced unique migration outcomes that deserve closer study.

In summary, labour migration in Ringim between 1903 and 1960 should be viewed not only as a response to colonial economic compulsion but also as a transformative social process. It redefined gender roles, altered kinship systems, reshaped local economies, and reconstituted political authority. The Ringim case underscores the need for micro-histories to fully appreciate the diverse ways in which colonialism restructured African societies.

CONCLUSION

Labour migration in Ringim during the colonial period was shaped significantly by British economic, administrative, and infrastructural policies. While the early decades (1903–1920s) saw outward migration driven by taxation and the need for wage labour, later decades witnessed Ringim's growth into a labour-attracting centre due to railways, markets, and cash crop agriculture. This shift transformed the district economically, politically, and culturally, turning Ringim into a semi-urban colonial hub.

This history underscores that migration under colonial rule was not monolithic. Rather than merely supplying labour, communities like Ringim could become nodes that attracted migrants, producing new demographic, social, and political configurations. Further research might examine the lived experiences of migrants themselves—seasonal versus permanent,

gendered patterns, and how migration affected gender roles and household economies in Ringim

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**Islamic Commercial Laws and Ethical Market Reforms: A Pathway to Sustainable Trade in Northern
Nigeria**

Dr. Usman Mukhtar

**Islamic Commercial Laws and Ethical Market Reforms: A Pathway to Sustainable Trade
in Northern Nigeria**

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Abstract

This study examined the potential of Islamic Commercial Laws (ICL) as instruments of ethical reform and sustainable development in Northern Nigerian markets. The research assessed how ICL principles can foster consumer trust, enhance trade integrity, and contribute to long-term economic stability by curbing practices such as price manipulation, usury, and the sale of substandard goods. Fieldwork was conducted in selected commercial hubs across Kano, Gumel, Hadejia, Daura, and Katsina, involving 100 survey respondents and 10 in-depth interview participants, complemented by market observations. The findings reveal that while unethical practices remain widespread, the integration of ICL offers a viable framework for promoting justice, fairness, and transparency in trade. Challenges include low awareness, weak enforcement structures, and limited access to Sharia-compliant financial services. The study concludes that embedding ICL within market regulations, strengthening trader education, and expanding Islamic financial services can transform market ethics and support sustainable commercial development in Northern Nigeria.

Keywords: Islamic Commercial Laws, Unethical Market Practices, Northern Nigeria, Market Regulation, Riba, Gharar, Maysir, Islamic Finance, Trader Awareness, Ethical Business, Shariah Compliance, Informal Markets, Market Ethics, Islamic Economic Principles

Introduction

The commercial environment of Northern Nigeria is deeply shaped by Islamic traditions, where a predominantly Muslim population conducts business within a framework informed by Shariah. Markets in the region, however, face persistent challenges of unethical practices such as price manipulation, fraud, usury, and the sale of substandard goods. These practices not only erode consumer trust and distort market efficiency but also undermine long-term prospects for sustainable development.

Islamic Commercial Laws (ICL), derived from the Qur'an, Hadith, and Islamic jurisprudence, provide a comprehensive framework for ensuring fairness, justice, and transparency in trade. Their prohibitions against riba (usury), gharar (excessive uncertainty), and maysir (gambling) are

designed to eliminate exploitative transactions and protect the rights of all parties in the marketplace. Beyond regulating individual conduct, ICL offers a developmental model for building markets grounded in equity, consumer protection, and economic stability.

Despite this strong ethical foundation, there remains a significant gap between Islamic prescriptions and market realities in Northern Nigeria. Weak enforcement structures, low levels of literacy in Islamic jurisprudence among traders, and limited access to Shariah-compliant financial services contribute to the persistence of exploitative practices. This gap highlights the need to reposition ICL not only as a moral guide but also as a strategic instrument for promoting sustainable economic growth and social justice.

This study therefore investigates the role of Islamic Commercial Laws in reforming market practices in Northern Nigeria, with particular attention to their capacity to foster ethical trade, enhance consumer trust, and contribute to sustainable commercial development. It interrogates the prevalence of unethical practices, the level of awareness of ICL among traders and consumers, and the challenges to effective enforcement. By situating ICL within both ethical and developmental contexts, the research aims to demonstrate its relevance for contemporary market regulation and its potential to promote fairer, more transparent, and sustainable economic systems.

Research Objectives

- To examine common unethical practices in Northern Nigerian markets and their impact on trade ethics.
- To assess the awareness and understanding of Islamic Commercial Laws among market participants.
- To evaluate the challenges and opportunities in implementing Islamic Commercial Laws for ethical market regulation.

Research Questions

- What unethical practices are prevalent in Northern Nigerian markets, and how do they affect business integrity?
- How aware are traders and consumers of Islamic Commercial Laws and their ethical guidelines?

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- What challenges hinder the effective implementation of Islamic Commercial Laws, and how can they be addressed?

Empirical Studies

Aliyu (2017) conducted an empirical case study in Kano State, revealing low awareness of Islamic Commercial Law (ICL) among traders and highlighting enforcement difficulties due to weak institutional frameworks. His study supports the current research, which similarly finds that most traders lack knowledge of critical ICL principles like *riba* and *gharar*. However, the current study extends this by including multiple Northern states and exploring the role of Islamic financial institutions and scholars as potential bridges to awareness and implementation.

Yusuf (2008) explored the implementation of Sharia law in Northern Nigeria, finding that while personal and criminal laws had seen some success, commercial law was largely neglected. This finding parallels the current study's conclusion that ICL is often respected in theory but rarely enforced in practice. The present study goes further by providing primary data from traders, consumers, and scholars to understand why this enforcement gap persists and what can be done to bridge it.

Abdurrahman & Sulaiman (2014) study focused on how Islamic ethics could help curb corruption and business malpractices in Nigeria. Using qualitative interviews with religious scholars and professionals, the authors emphasized the importance of moral education and ethical preaching. The current study builds on these insights by recommending that ICL education be integrated into market training, school curricula, and Friday sermons, thereby operationalizing Abdurrahman and Sulaiman's conceptual recommendations.

Musa (2015) focusing on informal lending practices, Musa documented exploitative interest rates in rural markets and concluded that unethical financial behavior persists due to limited access to Sharia-compliant financial services. This finding complements the present study, which also uncovers usurious lending and a lack of Islamic microfinance options. However, while Musa's study is financial-specific, the current study provides a broader analysis by including other market malpractices (e.g., fraud and deception) and linking them to Islamic ethical teachings.

Mamman (2012) investigates unethical practices in Northern Nigerian markets, such as price inflation, fraud, and the sale of substandard goods, concluding that weak enforcement of Islamic laws contributes to their persistence. His work emphasized the need to apply Islamic legal principles to market regulation. This aligns strongly with the current study, which not only confirms the persistence of these unethical behaviors but also expands Mamman's findings by incorporating direct observations, interviews, and questionnaire responses to assess awareness and practical application of ICL in markets such as Kano, Gumel, and Daura.

Mohammed (2016) examined Islamic finance's role in Northern Nigeria's economic development and found low awareness and poor accessibility of Sharia-compliant products. This is consistent with the current study's observation of underutilized Islamic banks in local markets. Mohammed's work, however, was more focused on financial institutions, whereas the current study draws connections between finance, trader behavior, and ethical reform, offering a more comprehensive market-based perspective.

Dauda (2019) proposed practical legal frameworks for integrating Islamic law into Nigerian market regulations, emphasizing stakeholder engagement and dual enforcement. While his study was largely legal-structural, the current research complements it by offering field-based empirical evidence of how market realities (e.g., weak unions, lack of signage, unethical lending) limit ICL's effectiveness. Together, both studies underscore the need for institutional reforms supported by community-level awareness campaigns.

Sanusi (2011) examined policy challenges in growing Islamic finance in Nigeria and identified low investment, unclear regulations, and weak public trust. While his focus was national and policy-driven, the current study confirms his concerns at the grassroots level—where traders remain unaware of Islamic financial options or distrust them. The study advances Sanusi's insights by highlighting how these macro-level challenges manifest in day-to-day market activities and calls for stronger community–finance linkages.

Methodology

This study adopts a mixed-methods approach combining both qualitative and quantitative data collection. The research is conducted in key commercial centers in Northern Nigeria, including Kano, Daura, Katsina, Gumel, and Hadejia. Data is gathered through structured questionnaires

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administered to traders and consumers, semi-structured interviews with Islamic scholars and financial institution representatives, and field observations in selected markets. Additionally, relevant Islamic legal texts and previous studies are reviewed. Quantitative data is analyzed using descriptive statistics, while qualitative data is examined through thematic content analysis to identify patterns, challenges, and insights related to the application of Islamic Commercial Laws in regulating unethical market practices.

The study employed a multi-method sampling strategy to select participants for the questionnaire, interview, and observation checklist components. For the questionnaire, a total of 100 respondents—comprising traders, consumers, and Islamic financial stakeholders—were selected across five key commercial towns: Kano, Gumel, Hadejia, Daura, and Katsina. A multi-stage sampling technique was adopted, beginning with purposive sampling to identify locations where Islamic commercial influence is prominent. Stratified sampling was then used to categorize respondents into traders and consumers, followed by simple random sampling within each stratum to select individuals. For the semi-structured interviews, 10 participants—consisting of 4 Islamic scholars, 3 market leaders, and 3 Islamic financial institution representatives—were selected using purposive sampling based on their expertise and active involvement in trade, religious legal discourse, or financial services. Their selection aimed to provide in-depth insights into the challenges and opportunities related to enforcing Islamic Commercial Laws. The observation checklist was applied in 50 market stalls (10 per location), which were chosen through systematic sampling by observing every fifth stall in selected market areas. This allowed the researcher to assess ethical practices, compliance with Islamic norms, and general market behavior objectively. The combination of these sampling strategies ensured a balanced and comprehensive representation of the diverse stakeholders involved in the commercial ecosystem of Northern Nigeria.

Data Analysis, Interpretation, and Discussion

Section A: Demographic Information

Variable	Category	Frequency	Percentage (%)
Gender	Male	70	70%
	Female	30	30%

Occupation	Trader	60	60%
	Consumer	30	30%
	Scholar/Finance Staff	10	10%
Education Level	No formal education	20	20%
	Primary	25	25%
	Secondary	35	35%
	Tertiary	20	20%

The majority of the respondents are male (70%) and traders (60%), which aligns with the structure of Northern Nigerian markets where men predominantly engage in business activities. A notable 20% of respondents have no formal education, and a combined 45% only have up to primary or secondary education, indicating a possible gap in access to formal Islamic legal education—likely affecting awareness of Islamic Commercial Laws.

Section B: Awareness of Islamic Commercial Laws

Item	Yes	No
Awareness of ICL	52	48
Familiarity with key concepts (multiple selections)		
- Riba	60	40
- Gharar	30	70
- Maysir	25	75
- Halal/Haram	80	20

Slightly more than half (52%) of respondents claim awareness of Islamic Commercial Laws. However, deeper familiarity is uneven—while 60% recognize *riba*, less than one-third know *gharar* or *maysir*. This suggests superficial awareness with limited understanding of specific Islamic commercial principles. The high familiarity with *halal/haram* shows that moral labels are more understood than technical legal constructs.

Section C: Experience with Unethical Practices

Practice Encountered	Frequency	Percentage (%)
Price manipulation	70	70%
Selling substandard goods	62	62%
Dishonest weights and measures	45	45%
Usury/high interest on informal loans	38	38%
Never witnessed unethical practices	5	5%

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There is a high incidence of unethical practices reported. Price manipulation (70%) and sale of substandard goods (62%) are widespread. Nearly half have observed dishonest weighing practices, while 38% reported exploitative lending. This supports literature (e.g., Mamman, 2012; Musa, 2015) that highlights the pervasiveness of unethical behavior in Northern Nigerian markets, often tied to informal systems lacking regulation or ethical orientation.

Section D: Perceptions and Enforcement

Question	Yes	No	Not Sure
Do unethical practices contradict Islamic teachings?	85	5	10
Is ICL effective in controlling unethical practices?	28	42	30
Should ICL be formally integrated into market regulation?	77	10	13

Identified Challenges (multiple selections)	Frequency
Lack of awareness	68
Poor enforcement	52
Informal market structure	60
Weak government support	45

A significant majority (85%) agree that unethical practices violate Islamic teachings, yet only 28% believe that Islamic Commercial Laws are currently effective in curbing such behavior. Respondents largely support the formal integration of ICL into market regulations (77%). The main barriers identified are lack of awareness, poor enforcement, and informal trading systems. These findings align with Yusuf (2008) and Aliyu (2017), who observed that structural and educational deficits inhibit the application of ICL.

The analysis confirms a wide gap between Islamic ethical trading principles and actual market behavior in Northern Nigeria. Although basic awareness of Islamic Commercial Laws exists among traders and consumers, detailed knowledge of key legal principles remains limited. Unethical practices are prevalent and entrenched in the informal trading culture, exacerbated by inadequate enforcement and low education levels. The results point to the need for:

- Enhanced trader education programs on Islamic business ethics.
- Stronger legal frameworks to integrate ICL with Nigerian market laws.

- Collaboration with Islamic scholars and financial institutions to promote Sharia-compliant financing and fair business practices.

Data Analysis of Semi-Structured Interview

The interviews were transcribed, coded, and analyzed using thematic analysis, which helped identify recurring patterns and insights across the following thematic areas:

Theme 1: Understanding of Islamic Commercial Laws (ICL)

- Most interviewees demonstrated a strong theoretical understanding of *riba*, *gharar*, and *maysir*.
- All Islamic scholars highlighted the moral and legal implications of engaging in unethical trade.
- Market leaders were aware of ICL but admitted that most traders lacked detailed knowledge.
- Financial institution staff emphasized their role in promoting Sharia-compliant practices.

The respondents agreed on the significance of ICL in maintaining market integrity. However, they also acknowledged a disconnect between knowledge and practice, especially among everyday traders. This reflects previous studies (Aliyu, 2017) indicating that theoretical knowledge exists primarily within religious institutions, but practical application remains weak in commercial settings.

Theme 2: Prevalence of Unethical Practices

- All market leaders identified price inflation, deceptive packaging, and substandard goods as common problems.
- Financial officers confirmed that informal loans with high-interest rates are widespread.
- Scholars attributed these issues to ignorance and lack of fear of Allah in business dealings.

The widespread nature of unethical practices is not due to the absence of Islamic guidance, but rather a failure to internalize and enforce it. These views echo Mamman (2012) and Musa (2015), who observed the persistence of unethical conduct due to limited ethical oversight in informal markets.

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Theme 3: Enforcement of Islamic Commercial Laws

- Respondents unanimously agreed that ICL is not formally enforced in most Northern Nigerian markets.
- Scholars lamented the weak role of Hisbah boards and lack of synergy with government enforcement bodies.
- Market leaders admitted that enforcement is usually reactive and dependent on personal relationships or market unions.

These responses highlight a regulatory vacuum, where ICL is respected as religious doctrine but rarely enforced as binding commercial law. The limited enforcement aligns with Yusuf (2008), who noted that Sharia implementation in commercial matters lags behind its use in family and criminal law.

Theme 4: Role of Islamic Financial Institutions

- Islamic financial staff reported efforts to offer *mudarabah* and *musharakah* products but cited low public awareness.
- All respondents noted the limited reach and access of Islamic finance institutions, especially in rural markets.
- There was concern that conventional banks are preferred due to speed and convenience despite their non-compliance.

Islamic finance is viewed as a for ethical market reform but faces barriers in penetration, trust, and awareness. This finding supports Kamali (2002) and Mohammed (2016), who emphasized the untapped potential of Islamic finance in reducing reliance on exploitative credit systems.

There is a consensus on the need for multi-stakeholder intervention, including government, religious bodies, educational institutions, and financial sectors. These findings suggest a comprehensive reform agenda is necessary to bridge the theory–practice divide in ICL enforcement. The interviews offer qualitative depth to the survey results, confirming that while the ethical framework provided by Islamic Commercial Laws is well-established, its practical

enforcement and trader awareness are insufficient. Scholars, market authorities, and financial representatives agree on the need to revive Islamic trade ethics through:

- Education and training
- Formal enforcement mechanisms
- Increased public access to Islamic financial services
- Community-level advocacy and sermons

These findings collectively support the study’s hypothesis that ICL has the potential to address unethical practices in Northern Nigerian markets if properly understood, institutionalized, and enforced.

Data Analysis of the Observation Checklist

Section A: General Market Environment

Observation Item	Yes	No	% Yes	Interpretation
Market organized and regulated	18	32	36%	Poor structure and low formal regulation.
Signboards promoting ethical conduct	10	40	20%	Ethical guidelines are not visually promoted.
Religious leaders/structures near the market	35	15	70%	Strong religious presence, but weak market application.
Existence of active market unions	30	20	60%	Some organizational leadership exists.
Islamic banking booths nearby	12	38	24%	Very limited access to Islamic financial services.

Most markets lacked visible signs of regulation and ethical awareness campaigns. While the proximity of religious institutions was high (70%), this did not translate into formal monitoring or behavioral change. The limited presence of Islamic financial services (24%) suggests an underutilization of faith-based financial alternatives that could reinforce ethical transactions.

Section B: Trading Practices

Observation Item	Yes	No	% Yes	Interpretation
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Use of accurate weights/measures	28	22	56%	Slightly above average use of fair measurement.
Visible pricing of goods	15	35	30%	Lack of price transparency.
Quality of goods appears standard	25	25	50%	Goods quality inconsistent across markets.
Respectful buyer–seller interactions	40	10	80%	Positive interpersonal conduct is widely observed.
Transparent labeling of goods	12	38	24%	Labeling and disclosure are poor.

Despite good social interactions between traders and buyers (80%), unethical elements such as lack of price display (70% non-compliance) and poor product labeling (76%) dominate. This gap indicates a superficial moral culture without deeper ethical enforcement aligned with Islamic standards.

Section C: Observed Unethical Practices

Observation Item	Yes	No	% Yes	Interpretation
Price inflation	38	12	76%	Widespread manipulation of pricing.
Sale of expired/fake/substandard goods	30	20	60%	Unethical goods trade common.
Deceptive product packaging	32	18	64%	Misleading information often present.
Usurious lending observed	20	30	40%	Informal exploitative credit exists.
Buyer–seller disputes	15	35	30%	Moderate levels of conflict.

Unethical practices such as price inflation (76%) and deceptive packaging (64%) were widely observed, confirming findings from the questionnaire and interviews. The visibility of these unethical actions, even under observation, shows how normalized such behaviors have become. This erodes Islamic commercial values, which stress honesty and fairness.

Section D: Compliance with Islamic Ethics

Observation Item	Yes	No	% Yes	Interpretation
Traders referenced Islamic values in discussions	12	38	24%	Rare linkage between faith and practice.
Presence of ethical signage (e.g.,	8	42	16%	Little public promotion of ethics.

“No cheating”)

Market paused for prayer times	42	8	84%	Strong religious observance in timing.
Evidence of ethical conflict resolution mechanisms	18	32	36%	Few formal structures for dispute settlement.
Involvement of scholars in business-related advice	14	36	28%	Religious guidance in trade is underused.

While prayer observance is high (84%), ethical signage, conflict resolution systems, and religious consultation in business are weak. This indicates that religion is practiced ritually but rarely translated into daily commerce ethics, reinforcing the need for structured ICL implementation. The checklist analysis reveals a serious ethical deficit in market practices, despite the presence of religious institutions and personal religiosity. Key findings include:

- Low price transparency and product authenticity
- Widespread unethical behaviors (inflated prices, fake goods)
- Weak public promotion of Islamic commercial ethics
- Minimal enforcement mechanisms

These findings validate the hypothesis that although Islamic Commercial Laws offer a sound ethical framework, their practical application is minimal in Northern Nigerian markets. The observed markets reflect a strong religious environment but weak ethical integration into commercial behavior. Bridging this gap requires:

- Trader education on ICL
- Visible promotion of ethics in markets
- Active involvement of religious and market authorities
- Regulatory reforms to formalize Islamic ethical standards

Discussion of Findings

The study revealed that unethical practices remain widespread in Northern Nigerian markets, with price manipulation, sale of substandard goods, deceptive packaging, and exploitative informal lending systems as the most frequently reported behaviors. These practices compromise consumer trust, reduce market transparency, and create structural inefficiencies that hinder long-term economic stability. Observations confirmed that although social interactions between

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buyers and sellers are generally cordial, the deeper principles of fairness and transparency—central to Islamic Commercial Laws (ICL)—are often disregarded in daily trade.

Survey results further indicated that awareness of ICL among traders and consumers is relatively superficial. While a majority recognized broad categories such as halal and haram, fewer understood technical concepts like *riba* (usury), *gharar* (uncertainty), and *maysir* (gambling). This suggests that ICL is viewed more as a religious label than as a comprehensive framework for guiding market transactions. Interview data reinforced this, with Islamic scholars acknowledging the disconnect between theoretical knowledge of ICL and its practical application in trade. Market leaders admitted that most traders lack sufficient exposure to Islamic commercial ethics, while representatives of financial institutions stressed the low reach of Shariah-compliant services.

The analysis also highlighted weak enforcement mechanisms. Hisbah boards and market unions are present but underutilized, and government support for integrating ICL into formal regulation remains minimal. As a result, unethical practices thrive in unregulated informal systems where oversight is weak and accountability is largely absent. This confirms previous studies (e.g., Yusuf, 2008; Aliyu, 2017) that emphasized the neglect of commercial law in the broader application of Shariah in Northern Nigeria.

Despite these challenges, the study uncovered a strong consensus among traders, scholars, and financial representatives that ICL has significant potential to promote ethical reform and sustainable development. Respondents expressed support for integrating Islamic commercial principles into formal regulation and expanding access to Islamic microfinance as alternatives to exploitative credit systems. The interviews revealed that when properly understood and implemented, ICL can enhance market trust, protect consumers, and strengthen economic justice—key ingredients for sustainable growth.

From a developmental perspective, these findings suggest that embedding ICL in market systems would not only reduce fraudulent practices but also foster inclusive growth. Ethical trade ensures fair competition, consumer confidence, and poverty reduction through equitable access to

finance. In this way, ICL offers a dual function: safeguarding moral integrity while advancing broader goals of sustainable economic development in Northern Nigeria.

Recommendations

Based on the findings of this study, the following recommendations are made to strengthen the role of Islamic Commercial Laws (ICL) in promoting ethical reform and sustainable market development in Northern Nigeria:

Trader and Consumer Education:

- Public sensitization programs should be organized through workshops, radio, television, and mosque-based sermons to explain ICL principles in simple, practical terms.
- Training modules on *riba*, *gharar*, *maysir*, and ethical trade should be integrated into entrepreneurship and vocational programs, linking commercial ethics with sustainable livelihoods.

Policy Integration for Development:

- Policymakers at state and local government levels should formally embed ICL principles into market regulations.
- Market unions should adopt ethical codes of conduct aligned with Islamic commercial law, emphasizing transparency, fairness, and accountability.
- Such integration should be framed not only as religious compliance but also as a strategy for **long-term economic stability** and consumer protection.

Strengthening Enforcement Structures:

- Existing bodies such as Hisbah boards and market ethics committees should be empowered with legal authority, adequate resources, and training to monitor and regulate market practices.

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- Collaboration between government agencies, market leaders, and religious institutions should be strengthened to ensure consistent and community-driven enforcement.

Expansion of Islamic Financial Services:

- Islamic microfinance institutions should increase their presence in rural and semi-urban markets, offering accessible and Shariah-compliant alternatives to exploitative credit systems.
- Government incentives and partnerships with private investors could support the expansion of affordable financial products such as *mudarabah* (partnership) and *musharakah* (profit-sharing).

Promotion of Ethical Market Culture:

- Markets should visibly display Qur'anic injunctions and Hadiths related to fairness and honesty in trade.
- Ethical declaration campaigns, where traders pledge to uphold honesty and fair dealing, should be introduced to reinforce moral accountability.
- Dispute resolution mechanisms rooted in both Islamic ethics and developmental goals should be made readily available at market level.

Long-term Institutional and Educational Reforms:

- ICL and business ethics should be introduced into secondary school business studies, madāris (Islamic schools), and vocational curricula to build a new generation of ethically minded entrepreneurs.
- Imams and Islamic scholars should be encouraged to integrate commercial ethics into khutbahs (Friday sermons) and public lectures, creating ongoing community engagement with Islamic business values.

By adopting these measures, Northern Nigerian markets can bridge the gap between Islamic ethical principles and daily business practices. More importantly, aligning ICL with development strategies will not only reduce fraudulent behaviors but also create transparent, fair, and resilient markets that support consumer confidence, entrepreneurship, and sustainable economic growth.

Conclusion

This study has examined the role of Islamic Commercial Laws (ICL) in addressing unethical practices in Northern Nigerian markets, highlighting their relevance not only as moral guidelines but also as a developmental framework for sustainable trade. The findings revealed that while markets in the region are deeply embedded in Islamic traditions, unethical practices such as price manipulation, fraudulent transactions, and exploitative lending remain widespread. These behaviors weaken consumer trust, undermine transparency, and obstruct long-term economic stability.

Although many traders and consumers display strong religious affiliation, their awareness of the technical principles of ICL remains limited, and enforcement structures are weak. Islamic financial institutions, which could serve as practical vehicles for fair and transparent business, remain underutilized due to low accessibility and awareness. This gap between Islamic ethical ideals and actual market practices demonstrates the urgent need to reposition ICL as both a moral compass and a policy tool for development.

The study concludes that Islamic Commercial Laws have the potential to transform markets into spaces of fairness, justice, and accountability, thereby contributing to sustainable economic growth in Northern Nigeria. To realize this potential, a collective effort is required: policymakers must integrate ICL into regulatory systems, Islamic financial institutions must expand their services, and community leaders must champion trader education and ethical awareness.

Ultimately, bridging the divide between Islamic commercial ethics and daily market practices will not only strengthen moral accountability but also foster inclusive development. By embedding ICL into the fabric of trade, Northern Nigeria can build markets that are transparent, resilient, and aligned with both spiritual values and long-term economic sustainability.

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**Gender Disparity and Social Justice among Women in Jigawa State: Challenges and Way
Forward from the Islamic Perspective.**

BY

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Abstract:

This study examines the gender disparity and the quest for social justice among women in Jigawa State, Nigeria, within the framework of Islamic jurisprudence (Shari'ah). Despite Islam's unequivocal advocacy for equitable treatment across genders, socio-cultural traditions and institutional shortcomings have perpetuated significant inequality in education, political representation, economic participation, healthcare access, and legal rights. Employing a mixed-methods approach, the study integrates quantitative demographic data, institutional records, and qualitative interviews with women, community leaders, and religious scholars. Findings reveal pronounced gender gaps in tertiary education (68%), formal employment (53%), political representation (93%), and land ownership (42%). Qur'anic injunctions and Prophetic traditions affirm these disparities as misalignments between Islamic principles and prevailing practices. The paper concludes with actionable recommendations for policy, religious advocacy, and community engagement to realign social structures with Shari'ah-based justice.

Keywords: Gender disparity, Social Justice, Muslim Women, Jigawa

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Introduction:

Islamic teachings place women and men as equal participants in the moral, spiritual, and socio-economic fabric of society. The Qur'an (9:71) defines men and women as *awliya*—mutual helpers, supporters, and protectors.¹ Historically, the Prophet Muhammad (ﷺ) and his companions instituted measures ensuring women's rights to education, economic agency, and political consultation.

However, in Jigawa State, Nigeria—a predominantly Muslim region—many of these rights remain unrealized due to entrenched cultural traditions, patriarchal norms, and policy gaps. While Islam recognizes the inherent dignity, independence, and responsibility of women, local interpretations often subordinate these provisions to customary practices. The resultant disparity limits women's participation in governance, economic empowerment, education, and access to justice.

This paper investigates these gaps through a dual lens: quantitative measurement of disparities and an Islamic legal framework for social justice. It aims to produce empirically grounded, religiously authentic strategies for closing the gender gap in Jigawa State.

Problem Statement/Justification

It is noted that, women in Jigawa state encounter systematic barriers rooted in cultural and traditional norms restricting their participation in social, educational, economic and political spheres. It is also noted that, women are left behind their male counterpart in terms of the above-

¹ Ibn Kathir. *Tafsir al-Qur'an al-Azim*, commentary on Qur'an 9:71. Beirut: Dar al-Kutub al-'Ilmiyyah, Vol. 2, p. 412.

mentioned opportunities in the state. There is an urgent need to explore how Islamic principles can be leveraged to advocate for gender inclusion practices that empower women and promote social justice in Jigawa state. According to the reports of some researchers the major problem bedeviling the women folk in Jigawa is lack of Islamic and western education. This research intends to make a general survey on the existing problems in all nook and cranny of the state with the aim to identify them in order to find solution to them.²

However, there is a lot of problems which made women folk to be lag behind their counterpart men. Most of them do not further their education immediately after completion of secondary school they might be committed in marriage without furthering their level of education, despite the fact Islam allows married women to acquire un limited knowledge and in any field.³

Empowerment is another problem facing women in Jigawa State. Women need social justice and inclusion and involvement in the entrepreneurship training to acquire different skills that will empower them financially. Another problem is their limited number in a work place. The number of women is low in most of the ministries and sectors in Jigawa state which need to be increase equal to that of men.

The problem of low participation of women in the state development activities may be address by the involvement of greater proportion of the educated women through this research.

From the aforementioned problems it could be understood that, problems really exist in the area of study, and it is hoped that, this work will be helping hand to tackle some of the existing ones.

² Adebayo, Rafiu Ibrahim. (2010). *Gender equality and the challenges of women's rights in Nigeria. Ilorin Journal of Religious Studies*, 1(2), p. 20.

³ Sahih al-Bukhari, Book 62, Hadith 80, Vol. 7, p. 54 (Darussalam English translation).

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Objective (s) of the Study

The main aim of this research is to make a general survey on gender disparity and social justice among women in Jigawa State with the view of finding the statistics of educated and working women and those involved in the governmental affairs. It also aimed to identify the Islamic perspective on social justice and equality among the two sexes where it applicable which may wish to achieve the following objectives.

- 1- To investigate the existing gender disparity and inequality among the women in Jigawa State.
- 2- Identify the Islamic perspective on the right and position of women
- 3- Analyse the impact of cultural and religious interpretation on women's rights.
- 4- Explore Islamic teachings and their potential roles in promoting gender inclusion and social justice
- 5- investigate the number of women who are receiving equal treatment by the state government.

Literature Review:

Conceptualizing Gender Disparity and Social Justice

Gender disparity refers to measurable inequalities in access, opportunities, and outcomes between men and women. Sen (2001) highlights that disparities in education, healthcare, political participation, and economic activity are both symptoms and drivers of systemic inequality. Social justice, in the Islamic tradition, is anchored in the Qur'anic command to

“render back the trust to those to whom they are due” (Qur’an 4:58), encompassing fairness, protection of rights, and equitable participation in societal life.

Islamic Jurisprudence on Women’s Rights

Classical Islamic jurists—such as Al-Ghazali (d. 1111) and Ibn Taymiyyah (d. 1328)—affirmed women’s entitlement to property ownership, contractual agency, and political consultation (shura). Contemporary Muslim scholars, such as Yusuf al-Qaradawi (2002) and Amina Wadud (1999), argue for the application of Maqasid al-shari’ah (objectives of Islamic law) to ensure gender justice.

Abdurrahman I. Doi (1978) and Abdurrahman Al-Shela (2010) provide Qur’anic and Sunnah-based frameworks for women’s educational, economic, and social rights, debunking the notion of inherent female inferiority.

Nigerian Context

Adebayo (2010) notes that Nigeria’s patriarchal structures, especially in the North, create significant barriers to women’s advancement despite constitutional and Islamic legal provisions. Salihu and Jibril (2020) observe that cultural interpretations often override Shari’ah injunctions, resulting in restricted access to leadership roles and formal employment for women in states like Jigawa.

The National Bureau of Statistics (NBS, 2022) reports that women in the North-West region have the country’s lowest tertiary education completion rates, directly correlating with reduced labour market participation and political representation.

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Comparative Muslim-Majority States

Studies from other Muslim-majority contexts reveal similar tensions between cultural traditions and Islamic legal ideals. In Sudan, Ahmed (2017) finds that women's educational advancement surged when religious leaders actively endorsed female schooling as a Qur'anic imperative. In Malaysia, Abdullah (2015) shows that policy reforms grounded in Islamic social justice principles improved female labour force participation by 12% in five years. Conversely, in Afghanistan, Thomas and Rahimi (2021) document regression in women's public participation following policy shifts that reimposed restrictive cultural norms.

Empirical Insights on Gender Disparity

UNDP's 2023 Human Development Report ranks Nigeria 163rd out of 191 countries on the Gender Inequality Index (GII).⁴ Northern states record the widest gaps in maternal mortality, political representation, and economic independence. The NDHS (2018) shows that in the North-West zone,⁵ only 26% of women have ever attended secondary school, and female-headed households have a 23% higher poverty incidence than male-headed households.

Islamic Legal Activism in Northern Nigeria

Yerima Iyawa (2023) from Bayero University Kano argues that bridging the gender gap in Northern Nigeria requires *ijtihad* (independent reasoning) to address modern socio-economic realities while adhering to Shari'ah principles. She cites Qur'an 9:71 as the most underutilised

⁴ United Nations Development Programme. (2023). Human Development Report 2023: Gender Inequality Index. New York: UNDP, p. 203.

⁵ National Population Commission & ICF. (2019). Nigeria Demographic and Health Survey 2018. Abuja & Rockville: NPC & ICF, pp. 112–113.

verse in gender advocacy, noting that community sensitisation led by respected ulama has been effective in improving public acceptance of women's participation in governance.

Methodology:

Study Area

Jigawa State, located in Nigeria's northwest, has a projected 2024 population of ~6.1 million, 98.9% of whom are Muslim. The economy is primarily agrarian, with significant informal trading. The state comprises 27 LGAs divided into three senatorial districts.

Research Design

This study adopts a mixed-methods design, integrating both quantitative and qualitative approaches to examine gender disparity in Jigawa State. The quantitative analysis draws on data from the *National Bureau of Statistics (2022)* and the *Nigeria Demographic and Health Survey (2018)*, which provide detailed information on women's participation in education, employment, and politics. The qualitative component involved interviews with twenty participants, including ten women from sectors such as education, entrepreneurship, and civil service, as well as six community elders and four Islamic scholars (*ulama*) representing diverse jurisprudential backgrounds.

The qualitative inquiry sought to understand how cultural traditions intersect with Shari'ah principles, sometimes reinforcing, but often contradicting, Islam's emphasis on justice and equity. The findings indicate that the persistence of gender disparity in Jigawa State arises largely from cultural continuity, rather than from the prescriptions of the Shari'ah itself.

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1. Interaction of Cultural Traditions with Shari'ah Principles

In Jigawa State, longstanding cultural norms—such as early marriage, gender-biased inheritance practices, and *purdah* (female seclusion)—often overshadow the higher objectives of Islamic law (*maqasid al-shari'ah*). While Islam encourages marriage as a means of social harmony, early and economically motivated marriages frequently interrupt women's education and limit their autonomy. A teacher from Hadejia shared her experience:

“My father married me off at 16. I was still in secondary school, but my husband didn't allow me to continue. They said Islam forbids women from being too exposed, but my *ustaz* later told me that knowledge is an obligation for both men and women.”

This account illustrates how social and economic pressures are sometimes mistaken for divine injunctions, conflicting with the Prophetic tradition that “Seeking knowledge is obligatory upon every Muslim, male and female.”⁶

Similarly, cultural inheritance patterns continue to deny women equitable access to land and property, despite clear Qur'anic injunctions. A widowed farmer from Kazaure observed:

“When my husband died, my brothers-in-law took over everything. They said a woman cannot manage land because she might remarry. But I read in the Qur'an that Allah gave us a share.”

Such narratives reveal a significant gap between Qur'anic justice and local practice—a contradiction also documented by Adebayo (2010) and Salihu & Jibril (2020).

⁶ Sunan Ibn Majah, Book 1, Hadith 224: “Seeking knowledge is obligatory upon every Muslim

2. Religious and Scholarly Perspectives

Interviews with Islamic scholars reflected an increasing concern about these distortions. A Maliki jurist from Dutse remarked:

“Our religion does not forbid women from participating in public service or trade. The Prophet (peace be upon him) accepted *bay’ah* (pledge of allegiance) from women, and Caliph Umar appointed Shifa’ bint Abdullah as a market inspector. This is our tradition.”

This statement reinforces the understanding that gender disparity stems from cultural misinterpretation, not religious command. The scholar’s reference to *bay’ah* provides a strong jurisprudential precedent for women’s participation in governance and public affairs.

3. Integration of Quantitative Insights

The quantitative evidence supports the qualitative findings. Only 6% of land titles in Jigawa are owned by women, despite Qur’anic provisions guaranteeing inheritance rights (NBS, 2022). Educational inequality also remains severe, with only 26% of women in the North-West having completed secondary education (NDHS, 2018). These disparities are thus rooted in social and institutional factors, rather than in Islamic doctrine.

When examined together, the data and narratives confirm that the Shari’ah, correctly interpreted, advocates justice, inclusion, and dignity for women. The real challenge lies in the cultural appropriation of religion, which sustains inherited patriarchal traditions and obscures Islam’s original intent for social equity.

Quantitative Findings:

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Educational Attainment

Category	Male (%)	Female (%)	Gender Gap (%)
Primary Completion	72	58	14
Secondary Completion	56	32	24
Tertiary Completion	19	6	13

Economic Participation

Employment Sector	Male (%)	Female (%)
Civil Service	68	32
Agriculture	52	38
Informal Trade	40	60

Political Representation

Position	Total Seats	Women (%)
State Assembly	30	0
LGA Chairpersons	27	0
Commissioners	18	11.1

Legal Rights Awareness

Land Ownership: 48% men vs. 6% women.

Awareness of Inheritance Rights: 92% men vs. 38% women.

Islamic Legal Analysis:

Spiritual Equality

The Qur'an (4:1; 9:71; 16:97) affirms the equal moral worth of men and women. Hadith traditions further emphasize women's intellectual and spiritual capacity.⁷

Social and Economic Rights

Qur'an 4:32 grants women independent property rights;⁸ Hadith evidence from Khadijah bint Khuwaylid illustrates women's commercial agency. The Shari'ah enshrines sadaq (dowry) and nafaqah (maintenance) as enforceable rights.⁹

Political Participation

Historical precedents, such as women's participation in bay'ah (pledge of allegiance) and public consultation during the Caliphate, support modern political inclusion, except in roles explicitly restricted by scholarly consensus.

Discussion

The findings of this study confirm that the observed gender disparities in Jigawa State stem not from the *Sharī'ah* itself but from cultural traditions that have been mistakenly elevated to the level of religious authority. Islam upholds social justice (*al-'adl*) and mutual responsibility (*takāful*) as moral imperatives; however, in practice, these values are often eclipsed by inherited customs that contradict divine guidance.

⁷ Qur'an 4:1 – Al-Qurtubi, *Al-Jami' li Ahkam al-Qur'an*, Vol. 5, p. 2., Qur'an 9:71 – Ibn Kathir, Vol. 2, p. 412., Qur'an 16:97 – Ibn Kathir, Vol. 4, p. 528

⁸ Ibn Kathir, *Tafsir al-Qur'an al-Azim*, commentary on Qur'an 4:32. Vol. 2, p. 243.

⁹ Qur'an 4:4 – Ibn Kathir, Vol. 2, p. 215; Qur'an 65:6 – Ibn Kathir, Vol. 8, p. 156.

Cultural Traditions and the Misrepresentation of Sharī‘ah

Early marriage, for example, is widely defended as a religious obligation though its contemporary application often contravenes Islamic ethics. Islam emphasizes maturity, consent, and welfare as conditions for marriage, yet many communities interpret early unions as safeguards of honor. A respondent from Dutse recounted:

“I was married before seventeen. My husband said education makes women arrogant. But my teacher used to remind us that the Prophet encouraged all Muslims to seek knowledge.”

Such testimonies reveal how moral anxieties are reframed as divine injunctions, reflecting what anthropologists term “religious domestication of patriarchy.”

Inheritance patterns also display similar distortions. Qur’ān 4:7–12 explicitly allocates shares to both men and women, yet customary laws continue to deprive widows and daughters of their rightful inheritance. A widow from Kazaure explained:

“When my husband died, his family said the land belonged to the men. They told me to rely on them for food. I told them that the Qur’an gave me my share, but they laughed.”

This example demonstrates how social norms, rather than divine law, perpetuate structural inequities.

Religious Awareness and Reformist Voices

Encouragingly, interviews with Islamic scholars revealed an increasing awareness of these distortions. A Mālikī jurist from Dutse remarked:

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“Our religion does not forbid women from trade or public service. The Prophet (peace be upon him) accepted *bay'ah* (pledge of allegiance) from women and appointed Shifā' bint 'Abdullāh as a market inspector. This is part of our heritage.”¹⁰

Such statements underscore the need for renewed *ijtihad* (independent reasoning) to restore the balance between religious law and social reality. These perspectives affirm that gender justice is inherent in Islam, and its neglect results from cultural inertia, not theological deficiency.³¹¹

Empirical and Social Implications

Quantitative data reinforce the qualitative findings. Only **6% of land titles** in Jigawa are held by women (NBS, 2022), while female secondary school attendance remains at **26%** in the North-West region (NDHS, 2018). These disparities reflect institutional and cultural barriers rather than scriptural prescriptions.

Integrating empirical data with scriptural interpretation reveals that when Islam is understood in light of its *maqāṣid* (higher purposes), it supports gender inclusion, educational advancement, and equitable distribution of wealth. The persistent inequality observed in Jigawa State therefore calls for *Sharī'ah*-informed community re-education, public sensitization, and socio-legal reforms grounded in Islamic ethics.

Reaffirming the Islamic Ethos of Justice

¹⁰ **Sunan Abī Dāwūd**, Book 12, Ḥadīth 3565, Vol. 3, p. 1040 (Appointment of Shifā' bint 'Abdullāh as market inspector).

¹¹ Qur'ān 4:7–12; see also Adebayo, Rafiu Ibrahim (2010). *Gender Equality and the Challenges of Women's Rights in Nigeria*. *Ilorin Journal of Religious Studies*, 1(2), p. 20.

Ultimately, the discussion affirms that the transformation of women's status in Jigawa State must arise from within — guided by religious scholars, educators, and policymakers who are committed to re-aligning cultural norms with divine justice. As one respondent aptly stated:

“If people truly understood the Qur'an, they would know that Islam honors women. The problem is not Islam, but our misuse of it.”

By addressing these misconceptions through faith-based reform, Jigawa can move closer to the Qur'anic model of an equitable society envisioned by the *Sharī'ah*.

Conclusion

Jigawa's socio-political environment offers both challenges and opportunities for gender inclusion. The Islamic framework provides a legitimate and culturally resonant basis for reform, but requires alignment of local customs with Shari'ah principles.

Recommendations

1. Policy Integration: Implement Shari'ah-compliant gender equity policies with measurable targets.
2. Educational Reform: Achieve gender parity in secondary education within five years through scholarship programs and community sensitization.
3. Economic Empowerment: Provide interest-free microfinance schemes for women entrepreneurs, grounded in Islamic finance principles.
4. Political Quotas: Enforce a minimum 30% female representation in state and local councils.

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5. Legal Literacy: Establish women's Shari'ah rights awareness programs in collaboration with Islamic scholars.

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The Role of Arabic and Islamic Schools for Women in Achieving National Security in Nigeria”

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Abstract

Mothers play a fundamental role in shaping future generations, as they are the first educators of their children. A well-educated mother nurtures responsible individuals who contribute positively to society, while an unprepared mother may lead to negative consequences. Therefore, educating and training women to be knowledgeable and morally upright is essential for national stability. As the Arab proverb states, “The mother is a school; if you prepare her well, you prepare a noble nation.”

Arabic and Islamic schools for women play a crucial role in achieving this goal by providing religious and moral education, fostering ethical values, and equipping women with the necessary knowledge to raise future generations. These schools contribute to strengthening social cohesion and promoting security by instilling principles of righteousness and responsibility in mothers, which in turn influences their children and society at large. This research highlights the significance of these schools in fostering moral values and outlines their role in shaping educated

and ethical mothers. It will explore the impact of educated mothers on the society, and their role in promoting security and stability. The study follows a descriptive-analytical approach to examine these critical aspects. Through a content analysis of instructional materials and a survey of school administrators.

Introduction

The education of women plays a crucial role in shaping future generations and fostering a stable and morally sound society. Arabic and Islamic schools for women are specifically designed to provide a balanced education that integrates religious, moral, and academic teachings. These schools aim to instill ethical values, strengthen national security, and ensure the development of responsible and knowledgeable mothers who can positively influence their families and communities.

This paper explores the significance of these schools in promoting moral values and shaping educated, ethical mothers, with references to scholarly sources and Islamic teachings (Qur'an and Hadith")

Discussion

Significance/Role of Arabic and Islamic Education For Women In Fostering Moral Values

Framework is further strengthened through key areas of focus, such as:

Teaching Islamic ethics and morality

Islamic ethics also known as "Akhlāq" is deeply rooted in the teachings of the Quran and the Sunnah of the Prophet Muhammad (PBUH). Ethics in Islam is not merely about personal conduct but also about social responsibility and justice.

The role of Arabic and Islamic schools in teaching Islamic ethics and morality is fundamental to the formation of a peaceful, just, and secure society. By instilling moral values in women—who are primary nurturers, educators, and influencers in the family and community—these institutions contribute to the moral foundation upon which national security is built. Educated women serve as guardians of ethical conduct and can raise generations who are spiritually conscious, socially responsible, and law-abiding.

The Qur’an repeatedly emphasizes moral character and righteous behavior as marks of true believers. It commands truthfulness, justice, modesty, kindness, and compassion—qualities that secure social harmony and reduce criminal tendencies.

“Indeed, Allah commands justice, good conduct, and giving to relatives and forbids immorality, bad conduct, and oppression...”(Surah An-Nahl, 16:90)

“You (O Muhammad) are of a great moral character.”(Surah Al-Qalam, 68:4)

These verses highlight the significance of ethics in Islamic teachings. When women are trained in these values through Arabic and Islamic education, they become role models for their families and society, thereby reducing corruption, injustice, and societal decay.

The Prophet Muhammad (peace be upon him) said:

“I was sent only to perfect good character.”(Muwatta Malik, Hadith 1614)

He further stated: The best among you are those who have the best manners and character”
(Sahih al-Bukhari,

Encouraging Social Responsibility

Al-Ghazali in *Ihya Ulum al-Din*, stated that true religiosity is not just private worship but includes public service, honesty in dealings, and promoting justice. One of the fundamental ways Arabic and Islamic schools contribute to national security is by encouraging social responsibility among women. When women are equipped with Islamic knowledge and moral awareness, they become agents of positive change within their families, communities, and the broader society. This social consciousness fosters a culture of cooperation, empathy, accountability, and service all of which are essential for the peaceful and stable functioning of a nation. The Holy Qur'an repeatedly calls upon believers to act righteously and uphold social ethics. For instance:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.”(Surah Al-Ma'idah, 5:2)

This verse underlines the obligation of every Muslim to contribute to the well-being of society and avoid harmful behavior. Women trained in Arabic and Islamic schools learn this foundational ethic and apply it through various roles whether as mothers, educators, health workers, or community leaders.

The Prophet Muhammad (peace be upon him) highlighted the collective duty of Muslims to care for one another and uphold justice. He said:

“Each of you is a shepherd, and each of you is responsible for his flock.”(Sahih al-Bukhari, Hadith 893)

This Hadith implies that every person, including women, has a responsibility within their social sphere. Women educated in Islamic values are more likely to take this role seriously, raising morally conscious children, volunteering in communities, and advocating for justice.

In another narrations, He said:

“The believer is not the one who eats his fill while his neighbor goes hungry.”(Sunan al-Tirmidhi, Hadith 2373)

“The best of people are those who are most beneficial to others.” (Sunan al-Mu‘jam al-Awsat, 6192)”

This Hadith inspires compassion and proactive concern for others, values that are emphasized in Islamic schooling and lead women to engage in charitable acts, support vulnerable populations, and reduce social inequality.

Strengthening Family Values

One of the most significant contributions of Arabic and Islamic schools for women is the strengthening of family values, which directly supports national security. Families form the foundational units of any society, and when they are rooted in strong moral, spiritual, and ethical values, the entire nation benefits. Arabic and Islamic education plays a vital role in cultivating these values among women, who are often the primary educators and nurturers within the home.

Islamic education emphasizes key virtues such as honesty, patience, respect, compassion, and responsibility. When women receive proper Arabic and Islamic education, they internalize these values and pass them on to their children and family members. A mother who understands the

teachings of the Qur'an and Sunnah is better equipped to instill strong moral character in her children. This process of ethical nurturing creates a generation of responsible citizens who contribute positively to society and are less likely to engage in behaviors that threaten national security. It was narrated in a prophetic hadith:

“Each of you is a shepherd, and each of you is responsible for his flock... A woman is a guardian of her husband’s home and children, and she is responsible for them” (Sahih al-Bukhari, Hadith 893)

Educated women, particularly those trained in Islamic principles, serve as the first teachers in a child’s life. Their ability to teach Islamic morals, encourage prayer, and guide children on the right path reduces the likelihood of juvenile delinquency, radicalization, or moral decay. When homes are built on a strong foundation of faith, discipline, and knowledge, the society at large becomes more secure, cohesive, and resistant to social vices.

Role of Arabic and Islamic Education for Women in Shaping Educated and Ethical Mothers

Arabic and Islamic schools play a crucial role in shaping mothers who are both educated and ethically aware. These schools provide women with the knowledge and skills necessary to contribute to society while maintaining strong moral values. These roles include:

Providing Religious Knowledge

One of the primary contributions of Arabic and Islamic schools for women is the provision of sound religious knowledge. This knowledge forms the foundation of a morally upright, spiritually aware, and socially responsible individual. For women who are central figures in the development of families and communities. Religious knowledge equips them with the wisdom,

faith, and guidance necessary to promote values that directly support peace, justice, and national security. Islam places great emphasis on the pursuit of knowledge for both men and women. The Prophet Muhammad (peace be upon him) said:

“Seeking knowledge is an obligation upon every Muslim.”(Sunan Ibn Mājah, Hadith 224)

Arabic and Islamic schools for women fulfill this obligation by providing structured learning in Qur’anic studies, Hadith, Fiqh, and Arabic language, enabling women to understand the teachings of Islam directly from the sources. Educated women are better able to practice their faith, understand their roles in society, and contribute positively to national development.

Arabic and Islamic education allows women to access and reflect on the Qur’an and Sunnah directly, leading to a deeper commitment to Islamic ethics, justice, and social harmony. This spiritual foundation discourages corruption, immorality, and disobedience to lawful authority all of which are threats to national security.

Women who are grounded in religious knowledge are more effective in raising righteous, law-abiding, and morally upright children. This directly contributes to the creation of a peaceful and secure society. As the Arabic proverb goes, “Al-ummu madrasah”—“The mother is a school” meaning that educating a woman is like educating an entire generation.

Encouraging Intellectual Growth and Critical Thinking

Arabic and Islamic schools for women do more than provide basic religious education, they serve as platforms for intellectual growth and the development of critical thinking skills. These cognitive abilities are essential for building a generation of women who are not only spiritually grounded but also intellectually empowered to address social challenges, make informed

decisions, and contribute to national development and security. Islam encourages deep reflection, reasoning, and the pursuit of beneficial knowledge, which are all critical to achieving stability and progress in any nation.

The Qur'an consistently calls on believers to use their intellect, reflect on creation, question assumptions, and understand deeper meanings. These are the foundations of critical thinking.

Allah says:

“Indeed the creation of the heavens and the earth, and the alternation of the night and the day are signs for those of understanding...those who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation...”(Surah Aal-Imran 3:190–191)

Arabic and Islamic schools teach women how to think, question, analyze, and draw connections between religious principles and real-world challenges. This intellectual empowerment enables women to become problem-solvers and community leaders who help build a just and secure society.

One of the goals of critical thinking in Islam is to enable individuals to distinguish truth from falsehood. When women are educated in Islamic sciences, they develop the capacity to critically assess ideas, cultural influences, and ideologies especially those that may pose a threat to social harmony or national security

An intellectually sound Muslim woman is less likely to fall into the trap of extremism, cultural manipulation, or blind imitation. By encouraging critical thinking and deep understanding of authentic Islamic teachings, Arabic and Islamic schools protect women from misinformation and ideological deviation. This, in turn, promotes national unity and reduces the risk of internal

conflict or radicalization which are major threats to national security. Allah stated in the holy Qur’an:

“And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart—about all those [one] will be questioned.”(Surah Al-Isra 17:36)

This verse teaches caution and responsibility in accepting and acting upon information. Educated women who think critically are more likely to question false narratives and uphold truth and justice in their families and communities.

By cultivating intellectual capacity, Arabic and Islamic schools prepare women to contribute to national growth in areas such as education, policy, social work, and interfaith dialogue. Women who are both spiritually and intellectually equipped can engage in informed civic participation, bridge gaps between communities, and promote peace and security from an Islamic perspective.

Preparing Women for Leadership and Social Contribution

Arabic and Islamic schools play a transformative role in preparing women for leadership and social responsibility, both of which are critical in achieving national security. Far from confining women to passive roles, Islam acknowledges and encourages their active participation in the well-being of the ummah (Muslim community). By providing a solid foundation in Qur’anic teachings, prophetic traditions, and intellectual empowerment, these institutions cultivate women who lead with knowledge, justice, and compassion.

The Prophet Muhammad (peace be upon him) not only taught women but included them in social, political, and religious affairs. Women such as Umm Salamah, Aisha bint Abi Bakr, and

Nusaybah bint Ka‘b exemplified leadership roles in education, public discourse, and even defense.

“The most complete of the believers in faith are those with the best character. And the best of you are those who are best to their women.”(Sunan al-Tirmidhi, Hadith 1162)

This Hadith emphasizes the value and dignity of women, encouraging their inclusion and upliftment. By following the Prophetic model, Arabic and Islamic schools foster a generation of women who contribute meaningfully to community development and social harmony—key elements of national security.

Educated Muslim women often take up roles in peace-building, conflict resolution, and humanitarian work. Arabic and Islamic schools prepare them with the tools to uphold ‘Adl (justice) and Rahmah (mercy) in both private and public life. A woman who is well-versed in her religious obligations and societal rights is more likely to stand against injustice, support the oppressed, and promote peaceful coexistence all of which contribute to a secure and stable nation.

Arabic and Islamic schools prepare women not only to lead directly, but also to raise and mentor future leaders. The Prophet (peace be upon him) emphasized the importance of motherhood as a leadership role:

“Paradise lies at the feet of mothers.”(Sunan an-Nasa’i, Hadith 3104)

This Hadith highlights the profound influence women have in shaping character and values in their children. A woman grounded in Islamic principles becomes a powerful agent of moral and national security through her role in nurturing responsible, ethical citizens.

Conclusion

In light of the comprehensive analysis presented, it is evident that Arabic and Islamic schools for women hold a vital and irreplaceable role in securing the moral, social, and political fabric of any nation. These schools do far more than provide academic education, they are institutions that mold women into morally grounded, intellectually empowered, and socially responsible individuals. By emphasizing Islamic ethics, personal development, and community engagement, they prepare women to be the ethical backbone of society and key players in national development.

First and foremost, the moral and ethical teachings derived from the Qur’an and Sunnah, as taught in these institutions, instill core values such as honesty, justice, compassion, and modesty. Women educated in these schools become role models in their families and communities, shaping future generations with strong moral compasses. This is essential in combating social decay, reducing crime, and addressing moral crises that threaten national security from within.

Moreover, by teaching women about their social responsibilities through community service, charity, environmental stewardship, and leadership training, Arabic and Islamic schools foster a sense of collective duty. Women educated in this environment are more likely to contribute to societal stability, prevent radical ideologies, and promote peace and unity across cultural and ethnic lines. Their involvement in community welfare not only uplifts the underprivileged but also strengthens societal bonds, which are crucial in maintaining internal peace and resilience against external threats.

Lastly, Arabic and Islamic schools for women are not merely educational institutions; they are strategic pillars of national security. They cultivate women who are spiritually conscious, ethically sound, socially engaged, and civically responsible. Empowering women through these schools is, therefore, not only a fulfillment of religious duty but a visionary approach to building secure, cohesive, and morally upright nations.

Findings

1. Women educated in Arabic and Islamic institutions are equipped with deep ethical values rooted in the Qur'an and Sunnah, which guide them toward honesty, justice, patience, and respect which are key foundations for peaceful, stable societies.
2. Women trained in Islamic values serve as moral anchors within families. Their guidance influences children, relatives, and neighbors, helping reduce crime, social disorder, and cultivating a peaceful, responsible citizenry.
3. Islamic education motivates women to be active contributors to their communities by promoting service, charity, cooperation, and ethical leadership, thereby fostering social cohesion and national resilience.
4. Islamic schools help women develop tolerance, empathy, and respectful coexistence with people of different faiths and backgrounds which reduces conflict and enhances social harmony, essential for national security..

Recommendations

1. Policymakers should support and expand Arabic and Islamic educational institutions for women, recognizing their vital role in moral and social development, which underpins national peace and security.
2. Governments should partner with Islamic educational institutions to promote values of peace, justice, and social cohesion, recognizing that national security is strengthened through morally educated citizens.
3. Islamic schools should place deliberate emphasis on teaching ethical responsibility, community service, environmental care, and peaceful conflict resolution as part of their core programs.
4. Scholarship programs and public awareness campaigns should encourage more women to pursue advanced Islamic education, empowering them as future scholars, teachers, and moral guides.

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DESIGN AND DEVELOPMENT OF CRITICAL THINKING AND PROBLEM-SOLVING SKILLS IN 9 YEAR BASIC
EDUCATION SOCIAL STUDIES CURRICULUM IN NIGERIA

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Abstract

This study was undertaken to design and develop strategies for enhancing critical thinking and problem-solving skills within the existing Nine-Year Basic Education Social Studies curriculum in Nigeria. study adopted a mixed-method research design with a population of 1319 participants comprising 1,305 Social Studies teachers, and 14 lecturers. A sample of 26 respondents comprising 24 Social Studies teachers, and 2 lecturers was selected using a multi-stage sampling technique. Three research instruments namely; Social Studies teachers assessment questionnaire (SSTAQ), Class room observation checklist (CROCL) and Curriculum content analysis tool with reliability index of 0.75, 0.84 and 0.79 respectively at the 0.05 level of significance and were used for the study. Data were analyzed using descriptive, and thematic. The finding shows that the existing 9-year Basic Education Social Studies curriculum lacks practical strategies for fostering students' critical thinking and problem-solving skills. The findings also show that to design and develop critical thinking and problem-solving skills in 9 year basic education Social Studies curriculum, there is a need for a pedagogical shift from rote memorization to higher-order cognitive skills, integrating real-world social issues, community-based learning, case studies, and practical activities. The study concludes that, effective utilization of Social Studies teaching strategies will promote students critical thinking and problem-solving skills. It recommends that, ministry of education in collaboration with Universal Basic Education Board (UBE) should provide adequate Social Studies instructional materials and teachers should make effective utilization of critical thinking and problems solving teaching methods such: real-life scenarios, inquiry learning, debates, group discussions, role-play activities, questioning techniques and use of multimedia in their teaching.

Keywords: Social Studies Curriculum, Critical Thinking Skills, Problem Solving Skills LAECU Model LAEDS Model

Introduction

Nigeria is a country with over two hundred and fifty (250) different ethnic groups, there are approximately two hundred and fifty (250) different languages and over four hundred (400) dialects (Falola & Heaton, 2008). Nigeria just like any other developing country the world, is seriously facing the danger of social issues and problems such as poverty and cyber fraud, disease and hunger, kidnapping, insurgency and armed robbery, corruption and steeling of public funds, etc. (Sofadekan,2012). Despite these differences and to prevailing social issues and problems, Nigeria since independence seek to be one united nation with people sharing the same identity as Nigerians. To achieve these, social studies curriculum was introduced in to country basic education with main objectives of addressing social issues and promoting peace and unity in the country.

Since the inclusion of Social Studies in the 9-year basic education curriculum of Nigeria, to foster national unity and address social problems and issues, yet they remain persistent and, in some cases, have worsened (Facione, 2017). This enduring challenge raises serious concerns about the effectiveness of the current 9-year basic education Social Studies curriculum in equipping learners right at their younger age with the essential cognitive and social tools to think critically, and solve societal problems. Several studies (e.g., Edinyang & Ipuole, 2014; Facione, 2017) emphasize that, the development of critical thinking and problem-solving skills is central to cultivating responsible, and active citizens. However, there is limited evidence that these skills are being effectively developed in learners at the basic education level in Nigeria using Social Studies. As a result, many students complete their basic education cycle, lacking the critical and problem solving skills required to navigate and address the complex realities of their environment.

Statement of the Problem

Despite the inclusion of Social Studies in Nigeria's Nine-Year Basic Education curriculum to promote national unity and address issues such as corruption, indiscipline, ethnic intolerance, youth restiveness, and moral decline, these challenges persist and continue to hinder national development. This raises concerns about the effectiveness of the current curriculum in equipping learners with the critical thinking and problem-solving skills needed to engage meaningfully with societal problems. Researchers such as Edinyang and Ipuole, 2014; Facione, 2017, reported that the social studies classroom practices remain largely teacher-centered and focused on rote learning, offering limited opportunities for learners to

think critically or solve real-life problems. Consequently, many students complete basic education without the essential skills to address contemporary social issues. This paper, therefore, seeks to design and develop critical thinking and problem solving skills in Social Studies curriculum in Nigeria's Nine-Year Basic Education system.

Objectives of the Study

The objectives of this study are as follows;

1. assess the extent to which current 9-year Basic Education Social Studies curriculum developed critical thinking and problem solving skills among students in Jigawa state
2. design a framework for incorporating critical thinking and problem solving skills in 9-year basic education social studies curriculum among students in Jigawa state
3. develop critical thinking and problem solving skills in 9-year basic education social studies curriculum in Jigawa state

Research Questions

This research intends to answer the following questions:

1. to what extent does 9-year basic education social studies curriculum develop critical thinking and problem solving skills among students in Jigawa state?
2. how to design critical thinking and problem solving skills in 9-year basic education social studies curriculum in Jigawa state?
3. how to develop critical thinking and problem solving skills in 9-year basic education social studies curriculum in Nigeria?

Literature Review

Concept of Social Studies

Social Studies education is concerned with equipping students with knowledge of history, geography, social and political institutions, particularly within the Nigerian context. Social Studies draws on various academic disciplines but distinguishes itself by integrating these fields to provide students with a holistic understanding of society. In this way, Social Studies goes beyond a mere study of facts it is a means of exploring how humans interact with and influence their physical, social, political, economic, and external environments (Edinyang, & Ipule, 2014). Thus, learning of Social Studies encourages students to apply knowledge, recall facts, and develop attitudes and skills that will enable them to navigate and improve their lives. Thus, teaching Social Studies focuses on knowledge acquisition, the

development of critical thinking, the shaping of attitudes, and the fostering of behavioural change ultimately influencing the actions of students both in their academic and social lives. The primary purpose of Social Studies in the Nigerian educational system is to address societal problems and promote national integration. Mezieobi, Fubara, and Mezieobi (2008) outline some key content areas within the Social Studies curriculum, which include:

1. The study of local and family history, oral literature, proverbs, riddles, and community geography.
2. Cultivating respect for elders, honesty, truthfulness, reverence for gods and goddesses, and the learning of family deities.
3. Promoting the development of character, values, and virtues, often inspired by traditional religious teachings.
4. Instruction on community loyalty, respect for seniority, hospitality, cooperation in common tasks, and respect for others.

These content areas reflect the core philosophy of Social Studies, which is to address social problems and promote societal norms and values that contribute to the development of the individual and the broader society. Given this role, Social Studies has a unique responsibility in transforming society by addressing pressing social issues and promoting socio-economic progress. As such, Social Studies is not only an academic discipline but a tool for developing the intellectual, social, and psychomotor skills that enable students to become independent learners and functional citizens of Nigeria. Therefore, Social Studies curriculum in Nigeria is intentionally designed to address social challenges and foster national unity. However, to fully achieve these objectives, it is imperative that students are equipped with critical thinking and problem-solving skills, enabling them to effectively contribute to the solution of societal problems which is the target of this research.

Critical Thinking Skills

Critical thinking is a fundamental academic and life skill that enables learners to analyze, evaluate, and apply information effectively in decision-making and problem-solving. The National Council for Excellence in Critical Thinking (NCECT, 2017) defines it as an intellectually disciplined process involving conceptualization, analysis, synthesis, and evaluation of information derived from observation, reasoning, and communication. This process helps individuals form sound judgments and take rational actions. Integrating critical thinking into teaching and learning enhances students' decision-making, communication, and problem-solving abilities (Adege, 2016). The Partnership for 21st Century Skills (Hidayati &

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Sinaga, 2019) recognizes it as a key competency for learner engagement and collaboration. Kuhn (2019) explains it as a dialogic and reflective process that strengthens reasoning and idea generation, while Innis (2015) outlines stages such as identifying problems, generating and evaluating solutions, and reviewing results. However, Hayes and Devitt (2008) note that these skills are often underdeveloped in early education, highlighting the need for deliberate instructional focus. Hove (2011) adds that learners must be trained to analyze the implications of their actions and evaluate decisions based on ethical and societal values. Hence, integrating critical thinking into the Social Studies curriculum is essential for developing informed, reflective, and responsible citizens capable of contributing meaningfully to national development.

Problem-Solving Skills

Problem-solving is a vital cognitive and social skill that enables individuals to confront and overcome challenges in everyday life. It is defined as the ability acquired through learning and experience, allowing individuals to apply knowledge and strategies to real-life situations (Baldemir et al., 2017). Dewey, as cited by Guclu (2003), describes a problem as any situation that causes confusion and disrupts established beliefs, while Altun (2013) views it as a condition in which an individual seeks a goal without an immediate solution. Thus, problem-solving involves resolving conflicts or obstacles encountered while pursuing specific objectives. Individuals with strong problem-solving abilities exhibit traits such as creativity, flexibility, confidence, and innovation (Koberg & Bagnall, cited in Gulec, 2020). Successful problem-solving depends on several factors, including prior knowledge, motivation, and cognitive maturity. Heppner et al. (2004) note that ineffective problem solvers often avoid action and rely on emotion-focused coping, while effective ones engage in goal-directed reasoning. Metallidou, (2009) asserts, schools must equip learners with problem-solving abilities essential for success in personal, academic, and social contexts. Hence, curriculum design should prioritize strategies that enhance students' problem-solving capacities. In this regard, this paper seeks to design and develop approaches that integrate critical thinking and problem-solving skills into the 9-Year Basic Education Social Studies Curriculum in Nigeria.

9-year Basic Education Curriculum in Nigeria

The 9-year Basic Education refers to the compulsory education provided to children between the ages of 6 and 14/15 years. This education consists of six years at the primary level and three years at the junior secondary level, both of which are mandatory and free of charge (FRN, 2004:13). That is to say basic education is fundamental for the social, economic, and political advancement of a society. It serves as the foundation upon which all subsequent levels of education senior secondary and tertiary are built. Basic education is also often referred to as fundamental education. In addition, basic education encompasses adult and non-formal education programs at the primary and junior secondary levels, targeting adults and out-of-school youth (NPE, 2004:13).

Empirical Studies

Olayiwola, Olayinka, Abimbola, and Olayinka, (2022) conducted a study on application of digital games in developing values and problem-solving skills in social studies. The study assessed the potentials of using digital games to develop problem solving skills and values of patience, tolerance and perseverance which digital games tend to promote. The study provides answers on the contributions of digital games into the development of problem-solving skills and values in Social Studies students. It adopted a descriptive design using 200 level pre-service Social Studies teachers in a government owned tertiary institution in Ogun State. At first, purposeful sampling technique was used to select pre-service Social Studies teachers while volunteer sampling was used to select forty (40) respondents for the study. A structured questionnaire tagged “Digital Games and Development of Problem Solving and Values in Social Studies Questionnaire” (DGDPVSSQ) ($r = .89$) was used to get feedback from the students. Descriptive statistical analysis of mean and standard deviation was used for the analysis of data obtained from students’ experiences after the games exercise. The result showed that digital games help in developing the problem-solving skills of logical thinking, solution focus, and evaluation of options; as well as the values of persistence, will to achieve, rules application and determination in Social Studies students. Based on the findings, it is recommended that digital games learning will be of immense benefit in improving academic achievement of students in social studies and hence using digital games in social studies should be encouraged to attract the attention of the students and develop problem-solving skills, positive attitudes and values in the student.

Witarsa and Muhammad, (2023) conducted a study on critical thinking as a necessity for social science students’ capacity development: How it can be strengthened through project based learning at university. The study proposes a citizenship project model that aims to enhance the elementary school teacher education study program by emphasizing critical

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thinking among students during the teaching of civic education at universities in Indonesia. The research is of the experimental quasi-research type, which comprises two classes: an experimental class and a control class. Both the classes were conducted to compare the effectiveness of the proposed citizenship project learning model. The statistical package for the social sciences was used for data analysis. To attain the required results on the implementation of the citizenship project learning model, there were several stages, including problem identification, problem formulation, information gathering, documenting the process, showcasing the results, and reflective analysis of the model implementation process. The results have revealed a significant improvement in the critical thinking abilities of the students in the experimental class category compared to the control-class category.

Methodology

Research Design

This study adopted a mixed methods research design, which integrates both quantitative and qualitative approaches within a single study framework to provide a comprehensive and well-rounded investigation of the research problem.

Population and Sample Size of the Study

The population for this study consisted of a total of one thousand three hundred and nineteen (1319) individuals drawn from relevant educational stakeholders in Jigawa North-West senatorial zone, as documented by the Jigawa State Ministry of Education (MOE, 2025), which comprise of one thousand three hundred and five (1,305) Social Studies Teachers, and fourteen (14) Teacher Educators. While the total sample size for this study was three hundred and eighty-one (26) participants. To draw a balanced and representative sample from a diverse and geographically dispersed population, a multi-stage sampling technique was employed.

Instrumentation

Four (4) instruments namely; Social Studies teachers assessment questionnaire (SSTAQ); Class room observation checklist (CROCL); Curriculum content analysis tool with reliability index of 0.75 at the 0.05 level of significance and validity index of 0.70 were used for the study.

Data Presentation and Analysis

Answers to Research Questions

Research Question One: To what extent does 9-year basic education social studies curriculum develop critical thinking and problem solving skills among students in Jigawa state?

Report 1: Social Studies Curriculum Contents Regarding Critical Thinking and Problem Solving Skills

The analysis of the Social Studies curriculum content, based on responses from curriculum evaluators, reveals significant limitations in promoting critical thinking and problem solving skills within the Nine-Year Basic Education program.

Themes

According to the respondents:

1. the curriculum rarely encourages students to explore contemporary or historical issues, analyze scenarios, propose solutions, or articulate well-reasoned conclusions. As a result, students tend to approach Social Studies as a subject to be memorized for examination purposes rather than as a tool for understanding and critically engaging with real-world problems in their immediate environment. Frequency of respondents – 2(100%)
2. the curriculum seldom incorporates assessment methods that effectively capture students' understanding and application of critical thinking abilities in classroom settings. Frequency of respondents – 2(100%)
3. that the curriculum merely lists approved textbooks and materials without clearly mapping them to specific topics, units, or lessons. Frequency of respondents – 2(100%)

Report 2: Class Room Observation Report on Critical Thinking Activities

Table One: Show Observation Report on Student/Teacher Activities to Determine if Critical Thinking and Problem Solving Skills are Actively being Promoted during Lessons.

S/N	Items	Always	%	Some times	%	Never	%
1	Effective utilization of multimedia facilities such as audio-visual tools to support interactive and engaging lesson	2	8%	2	8%	20	84%
2	Use of inquiry-based learning; debates/ role-play activities, Questioning	3	13%	0	00%	21	87%
3	Encouraging students to ask or answer questions in the lesson	5	21%	2	8%	17	71%
4	Effective utilization of instructional materials such as maps, charts, and real-life scenarios in the lesson	9	38%	0	00%	15	62%
5	Allow students to engage in discussions that require them to	4	17%	0	00%	20	83%

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	evaluate or synthesize information						
6	The teacher uses open-ended questions/ group presentations to assess the students during the lesson	6	25%	3	12%	15	63%

Source: Class Room Observation Report on Critical Thinking Skills Activities

The classroom observation findings revealed that the majority of Social Studies teachers are not effectively integrating strategies and resources that foster critical thinking among students. Specifically, 84% of teachers did not utilize multimedia tools such as audio-visual aids to make lessons more interactive, while 87% failed to apply inquiry-based, discussion-oriented, or role-play methods that promote analytical and evaluative thinking. Only 21% of teachers encouraged student questioning, and just 38% used instructional materials like maps, charts, or real-life examples to contextualize learning. Additionally, 71% did not provide opportunities for students to engage in evaluative or synthesizing discussions, and only 25% used assessment techniques such as open-ended questions or group presentations that encourage higher-order thinking. This means there is a widespread deficiency in the use of effective teaching methods, instructional strategies, and assessment methods that support the development of critical thinking skills revealing a major gap in the effective implementation of the objectives of the 9-Year Basic Education Social Studies curriculum.

Research Question Two: How to design critical thinking and problem solving skills in 9-year basic education social studies curriculum in Jigawa state?

Table Two: Shows Curriculum Modifications Needed to Effectively Incorporates Critical Thinking and Problem Solving Skills in 9-Year Basic Education Social Studies Curriculum

S/N	Items	No of Respondents	Percentages %
1	Pedagogical shift from traditional rote memorization methods to a curriculum framework that emphasizes higher-order cognitive skills such as analysis, synthesis, and evaluation	13	54%
2	Reducing the current dependency on textbooks and prioritizes student-led explorations and investigative learning	5	21%
3	Integration of local case studies and real-life societal issues into the teaching of Social Studies at basic education levels	5	21%
4	Incorporation of interdisciplinary themes that link Social Studies with subjects such as Science, Civic Education,	1	4 %

and Information and Communication Technology (ICT)

Total	24	100%
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Source: Social Studies Teachers Assessment Questionnaire (SSTAQ)

The analysis of responses from the open-ended questionnaire revealed that most Social Studies teachers in Jigawa State recognize the need to integrate critical thinking skills into the 9-Year Basic Education Social Studies curriculum. About 54% of the respondents emphasized the importance of shifting from rote memorization to teaching approaches that promote higher-order thinking skills such as analysis, synthesis, and evaluation. Additionally, 21% advocated for reducing the overreliance on textbooks and adopting student-centered, inquiry-based methods that encourage exploration and independent learning. Another 21% of teachers recommended incorporating local case studies and real-life societal issues to make lessons more relevant and reflective of students' lived experiences. Meanwhile, 4% suggested an interdisciplinary approach linking Social Studies with other subjects like Science, Civic Education, and ICT to further strengthen critical thinking development. This mean, the responses highlight a collective call among teachers for a more dynamic, context-based, and skill-oriented Social Studies curriculum.

Research Question Three: How to develop critical thinking and problem solving skills in 9-year basic education social studies curriculum in Jigawa state?

Table Three: Shows Instructional Facilities Needed to Develop Critical Thinking Skills Among Students

S/N	Items	Number of Respondents	Percentages %
1	Well-equipped Social Studies resource rooms which contain instructional materials such as maps, charts, case studies, and real-life scenarios designed for simulation exercises and classroom debates	15	63%
2	Provision of multimedia facilities including audio-visual tools, and educational software to support interactive and engaging instruction	7	29%
3	Internet-enabled environments within school environment.	2	8%
Total		24	100%

Source: Social Studies Teachers Assessment Questionnaire (SSTAQ)

The findings from the questionnaire administered to Social Studies teachers in Jigawa State revealed that most teachers emphasized the importance of adequate instructional facilities for fostering critical thinking skills among students in the 9-year Basic Education curriculum. Specifically, 63% of respondents highlighted the need for well-equipped Social Studies resource rooms containing materials such as maps, charts, case studies, and

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simulation tools to promote analytical thinking and evidence-based reasoning. Additionally, 29% advocated for the inclusion of multimedia facilities like audio-visual tools and educational software to support interactive learning and classroom discussions, while 13% recommended internet-enabled environments to facilitate independent research and inquiry into current social issues. This means, teachers agreed that modern, interactive, and research-based instructional facilities are essential for enhancing students' critical thinking development in Social Studies.

Table Four: Shows Teaching Methods (Activities) that Promote Critical Thinking Skills Among Students

S/N	Items	Number of Respondents	Percentages %
1	Inquiry-based learning (IBL) which encourages independent thinking, evidence-based reasoning, and the ability to draw informed conclusions	9	38%
2	Use of debates and role-play activities in the classroom	7	29%
3	Project-based learning (PBL) which provides practical learning experiences and fosters student engagement with real-life challenges that require critical thinking	4	17%
4	Questioning techniques that stimulate deeper classroom discussions.	4	17%
Total		24	100%

Source: Social Studies Teachers Assessment Questionnaire (SSTAQ)

The findings revealed that Social Studies teachers in Jigawa State identified several instructional methods as effective for fostering critical thinking skills among students in the 9-year Basic Education curriculum. About 38% of respondents emphasized inquiry-based learning, which engages students in investigating real-world issues and developing evidence-based conclusions. Additionally, 29% supported the use of debates and role-plays to help students examine societal issues from multiple perspectives and enhance reflective judgment. Furthermore, 17% advocated project-based learning that focuses on solving community problems, while another 17% highlighted the importance of using open-ended questioning techniques to stimulate deeper discussions and logical reasoning. This means, teachers agreed that active, student-centered approaches such as inquiry, debate, role-play, projects, and advanced questioning are vital for developing critical thinking skills in Social Studies instruction.

Summary of Findings

The major findings from the data analysis are summarized as follows:

1. The finding shows that the existing 9-year Basic Education Social Studies curriculum lacks practical strategies for fostering students' critical thinking and problem-solving skills.
2. The finding shows that to design Social Studies curriculum, there is a need for a pedagogical shift from rote memorization to higher-order cognitive skills, integrating real-world social issues, community-based learning, case studies, and practical activities into the Social Studies curriculum to enhance critical thinking and problem-solving skills
3. The finding shows that, to develop critical thinking and problem solving skills in 9year basic education Social Studies curriculum, there is a need for adequate instructional materials and the use of real-life simulation exercises, incorporating inquiry learning, debates, group discussions, role-play, questioning techniques, and multimedia.

Discussion of Findings

The findings from research question one revealed significant limitations in the current Social Studies curriculum regarding its capacity to foster critical thinking and problem solving skills among students. The result showed that the existing curriculum remains largely theoretical and lacks structured mechanisms for developing interpretative, evaluative, and analytical reasoning abilities. These findings are in agreement with the study of Olayiwola et al. (2022), who reported that conventional instructional practices such as rote note-taking, memorization, and textbook-centered learning, absence of localized and context-sensitive materials limits students' ability to connect classroom learning with real life societal experiences which will develop their critical thinking and problem solving skills. These findings collectively highlight the urgent need for a shift from teacher-centered, content-heavy instruction to inquiry-driven and analytical approaches that cultivate reasoning, reflection, and independent thought. It also, underscore the need to infuse the Social Studies curriculum with experiential and inquiry-oriented methodologies that bridge the gap between classroom learning and real-life societal challenges.

The findings from research question two and three emphasized that, to design and develop critical thinking and problem solving skills, there is a need for a fundamental modification of the Social Studies curriculum, particularly through a pedagogical shift away from rote memorization toward the development of higher-order cognitive skills through

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experiential learning, community engagement, and contextual problem-solving. This finding supports the conclusions of Witarsa and Muhammad (2023) who advocated for embedding local societal issues, real-life experiences, and collaborative inquiry into classroom instruction. This means that, there is a need for curriculum renewal that prioritizes inquiry-based, experiential, and project-driven learning becomes imperative for effective development of critical and problem-solving skills which is study was able to done.

Conclusions

The existing social studies curriculum was found to be largely theoretical, lacking practical strategies for assessing higher-order thinking abilities. To address this, the new teaching strategy emphasizes a pedagogical shift from rote memorization to student-centered learning approaches that encourage analysis, synthesis, evaluation, and independent inquiry. It integrates local case studies, community-based learning, and real-life societal issues, ensuring that students connect classroom knowledge to real-world applications. The study concluded that, the newly designed teaching strategies has strong potential to promote critical thinking and problem-solving skills among junior secondary school students in Jigawa State.

Recommendations

Based on the findings of this study, the following recommendations are made:

1. Since the existing 9-year Basic Education Social Studies curriculum as reported by the social studies teacher educators, lacks practical mechanisms for developing students' critical thinking and problem solving skills, therefore curriculum development agencies should review the existing curriculum so as to integrate critical thinking and problem solving skills in the curriculum
2. Ministry of Education in collaboration with Universal Basic Education Board (UBE) should provide adequate Social Studies instructional materials and teachers should make effective utilization of critical thinking and problems solving teaching methods such: real-life scenarios, inquiry learning, debates, group discussions, role-play activities, questioning techniques and use of multimedia in their teaching.

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DESIGN AND DEVELOPMENT OF CRITICAL THINKING AND PROBLEM-SOLVING SKILLS IN 9 YEAR BASIC
EDUCATION SOCIAL STUDIES CURRICULUM IN NIGERIA

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**INFLUENCE OF ISLAMIC STUDIES PEDAGOGY ON ACADEMIC
ACHIEVEMENT AMONG MADRASAS STUDENT’S KAZAURE L.G, JIGAWA
STATE, NIGERIA**

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Abstract

This study investigates the influence of Islamic Studies pedagogy on students’ Academic achievement in Kazaure Madrasas, Jigawa State. The research focuses on two key objectives: to find out the socio-emotional dimensions affecting students’ learning experiences, and to identify the factors influencing students’ academic achievement in the selected Madrasas. The study used a sample size of 112 out of a total population of 150 respondents. The study employed the use of T-test as the research design. Test and self-developed Questionnaire on two objectives were used as the instrument for data collection. Data collected was analyzed using descriptive statistics (frequencies and percentages and mean) with the aid of Statistical Package for Social Scientists (SPSS Version 21.0).

Findings revealed that the effective application of Islamic pedagogical principles—such as moral instruction, teacher-student interaction, and learner-centered approaches—significantly enhances students’ cognitive and spiritual development. Moreover, socio-emotional factors such as motivation, teacher empathy, and peer relationships were found to play a vital role in shaping students’ attitudes and performance. The study also identified challenges including inadequate instructional materials, teacher training gaps, and limited institutional support. It concludes that strengthening modern Islamic pedagogical practices can improve both academic and moral outcomes among Madrasa students. Recommendations were made for educators, policymakers, and Islamic institutions to integrate holistic teaching approaches that balance religious and modern educational objectives for sustainable student achievement.

Keywords: Influence, Islamic Studies, Pedagogy, Achievement, Madrasa.

Introduction

The teaching and learning of Islamic sciences in Jigawa state play a crucial role in shaping the academic, intellectual, and spiritual development of students within Muslim communities. According to Bono, (2009) Islamic studies encompass a diverse of subjects, including Qur'anic studies, Hadith, Islamic jurisprudence, theology, history, and Arabic language and literature. The impact of teaching and learning these studies extends beyond mere academic achievement, influencing students' cognitive abilities, moral and ethical values, cultural identity, and overall well-being. {Bono (2009)}.

For centuries, Islamic education has been a cornerstone of Muslim societies, with Madrassas, Qur'anic schools, and Islamic universities serving as primary institutions for transmitting religious knowledge. The traditional methods of teaching Islamic sciences often involve memorization, recitation, and oral transmission of sacred texts, emphasizing the importance of rote learning and spiritual discipline.

However, in contemporary times, the landscape of Islamic education is undergoing significant transformations, influenced by modernization, globalization, and advancements in educational technology.

In recent decades, there has been a growing emphasis on modernizing the teaching and learning of Islamic studies to align with the changing needs and aspirations of Muslim students and societies. According to Olaota, (2010) Modern Islamic educational institutions, including Islamic schools, colleges, and universities, seek to integrate traditional Islamic teachings with contemporary educational methodologies, such as experiential learning, critical thinking, and interdisciplinary approaches. The adoption of modern teaching methods aims to enhance students' engagement, comprehension, and retention of Islamic knowledge while equipping them with skills relevant to the modern world. {Y.Olaota (2010)}

The impact of Islamic studies pedagogy on students' achievements is multifaceted and encompasses various dimensions. Academically, studying Islamic sciences fosters intellectual curiosity, analytical thinking, and problem-solving skills among students. Through rigorous engagement with classical texts, students develop linguistic proficiency in Arabic and deepen their understanding of complex theological concepts and historical contexts. According to

Ahmad, (1998) the study of Islam can enhance students' performance in other academic disciplines, such as history, literature, and philosophy, by providing them with a broader cultural and intellectual perspective. {Ahmed. (1998)}

Olurude, (2008) states: Beyond academic achievements, the teaching and learning of Islamic studies also contribute to students' moral and ethical development. Islamic education emphasizes the cultivation of virtues such as honesty, compassion, humility, and integrity, which are essential for leading a righteous and ethical life. By studying the ethical teachings of Islam and the exemplary behaviour of Prophet Muhammad (saw), students learn to apply ethical principles in their personal conduct, interpersonal relationships, and civic responsibilities. This ethical grounding fosters a sense of social responsibility and civic engagement among students, empowering them to contribute positively to their communities and societies. {Olurude (2008)}.

Statement of the Problem

It has been observed that the main problem that necessitates the research is: The integration of modern teaching methodologies with traditional Islam raises questions regarding the effectiveness of these pedagogical approaches in enhancing students' academic achievement in Kazaure Madrasa Jigawa state.

The incorporation of modern teaching technologies in Islamic education, such as e-learning platforms, digital resources, and interactive multimedia, presents challenges in terms of accessibility, infrastructure, and adaptability. How do these challenges impact students' engagement and Academic achievement in the learning of Islamic studies in Kazaure, Jigawa State?

Addressing these statements of the problems will contribute to a comprehensive understanding of the impact of the modern way of teaching and learning Islamic studies on students' Academic achievements in Kazaure, Jigawa state.

Objectives

The main objective of this research is to determine the Influence of Islamic studies on students' Academic achievements in Kazaure Madrasas Jigawa state through the following key objectives:

1. To find out the socio-emotional of modern Islamic education on students' achievements in Kazaure Madrasas Jigawa state
2. To identify the factors influencing students' achievement leaning modern Islamic education in Kazaure Madrasas Jigawa state.

Hypothesis

- HO1: Socio-Emotional support has no significant effect on Students achievement.
- HO2: Contextual Factors (class size, teacher training, learning materials and parental involvement) does not significantly predict Students achievement in Islamic Studies.

Literature Review

Modern Islamic Education is a dynamic and evolving field that encompasses a blend of traditional Islamic teachings with contemporary educational methods. This literature review explores the principles and practices underpinning modern Islamic education, drawing upon a range of scholarly articles, research studies, and educational reports to provide a comprehensive overview of the subject.

Integration of Islamic Values: The integration of Islamic values within the curriculum is a fundamental principle of modern Islamic education. Scholars such as Karsenti (2018) emphasize the importance of instilling Islamic ethics, morals, and values in students to create a holistic educational experience.

Relevance and Adaptability: Modern Islamic education principles underscore the need for educational institutions to remain relevant and adaptable in the contemporary world. Khan (2017) argues that Islamic education should address current global challenges while preserving the core principles of Islam, fostering a balance between tradition and modernity.

Technology Integration: The incorporation of modern technology is a prevalent practice in contemporary Islamic education. Ahmed et al. (2021) conducted a study on the use of e-learning platforms in Islamic education, highlighting the positive impact of technology on student engagement and learning outcomes.

Student-Centered Learning: Modern Islamic education practices prioritize student-centered learning approaches. Al-Harbi (2018) emphasizes the importance of tailoring teaching methods to individual learning styles, fostering a more interactive and engaging educational experience.

Socio-Emotional Development on Student Achievements

The objective is to identify similarities and differences in the literature across diverse educational contexts. The review spans studies from psychology, education, and related disciplines, providing a comprehensive understanding of the multifaceted nature of student development.

Teacher-Student Relationships: Research by Pianta and Hamre (2009) highlights the significance of positive teacher-student relationships in fostering socio-emotional development. A supportive and nurturing environment contributes to emotional resilience and social competence among students.

Parental Involvement: The role of parental involvement in socio-emotional development is evident in studies such as Hill and Tyson (2009). Collaborative efforts between parents and educators contribute to emotional regulation, interpersonal skills, and overall well-being in students.

Cultural Factors: Cultural influences on socio-emotional development are explored by Chen et al. (2016). The literature emphasizes the importance of cultural sensitivity in educational practices to address diverse emotional needs and social expectations.

Cognitive Development

Technology and Cognitive Skills: The impact of technology on cognitive development is discussed by Hsin and Cigas (2013). While digital tools can enhance certain cognitive skills, the literature emphasizes the importance of a balanced approach to technology integration.

Problem-Solving and Critical Thinking: Educational practices promoting problem-solving and critical thinking skills are highlighted by Gokhale (1995). The literature underscores the role of active learning methodologies in enhancing cognitive abilities and preparing students for real-world challenges.

Similarities and Differences

Socio-Economic Factors

Family Socio-Economic Status (SES): Numerous studies have demonstrated the strong association between family SES and students' academic achievement (Sirin, 2005; Bradley & Corwyn, (2002). Higher SES families tend to provide greater access to resources, educational support, and enrichment opportunities, leading to better academic outcomes for their children.

Parental Involvement: Parental involvement has consistently emerged as a significant predictor of students' achievement (Fan & Chen, 2001; Hill & Tyson, 2009). Active parental engagement, including monitoring homework, attending school events, and fostering a supportive home environment, positively influences students' motivation and academic success. **Access to Resources:** Disparities in access to educational resources contribute to inequalities in academic achievement (Lareau, 2004; Bradley & Corwyn, 2002). Students from lower-income families often face challenges related to limited access to textbooks, technology, tutoring services, and extracurricular activities, hindering their academic progress.

Educational Factors

Quality of Instruction: The quality of instruction, including teacher effectiveness and instructional practices, significantly impacts students' academic achievement (Hattie, 2009; Wenglinsky, 2002). Effective teaching strategies, feedback mechanisms, and differentiated instruction cater to diverse learning needs and promote positive learning outcomes.

School Climate and Support Systems: A positive school climate characterized by supportive relationships, safety, and a sense of belonging fosters students' academic achievement (Cohen et al., 2009; Ladd et al., 1999). Access to supportive services, such as counselling, mentoring, and academic interventions, enhances students' overall well-being and academic success.

Conclusion: This literature review underscores the complex interplay of socio-economic, cultural, and educational factors influencing students' academic achievement. While certain factors, such as family SES and parental involvement, consistently predict academic outcomes across various contexts, cultural expectations, language proficiency, and school-related factors also play significant roles. By understanding the diverse influences on student achievement, educators and policymakers can develop targeted interventions to address disparities and promote equitable access to educational opportunities for all students.

METHODOLOGY

The quantitative research approach was used to quantify and analyze the data in order to get in depth understanding of the impact of Modern ways of teaching learning Islamic sciences on student's achievement in Kazaure Madrasas Jigawa State.

The target population of this study were the students learning Islamic education in Kazaure Madrasa, Jigawa state. And the study focused on students or learners in modern Islamic schools in Kazaure, Jigawa state on these schools, the population of study is 150 students.

Using the works of Krejcie and Morgan (V Krejcie & D.W Morgan,) that focuses on a scientific way of calculating various sample sizes and the corresponding population, the sample size of the total population of 210 will be about 138 respondents.

This study employed a random sampling technique, to select a sample of one hundred and twelve (112) respondents from the study population of one fifty, (150) of Tahfidhul Qur'an/modern schools; random sampling was used because it expose every participant to an equal chance of participating in the study as argued by (Amin.M. E, 2000)

The study used both the questionnaire and test as implement for data collection a questionnaire is an Instrument designed to gather data from individuals about their knowledge, attitude, beliefs and feelings. They are useful in getting data because they are easy and quick to administer. It contained short questions which require the respondents to fill or tick options according to their perception. The questionnaires were delivered to the respondents and they were asked to fill at their convenience but with the guidance of the researcher. It was closed and open ended.

Test: this tool was used to measure the student's achievement of Modern schools, the target groups are Senior 2 & 3 of the selected Modern Islamic schools in Kazaure Madrasas Jigawa State. The Test will be in form of examination questions, on the subject of Qur'an, Hadith and the Fiqhu. The Test contained short questions which required the respondents to answer in a sheet of paper for marking their performance. Responses to the questions in the test were

analyzed and comparison of the student's performance in both categories of schools compared.

Results and Analysis

The findings are presented objective by objective after a clear elaboration of the demographic data; all the findings are discussed in contrast with what other researchers established in various studies. Therefore descriptive statistics such as frequencies, percentages, T. test analysis were used to analyze data; analysis was done in frequencies and percentages which were presented in tables below:

Result

Table 1 showing School Type

School Type	Frequency	Percent
Public	40	35.4
Valid Private	73	64.6
Total	113	100.0

Source: Field Data (2024)

The table above shows the school type of the respondents the finding above shows that 73 (64.6%) of the participants are private school, while 40 (35.4%) participants are in public schools. This shows that majority of the respondents are in private school with the highest percentage of 64.6%.

HO1: Socio-Emotional support has no significant effect on Students achievement.

To find out the Socio-Emotional of Modern Islamic education on students’ Achievements in Kazaure Madrasas Jigawa state.

	Levine’s Test for Equality of Variances		T-test for Equality of Means						
	F	Sig.	T	Df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower	Upper
Performance Equal variances assumed	.327	.568	-.655	110	.514	-.11270	.17201	-.45359	.22819
Performance Equal variances not assumed			-.649	83.758	.518	-.11270	.17374	-.45821	.23281

Source: Primary Data, 2024

Study findings indicated that a Sig. Value of 0.514, Mean Difference of -0.11270, Std. Error Difference of 0.17201, representing an equal variance assumed and equal variance not assumed with a sig. value of 0.518, Mean Difference -0.11270, and Std. Error Difference of 0.17374 with a 95% positive confidence interval of the difference implying a positive difference between the two, With this result, the null hypothesis is accepted. This means that student achievements are greater than principle and practice of modern Islamic Science.

HO2: Contextual Factors (class size, teacher training, learning materials and parental involvement) does not significantly predict Students achievement in Islamic Studies.

**To identify the factors influencing students' Achievement leaning Islamic Education in
Kazaure Madrasas Jigawa state.**

		Levine's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	T	Df	Sig. (2- taile d)	Mean Differe nce	Std. Error Differe nce	95% Confidence Interval of the Difference	
								Lower	Upper	
Achieve ment	Equal variances assumed	1.47 5	.227	-.027	110	.979	-.00048	.01780	-.03575	.0348 0
	Equal variances not assumed			-.028	99.663	.978	-.00048	.01694	-.03409	.0331 4

Source: Primary Data, 2024

According to the findings in table 4.28, these findings indicated a 95% confidence interval of difference between contextual factor and Academic Achievement. Statistically equal variance assumed a significant value of 0.979, mean difference of -00048 and Std. Error Difference of 0.01780. Whereas equal variance not assumed 0.978 sig value, mean difference of -00048, Std. Error Difference of 0.01694. This implies that the null hypothesis is accepted. This means that student achievements are greater than Factors Influencing Students' learning Modern Islamic Science

Summary of Findings

In regard to findings the following summary were made: findings indicated that confidence levels intervals were assumed at 95% implying a positive difference between factors influencing students learning and Students performance.

Study findings indicated that a Sig. Value of 0.514, Mean Difference of -0.11270, Std. Error Difference of 0.17201, representing an equal variance assumed and equal variance not assumed with a sig. value of 0.518, Mean Difference -0.11270, and Std. Error Difference of 0.17374 with a 95% positive confidence interval of the difference implying a positive difference between the two, With this result, the null hypothesis is accepted. This means that student achievements are greater than principle and practice of modern Islamic Science.

Discussion of Findings

Influence of modern teaching and learning methods on student achievement in Islamic science, particularly in Kazaure, Jigawa State, Nigeria, is a multifaceted issue that reflects broader trends in educational reform and integration of technology. Recent studies indicate that the transformation of Islamic education is essential for enhancing student outcomes and adapting to contemporary educational demands.

One significant finding is the necessity for Islamic educational institutions to embrace modern pedagogical strategies and integrate technology into their curricula. Research highlights that graduates from Islamic tertiary institutions often lack the necessary technological competencies required in the 4.0 industrial eras, which poses a challenge for effective teaching and learning (Muhammad, 2023).

This gap in technological proficiency can hinder students' ability to engage with Islamic studies in a manner that is relevant to today's context. This integration not only enriches the educational experience but also prepares students to meet the demands of a rapidly changing job market.

Additionally, the curriculum development policies in Islamic education are undergoing transformation to better align with national educational standards and cultural contexts. The development of Islamic pedagogy, which emphasizes cultural reinvigoration, is crucial for facilitating curriculum implementation and improving educational quality (Akrim et al., 2022). This approach is particularly relevant in Kazaure, Jigawa State, where cultural and religious contexts significantly influence educational practices.

In conclusion, the modern ways of teaching and learning Islamic science in Kazaure, Jigawa State are significantly influenced by the integration of technology, curriculum reforms, and

the professional development of educators. These factors collectively contribute to enhancing student achievement and preparing them for the complexities of contemporary society.

Conclusion

In conclusion, adopting modern methods of teaching and learning Islamic Science in Kazaure, Jigawa State can significantly enhance student achievement. The integration of technology, such as e-learning platforms and digital tools, combined with blended learning approaches, offers flexibility, engagement, and a broader scope for student learning. Interactive learning environments, contextualized lessons, and community-based projects further deepen students' understanding and connection to the real-world application of Islamic teachings.

To achieve these benefits, it's essential to provide adequate teacher training in modern pedagogical techniques, while ensuring cultural sensitivity and respect for Islamic values. Continuous assessment and feedback mechanisms will help track student progress and offer timely support. By blending traditional Islamic educational methods with modern advancements, educators can create a more effective and enriching learning experience, fostering both academic excellence and personal growth among students in Kazaure, Jigawa State.

Recommendations

As regards the first specific objective, the researcher concludes that Madrasas in Kazaure has been recognized as the basic way of extending Islamic knowledge among students. It is not only based on academic knowledge but also imparting the knowledge to students of Islam to utilize it at any given moment in life.

Most Madrasas in Kazaure had enrolled between 50 and 100 students, though few had admitted less than 100 students; indeed one in the main city, Malja'us Sunnah Islamiyyah Kazaure had enrolled around 400 students both male and female whilst Tahfizul-Qur'an had enrolled as many as 350 students (approximately). This clearly implies that Islamic institutions in Kazaure had the capacity to train, impart knowledge and skills to students.

Below are recommendations on how the modern approach can impact student achievement positively:

1. Islamic teachings often rely on face-to-face interaction for personal guidance. Blended learning, which combines in-person instruction with online lessons, offers flexibility while maintaining the essence of personalized learning.
2. Creating online forums and discussion groups on Islamic Education topics can encourage peer to peer learning. Students can share knowledge, ask questions, and debate interpretations in a structured, respectful manner.
3. Teachers need training in digital literacy, online content creation, and the use of modern educational tools to effectively integrate technology into Islamic Science education.

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**ISLAMIC LEGAL PERSPECTIVES ON THE RIGHTS AND WELFARE OF
DISPLACED PERSONS**

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Abstract

Forced displacement represents one of humanity's most pressing challenges, impacting millions globally and often exacerbating humanitarian crises. While international legal frameworks are vital, a robust understanding of Islamic legal perspectives on the rights and welfare of displaced persons is essential, given the significant Muslim populations affected and involved. This paper addresses a critical scholarly gap by rigorously examining Islamic jurisprudence (*Fiqh*) articulates the entitlements and well-being of refugees, asylum seekers, and internally displaced persons (IDPs). Employing a qualitative, interpretive methodology through textual analysis of primary sources of Shari'ah (Qur'an and Sunnah). Findings from the study highlight Islam's strong emphasis on the right to asylum (*Aman*), human dignity, and the provision of basic needs, all deeply rooted in core Islamic principles of justice (*'Adl*), compassion (*Rahmah*), and the preservation of life (*Hifz al-Nafs*). The paper argues that these Islamic principles not only align significantly with established international humanitarian norms but also introduce unique spiritual and moral imperatives that can profoundly strengthen current humanitarian efforts. This study ultimately aims to underscore the enduring relevance of Islamic legal thought in fostering a more equitable and compassionate global approach to forced displacement, thereby contributing meaningfully to both academic discourse and the fulfillment of divine commands for human welfare.

Keywords: Right, Welfare, Internally Displaced Person, Legal Perspectives.

Introduction

The phenomenon of human displacement—whether due to war, persecution, natural disasters, or political upheaval—is as old as human civilization itself. In the contemporary world, the scale of forced migration has reached unprecedented levels. According to the United Nations High Commissioner for Refugees (UNHCR), over 110 million people were forcibly displaced globally by the end of 2023, including refugees, asylum seekers, and internally displaced persons (UNHCR, 2023). This humanitarian crisis demands not only political and economic solutions but also ethical and moral frameworks rooted in religious and cultural traditions.

Among the world’s major religions, Islam offers a comprehensive and divinely inspired legal and ethical system that directly addresses the plight of displaced persons. The Islamic worldview, grounded in the Qur’an and the Sunnah of the Prophet Muhammad (peace be upon him), places a strong emphasis on justice (*‘adl*), mercy (*rahmah*), human dignity (*karamah*), and social responsibility (*takāful ijtīmā’ī*). These principles are not abstract ideals but are operationalized through legal rulings (*aḥkām*) and moral injunctions that govern individual and communal behavior.

The concept of displacement is not foreign to Islamic history. Indeed, the foundational narrative of the early Muslim community is one of displacement and migration. The Hijrah—the migration of the Prophet Muhammad (SAW) and his companions from Mecca to Medina in 622 CE—was not merely a geographical relocation but a transformative event that established the first Islamic polity based on justice, brotherhood, and mutual care. This event serves as a living precedent (*sunnah*) for how Muslim communities should respond to forced migration and displacement. From a legal perspective, Islamic jurisprudence (*fiqh*)

has long recognized the rights of vulnerable individuals, including travelers, strangers, and those fleeing persecution. Classical scholars developed detailed rulings on the treatment of *ibn al-sabīl* (the wayfarer), *lājī'* (asylum seeker), and *muhājir* (emigrant), all of whom can be understood as categories of displaced persons. These rulings are derived from divine revelation, prophetic practice, and consensus (*ijmā'*) among scholars, forming a robust framework for protecting human dignity in times of crisis.

Furthermore, Islamic law does not view displacement solely as a social or political issue but as a test of faith and a manifestation of divine wisdom (*ḥikmah ilāhiyyah*). The Qur'an repeatedly reminds believers that trials, including exile and loss of home, are part of the human condition and serve to purify faith and strengthen moral character (Qur'an 29:2–3). At the same time, Islam imposes a collective duty (*fard kifāyah*) upon the Muslim community to protect the oppressed, shelter the homeless, and feed the hungry.

This paper seeks to address the Islamic legal perspectives on the rights and welfare of displaced persons in the Qur'an, the Sunnah, and classical Islamic legal scholarship. It will examine the conceptual understanding of displacement in Islamic thought, analyze the causes and consequences of displacement as illustrated in sacred texts, and elucidate the rights guaranteed to displaced individuals under Shari'ah. The discussion will also highlight practical recommendations for contemporary application, ensuring that Islamic teachings remain relevant and responsive to modern humanitarian challenges. By revisiting these timeless principles, Muslim communities, scholars, and policymakers can develop faith-based, ethical, and sustainable responses to displacement that honor both divine commandments and human dignity.

ISLAMIC CONCEPTUALIZATION OF DISPLACED

In modern humanitarian discourse, a "displaced person" refers to an individual who has been forced to leave their home due to conflict, persecution, or disaster, without necessarily crossing international borders (internally displaced persons) or with such movement (refugees). While contemporary international law distinguishes between refugees, asylum seekers, and internally displaced persons (IDPs), Islamic legal tradition does not use these exact terms. However, it recognizes and regulates the status of such individuals through well-defined categories rooted in the Qur'an, Sunnah, and classical *fiqh*.

The most prominent terms used in Islamic sources to describe displaced persons include:

1. **Al-Muhājir (المهاجر) – The Emigrant:** This term refers to one who migrates, particularly for the sake of faith (*fi sabīl Allāh*). The Qur'an uses *al-muhājirūn* to describe the early Muslims who left Mecca due to persecution and settled in Medina. Their migration was not merely physical but spiritual and moral, undertaken to preserve faith and establish a just society. The Qur'an honors them:

“And [also] those who emigrated for the cause of Allah and then were killed or died—Allah will surely provide for them a good provision. And indeed, Allah is the best of providers.” (Qur'an 22:58)

The legal and moral status of the *muhājir* is elevated in Islam. The Prophet Muhammad (SAW) said:

“The believer who emigrates for the sake of Allah and His Messenger, his emigration will be counted as being for the sake of Allah and His Messenger” (Sahih al-Bukhari, no. 58, Sahih Muslim, no. 147).

2. **Ibn al-Sabīl (ابن السبيل) – The Wayfarer or Traveler in Need:** This Qur’anic term appears in several verses and is widely interpreted by classical jurists as referring to a traveler or displaced person who lacks resources. The Qur’an explicitly includes *ibn al-sabīl* as a legitimate recipient of Zakat:

“Zakat expenditures are only for the poor and for the needy and for those who work to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler (ibn al-sabīl). [An obligation] from Allah. And Allah is Knowing and Wise.” (Qur’an 9:60)

Scholars such as Al-Nawawi (1996) and Ibn Qudamah (2003) affirm that *ibn al-sabīl* includes anyone who is stranded, displaced, or unable to return home due to financial or physical hardship, regardless of religion or origin.

3. **Al-Lājī’ (اللاجيء) – The Asylum Seeker or Refugee:** Although not a Qur’anic term, *lājī’* is derived from the root *l-j-’*, meaning "to seek refuge." Islamic law recognizes the right of individuals to seek protection (*jiwār* or *dhimma*) from a Muslim ruler or community. This is directly supported by the Qur’anic command:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.” (Qur’an 9:6)

This verse establishes a binding legal obligation (*wājib*) upon Muslims to grant asylum to anyone seeking it, even if they are non-Muslims. Classical jurists such as Al-Shafi’i and Ibn Kathir affirmed that this protection must be honored, and the person must be safely escorted to a secure location (Ibn Kathir, *Tafsir al-Qur’an al-‘Adhīm*, vol. 4, p. 408).

4. **Al-Gharīb (الغريب) – The Stranger or Foreigner:** The Prophet Muhammad (SAW) emphasized kindness toward the stranger: “Visit the sick, feed the hungry, and free the captives,” and he said, “The stranger is under the protection of Allah and His Messenger” (Sunan al-Tirmidhi, no. 1943, classified as *hasan*). The term *gharīb* connotes both physical displacement and emotional alienation, making it particularly relevant to the psychological experience of displaced persons.
5. **Al-Mustaḍa‘ (المستضعف) – The Oppressed or Weak:** This Qur’anic category includes those who are persecuted and forced to flee. The Qur’an speaks of the *mustaḍa‘īn* in the context of Pharaoh’s tyranny and their eventual deliverance (Qur’an 28:5). Allah promises support for the oppressed:

“Indeed, Allah will support those who support Him. Indeed, Allah is Powerful and Exalted in Might. [They are] those who, if We give them authority in the land, establish prayer, give zakat, enjoin what is right, and forbid what is wrong. And to Allah belongs the outcome of [all] matters.” (Qur’an 22:40–41)

These categories are not mutually exclusive; a displaced person may simultaneously be a *muhājir*, *ibn al-sabīl*, and *mustaḍa‘*. What unites them is their vulnerability and their entitlement to protection, dignity, and material support under Islamic law.

Moreover, Islamic legal thought does not limit the rights of displaced persons to emergency relief. It envisions their full integration into society, as demonstrated by the Prophet’s (SAW) establishment of *mu’ākhah* (brotherhood) between the Muhajirun and Ansar. This social contract ensured shared housing, economic partnership, and emotional solidarity, setting a precedent for inclusive community-building.

In sum, the Islamic concept of a displaced person is not defined merely by geography or legal status but by moral and legal entitlements grounded in divine revelation. The emphasis

is not on pity but on justice, rights, and communal responsibility. This holistic understanding challenges contemporary reductionist views of displacement and calls for a faith-based, rights-oriented response that upholds both human dignity and divine commandments.

Reasons/Causes for Displacement

Displacement in Islamic thought is not viewed as a random or purely sociopolitical phenomenon, but often as a consequence of moral, spiritual, and societal failures, as well as a test from Allah. The Qur'an and Sunnah identify several root causes that compel individuals and communities to leave their homes. These causes are both historical and jurisprudential, and they remain strikingly relevant in the contemporary world.

1. **Religious Persecution and Apostasy from Truth:** One of the most prominent causes of displacement in Islamic history is persecution for faith. The early Muslim community in Mecca faced systematic oppression due to their belief in Tawhid (the Oneness of God). The Qur'an recounts the suffering of the believers:

“And indeed, those who disbelieved were not ceasing to be astonished at what has come to them of reminder from their Lord through a man from among them, and they said, ‘This is a magician, a liar. Has he made the gods [into] one God? Indeed, this is a curious thing.’” (Qur'an 38:4–5)

This hostility culminated in economic boycotts, physical torture, and social ostracization. The Prophet Muhammad (SAW) himself endured persecution, and many companions, such as Sumayyah bint Khayyat (the first martyr in Islam), were killed for their faith (Ibn Qayyim, *Zad al-Ma'ad*, vol. 3, p. 456).. In response, Allah commanded migration:

“Indeed, those who have believed and those who have emigrated and fought in the cause of Allah—those expect the mercy of Allah.” (Qur'an 2:218)

The migration (*Hijrah*) to Abyssinia (Ethiopia) under the protection of the Christian king Najashi was a direct response to religious persecution. The Prophet (SAW) permitted this migration, saying:

“If you were to go to Abyssinia, it is as if you were going to my side, for indeed, there is a king there under whom no one is oppressed” (Sunan Abi Dawud, no. 2974; graded *sahih* by Al-Albani, 1999, vol. 4, p. 125).

This establishes a precedent in Islamic law that religious persecution justifies displacement and asylum-seeking, a principle affirmed by classical scholars like Ibn Qayyim al-Jawziyya, who stated: “Whoever fears for his religion or life may emigrate, and his emigration is valid before Allah” (Ibn Qayyim, *Zad al-Ma’ad*, vol. 3, p. 456).

2. **War, Armed Conflict, and Invasion:** Armed conflict is another major cause of displacement. While Islam permits defensive warfare, it strictly prohibits aggression and the targeting of civilians. Nevertheless, war often results in forced migration. The Qur’an acknowledges this reality:

“They ask you about fighting in the sacred month. Say, ‘Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people from it are greater [evils] in the sight of Allah.’” (Qur’an 2:217)

This verse explicitly identifies *expulsion from one’s homeland* as a greater sin than fighting in a sacred month, highlighting the gravity of forced displacement. Classical exegete Al-Tabari (1987) explains that the phrase “*the expulsion of its people*” refers to the Meccan polytheists driving Muslims from Mecca, which was a severe injustice (Al-Tabari, *Jami’ al-Bayan*, vol. 10, p. 112).

Islamic law (*fiqh al-siyar*) prohibits the destruction of homes, crops, and infrastructure during war, as the Prophet (SAW) said: “Do not kill women, children, or the elderly. Do not

cut down fruit-bearing trees, nor burn palms, nor destroy inhabited places” (Musnad Ahmad, no. 16736; authenticated by Al-Arna’ut, 2001). Thus, displacement caused by wanton destruction in war is considered unlawful.

3. **Famine, Drought, and Natural Disasters:** Environmental and economic crises are also recognized causes of migration. The story of Prophet Yusuf (Joseph) in Surah Yusuf illustrates how widespread famine led to displacement for survival:

“So when the land was afflicted by famine, Joseph said, ‘Bring me your proof. Then I will provide you with sustenance according to what is due, so that you do not become oppressors.’” (Qur’an 12:65)

During the famine, people from surrounding regions, including Yusuf’s own family, traveled to Egypt in search of food. This narrative establishes that migration for survival is permissible and even necessary when life is at risk. Ibn Kathir (2000) notes that Yusuf’s management of food reserves reflects the state’s responsibility to protect its people and assist those in need, including displaced persons (Ibn Kathir, *Tafsir al-Qur’an al-‘Adhim*, vol. 3, p. 320).

4. **Political Tyranny and Oppression:** Oppressive rulers who violate divine law and human rights are a major cause of displacement. The Qur’an condemns tyranny and affirms the right to flee:

“And whoever flees from the city with persecution and oppression—then his refuge is with Allah.” (Qur’an 4:97)

Ibn Abbas (RA) explained this verse as referring to those who remained in Mecca after the Hijrah despite being able to emigrate, thus submitting to oppression (Al-Qurtubi, *Al-Jami’ li Ahkam al-Qur’an*, vol. 5, p. 168). This implies that remaining under tyranny without necessity is discouraged, and migration is a legitimate act of self-preservation.

The Prophet (SAW) said: “The best jihad is a word of truth before a tyrannical ruler” (Sunan Abi Dawud, no. 4344; graded *hasan*), indicating that resistance to oppression—whether through speech, migration, or reform—is a religious duty.

Negative Effects on the Life of Displaced Persons: Examples from the Qur’an and Sunnah

Displacement inflicts profound psychological, social, economic, and spiritual wounds. The Qur’an and Sunnah do not minimize these sufferings but instead validate them as part of the human trial, while simultaneously offering divine solace and communal responsibility.

1. ***Loss of Home, Family, and Identity:*** The emotional toll of leaving one’s homeland is immense. The Prophet Muhammad (SAW) wept when leaving Mecca, saying: “By Allah, you are the best land of Allah and the most beloved land of Allah to me. If I had not been driven out from you, I would not have left” (Sunan al-Tirmidhi, no. 3925; graded *hasan sahih*). This moment captures the deep pain of forced displacement.

Similarly, the Qur’an speaks of the believers who were expelled from their homes:

“Those who were evicted from their homes without right—only because they say, ‘Our Lord is Allah.’” (Qur’an 22:40)

This verse acknowledges the injustice of displacement and affirms that such suffering is recognized by Allah. Al-Razi (d. 1210) comments that the phrase “*without right*” emphasizes the illegitimacy of such actions and the moral obligation to redress them (Al-Razi, *Mafatih al-Ghayb*, vol. 21, p. 153).

2. Poverty and Dependence: Displaced persons often lose their livelihoods and become dependent on others. The Muhajirun in Medina initially had no homes or income. The Ansar shared their wealth, orchards, and homes with them. The Prophet (SAW) said: “The believer is to the believer like a building, each part supporting the other” (Sahih al-Bukhari, no. 2446).

This spirit of mutual support was institutionalized through the *mu'ākhah* (brotherhood) pact between the Muhajirun and Ansar. Abu Talha (RA) offered half of his garden to his brother from the Muhajirun, exemplifying selflessness (Ibn Hisham, *Al-Sirah al-Nabawiyah*, vol. 2, p. 147).

3. Psychological Trauma and Anxiety: Displacement often leads to fear, anxiety, and depression. The Qur'an addresses this by offering divine reassurance:

“And whoever relies upon Allah—then He is sufficient for him.” (Qur'an 65:3)
This verse was revealed during a time of hardship and is often cited to comfort the displaced. The Prophet (SAW) taught his companions to seek refuge in Allah from anxiety and grief (Sahih Muslim, no. 2713), recognizing the psychological burden of exile.

4. Exploitation and Social Marginalization: Displaced persons are vulnerable to exploitation. The Qur'an warns:

“And do not consume one another's wealth unjustly or send it [in bribery] to the rulers that [they may aid] you [in] consuming a portion of the wealth of the people unjustly, while you know [it is unlawful].” (Qur'an 2:188)

This includes exploiting refugees or denying them fair wages. The Prophet (SAW) said: “Give the worker his wage before his sweat dries” (Sunan Ibn Majah, no. 2443; graded *sahih*), a principle that applies to all laborers, including displaced workers.

5. **Loss of Religious Practice and Community:** Displacement can disrupt worship and communal life. The Qur'an reminds believers to maintain prayer even in hardship:

“And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [it].”
(Qur'an 4:101)

This concession for travelers and the displaced shows divine mercy in recognizing their unique challenges.

Rights and Welfare of Displaced Persons in the Glorious Qur'an, Sunnah, and Islamic Legal Sources

Islamic law grants displaced persons a range of rights grounded in divine commandments, prophetic practice, and juristic consensus. These rights are not charitable favors but legal entitlements (*ḥuqūq*) that must be upheld.

1. **Right to Safety and Protection (Aman):** The Qur'an commands Muslims to grant asylum:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety.” (Qur'an 9:6)

This verse establishes *jiwār* (protection) as a binding obligation. Classical jurists like Al-Shafi'i (d. 820) ruled that any Muslim who hears the plea for protection must honor it, even if the ruler does not (Al-Shafi'i, *Al-Umm*, vol. 7, p. 192). Ibn Taymiyyah emphasized that this protection applies to all, regardless of religion (Ibn Taymiyyah, *Majmu' al-Fatawa*, vol. 28, p. 278).

2. **Right to Shelter and Livelihood:** The Prophet (SAW) institutionalized support for the Muhajirun through *mu'ākhah*. This was not temporary aid but a structured system of integration. The Qur'an also commands spending on *ibn al-sabīl*:

“Righteousness is... spending [in the cause of Allah]... for the traveler (*ibn al-sabīl*).” (Qur'an 2:177)

Ibn Abbas (RA) said: “The *ibn al-sabīl* is the traveler who has run out of money, even if he is wealthy at home” (Tafsir al-Tabari, vol. 3, p. 175). This includes displaced persons. The majority of scholars, including the Hanafi, Shafi'i, and Hanbali schools, permit giving Zakat to such individuals (Al-Nawawi, *Al-Majmu'*, vol. 6, p. 231).

3. **Right to Dignity and Respect:** *The Qur'an affirms human dignity:*

“And indeed, We have honored the children of Adam.” (Qur'an 17:70)
Displaced persons must not be humiliated. The Prophet (SAW) said: “Whoever relieves a believer of a hardship of this world, Allah will relieve him of a hardship on the Day of Judgment” (Sahih Muslim, no. 2699).

4. **Right to Justice and Fair Treatment**

The Prophet (SAW) said: “Beware of the supplication of the oppressed, for there is no barrier between it and Allah” (Sahih al-Bukhari, no. 1496). This includes displaced persons who face injustice.

5. **State and Community Responsibility**

Caliph Umar ibn al-Khattab (RA) allocated land and funds from the *bayt al-mal* (public treasury) for displaced persons. He said: “If people were to die of hunger in the East, I would be accountable before Allah for it” (Al-Baladhuri, *Futuh al-Buldan*, p. 210). This reflects the Islamic doctrine of *fard kifāyah* (collective obligation) in caring for the vulnerable.

6. *Right to Integration and Social Inclusion*

The *mu'ākhah* between Muhajirun and Ansar ensured that displaced persons were not isolated. They were given equal status, shared in economic activities, and included in social life. This model remains a blueprint for modern refugee integration.

7. *Right to Return or Resettlement*

While not explicitly stated, the principle of *qawm* (people/tribe) and *watan* (homeland) in Islamic thought implies the right to return if safe. The return of the Prophet (SAW) to Mecca after the conquest symbolizes the restoration of dignity and home (Ibn Hisham, *Sirah*, vol. 4, p. 30).

Conclusion

Islamic legal tradition offers a comprehensive and compassionate framework for the rights and welfare of displaced persons. Rooted in the Qur'an, Sunnah, and the practices of the early Muslim community, Islamic law mandates protection, dignity, and support for those forced to flee their homes. The Hijrah of the Prophet (SAW) serves not only as a historical event but as a legal and moral precedent for the treatment of migrants and refugees.

The rights of displaced persons—safety, shelter, livelihood, dignity, and justice—are firmly established in Islamic sources. The community and state share a collective responsibility to uphold these rights, reflecting the broader Islamic principles of social solidarity and divine accountability.

In an age of unprecedented displacement, revisiting these Islamic teachings is not only relevant but imperative. They offer a spiritually grounded, ethically robust, and legally sound response to one of humanity's most urgent crises.

Recommendations

1. Muslim-majority countries and organizations should establish *Dar al-Laji'in* (Houses for Refugees) modeled after early Islamic practices, providing shelter, food, and legal aid.
2. Governments should integrate Islamic principles of justice and compassion into refugee and asylum policies, ensuring humane treatment.
3. Religious leaders should emphasize the Islamic duty to support displaced persons through sermons, curricula, and community programs.
4. Islamic charities should ensure that a portion of Zakat is directed to displaced persons under the categories of *fi sabilillah* and *ibn al-sabil*, in accordance with classical jurisprudence.
5. Muslim organizations should collaborate with international bodies like UNHCR, guided by Islamic ethics, to advocate for displaced persons globally.
6. Scholars and policymakers should work to codify Islamic asylum principles in national and international law, especially in Muslim-majority nations.

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Application and Accessibility of Agricultural Information Services by Extension Workers in Agricultural Research Institutes in Nigeria, By

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ABSTRACT

This study examines the application and accessibility of agricultural information services by extension workers in agricultural research institute libraries across Nigeria. The research primarily aimed to determine the extent of service accessed and to identify barriers hindering effective accessibility. A mixed-methods design was employed, involving structured interviews with six librarians and questionnaires administered to 946 extension workers selected through total enumeration across the six institutes. The questionnaire, which demonstrated high internal consistency (Cronbach's alpha = 0.96), enabled reliable data collection. Quantitative data were analyzed using descriptive statistics (frequencies and percentages) with SPSS, while qualitative data from interviews were thematically analyzed. Findings revealed that agricultural information services accessed by extension workers include reference services, translation services, Selective Dissemination of Information (SDI), photocopying, and Current Awareness Services (CAS). Among these, photocopying, lending, and reference services emerged as the most frequently accessed. However, the study identified significant barriers affecting service accessibility, notably inadequate funding, poor internet connectivity, unstable electricity supply, and limited access to subscribed databases. These constraints reduce the efficiency and effectiveness of information delivery to extension workers. The study concludes that agricultural research institute libraries must maintain relevance by integrating both traditional and modern information services. To address current limitations, the study recommends the adoption of innovative solutions such as online reference services, digital SDI platforms, and enhanced technological infrastructure. Expanding service delivery in this way will strengthen the libraries' capacity to meet the evolving information needs of extension workers, thereby supporting agricultural development in Nigeria.

Keywords: Agricultural Information Services, Agricultural Knowledge, Agricultural, Research, Institutes, Extension Workers, Information accessibility, Libraries, Nigeria.

Background to the Study

In Nigeria's agricultural sector, **Agricultural Research Institutes (ARIs)** are central to advancing innovation, productivity, and sustainability across thematic areas such as crops, forestry, livestock, fisheries, storage, and extension. Each institute is supported by a library

that serves as a knowledge hub, ensuring research outputs are preserved, accessible, and applicable to diverse stakeholders, especially extension workers (Yahaya, 2022). Extension workers act as conduits between ARIs and farmers, translating scientific research into practical knowledge on improved seed varieties, pest control, mechanization, and policy adoption (Aguolu, 2000; Okunade & Williams, 2014).

The effectiveness of extension services depends on timely access to credible information and the ability to communicate and repackage it for farmers' use (FAO, 2015). Agricultural research libraries support this by offering services such as reference assistance, current awareness services (CAS), selective dissemination of information (SDI), document delivery, translation, and user orientation (Singh & Kalra, 2019). These services enhance both accessibility and applicability of information, thereby empowering extension workers to promote innovation and strengthen food security (Idiegbeyan-Ose et al., 2019). By aligning services with research goals and user needs, libraries enable informed decision-making and effective field-based interventions (Adamu, Kasim, Adamu, & Abubakar, 2023).

Nonetheless, challenges such as inadequate funding, poor internet connectivity, irregular power supply, and limited access to digital resources constrain accessibility and application of these services. Overcoming these barriers is essential for ensuring extension workers can effectively guide farmers in adopting modern farming techniques, including improved seed varieties, fertilizer use, and pest and disease control (Adamu, Babalola, & Dogara, 2018; Das et al., 2021). Strengthening access and application of agricultural information services will not only boost productivity but also improve farmers' socioeconomic well-being and advance Nigeria's broader agricultural development goals (Yahaya, 2022)

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Statement of the Problem

Agriculture is central to Nigeria's economy, yet the sector struggles with low productivity, poor adoption of innovations, and limited access to reliable information among farmers. To address these challenges, Agricultural Research Institutes (ARIs) were established to generate scientific knowledge, supported by libraries that organize and disseminate information to stakeholders, particularly extension workers. Extension workers serve as vital intermediaries, repackaging research outputs into practical knowledge for farmers. However, despite the availability of services such as reference assistance, selective dissemination of information (SDI), and current awareness services, their accessibility and application remain constrained. Barriers including inadequate funding, poor internet connectivity, unstable electricity, and limited access to digital databases hinder extension workers' ability to obtain and apply timely information. As a result, the effective transfer of agricultural innovations to farmers is weakened, reducing opportunities for improved productivity and rural livelihoods. This raises concern about the relevance of ARIs' libraries, making it essential to examine how accessible and applicable their services are to extension workers in Nigeria.

Objectives

1. To identify the range of agricultural information services provided by libraries in Agricultural Research Institutes.
2. To assess the extent to which extension workers access and access these information services.
3. To determine the barriers affecting the accessibility and application of agricultural information services by extension workers.

Review of related literature

Agricultural research in Nigeria produces a wide range of knowledge and innovations designed to improve agricultural productivity, food security, and rural livelihoods. However, the utility of such knowledge depends heavily on **agricultural information services** and the ability of **extension workers** to apply and disseminate them effectively. Literature consistently highlights that extension workers act as the bridge between Agricultural Research Institutes (ARIs) and farmers, yet the success of this role is determined by their access to, and application of, information resources.

Application of Agricultural Information Services by Extension Workers

The application of agricultural information services involves how extension workers use research outputs, technical reports, and digital content in their advisory roles. Johnson and Ramasamy (2021), identified various types of library services, including Cataloguing, Classification, Circulation Service, Reference Service, Current Awareness Service, Inter Library Loan Service, and Photocopying. Agwu (2023) notes that extension personnel are central to translating complex research into locally relevant practices that farmers can adopt. Nevertheless, many studies highlight limitations in practice. Village extension workers often lack adequate training in **information and communication technologies (ICTs)** and have limited competence in repackaging research knowledge into farmer-friendly forms (Analysis of Village Extension Workers' Capabilities, 2020). In some regions, extension agents rely on traditional methods such as oral communication and demonstrations, but fail to take advantage of digital platforms that could enhance their outreach.

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Despite these challenges, innovative practices are emerging. ICT-based channels, including mobile phones, WhatsApp groups, and community radio, are increasingly being used to extend information services, thereby enabling extension workers to reach a wider audience more efficiently (Idiegbeyan-Ose, 2019). These applications have shown promise in improving the timeliness of information delivery, particularly in areas such as weather forecasting, market updates, and pest management strategies.

Accessibility of Agricultural Information Services

Accessibility refers to the ease with which extension workers can obtain and use information resources from ARIs and libraries. Studies suggest that accessibility is influenced by **infrastructure, institutional policies, ICT penetration, and funding**. Egwuonwu (2024) found that many extension agents in Anambra State struggled with irregular access to updated agricultural information due to poor linkages between ARI libraries and extension departments. Similarly, Yusuf (2021) reports that in Kwara State, farmers and frontline extension staff often face challenges such as limited internet access, poor electricity supply, and low information literacy skills, which undermine the effective use of agricultural information sources. Institutional constraints are another recurring issue. Ugwoke (2013) observed that Nigerian agricultural libraries often lack adequate funding, modern ICT facilities, and dissemination mechanisms, which results in poor accessibility of crucial information to extension services. Additionally, logistical challenges such as irregular transport allowances further restrict extension workers from physically accessing research institutes and libraries.

Barriers affecting the accessibility and application of agricultural information services by extension workers.

The literature emphasizes that limited accessibility and weak application of agricultural information services directly hinder the transfer of innovations to farmers. Weak coordination between ARIs, libraries, and extension agencies creates information bottlenecks, delaying the adoption of technologies like improved seed varieties or climate-smart practices (Agwu, 2023). Yusuf, (2023) revealed the challenges associated with library services include, poor organisation of materials on the shelves, lack of organisation of the library, ineffectiveness of the library catalogue for easy retrieval of information resources, lack of awareness of available information resources, little or no assistance from library staff were some of the challenges associated with services in the libraries

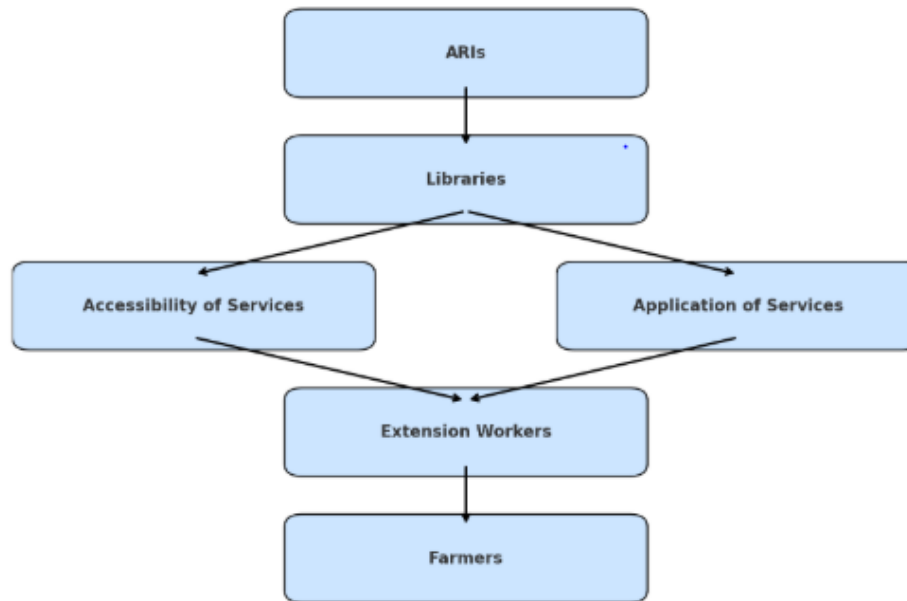
Nonetheless, several interventions are promising. The integration of ICTs, such as mobile messaging platforms, farmer information portals, and e-extension tools, has been shown to enhance accessibility and usability of information services (Idiegbeyan-Ose, 2019). Capacity-building initiatives, targeting both technical skills and information literacy of extension personnel, are also recommended to ensure better use of available resources (Egwuonwu, 2024).

Conceptual Framework

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Conceptual Framework: Accessibility and Application of Agricultural Information Services



The conceptual environment comprises the study’s constructs, aligned with its variables: Agricultural Research Institutes, Libraries, Information Services, Accessibility, Extension Workers, and Farmers.

Agricultural Research Institutes (ARIs): ARIs generate scientific knowledge, develop innovations, and provide solutions to agricultural challenges in crops, livestock, fisheries, and natural resources, with the goal of improving productivity, sustainability, and food security.

Libraries: Within ARIs, libraries act as knowledge hubs by collecting, organizing, and preserving resources such as books, journals, reports, and digital content. They also provide access to global agricultural knowledge through databases, keeping researchers and stakeholders updated.

Information Services: These link ARIs to extension workers and farmers by delivering timely knowledge on technologies, markets, weather, and best practices. They support productivity, innovation, and sustainable agricultural development.

Accessibility: This refers to how easily researchers, extension workers, and farmers obtain and use information. It depends on infrastructure, ICT tools, literacy, and policies. Greater accessibility ensures ARI outputs reach end-users effectively.

Extension Workers: As intermediaries between ARIs and farmers, extension workers translate research into practical solutions and disseminate innovations. Their effectiveness relies on timely access to quality information.

Farmers: Farmers are the end-users of agricultural research. Their productivity and resilience depend on adopting innovations and practices made available through extension services.

The relationship among ARIs, libraries, information services, accessibility, extension workers, and farmers is interdependent. Library resources must be accessible to extension workers, who pass them on to farmers, ensuring research translates into real-world impact and sustainable development.

Methodology

The study adopted a mixed-methods, cross-sectional survey design to investigate agricultural information services in Nigeria's Agricultural Research Institutes (ARIs). The population comprised 19 heads of libraries and 2,325 extension workers, with six institutes selected based on their mandates. A total enumeration technique was applied to 946 agricultural research scientists, while simple random sampling was used for extension workers. Data were collected using a validated self-developed questionnaire administered to 946 extension workers, with high internal consistency (Cronbach's alpha = 0.96). In addition, a semi-structured interview guide was used to collect qualitative data from heads of libraries on available services and barriers to provision of the services. Each interview did not last up to

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one hour and was documented through note-taking. Quantitative data were analyzed using descriptive statistics (frequencies and percentages) with SPSS, while qualitative data were examined through thematic analysis, enabling interpretation of key patterns and insights from participants' responses.

RESULTS PRESENTATION AND INTERPRETATION

Table: Participants for Interview

	Name of Institutes	Codes	Position	Gender	Work Experience	Qualification	Venue	Time	Date
1.	Lake Chad Research Institute	P1	Librarian	F	20yrs	Masters	Phone	12:00-12:36	24/07/25
2.	Nigerian Stored Product Research Institute	P2	Librarian	M	17yrs	Masters	Librarian Office	10:02-10:45	11/07/25
3.	National Agricultural Extension Research Liaison Services	P3	Librarian	M	15yrs	Masters	Librarian Office	9:00-9:43	17/07/25
4.	National Animal Production Research Institute	P4	Librarian	M	9yrs	Masters	Librarian Office	9:15-10:00	18/07/25
5.	Forestry Research Institute of Nigeria	P5	Librarian	M	19	Masters	Librarian Office	2:30-3:15	13/07/25
6.	National Institute for Oceanography and Marine Research	P6	Librarian	F	5yrs	Masters	Phone	3:07-3:39	24/07/25

Key: - P = Participant, M=Male, F=Female

Table: Themes and Sub-Themes

S/N	Research Questions	Themes (T)	Sub-themes (S)	Participants	Positions
1	What types of information services available in the libraries under study?	Types of information services available	Services available	P1 to P6	Librarians
2	What barriers do the libraries face in the provision of information services?	Barrier associated with provision of information services	Provision barriers	P1 to P6	Librarians

Services available to extension workers in the libraries of agricultural research institutes of Nigeria

The librarians were asked about types of agricultural information services available in the libraries. In response to this question, the data obtained from the participants are summarized in figure 1:

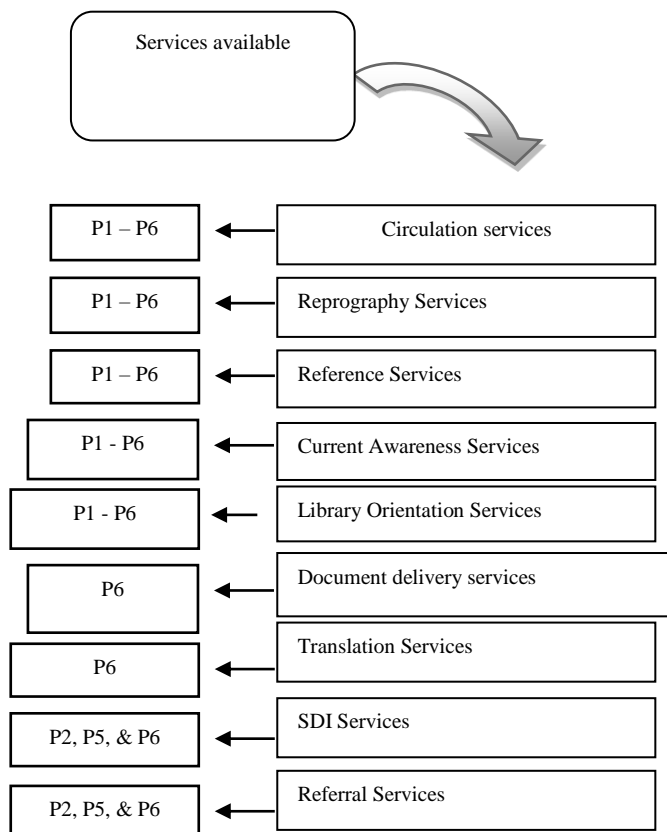


Figure: 1: Agricultural Information Services available in libraries of Agricultural Research Institutes in Nigeria

Data displayed in figure 1 show that all the participants (P1-P6) unanimously disclosed that they provide Circulation, reprography, reference, current awareness and orientation services in their various libraries. While P2, P5 and P6 added that they offer SDI and referral services, only P6 confirmed that the library offers Document delivery services as well as translation services.

This finding implies that the availability of agricultural information services varied among the libraries. It further implies that libraries of agricultural institutes in Nigeria, like many

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agricultural libraries in the world, provide different types of information services to meet the information need of the extension workers.

Types of agricultural information services accessed by extension workers

The extension workers were asked about types of agricultural information services they access in the libraries. In response to this question, the data obtained from the respondents were summarized in table

Table 1: Type of agricultural information services accessed by extension workers in the libraries of agricultural research institute in Nigeria

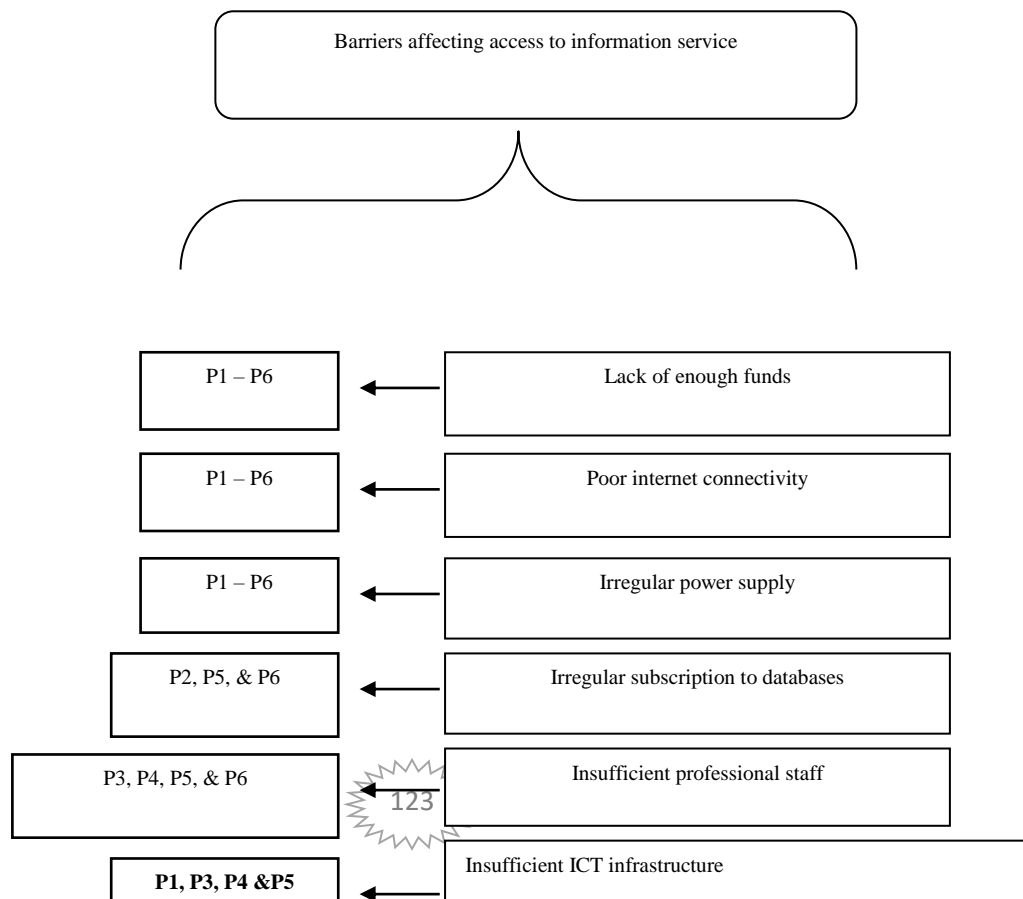
Services	LCRI (N=30)		NSPRI (N=47)		NAERLS (N=125)		NAPRI (N=87)		FRIN (N=151)		NIOMR (N=179)		T R (N=619)	
	F	%	F	%	F	%	F	%	F	%	F	%	F	%
Circulation	30	100	40	85	115	92	71	82	140	94	166	87	562	91
Reprography	30	100	39	83	106	85	71	82	137	91	147	82	530	86
Document Delivery	0	0	2	4	11	9	0	0	21	14	17	9	51	8
Translation	0	0	6	13	0	0	8	9	42	29	93	52	149	24
Reference	26	87	44	94	113	90	71	82	146	97	151	84	551	89
Current awareness	30	100	39	83	93	74	71	82	134	89	152	85	519	84
Orientation	25	83	30	64	98	78	64	74	132	87	154	86	503	81
S D I	0	0	2	4	38	30	30	34	49	32	31	17	150	24
Referral	4	13	17	36	31	29	15	17	47	31	16	10	130	21

Key: F=Frequency, %=Percentage, TR=Total Response

The table reveals types of service accessed by the extension workers in the institutes' libraries, it can be seen that the prominent service accessed as indicated by most of the respondents were circulation 562 (91%), Reference 551 (89%), Reprography 530(86%),

Current Awareness 519 (84%) and Orientation 503 (81%). While the less popular services were SDI 150(24%), translation 149 (24%) followed by Referral 130(21%) and the least to be document delivery 51(8%). The low finding on SDI, translation, referral and document delivery could be attributed to insufficient professional staff that can carry out those services to the extension workers.

Barriers Affecting Access to Information Services in Libraries of Agricultural Research Institutes in Nigeria



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Figure: 2 Barriers Affecting A to Information Services in Libraries of Agricultural Research Institutes in Nigeria

From the figure it can be clearly seen that there are a lot of barriers affecting the provision of information services in the studied libraries, P1 to P6 all mentioned lack of enough funds, poor internet connectivity and irregular power supply; while P1, P3, P4 and P5 said that insufficient ICT infrastructure pose as a great barrier to the provision of agricultural information services.

DISCUSSION OF THE FINDINGS

Types of services available to extension workers in the libraries of agricultural research institutes of Nigeria

The findings from Figure 1 demonstrate a unanimous consensus among all participants (P1-P6) regarding the provision of fundamental services in agricultural research institute libraries. Core services, such as Circulation, Reprography, Reference, Current Awareness, and Orientation, are acknowledged universally, indicating a shared understanding among participants about the essential services these libraries should provide.

Additionally, participants P2, P5, and P6 reported supplementary services beyond the core ones, such as Selective Dissemination of Information (SDI) and Referral. This highlights a proactive approach to addressing specific information needs and tailoring services to meet

individual requirements. These additional services reflect a responsiveness to the diverse and specialized needs of users within the agricultural research context.

It's noteworthy that only participant P6 confirmed the availability of more specialized services like Document Delivery and Translation. This finding aligns with the findings of Johnson and Ramasamy (2021), which identified various types of library services, including Cataloguing, Classification, Circulation Service, Reference Service, Current Awareness Service, Inter Library Loan Service, and Photocopying. The presence of these specialized services in P6's library suggests a higher level of resource diversification, potentially catering to advanced information demands.

These variations in service provision underscore the diverse landscape of services in agricultural research institute libraries. The ability of libraries to customize offerings based on user needs and institutional capacities is crucial. Understanding these nuances is essential for optimizing the libraries' role in supporting the objectives of extension workers and the broader agricultural community, aligning with the findings of Johnson and Ramasamy (2021) and emphasizing the importance of tailored services in agricultural library settings.

Types of agricultural information services accessed by extension workers

The findings highlight the primary library services extensively accessed by extension workers, underscoring their essential requirements. Circulation, reference, reprography, current awareness, and orientation services are notably crucial, demonstrating the significance of easy resource access, personalized assistance, and staying updated with the latest information. Conversely, lesser utilization of selective dissemination of information (SDI), translation, referral, and document delivery services is due to the inadequate availability of specialized staff, suggesting a critical need for enhancement. This finding is in line with Yusuf, (2023) whose findings indicated that SDI, library user`s education, loan

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services and current awareness services were mostly use by the respondents. It similar to the findings of this study, Ogbonyomi, Sani and Quadir (2020) found that agricultural information services utilized by the respondents from NAERLS revolves around Technical /Scientific Agricultural Information services with the highest score 261 (87.5%), followed by commercial agricultural information services, legal agricultural information services, socio-cultural information services and price information services on the same frequency 250 (83.8%). This finding further reveals that the types of agricultural information services accessed by extension workers are diverse and varies from one institute to another depending upon the mandate of the institute.

Barriers Affecting Information Services in Libraries of Agricultural Research Institutes in Nigeria

The finding clearly delineates a range of obstacles significantly hampering the delivery of information services in the surveyed libraries. Participants P1 to P6 uniformly identified major challenges, notably inadequate funding, unreliable internet connectivity, and irregular power supply. Furthermore, a specific subset of respondents—P1, P3, P4, and P5—stressed the substantial barrier posed by insufficient ICT infrastructure, emphasizing its profound influence on the efficient provisioning of agricultural information services. These findings collectively stress the urgent necessity for substantial investments and strategic interventions aimed at mitigating financial, technological, and infrastructural limitations. Addressing these issues is imperative to enhance the effectiveness and extend the reach of agricultural information services within the respective libraries, enabling a more robust support system for stakeholders in the agricultural sector. This finding is in line with the Findings of Yusuf, (2023) which revealed the challenges associated with library services include, poor organisation of materials on the shelves, lack of organisation of the library, ineffectiveness of

the library catalogue for easy retrieval of information resources, lack of awareness of available information resources, little or no assistance from library staff were some of the challenges associated with services in the libraries

Conclusion

The findings encompass the diverse range of services available to extension workers in agricultural research institute libraries in Nigeria, highlighting the tailored provision of information services to meet their varied needs. Essential services such as circulation, reference, reprography, current awareness, and orientation were notably emphasized, illustrating the importance of accessibility and staying informed. Additionally, the study identified barriers impeding information service delivery, notably inadequate funding, unreliable internet connectivity, inconsistent power supply, and insufficient ICT infrastructure. These hindrances underscore the urgent need for investments and strategic interventions to address financial, technological, and infrastructural limitations, essential for enhancing the effectiveness and reach of agricultural information services, thereby providing a more robust support system for stakeholders in the agricultural sector.

Recommendations:

1. Addressing infrastructural barriers and improving digital access in rural areas can facilitate the utilization of online agricultural information services.
2. The libraries should employ regular assessment of its services by interacting and effecting the opinion of users. This will help the library to understand the expectations and information needs of the extension workers.
3. The library managements should provide current information services, internet connectivity, and adequate library facilities and improve existing services, employ professional library staff, make the library space inviting, welcoming and

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comfortable; provision of alternative power supply should be given necessary attention. All these will go a long way in solving some of the problems experienced by the extension workers, as well as, satisfying their research needs.

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IMPACT OF LIBRARY FACILITIES ON ACADEMIC PERFORMANCE AMONG STUDENTS IN NORTH EAST GEO POLITICAL ZONE, NIGERIA, By Karatu Inuwa

IMPACT OF LIBRARY FACILITIES ON ACADEMIC PERFORMANCE AMONG STUDENTS IN NORTH EAST GEO POLITICAL ZONE, NIGERIA.

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Abstract

School libraries play an essential role in enhancing students' academic success and promoting lifelong learning. This research investigates the condition of school library facilities and their impact on students in Nigeria's North East Zone, with particular attention to Bauchi, Gombe, and Yobe States. The study integrates quantitative and qualitative surveys using questionnaires, involving students, and teachers while interview for library staff. The findings uncover considerable differences in the quality of library infrastructure, access to resources, and usage of levels among the states. While a few schools benefit from well-maintained libraries, a large number face challenges such as poor facilities, outdated collections, and a shortage of trained personnel-factors that negatively influence students' academic achievement and research abilities. The study further explores how socio-economic conditions and regional insecurity hinder library development. Recommendations include Provision of updated resources, access to Digital Technology, and extension of library operating hour's services. These insights are valuable for educators, policymakers, and stakeholders seeking to enhance educational quality in the region.

Keywords: Educational Libraries, library facilities, students' achievement, North East Nigeria, Bauchi, Gombe, Yobe, learning resources, impact on students, school library development.

Introduction

Libraries are fundamental components of educational institutions, serving as a repository of knowledge and a hub for learning and research. Over the years, the role of libraries has evolved from being merely a place for borrowing books to becoming an essential resource for academic success, offering a wide range of services such as digital resources, study spaces, and access to research materials. The effectiveness of

library facilities can have a profound impact on the academic performance and overall development of students (Akinyemi & Alabi 2019).

Students, as the primary users of library resources, rely heavily on these facilities for academic research, accessing course materials, and improving their learning experiences. With the rapid advancement in technology, modern libraries now offer digital platforms and electronic resources, such as e-books, online journals, and databases, which complement traditional physical collections. The availability, accessibility, and quality of these library resources can significantly influence students' academic achievements, motivation, and engagement in their studies (Sharma & Gupta, 2020).

Despite the increasing importance of libraries in higher education, there is a growing concern about the adequacy of library facilities in many educational institutions. Some schools struggle with outdated infrastructure, limited access to resources, and inadequate funding, which may hinder the effectiveness of libraries as learning tools. Given these concerns, it is crucial to assess how well-equipped libraries are in meeting students' needs and to examine the ways in which these facilities contribute to student outcomes.

This project aims to appraise library facilities and evaluate their impact on students' academic performance and overall satisfaction. By exploring the perspectives of students, library staff, and faculty members, this study will offer insights into the strengths and weaknesses of existing library services, as well as recommendations for improvements. In doing so, the research will contribute to a better understanding of the role libraries play in supporting student success in academic institution

Literature Review

Library infrastructure plays a pivotal role in shaping the academic experiences and outcomes of students. These facilities –which include study areas, book collections, digital tools and skilled staff-serve as essential learning supports when they are accessible and effectively used. Several Nigerian studies affirm the beneficial relationship between well-equipped libraries and student performance. For example, Akande and Oyedepo (2018) observed a strong link between the availability of library services and

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academic success in Nigerian higher education, particularly where students were proficient in using information resources. Similarly, Adebayo and Bakare (2021) emphasized that the standard of library infrastructure significantly impacts secondary school students' academic results in Anambra State. Although, most research has focused on southern and central Nigeria, findings from the North-East geopolitical zone echo these positive outcomes. At Adamawa State University, Mubi, Ibrahim and Garba (2022), reported that students who participated in project- based library instruction achieved better academic results, indicating that structured library engagement enhances learning. Likewise, Yusuf and Sadiq (2021 at the American University of Nigeria in Yola discovered that students mastery of information literacy –primarily fostered through library use- was closely associated with improved academic performance.,

However, these benefits are not without constraints, especially in the North-East. Bitrus and Luka (2022), in their study at Modibbo Adama University, Yola, found that although printed materials were moderately available, access to digital resources remained limited. This was, mainly due to unstable internet, poor electric supply, and insufficient digital literacy among students. Correspondingly, Mohammed and Haruna (2023) noted a low rate of library resources usage at the Adamawa State College of Agriculture, attributing this to poor library infrastructure and lack of student orientation.

In addition, to physical access, students' perceptions of the library environment significantly affect their engagement and academic outcomes. Usman and Ahmad (2023) found that students who viewed their library as well-equipped and conducive to study tended to use it more frequently and performed better academically. Nonetheless, many libraries in the North-East face chronic underfunding, inadequate staffing, and limited collections (Ibrahim, 2023), all of which compromise their effectiveness and reduce their potential educational impact. The region also grapples with broader socio-political issues, such as conflict and displacement which have devastated educational facilities, including libraries. According to

Haruna and Mohammed (2020), insurgency in Borno and Yobe States has led to the destruction or closure of many school libraries, leaving students to depend on subpar materials or unreliable alternatives.

Despite these challenges, the integration of library services into academic programs remains a promising approach to improving student outcomes. Garba, Ibrahim, and Dammam (2021) advocated for strengthening library services in the North-East through initiatives such as user education, expansion of digital collections, and staff development. These measures, they argue, are necessary to maximize the academic advantages library can provide.

In conclusion, existing literature highlights a clear, albeit context-dependent, link between library resources and student academic success across Nigeria, including in the North-East. While access to quality library facilities can enhance learning barriers such as infrastructural deficits, underutilization, and socio-economic instability hinder their full potential. To address these challenges, investments in library development, student training, and the inclusion of information literacy within educational programs are essential strategies for enhancing academic performance in the region.

Statement of the Problem

School libraries are essential to educational systems, acting as hubs that support teaching, learning, and research. In advanced educational settings, well-resourced libraries are proven to boost academic achievement by promoting reading habits, critical thinking, and overall student performance. Yet, in many regions of Nigeria—especially within the North East geo-political zone—school libraries are often underdeveloped and overlooked. This neglect further hinders educational progress in areas already burdened by socio-economic challenges.

Although government initiatives and policies exist to enhance educational infrastructure, a significant gap remains between policy intentions and actual implementation, particularly concerning library development in public secondary schools. States such as Bauchi, Gombe, and Yobe, which are key parts of the North-East, continue to experience educational difficulties, partly due to limited access to functional and well-stocked school libraries. Many schools in these states either lack libraries entirely or have poorly equipped ones, missing up-to-date books,

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ICT resources, qualified librarians, and suitable reading spaces. These deficiencies raise important questions about their impact on students' academic success and cognitive growth.

While existing research has explored broader infrastructural issues in Nigerian schools, there is a lack of specific empirical evidence on the state of school libraries and their direct influence on student engagement and performance in this region. This study aims to address this gap by evaluating the availability, quality and use of library facilities in Bauchi, Gombe, and Yobe states. It will also investigate the relationship between library conditions and students' academic experience and outcomes, offering data-driven recommendations for policymakers and education stakeholders.

Objectives of the Study

1. To assess the current state of library facilities in Bauchi, Gombe, and Yobe Secondary Schools.
2. To examine the impact of library facilities on students learning outcomes, academic performance and overall educational experience
3. To identify factors influencing the effectiveness of library facilities in supporting student learning and academic success.
4. To evaluate the availability and accessibility of library resources, including books, journals, digital databases, and technology.
5. To provide recommendations for enhancing library facilities and services to meet the needs of students, teachers, and the broader school community

Research Questions

1. What is the current state of library facilities in secondary schools across Bauchi, Gombe, and Yobe States?
2. How do library facilities influence students' learning outcomes, academic performance, and educational experience?
3. What factors affect the effectiveness of library facilities in supporting student learning and academic success?

4. To what extent are library resources such as books, journals, digital databases, and technological tools available and accessible to students and teachers?
5. What strategies can be recommended to enhance library facilities and services to meet users' needs?

Methodology

The study utilized a survey research method to evaluate the facilities and services offered by school libraries in secondary schools. Survey research is a data collection method that involves questioning individuals to gather information, opinions, or feedback on specific topics. This technique is widely used in social sciences, market research, and other fields to obtain quantitative or qualitative data from a large group of respondents. Creswell (2014) defines survey research as “the process of collecting information from a sample of individuals through their responses to questions and analyzing the data to make generalization about a population”. The area of study is Adamawa, Gombe and Yobe State, Nigeria. The study will cover all secondary schools including private secondary school in all the three states. There are five hundred and fifty (557) total number of secondary school in the three states. Bauchi has 263; Gombe has 208 and Yobe 86 secondary school. For the sake of convenience and thorough study fifty one (51) secondary school will be selected using systematic random sampling technique. Structured Questionnaires will be used as instrument for collecting data from the respondent. The data collected will be analyzed using SPSS statistical software (22) package, particularly descriptive statistic.

Data Analysis Procedures and Results

Data obtained from teachers, students, and library staff across secondary schools in Bauchi, Gombe, and Yobe States were analyzed using descriptive statistical techniques. The analysis was guided by the five research questions that examined the current state of library facilities, their influence on students' learning outcomes and academic performance, the factors affecting their effectiveness, the availability and accessibility of library resources, and strategies for improving library services. Frequency counts, percentages, means, and standard deviations were computed to summarize the responses and determine general trends across the three states. The results were presented in tables and interpreted according to established benchmarks, with mean values of 2.50 and above regarded as indicative of agreement, while mean values below 2.50 indicated disagreement. All analyses were conducted to provide quantitative insight into the adequacy, functionality, and accessibility of library facilities within the Universal Basic Education framework in the study area.

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Research Question 1: What is the current state of library facilities in secondary schools across Bauchi, Gombe, and Yobe States?

Table 1: Availability and Adequacy of School Library Facilities (N = 510 Students)

Facility Area	Excellent (%)	Good (%)	Fair (%)	Poor (%)	Mean (1-4)	SD	Interpretation
Availability of books	22.5	34.9	28.6	14.0	2.66	0.85	Moderately adequate
Up-to-date materials	18.2	31.7	29.1	21.0	2.47	0.89	Somewhat adequate
Comfortable seating	27.3	35.5	25.2	12.0	2.78	0.82	Moderately adequate
Conducive reading environment	32.0	41.1	18.4	8.5	2.97	0.75	Adequate
Computers/internet availability	15.0	26.0	33.3	25.7	2.31	0.93	Somewhat inadequate
Lighting and ventilation	28.5	37.0	24.1	10.4	2.84	0.81	Moderately adequate
Overall Mean	-	-	-	-	2.67	0.84	Moderately adequate

Descriptive statistics in Table 1 reveal that the overall condition of school library facilities in secondary schools across Bauchi, Gombe, and Yobe States is **moderately adequate** (M = 2.67, SD = 0.84). Students perceived the **reading environment** (M = 2.97) and **lighting and ventilation** (M = 2.84) as the most satisfactory features, indicating that many libraries provide spaces conducive to concentration and comfort. The **availability of books** (M = 2.66) and **seating arrangements** (M = 2.78) also received moderately positive ratings, suggesting reasonable but improvable access to reading materials and study spaces.

Conversely, the **availability of up-to-date materials** (M = 2.47) and **computers/internet access** (M = 2.31) were rated as somewhat inadequate, highlighting ongoing challenges in digital inclusion and the currency of information resources. This implies that while physical library infrastructures are relatively functional, digital resources and modernization efforts remain limited across the region.

These findings align with reports by the **Universal Basic Education Commission (UBEC, 2023)** and **UNESCO (2022)**, which highlight persistent disparities in educational infrastructure

and unequal access to ICT facilities across Nigeria’s public secondary schools, particularly in the North-East zone. The results emphasize the need for policy-driven investments in technology-based learning resources and systematic upgrades of library holdings to foster equitable and effective learning environments for students.

Research Question 2: How do library facilities influence students’ learning outcomes, academic performance, and educational experience?

Table 2: Impact of Library Facilities on Students’ Learning Outcomes (N = 510)

Impact Area	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Mean (1–5)	SD	Interpretation
Improves academic performance	41.0	37.3	14.5	7.2	4.12	0.91	High impact
Enhances reading habits	38.8	40.6	12.7	7.9	4.10	0.88	High impact
Encourages independent study	35.5	38.2	17.1	9.2	4.00	0.93	High impact
Increases motivation to learn	33.3	41.5	15.2	10.0	3.98	0.95	High impact
Improves research/assignment quality	36.1	39.4	16.2	8.3	4.03	0.90	High impact
Overall Mean	-	-	-	-	4.05	0.91	High impact

Descriptive results in Table 2 demonstrate that students across Bauchi, Gombe, and Yobe States perceived the impact of school library facilities on their learning outcomes as **high** (M = 4.05, SD = 0.91). This indicates that access to library resources significantly contributes to students’ academic development and engagement. Among the areas assessed, students most strongly agreed that library use **improves academic performance** (M = 4.12) and **enhances reading habits** (M = 4.10), suggesting that exposure to diverse reading materials fosters better study routines and literacy competence.

Additionally, students reported that libraries **encourage independent study** (M = 4.00) and **improve the quality of research and assignments** (M = 4.03), reflecting the role of libraries as learning support centers that promote self-directed learning and critical inquiry. Similarly, the finding that library facilities **increase motivation to learn** (M = 3.98) highlights the psychological and behavioral influence of a well-organized reading environment on students’ enthusiasm and persistence in learning tasks.

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Overall, these findings affirm that functional library facilities contribute meaningfully to students' academic growth and cognitive development in the North-East Geo-Political Zone. This highlights the importance of strengthening school libraries as integral components of the teaching–learning process across the region.

Research Question 3: What factors affect the effectiveness of library facilities in supporting student learning and academic success?

Table 3: Factors Limiting the Effectiveness of Library Facilities (N = 51 Librarians)

Limiting Factor	High (%)	Moderate (%)	Low (%)	Mean (1–3)	SD	Interpretation
Insufficient funding	64.7	23.5	11.8	2.53	0.61	High constraint
Outdated resources	58.8	29.4	11.8	2.47	0.63	High constraint
Limited space	49.0	31.4	19.6	2.29	0.71	Moderate constraint
Inadequate staffing	56.9	25.5	17.6	2.39	0.68	Moderate-to-high constraint
Poor internet connectivity	66.7	21.6	11.7	2.55	0.59	High constraint
Overall Mean	-	-	-	2.45	0.64	

As shown in Table 3, librarians across secondary schools in Bauchi, Gombe, and Yobe States identified several challenges that limit the effectiveness of library facilities, with an overall mean score of **2.45 (SD = 0.64)**, indicating that the constraints are **moderate to high**. The most prominent limiting factors reported were **poor internet connectivity (M = 2.55)** and **insufficient funding (M = 2.53)**, both of which significantly undermine efforts to modernize library operations and enhance access to digital learning resources.

Outdated materials (M = 2.47) also emerged as a major constraint, reflecting the prevalence of obsolete textbooks and inadequate updates to library collections. Respondents further noted **inadequate staffing (M = 2.39)** and **limited physical space (M = 2.29)** as moderate impediments, suggesting that many libraries operate below optimal human and infrastructural capacity to meet students' learning needs.

These findings highlight the systemic issues affecting school libraries in the North-East Geo-Political Zone, where economic and infrastructural challenges have impeded the integration of 21st-century learning tools. Therefore, addressing these constraints through **increased funding**,

ICT investment, and professional librarian development is essential for strengthening the role of libraries in supporting students’ academic success and lifelong learning.

Research Question 4: To what extent are library resources such as books, journals, digital databases, and technological tools available and accessible to students and teachers?

Table 4: Availability and Accessibility of Library Resources (N = 510 Students)

Resource Type	Available (%)	Limited (%)	Not Available (%)	Mean (1–3)	SD	Interpretation
Textbooks	78.0	15.2	6.8	2.71	0.57	Adequate
Reference books	63.1	26.8	10.1	2.53	0.63	Moderately adequate
Fiction and novels	59.8	27.4	12.8	2.47	0.67	Moderately adequate
Newspapers/magazines	54.9	29.5	15.6	2.39	0.68	Somewhat adequate
E-books/digital resources	41.2	35.3	23.5	2.18	0.74	Somewhat inadequate
Computers/internet	38.0	34.2	27.8	2.10	0.77	Somewhat inadequate
Overall Mean	-	-	-	2.40	0.68	

As shown in Table 4, the availability and accessibility of library resources in secondary schools across Bauchi, Gombe, and Yobe States were rated as **moderately adequate overall (M = 2.40, SD = 0.68)**. The data indicate that traditional print materials particularly **textbooks (M = 2.71)** and **reference books (M = 2.53)** are the most readily available resources in school libraries. These findings suggest that most schools maintain a basic print collection that supports classroom instruction and exam preparation.

However, the results also reveal a **notable deficiency in digital and technological resources**, with **e-books and digital materials (M = 2.18)** and **computers/internet facilities (M = 2.10)** rated as somewhat inadequate. This pattern underscores the digital divide affecting secondary education in the North-East Geo-Political Zone, where limited ICT infrastructure continues to restrict students’ access to modern information tools. Consequently, students in these states may have fewer opportunities to develop digital literacy, research competence, and critical thinking skills essential for 21st-century learning.

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In conclusion, while physical resources are relatively sufficient to meet immediate academic needs, the **inadequacy of digital technologies and online access** poses a significant limitation to achieving equitable and modern library services. Therefore, expanding ICT infrastructure, digital content subscriptions, and librarian training in e-resource management are recommended to enhance the inclusiveness and effectiveness of school libraries in Northern Nigeria.

Research Question 5: What strategies can be recommended to enhance library facilities and services to meet users’ needs?

Table 5: Recommended Strategies for Library Improvement (N = 51 Librarians)

Strategy	Highly Recommended (%)	Recommended (%)	Not Needed (%)	Mean (1–3)	SD	Interpretation
More current books/resources	82.3	17.7	0.0	2.82	0.38	Strongly needed
More computers/internet access	76.5	21.6	1.9	2.75	0.44	Strongly needed
Improved seating/study spaces	70.6	25.5	3.9	2.67	0.51	Highly needed
Extended library hours	64.7	27.5	7.8	2.57	0.59	Highly needed
Recruitment of qualified librarians	68.6	25.5	5.9	2.63	0.54	Highly needed
Regular library orientation programs	60.8	31.4	7.8	2.53	0.60	Highly needed
Overall Mean	-	-	-	2.66	0.51	

As shown in Table 5, librarians across secondary schools in Bauchi, Gombe, and Yobe States expressed a strong consensus on the need for **comprehensive modernization and capacity enhancement** of school library facilities (M = 2.66, SD = 0.51). The most highly prioritized areas for improvement include the **provision of current books and learning resources** (M = 2.82) and the **expansion of computer and internet access** (M = 2.75). These findings demonstrate a clear recognition among library professionals that updated materials and ICT

integration are essential for ensuring that libraries effectively support 21st-century teaching and learning.

Equally, recommendations such as **improved seating and study spaces (M = 2.67)**, **extended library operating hours (M = 2.57)**, and **the recruitment of qualified librarians (M = 2.63)** highlight the importance of both infrastructural and human resource development in sustaining library effectiveness. Regular library orientation programs (M = 2.53) were also regarded as critical to increasing students' awareness and usage of available resources an area often neglected in many secondary schools within the North-East zone.

The results highlight that librarian view the enhancement of both **physical and digital infrastructure** as indispensable to achieving equitable access to quality learning resources.

Conclusively, the data suggest that strategic investment in **resource modernization, digital access, professional staffing, and student-centered services** is vital for transforming school libraries into dynamic learning hubs. Strengthening these areas would not only enhance students' academic performance but also bridge the information gap between urban and rural schools across Northern Nigeria.

Discussion of Findings

The findings revealed that the overall condition of school library facilities across Bauchi, Gombe, and Yobe States was **moderately adequate (M = 2.67, SD = 0.84)**. Students rated the **conducive reading environment (M = 2.97)** and **lighting and ventilation (M = 2.84)** as the most satisfactory aspects, indicating that libraries generally provide comfortable and supportive study spaces. The **availability of books (M = 2.66)** and **comfortable seating (M = 2.78)** were also viewed as moderately adequate, suggesting reasonable but improvable access to reading materials and study areas. Conversely, **up-to-date materials (M = 2.47)** and **computers/internet access (M = 2.31)** were found to be somewhat inadequate, highlighting persistent gaps in digital resources and modern infrastructure. This indicates that while many school libraries are functional in structure, they remain underdeveloped in terms of technological facilities and current content. Students' perceptions of the impact of library facilities on their

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learning outcomes were found to be **high** ($M = 4.05$, $SD = 0.91$). Respondents strongly agreed that library use **improves academic performance** ($M = 4.12$), **enhances reading habits** ($M = 4.10$), and **improves research and assignment quality** ($M = 4.03$). Libraries were also perceived to **encourage independent study** ($M = 4.00$) and **increase motivation to learn** ($M = 3.98$). These findings suggest that access to well-managed library facilities significantly enhances students' academic engagement, literacy development, and self-directed learning, reinforcing the library's role as a vital educational support system. Librarians across the three states identified several constraints that hinder effective library service delivery, with an overall mean of **2.45** ($SD = 0.64$), indicating moderate-to-high levels of limitation. The most critical challenges reported were **poor internet connectivity** ($M = 2.55$) and **insufficient funding** ($M = 2.53$), both of which obstruct modernization efforts and access to digital learning tools. **Outdated resources** ($M = 2.47$), **inadequate staffing** ($M = 2.39$), and **limited space** ($M = 2.29$) were also significant challenges. These findings emphasize that inadequate funding, poor ICT infrastructure, and limited professional manpower are key barriers to optimizing library services and supporting students' learning experiences effectively. The availability and accessibility of library resources were rated as **moderately adequate overall** ($M = 2.40$, $SD = 0.68$). Traditional print materials such as **textbooks** ($M = 2.71$) and **reference books** ($M = 2.53$) were the most readily available, showing that schools largely rely on print-based collections.

However, **digital resources** ($M = 2.18$) and **computers/internet access** ($M = 2.10$) were rated as somewhat inadequate, revealing a major **digital divide** in secondary school library systems. This suggests that students in the North-East Geo-Political Zone have limited opportunities to develop digital literacy and information-searching skills essential for 21st-century learning, as

libraries continue to depend heavily on traditional materials rather than electronic resources. Librarians expressed a strong consensus on the need for **modernization and improvement of library services** ($M = 2.66$, $SD = 0.51$). The most strongly needed strategies included the provision of current books and learning resources ($M = 2.82$) and **enhanced computer and internet access** ($M = 2.75$). Other highly needed improvements included **better seating and study spaces** ($M = 2.67$), extended library hours ($M = 2.57$), and **recruitment of qualified librarians** ($M = 2.63$). **Regular library orientation programs** ($M = 2.53$) were also emphasized as crucial for encouraging effective library use. Overall, these recommendations underscore the importance of investing in updated materials, digital technologies, human resource development, and student-centered services to transform school libraries into dynamic learning environments that enhance academic success across Northern Nigeria.

Conclusion

The findings from this study shown that the overall condition of school library facilities in secondary schools across Bauchi, Gombe, and Yobe States is moderately adequate ($M = 2.67$, $SD = 0.84$), Students' perceptions of the impact of library facilities on their learning outcomes were found to be high ($M = 4.05$, $SD = 0.91$). Respondents strongly agreed that library use improves academic performance ($M = 4.12$), Librarians across the three states identified several constraints that hinder effective library service delivery, with an overall mean of 2.45 ($SD = 0.64$), indicating moderate-to-high levels of limitation. The availability and accessibility of library resources were rated as moderately adequate overall ($M = 2.40$, $SD = 0.68$). Librarians expressed a strong consensus on the need for modernization and improvement of library services ($M = 2.66$, $SD = 0.51$).

Recommendations

Based on the research findings, the study recommended that:

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- 1. Provision of Updated Resources:** Schools should prioritize the acquisition of more current books and relevant educational resources to ensure students have access to up-to-date information that supports their academic development.
- 2. Access to Digital Technology:** It is recommended that computers and reliable internet access be made available in school libraries to enhance digital literacy and support research and learning in the 21st Century.
- 3. Improvement of Library Facilities:** There is a need to improve seating arrangements and create conducive study spaces within school libraries to encourage effective learning and accommodate more students.
- 4. Extension of Library Operating Hours:** School libraries should extend their hours of operation to allow students more time to study and access library materials outside regular school hours.
- 5. Employment of Qualified Personnel:** Schools should recruit professionally trained and qualified librarians to manage library operations and support students in accessing and utilizing library resources effectively.
- 6. Implementation of Orientation Programs:** Regular library orientation programs should be conducted to familiarize students with available resources and educate them on how to make optimal use of the library facilities.

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**ISLAMIC MORAL TEACHINGS AS A TOOL FOR HUMAN SUSTAINABLE
DEVELOPMENT**

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ABSTRACT

The study investigated Islamic moral teachings as a tool for human sustainable development. The study used content or library analysis where referenced is made to Qur'anic and Prophet ahadith as well as literature written by Islamic scholars on Islamic teachings on morality. The study found and established that; long time ago human being have struggled to find a better social and economic life by adopting policies, plans and theories that were originated from one learned scholar or the other. However, these system and policies failed to find a lasting and viable way of life to humanity. Despite various Western economic models, moral decay and inequality persist, indicating a need for ethical frameworks rooted in faith. In this paper attempt has been made to examine the importance of the moral teachings in Islam. Islamic social and economic theories are tested and found to be the only way out for achieving human sustainable development. On this notes the paper, recommended the use of Islamic moral teachings in order to guarantee the sustainability as well as development in contemporary Muslim and non-Muslim economies.

Keywords: Islam, Islamic moral teachings, sustainable development

INTRODUCTION

The importance of religion in shaping the social and material well-being of nations has been recorded throughout the history of super powers over time. However, the same contributions are recorded in the history of Islam over time. The importance of Islam to human social and economic well-being cannot be over emphasized as it has constructed the life of mankind from birth to death.

Before the advent of Islam, the people were worshipping idols. Feeding on the dead animals, practicing immorality, deserting families and tribe and violating the conventional terms of mutual protection, the strong among them devouring the weak. In this time of social anarchy and confusion, there was however a feeding of spiritual awakening in Arabia. The then Judaism and Christianity could not satisfy their spiritual yearning when such was the condition of Arabic. The great prophet of Islam appeared with his universal message of peace order and brotherhood to the people.

Islam derived from an Arabic words means "peace" purity submission and obedience. In religious context, it means the surrendering of one's will without compulsion to the true will of Allah, in an effort to achieve peace. It is therefore a religion practice from birth to death as stated in the Glorious Qur'an.

واعبد ربك حتى يأتيك اليقين

"And worship your Lord until there comes to you the certainty (death).

The Quranic verse that states: to worship your Lord until the end of time is found in Surah Al-Hijr (15:99), which translates to "And worship your Lord until there comes to you the certainty (death)." This verse emphasizes continuous worship until death, which is considered the ultimate certainty. Another similar verse, found in Surah An-Nahl (16:98), also encourages worship until the inevitable end. The phrase 'until the Yaqin comes to you,' in another context, refers to death.

Islamic moral teaching deals with the conformity to standard of what is right or just in behavior. It is a comprehensive term that serve to include the concept of moral qualities and virtues prescribed in Islamic religious text. The underlying idea of Islamic morality is that of

love; love for God and love for God's creatures, the idea is that mankind will acquire and follow the body of moral qualities in order to seek Allah's pleasure and to treat the fellow Human being in the best possible manner teaching on morality and moral conduct constitutes the basic principles of Islam and moral themes form a large part of it, the Quran and Hadith, the central religious texts of Islam serve as the primary source for it, both the Quran and Hadith often speak in emphatic manners to instruct the Muslims to adopt a moral good character. Showing kindness to people and charity to the poor and the helpless are the most highlighted and most insisted virtues, respecting parents and elders, fulfilling promises, being kind to people and to animals, maintaining justice, being honest in nature, and controlling anger come as major virtues of morality.

SUSTAINABLE DEVELOPMENT

The concept of sustainable developments is related to the need for institutionalism of best business corporation as well as government process of productions as well as government process of productions, distribution and consumptions vis-à-vis their economic socio - political and environmental spheres of activity. According to World Development Report (2003) sustainability is an evolving framework. Societies will contribute to transforming over time and since significant social stress and crises are likely to lead a breakdown in the development, economic development and environmental conservation and protection (Olayode 2006).

It is also means the capacity to continue in the future (Barbier 1959, David 1986, cited in Olayode 2006), basically it is welfare of all hence sustainable development can be seen as a development that meets the need of the present without, comprising the ability of future generations to meet their needs (Olayode, 2006).

HOW ISLAMIC MORAL TEACHINGS CONTRIBUTED TO HUMAN SUSTAINABLE DEVELOPMENT

It is in sequence to the migration of prophet (SAW) from Makkah to Madinah Islam shows and (displayed its distinctive principle (teaching) so as to reform the lives of entire Humanity of Allah i.e. kalimatu shahada, if a person uttered this Kalimah it means he believes in only one God and believe that every other Muslims right from Adam (AS) to date is his brother in Islam and has to feel it in his mind. The prophet Muhammad (SAW) said:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

"None of you truly believe until he loves for his Muslim brother what he loves for himself".

Bukhari also said

".... the blood of Muslim is not be legally split except in one of three (instances): the married person who commit adultery, a life for a life, a person who 'forsake his religion and abandons this Muslim community Muslim Also there should¹ be neither harming nor reciprocate you of harm..."

Abu Sa'id Al-Khudry (R.A) narrated I heard this messenger of Allah (PBUH) saying:

"who so ever of you sees an evil action let him change it with hand, If tie is unable to do so then with his tongue, and if he is unable to do so, then with h:s heart and that is the weakest of Iman." Muslim

In part of establishing peace and order within the entire nation Prophet (SAW) removed the tribal feuds and vices among the community. He brought to them tolerance and regulated their moral and social life. He became a landmark by setting the age - long tribal disputes between the Aws and Khazraj in Madinah. They developed into a spiritually advanced people with an ideal social life. His commonwealth was based on the absolute, equality of all the

Muslim arid toleration to other non-Muslims they even pledging for mutual help against their enemies and the prophet (SAW) promised to them the right to live, to own property, to do their business transaction, right to practice their religion and right to protect their integrity with the condition of never to enter any understanding the Quraysh and help them against the Muslims and must pay Jizya i.e. protection fee. The Prophet (SAW) said:

Have mercy towards those on the earth and one in the heaven will have mercy on you". Abu Dawud; No 4941

A Muslim may not harm a Non - Muslim who is not fighting against Islam, with respect to wealth, blood or honor as Allah (SWT) said:

O My servant I have made it forbidden among you. Therefore do not commit oppression" Sahih Muslim Hadith No. 2577

The prophet (SAW) said:

"Whoever harms a Non-Muslim citizen, then I will be his opponent on the day of resurrection" Abu Dawud Hadith No. 3635

It is permissible for a Muslim to give gifts to a Non-Muslim and to accept their gifts he may also eat their food if the person is from the people of book, Jew or Christian. This is based on the verse.

وطعام الذين أوتوا الكتاب حل لكم

"The food (slaughtered animals) of the people of the book is permissible for you"
(Q5:5)

Furthermore it was confirmed Allah's messenger was invited to eat the food of Jew in Madinah and he responded to the invitation and ate from their food. Injustice which was abolished by Islam and brought justice is one of the element that have ways for human sustainable development, leadership is a form of guardianship over those under one's care or

supervision. A leader has been given responsibilities to which he is accountable to Allah, while Justice implies that all matters are decided by the leader and leads on the basis of truth and facts.

Allah (SWT) enjoined mankind to imply justice As he said:

"O you believe stand firmly for Justice a witnesses to Allah, even though it be against or poor, Allah is better protector to both. Do not follow your own desire, lest you avoid Justice, And if you Distort your witness or you refuse to give it very Allah is ever acquainted with what you do" Q4: 35

The Prophet (SAW) was an ideal leader of men, by his character the mind and imagination of his followers that he could not at first believe that he could die. Through Islam the Prophet (SAW) introduced absolute equality in the society based on fairness and Justice. The rich, poor, husband and wife, master and slave enjoys equal right in Islam. The Prophet declared that all human beings are equal and the highest rank is he whole the most obedient to Allah and most useful to mankind.

... إن أكرمكم عند الله أتقكم ...

Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all ...)
Q15: 13)

The Quranic verse emphasizes that the most honored individuals in the eyes of Allah are those who are most righteous, exhibit the best conduct, and are most obedient. This highlights that piety and good deeds are the primary measures of worthiness in Islam, rather than factors like social status or wealth. The verse underscores the importance of inner qualities and actions aligned with the teachings of Islam.

Islam emancipated the females from the bondage of males and raised, their status and dignity in the society. Denied any right to property and individually the females all over the

world were degraded to the position of slaves of their fathers, brothers and husband and were subject to injustice, contempt and oppression. He gave the woman equality with men and conferred on them property right and many other right which had been exclusively enjoyed by the males. As a result of this women occupied a position of dignity and respectability in the society.

Islam also bettered the position of slaves, it abolished the prevailing system of slavery. The Prophet (SAW) exhorted the Muslim to free their slaves as pious duty. He set an example to them by freeing his own slave Zayd and adopting him as a son. He also enjoined them to treat the slave generously. Freeing them, clothing them with the same stuff as they themselves did, and never to be harsh toward them.

Indeed Prophet Muhammad (SAW) was the first humanitarian who come out with a programme of emancipating this wretched humanity. Consequently, after the battle of Badr the magnanimous teaching of Islam displayed on the captured Pagan Quraysh, that instead of taking them as a slave Prophet (SAW) instructing them on whether to teach the Muslim how to read and write so that could get their freedom (Sahih Muslim Hadith No. 1763).

The obligation of instituting theocracy (A Just Leader) lay with authorities and not upon Muslim subjects beside, it is forbidden for Muslim subject to protest against constituted authorities whatever their basis be they theocrats, democrats. Wail bn Hajr relates that Salamah bn Yalid Jo'ffi asked the Prophet tell me this our rulers should require from us their due (of loyalty) and if they refuse to render us, our due (Justice), what would be your direction for us? The Prophet turned away from him, but he repeated his question. Where upon the Prophet said

"Hear and obey them (do not protest). They are accountable for their \ obligations (of justice) and you are accountable for yours (loyalty). Sahih Muslim Hadith No. 1836

CONCLUSION

Islam aimed to train and inculcate man with certain moral standard. As Quran was revealed in conformity with natural inclination of man, not at once but in piece meal over a period of 23 years. It pre - supposes that the law it command must also develop according to Human tendency of gradual growth.

RECOMMENDATION

The teachings of Islam was perfected and universal both in it's doctrinal and spiritual forms so nations societies are required as a result to follow it nor other fancies by those who reject it (Q45:18).

Islamic morals should taught in primary schools tertiary institutions and other institution of learning.

Frequent public lectures should be provided to enlighten citizens on the need to stick to Islamic moral principles for their social and economic sustainability.

The rulers should be in mind and put more Allah supreme above all (i.e. by being just).

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Abstract

This research analyzes the association between modern human resource management strategies and teacher performance in the context of improving educational results in Jigawa State's primary schools. A descriptive survey design was employed, with a study population of 969 teachers from 44 public primary and junior secondary schools in the region. A sample of 293 teachers was chosen for the research. Human resource management, encompassing strategic, operational, and employee welfare dimensions, is crucial for fostering a supportive professional atmosphere for teachers. These dimensions jointly lead to enhanced job performance. The investigation assesses how pivotal HR strategies—including defining objectives, providing feedback and acknowledgment, coaching, and mentorship—boost teacher accomplishment and job satisfaction. In combination, these strategies cultivate a positive and supportive environment that encourages teacher efficacy, retention, and, ultimately, student success. Additionally, this paper pinpoints challenges linked to personnel management in educational institutions and recommends three approaches to mitigate them:

1. Focusing personnel management initiatives through needs assessments;
2. Creating unambiguous and uniform policies and procedures with stakeholder involvement; and
3. Engaging teachers in the planning and execution process while offering sufficient training and support to enable change.

Keywords: Contemporary human resource management strategies, teacher effectiveness, improvement of educational outcomes.

INTRODUCTION

Personnel Management (frequently used synonymously with Human Resource Management or HRM within education) constitutes the strategic method for the effective administration of individuals working in a school. It includes all processes and frameworks associated with the recruitment, advancement, motivation, and retention of personnel to realize the school's educational aims.

Teaching Staff: Classroom teachers, subject coordinators, special educational needs coordinators (SENCO), teaching assistants.

School Leadership: The Head teacher, Deputy Head, and Assistant Heads.

Support Staff: Administrative staff, receptionists, and bursars.

Pupil Welfare Staff: Learning support assistants, counselors, and school nurses.

Site Staff: Caretakers, cleaners, and maintenance personnel.

The Main functions of Personnel Management in a primary school are:

- i. Recruitment and Selection: Sourcing and employing suitable candidates.
- ii. Induction and Onboarding: Acclimatizing new staff and assimilating them into the school's culture.
- iii. Performance Management: Establishing goals, offering feedback, and performing appraisals.
- iv. Professional Development: Detecting training needs and furnishing chances for advancement (CPD - Continuing Professional Development).
- v. Workplace Relations: Cultivating a positive, cooperative, and supportive environment.

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- vi. Compensation and Welfare: Administering pay, benefits, and guaranteeing staff well-being.
- vii. Compliance: Guaranteeing conformity with employment law, safeguarding policies, and school regulations.

The Importance of Personnel Management to Primary Schools

Efficient Personnel Management transcends mere administrative duty; it is the foundation of a thriving primary school. Its significance can be categorized into several crucial areas:

Direct Impact on Teaching Quality and Pupil Outcomes: This represents the most vital connection. High-caliber teaching is the most important in-school element affecting pupil advancement.

All entities, whether commercial or service-based, are established to accomplish specific objectives. Achieving these objectives relies on the productivity, motivation, and dedication of their personnel. Nonetheless, employees also hold individual expectations and ambitions such as acknowledgment, appreciation, and prospects for career progression (Koko, 2005). Within the education sector, teachers are central to the attainment of educational aims, and their performance is a primary determinant of student and systemic success. Therefore, the effective management of teachers is imperative for advancing quality education.

Personnel management, often termed human resource management, addresses the human aspect in management. It entails procuring, developing, motivating, and sustaining a productive workforce to meet organizational targets (Aja-Okorie, 2014). In contrast to other resources, human beings have intellect, inventiveness, and decision-making abilities, which renders their management the most intricate yet essential responsibility for administrators. In educational

establishments, personnel management includes recruitment, training, development, dispute resolution, and ensuring the general welfare of teachers.

Education in Nigeria has historically been viewed as an instrument par excellence for national development (Federal Republic of Nigeria, 2004). Realizing the nation's educational goals demands qualified, driven, and capable educators. This suggests that teachers must be instructed in modern instructional methods, furnished with technological competencies, and assisted in meeting the varied needs of learners. As stated by Nakpodia (2010), managing human resources in schools is vital for ensuring that teaching and learning results correspond with national objectives. Burma (2014) stressed that efficient human resource management boosts teachers' productivity and job performance, while Bratton and Gold (2007) characterized it as aligning human resource functions with organizational goals to enhance productivity.

Within the education system, teachers represent the most critical human resource, as no educational system can surpass the quality of its instructors (Biggs et al., 2022). Personnel management activities—such as recruitment, training, development, and motivation—are pivotal in guaranteeing teacher efficacy. When teachers are managed appropriately, they are typically more committed, innovative, and productive (Omebe, 2014). For basic education, the importance is even more pronounced, as the foundation established at the primary level dictates future academic achievement. Hence, human resource management in education must concentrate on attracting, developing, and retaining capable teachers to meet institutional targets (Marzuki, 2019).

Personnel management in schools also involves wage and salary administration, benefits planning, setting staffing ratios, and performance assessment (Aja-Okorie, 2014). Administrators must formulate policies and procedures that promote equity, motivation, and accountability.

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However, numerous obstacles impede effective personnel management in Nigerian schools. These comprise unclear job descriptions, insufficient professional development opportunities, weak supervision, poor evaluation systems, and limited motivation strategies. Such challenges result in low morale, ineffectual teaching, and deteriorating student outcomes.

Managing teachers effectively involves providing supportive supervision, clear feedback, and professional growth opportunities. Omebe (2001) observed that well-managed teachers perpetually seek innovative methods to enhance their work. Effective human resource management fosters motivation, engagement, and high job satisfaction, all of which aid in accomplishing school goals. Furthermore, effective management necessitates a clear evaluation system to objectively assess teacher performance and offer constructive feedback for development.

Various models exist for the effective management of teachers. The quality-based model stresses feedback and continuous support to improve performance, while the goal-based model concentrates on setting quantifiable targets and tracking progress (Mammadov & Çimen, 2019). Both models underscore the importance of aligning management strategies with teachers' professional needs to boost their effectiveness.

In Nigeria, personnel management practices directly affect the quality of education. Appropriately trained and supported educators can yield students who have the requisite skills to prosper in the contemporary world. Conversely, weak management practices such as irregular recruitment, poor induction, and inadequate supervision can reduce teacher performance and undermine educational standards. Despite various reforms at federal and state levels, limited

empirical research has investigated the specific impacts of personnel management strategies on teachers' job performance in Jigawa State.

Problem Statement

Teachers play a fundamental role in shaping educational outcomes at the primary level. However, numerous public primary schools in Jigawa State persistently encounter challenges associated with low teacher performance, including absenteeism, substandard instructional delivery, lack of dedication, and weak classroom management. These problems pose serious questions regarding the quality of education delivered to pupils.

A primary factor behind these challenges is ineffective personnel management within the school system. Irregular recruitment, inadequate induction and in-service training, poor supervision, and the lack of effective performance evaluation systems have all impeded teachers' professional growth. Moreover, promotion and reward systems are frequently inconsistent or not merit-based, resulting in teacher demotivation.

Although several education reforms have been enacted across Nigeria, a deficiency remains in empirical studies investigating how personnel management practices affect teacher performance in Jigawa State. Without this understanding, interventions may persistently fail to achieve their intended effect. Consequently, this study aims to examine the relationship between personnel management practices and teachers' job performance in Jigawa State primary schools, to identify effective management strategies that can enhance teacher motivation, productivity, and overall educational outcomes.

Personnel Management (often used interchangeably with Human Resource Management or HRM in education) is the strategic approach to effectively managing the people working in a school. It encompasses all the processes and systems related to the recruitment, development, motivation, and retention of staff to achieve the school's educational goals.

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Objectives of the Study

The principal objective of this study is to analyze the effect of personnel management on teachers' job performance in public primary schools in Jigawa State. Specifically, the study seeks to:

- ✓ Identify the personnel management practices currently in use in public primary schools in Jigawa State.
- ✓ Evaluate the level of teachers' job performance in connection with these personnel management practices.
- ✓ Analyze the relationship between specific personnel management components (such as recruitment, training, supervision, and promotion) and teacher job performance.
- ✓ Explore the challenges related to personnel management in public primary schools.
- ✓ Offer recommendations on how personnel management practices can be enhanced to improve teacher performance and educational outcomes.

1.2 Research Questions

The following research questions will be formulated to direct this study:

- To what degree do personnel management techniques affect teachers' job performance in public primary schools in Ringim Local Government Area?
- To what degree do personnel welfare programs influence teacher's job performance in public primary schools in Ringim Local Government Area?
- What is the effect of administrative communication skills on teachers' job performance?

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Hypotheses

The following null hypotheses will be formulated to guide the study and to be tested at a 0.05 significance level.

- There is no significant correlation between personnel management techniques and teachers' job performance in public primary schools in Ringim Local Government Area, Jigawa State, Nigeria.
- There is no significant correlation between personnel welfare programs and teachers' job performance in public primary schools in Ringim Local Government Area, Jigawa State, Nigeria.
- There is no significant correlation between administrative communication skills and teachers' job performance in public primary schools in Ringim Local Government Area, Jigawa State, Nigeria.

THEORY X AND Y

Douglas McGregor (1906-1964) followed a mostly academic career lecturing at Harvard University, Massachusetts Institute of Technology (MIT) and Antioch College, becoming the first Sloan Fellows Professor at MIT. Although, because of his early death, he wrote only a few publications, they have had a great impact. In 1993 McGregor was listed as the most popular management writer alongside Henri Fayol (Andreas Huczynski, *Management Gurus - What Makes Them and How To Become One*). Major American writers, such as Rosabeth Moss Kanter, Warren Bennis and Tom Peters, whose writings have much influence on current learning and practice, agree that much of modern management thinking goes back to McGregor, especially the implications of his writing for leadership.

McGregor believed that managers' basic beliefs have a dominant influence on the way that organisations are run. Managers' assumptions about the behaviour of people are central to this. McGregor argued that these assumptions fall into two broad categories - Theory X and Theory Y. These findings were detailed in *The Human Side of Enterprise*, first published in 1960.

Theory X and Theory Y describe two views of people at work and may be used to describe two opposing management styles. (See Related model). Theory X: the traditional view of direction and control Theory X is based on the assumptions that:

1. The average human being has an inherent dislike of work and will avoid it if possible.
2. Because of this human dislike of work, most people must be coerced, controlled, directed, and threatened with punishment to get them to put forth adequate effort toward the achievement of organisational objectives.
3. The average human being prefers to be directed, wishes to avoid responsibility, has relatively little ambition, and wants security above all.

A Theory X management style therefore requires close, firm supervision with clearly specified tasks and the threat of punishment or the promise of greater pay as motivating factors. A manager working under these assumptions will employ autocratic controls which can lead to mistrust and resentment from those they manage. McGregor acknowledges that the 'carrot and stick' approach can have a place, but will not work when the needs of people are predominantly social and egoistic. Ultimately, the assumption that a manager's objective is to persuade people to be docile, to do what they are told in exchange for reward or escape from punishment, is presented as flawed and in need of re-evaluation.

Theory Y: The Integration of Individual and Organisational Goals

Theory Y is based on the assumptions that:

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1. The expenditure of physical and mental effort in work is as natural as play or rest. The average human being does not inherently dislike work. Depending upon controllable conditions, work may be a source of satisfaction, or a source of punishment.
2. External control and the threat of punishment are not the only means for bringing about effort toward organisational objectives. People will exercise self-direction and self-control in the service of objectives to which they are committed.
3. Commitment to objectives is a function of the rewards associated with their achievement. The most significant of such rewards, e.g. the satisfaction of ego and self-actualisation needs, can be direct products of effort directed towards organisational objectives.
4. The average human being learns, under proper conditions, not only to accept but to seek responsibility. Avoidance of responsibility, lack of ambition, and emphasis on security are generally consequences of experience, not inherent human characteristics.
5. The capacity to exercise a relatively high degree of imagination, ingenuity, and creativity in the solution of organisational problems is widely, not narrowly, distributed in the population.
6. Under the conditions of modern industrial life, the intellectual potentialities of the average human being are only partially utilised. Theory Y assumptions can lead to more cooperative relationships between managers and workers. A Theory Y management style seeks to establish a working environment in which the personal needs and objectives of individuals can relate to, and harmonise with, the objectives of the organisation.

REVIEW OF RELATED LITERATURE

Personnel management can be described as acquiring, utilizing, and maintaining a satisfied workforce. It is a significant aspect of management concerned with employees at work and their relationships within the organization. Flippo in Sharma (2023) further stated that personnel management is the planning, organizing, compensation, integration, and maintenance of people for the contribution to organizational, individual, and societal goals. Flippo further highlighted that personnel management extends beyond merely hiring and terminating staff but involves creating a comprehensive system that enables employees to be productive and content. Personnel management refers to the process of handling employees in an organization. This includes functions such as hiring, training, development, compensation, and performance appraisal. The aim of personnel management is to ensure that employees possess the skills and resources required to perform their jobs efficiently.

Teacher job performance is defined as the tasks executed by a teacher at a specific time within the school system to achieve organizational objectives. This indicates that teacher job performance refers to the specific responsibilities that teachers are anticipated to fulfill within a school system. These responsibilities can comprise activities such as planning and delivering lessons, evaluating students' progress, communicating with parents, and working cooperatively with colleagues. The goal of these duties is to assist students in learning and achieving the targets established by the school system. Therefore, the quality of teacher job performance can directly influence student achievement. Teachers' job performance could be gauged through teacher's job satisfaction and job attitudes such as job commitment, feelings of job challenge, job meaningfulness, and job responsibility (Cheng, 2002).

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Performance as a variable is connected to the teachers' experience, stemming from ideas formed during learning, training, and acquired classroom management skills/expertise. Teachers' experience considerably affects student performance in that students taught by more experienced teachers achieve higher levels because their teachers have mastered the content and gained classroom management skills/expertise to handle various classroom issues. Hence, the academic performance of students is contingent on the attributes that a teacher exhibits.

This may be because they have had more opportunity to develop their skills and knowledge, and they may feel more self-assured in their capabilities.

Cheng (2002) also discovered that teacher job satisfaction can be influenced by factors such as salary, recognition, work environment, and workload. For instance, teachers who believe they are paid a fair salary are prone to have higher job satisfaction levels. Additionally, when teachers feel recognized and valued for their work, it can lead to increased job satisfaction. A positive work environment, with supportive colleagues and administrators, can also contribute to job satisfaction. And finally, teachers who have a manageable workload are more likely to be satisfied with their jobs.

Elements of Personnel Management

There are elements of personnel management such as job analysis, recruitment and selection, Training and development, performance management, and career planning. These elements are all crucial for ensuring that employees are productive, motivated, and engaged.

Job Analysis: is the procedure of identifying and examining the tasks, duties, and responsibilities of a job. This information is utilized to create job descriptions, which are then used to hire and develop employees. Job analysis is important for teachers because it helps to guarantee that they

have the appropriate skills and abilities for the job (Phillips & Phillips, 2022). It also helps to detect any gaps in training and development. Without job analysis, it would be challenging to determine what teachers need to know and do to be successful.

The Recruitment and Selection Process: is a multi-stage procedure that starts with identifying the need for a new teacher. This could be due to a vacancy, a new position, or the need for extra staff. Once the need is recognized, the next step is to develop a job description. This document outlines the responsibilities, skills, and qualifications needed for the job. It is used to attract and assess candidates for the position (Arnold & Collins, 2019). After the job description is developed, the next step is to advertise the position. The recruitment and selection process is important for finding the right teachers for the job. This process involves advertising open positions, screening and interviewing candidates, and making hiring decisions. For teachers, it is important to find candidates who have the right qualifications, skills, and personality for the job. This ensures that students have teachers who are well-equipped to teach them. Recruitment and selection can also help to increase diversity in the teaching workforce.

Screening and Interviewing Candidates: involves examining resumes and applications, conducting interviews, and checking references. Screening and interviewing help to reduce the pool of candidates to those who are the best fit for the job. It also allows the school to evaluate candidates' knowledge, skills, and abilities. After the screening and interviewing process, the next step is to make a hiring decision (Brannick et al., 2015). The final step in the recruitment and selection process is onboarding and orientation. This assists new teachers in transitioning into their role and learning about the school and its policies and procedures.

Training and Development. This refers to the process of furnishing teachers with the knowledge and skills they need to perform their jobs effectively. Training and development can take many

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forms, such as classroom training, online training, mentoring, and job shadowing (Berne, 2021). Teachers need to receive ongoing training and development throughout their careers to keep their skills current. This helps to ensure that students receive the best possible education. Performance Management: This is a process that helps to guarantee that teachers are meeting the expectations of their jobs. Performance management involves setting goals, monitoring progress, and providing feedback (Dessler, 2021). It also includes evaluating performance and providing rewards or incentives for meeting or surpassing expectations. For teachers, performance management helps to ensure that students are learning and that they are meeting state and local standards.

Career Planning: This is the process of assisting teachers in planning for their career goals and development. Career planning can involve identifying short-term and long-term goals, developing a career path, and identifying resources and opportunities to help teachers achieve their goals. This can be particularly important for teachers who are contemplating a career change or who wish to advance in their careers (Allen, 2017). One important aspect of career planning is goal-setting. This involves identifying specific, measurable, achievable, relevant, and time-bound (SMART) goals. For teachers, these goals might include objectives like increasing student test scores, implementing a new curriculum, or attending professional development workshops. Having clear goals helps teachers to concentrate their efforts and measure their progress. Another aspect of career planning is identifying a career path. This involves examining the various career options available and determining which one is the best match for a teacher's skills, interests, and career goals.

It is evident that all of these elements are important, but some are especially critical for teachers. For example, planning and organizing are vital for creating a well-managed classroom. Integration is important for creating a positive school culture and building relationships with students and parents. And maintenance is important for ensuring that teachers can evolve and develop throughout their careers.

Teacher Job Performance

Teacher job performance refers to how effectively a teacher can execute the responsibilities of their job. This includes activities such as lesson planning, classroom management, assessment, and communication with students, parents, and colleagues. Effective teacher job performance is important for student success, as well as for the overall operation of the school (Parkay et al., 2020). Many factors can affect teacher job performance, such as working conditions, job satisfaction, and support from the administration. Teachers' job performance is also the measurement of the quality of instruction provided to learners by teachers in the school which is the correctly intended achievement of the school. This implies that teacher job performance is not solely about the quality of instruction, but also about how well the teacher can address the needs of their students (Mawoyo & Dhliwayo, 2020). This could include activities like differentiating instruction, meeting the needs of special education students, and addressing the needs of English language learners. Teachers' job performance also includes aspects like their capacity to create a positive and engaging learning environment, and their ability to build relationships with students.

Adeyemi (2010) described teachers' job performance as the capacity of the teachers to combine relevant inputs for the improvement of the teaching and learning process". It is also described as the duties performed by teachers such as teaching, assessing, and marking students' tests and

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examinations, record keeping, and participation in school disciplinary committees at a particular period in the school system in achieving organizational goals. Teachers' job performance is the measurement of the quality of instruction provided to learners by teachers in the school which is the correctly intended accomplishment of the school. Nayyar (2009) teachers' job performance refers to the extent to which a teacher(s) carries out a specific role responsibility, by specified standards. Teachers' performance means the behavior of a teacher which changes differently with the change in the surrounding environment, in such a way that when a specific task is assigned together, he/she successfully takes action to perform that task (Elujekwute et al., 2015).

Notably, teacher job performance is not static and can alter over time. For example, a new teacher may have a different performance level than an experienced teacher. And even experienced teachers can undergo periods of high and low performance. This is why schools need to have systems in place to support and assess teacher job performance on a continuous basis.

Personnel Management Strategies and its Impact on Teachers' Job Performance Few personnel management strategies can considerably affect teachers' job performance, such as goal-setting, feedback, and recognition:

Goal-Setting: this is a strategy where teachers establish specific and measurable goals to work towards. As we mentioned before, the goals should be SMART, specific, measurable, achievable, relevant, and time-bound (Dilshani & Hewanayake, 2020). This means that the goals should be specific and clearly defined, and there should be a method to measure the success of achieving the goals. The goals should also be realistic and achievable within a certain time frame. Setting clear and achievable goals can help to motivate teachers and provide them with a

sense of direction. This can lead to improved job performance, as teachers will know what is expected of them and will have a structure for measuring their success. By setting goals in this manner, teachers can focus their efforts on what is important and monitor their progress over time.

Feedback: is information that is provided to a teacher about their performance. It can be positive or negative, and it should be specific and constructive. Feedback should concentrate on the teacher's actions or behaviors, rather than their personality or character. It should also be given promptly so that the teacher can use the information to improve their performance (Maduka, 2020). Feedback can originate from a variety of sources, including the teacher's supervisor, colleagues, and students. Providing feedback and recognition to teachers can have a notable impact on their job performance. Feedback can help teachers identify areas for improvement, and recognition can motivate them to continue performing well. Feedback can be given in a variety of ways, such as through formal evaluations, informal conversations, or observation.

Recognition: is a strategy where teachers are rewarded and acknowledged for their accomplishments. This can be done in a variety of ways, such as through verbal praise, written recognition, or awards. Recognition has been demonstrated to have several benefits for teacher job performance (Buhera & Pasi, 2020). First, it can increase teacher motivation, as teachers feel appreciated and valued for their work. Second, it can improve teacher self-efficacy or their belief in their ability to succeed. Finally, it can lead to higher levels of teacher engagement and job satisfaction. Recognition can be given in the form of verbal praise, written notes of appreciation, or awards.

Coaching and Mentoring: Coaching involves one-on-one guidance and feedback from an experienced professional, such as a school administrator or mentor teacher. Mentoring is similar

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to coaching, but it typically involves a longer-term relationship between the teacher and the mentor. Both coaching and mentoring can help teachers develop new skills, improve their teaching practice, and become more effective (Sitha & Prija, 2019). Coaching and Mentoring are important ways to support teachers and help them improve their job performance. Coaching and mentoring can have a substantial impact on teachers' job performance in several ways. First, coaching and mentoring can help teachers to set goals and track their progress. Secondly, they can provide the guidance and support that teachers need to improve their skills. Coaching and mentoring can also provide emotional support, especially for new or struggling teachers. Finally, they can create a positive and supportive environment, which can make teachers more likely to remain in the profession.

Challenges to Effective Personnel Management and Teachers' Job Performance Personnel management is not always easy, and several challenges can make it difficult to implement effectively.

Lack of Time and Resources: School administrators may not have the time or resources to provide all of the support and training that teachers need. For example, a state is implementing a new evaluation system for teachers (Wang & Eom, 2018). The state can develop a new performance rubric and is providing training for administrators on how to use the rubric to evaluate teachers. However, administrators report that they are having difficulty finding the time to complete the evaluations, and are concerned about the consistency of the evaluations across the district. Additionally, some teachers have expressed concerns about the fairness of the new system, and have been reluctant to participate. In this example, it is obvious that several of the challenges can arise when implementing personnel management policies.

Lack of Consistency: Schools may have different policies and procedures, which can make it difficult to implement a consistent approach to personnel management. The lack of consistency can be a major challenge for schools, as it can lead to confusion and frustration for both administrators and teachers (Taft & Hadi, 2018). For example, one school may have a different set of policies for teacher evaluation than another school in the same area. This can make it difficult for teachers to know what is expected of them and can create a sense of unfairness. Additionally, different policies may lead to inconsistent outcomes for teachers, which can impact job satisfaction and retention.

Resistance to Change: Teachers may be resistant to new policies and procedures, or may not be willing to make the necessary changes to their practice. There are several reasons why teachers may resist change. One reason is the fear of the unknown. New policies and procedures can be unfamiliar and may require teachers to adjust their practice in unfamiliar ways. This can be particularly challenging for teachers who have been using the same methods for many years. Another reason for resistance to change is the feeling of loss (De Jong & Hartog, 2007). Teachers may feel like they are losing something valuable, such as autonomy or a sense of control over their practice. Finally, teachers may also resist change because they feel that it is not necessary or that it will not make a difference.

Methodology

The study utilized a descriptive survey research design to explore the impact of personnel management techniques on teachers' job performance in Ringim Local Government Area, Jigawa State. This design was selected because it permits the collection and description of data on current situations and trends from a large population. The population comprised 969 teachers from 44 public primary and junior secondary schools in the area. A sample size of 293 teachers

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was determined using Dessel's (2006) procedure for attaining a 95% confidence level. Stratified and simple random sampling techniques were used to guarantee representation across male and female, senior and junior teachers. The data collection instrument was a self-developed questionnaire titled "Personnel Management Techniques and Teachers' Job Performance Questionnaire (PMTJPQ)." The instrument contained two sections: demographic information and 17 items related to the study variables, measured on a 4-point Likert scale. Content and face validity were established, and a pilot test conducted on 50 teachers yielded a Cronbach Alpha reliability coefficient of 0.88, indicating high reliability.

Data were gathered through face-to-face administration of the questionnaire, with the help of trained research assistants to ensure cooperation and accuracy. Respondents were visited in their offices to build trust and ensure immediate retrieval of completed questionnaires. The data were analyzed using both descriptive and inferential statistics. Frequency and percentage were used to describe respondents' demographic characteristics, while mean and standard deviation were applied to answer the research questions. Spearman Rank Correlation Coefficient was used to test the hypotheses at a 0.05 level of significance.

A decision benchmark of 2.5 was set, where mean scores equal to or above 2.5 indicated agreement. Hypotheses were rejected if the p-value was less than 0.05, indicating a significant relationship between the independent and dependent variables. All statistical analyses were performed using SPSS version 25.0 to ensure accuracy and reliability of results.

Results and Discussion

This chapter presents results and discusses from the data collected from the respondents (teachers) based on the research questions and hypotheses formulated for the study.

Data Presentation and analysis Demographic characteristics of the respondents

Descriptive survey used in this research is applied to show the impact of the respondents' (teachers') characteristics such as gender, qualification and experience using mean values, standard deviation, minimum and maximum values.

Table 1: Demographic characteristics of the respondents

Variable	Obs	Mean	Std. Dev.	Min	Max
Gender	270	1.4704	0.5000	1	2
Qualification	270	2.4852	0.7747	1	4
Teaching experience	270	2.3259	1.0335	1	4

Author's survey, 2023

The table above shows a statistical result on the influence of teachers' demography on their job performance in public primary schools in Ringim Local Government Area of Jigawa State. The result shows gender has no significant influence on performance given any personnel management techniques.

Qualification and teaching experience were found to exact influence on the performance of teachers in the study Hypotheses Testing.

This is where the hypothesis is tested using Spearman rank test on whether the null hypotheses will be rejected or accepted.

Table 9: Speaman Rank Correlation Test

Variables	GCOM	FCOM	DMAK	MCON	PMCO	POOC
GCOM	1.0000					
FCOM	0.000	1.0000				

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DMAK	0.000	0.000	1.0000			
MCON	0.009	0.000	0.000	1.0000		
PMCO	0.000	0.002	0.000	0.000	1.0000	
POOC	0.000	0.000	0.006	0.000	0.000	1.0000

Author's Survey, 2023

The result of the test of correlation in table 4.9 above shows the degree at which the variables affect each other. The P-value is less than 0.05 and hence the null hypothesis is rejected. This implies proper communication in the school and flow of information to the teachers by the management is directly linked to the teacher's job performance in the study area.

4.1.10 Reliability Testing

Cronbach Alpha is employed to test the reliability of the data collection and instruments in this research work as depicted in table 10.

Table 10: Cronbach Alpha	
Average interim covariance:	0.279377
Number of items in the scale:	6
Scale reliability coefficient:	0.7938

Author's Survey, 2023

In table 10 above, the reliability of the data collected is tested using Cronbach Alpha reliability test. The result indicates that the instruments as well as the techniques of the data collection are all correct considering the scale reliability coefficient of 0.79. It therefore means the variables are

carefully selected and hence are good measures of the impact of administrative performance on teacher's job performance.

Conclusion

In conclusion, personnel management and teachers' job performance are intimately connected. Personnel management involves a variety of strategies, such as goal- setting, feedback and recognition, and coaching and mentoring. However, the implementation of these strategies can be challenging due to a lack of time and resources, a lack of consistency, and resistance to change. Despite these challenges, effective personnel management can have a positive impact on teachers' job performance, leading to better outcomes for students, teachers, and schools.

Conversely, personnel management is a complex and ongoing process that can have a significant impact on teacher job performance. Successful implementation of personnel management strategies requires careful planning and attention to detail, as well as a commitment to overcoming any challenges that may arise.

Suggestions

Several strategies can be used to address the challenges identified in this paper: Schools should prioritize their personnel management efforts and focus on the most critical needs: To prioritize personnel management efforts, schools can conduct a needs assessment to identify the areas that need the most attention. This can be done by gathering data on a variety of factors, such as teacher turnover, student achievement, and parent satisfaction. This data can be used to identify the areas that need the most attention and to prioritize personnel management efforts accordingly. For example, if the data shows that teacher turnover is high, the school may focus on strategies to improve retention. For example, if teacher morale is low, the school could focus its efforts on strategies that improve job satisfaction, such as providing professional development

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opportunities or increasing recognition for teachers. Next, to develop consistent policies and procedures, schools can create a committee of stakeholders, including teachers, administrators, and parents, to develop a plan that is clear and consistent.

Schools should develop and implement clear policies and procedures: To do this, the school should convene a committee of stakeholders to create a plan that is consistent across the district. The committee can include representatives from various groups, such as teachers, administrators, and parents. This ensures that the plan takes into account the perspectives of all stakeholders. Once the plan is developed, the school can communicate it clearly and consistently to all involved parties. This will help to ensure that everyone is on the same page and that there is no confusion about the policies and procedures.

Schools should involve teachers in the planning and implementation process: This can be done by seeking input from teachers on the proposed policies and procedures and providing training and support to help them adjust to any changes. For example, when a school introduces a new grading system, teachers should receive adequate training on its use and be given sufficient time to adapt to the new procedures and expectations.

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The Impact of Social Media in Islamic Perspective

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Abstract

The rapid penetration of social media platforms has fundamentally reshaped global communication, presenting unique challenges to established ethical and social structures, particularly within Muslim societies. This study analyzes the multifaceted impact of social media through the lens of core Islamic values and principles, derived from the Quran and Sunnah. We argue that while digital networks offer unprecedented opportunities for religious propagation (Da'wah), socio-economic mobilization, and fostering global Muslim unity (Ukhuwwah), they simultaneously pose significant threats to individual morality and community cohesion. Specifically, the research assesses the challenges of rampant misinformation and rumor transmission (violating the principle of Ṣidq, or truthfulness), the encouragement of vanity and excessive self-promotion (conflicting with Tawādu', or humility, and risking Riyā'), and the erosion of traditional religious authority. By employing an analytical approach that synthesizes Islamic jurisprudence with contemporary sociological findings, this paper provides a framework for responsible digital citizenship. The findings underscore the critical need for clear ethical guidelines to navigate the digital age, ensuring that social media usage remains aligned with Islamic objectives of promoting welfare, upholding truth, and maintaining balance in all aspects

of life. Keywords: Social Media, Islamic Perspective, Da'wah, Muslim Society, Ethics, Misinformation, Digital Citizenship The research uses a qualitative methodology. Textbooks, journals, and internet sources were used for data collection. According to the discussion, social media has noticeable impact on Muslim society from an Islamic perspective. The study concludes that the exquisite use of social media is essential for the Muslim society worldwide.

Keywords: Social Media, Impact, Islamic Perspective.

Introduction

The adoption and utilization of social media platforms have profoundly permeated nearly every facet of contemporary human life. For Muslims, the increase in social media engagement over the past decade has instigated significant changes at both the individual and collective levels of society. Social media's inherent qualities—ease of use, accessibility, and universal speed for public communication (Davis, 1989)—position it as a powerful tool in shaping modern life.

Historically, communication in Muslim societies relied on verbal and non-verbal modes, which were slower and geographically limited, thereby constraining the scope of Islamic influence and interaction (Akbar & D., 2005). Today, social media offers a universal platform to address underlying problems and attitudes among generations of Muslims through strategic and wise utilization. However, a significant challenge arises from the widespread misuse of these tools to spread anti-crime and anti-Islamic morality, as well as the re-transmission of unverified religious messages.

The objective of this study is to provide a balanced analysis of the positive and negative effects of social media from an Islamic perspective. We emphasize that the user's intentional and equitable use of this technology is the key factor, not the technology itself. This paper examines

the conceptual foundations of social media, reviews its beneficial and detrimental impacts, and concludes with a restatement of the responsibility of the Muslim user.

Concepts of Social Media

Social media is fundamentally an Internet-based communication medium that utilizes Information and Communication Technology (ICT) to facilitate the rapid exchange of data among individuals and groups. It is a web-based tool that enables the sharing of content—text, images, and videos—very quickly and efficiently, serving as a primary means of communication between acquaintances and strangers alike (Nations, 2019).

Academically, social media is defined as a collection of online channels dedicated to community-based input, interactions, content sharing, and collaboration. It is built on the Web 2.0 concept, which refers to a platform for collective intelligence (Huang & Benyoucef, 2013). This technological definition ultimately amounts to a platform through which information can be disseminated from a single source to thousands of people simultaneously in a short amount of time. The pervasive nature of these networks has integrated them into people's socio-economic, political, and religious lives (Shan-A-Alahi & Huda, 2017).

Social networks can be broadly classified by their function, including:

- Public Social Networks: E.g., Facebook and Twitter.
- Professional Social Networks: E.g., Academia and LinkedIn.
- Content Communities: E.g., YouTube.
- Collaborative Projects: E.g., Wikipedia.

The Islamic Perspective on Social Media

General social interconnectivity is fundamentally permitted in Islam, as human beings are social by nature. The Quran emphasizes the necessity of mutual recognition among people of diverse backgrounds:

" يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم إن الله عليم خبيراً "

Translation (Yusuf Ali):** "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)" (Quran, 49:13).

This verse establishes that social interaction is encouraged for the purpose of mutual understanding, provided it does not involve behaviors prohibited by the Quran and Sunnah. This approach aligns with the Islamic legal maxim that "Everything is permissible unless it is forbidden explicitly,"

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Abdullah Yusuf Ali): "It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge" (Quran 2:29)

Derived from the verse concerning the creation of all things on Earth for humanity (Quran, 2:29). Consequently, social media is permissible in general, though its ethical status is entirely dependent on the user's intent and usage.

Positive Effects of Social Media

Social media plays an effective role for government organizations, non-governmental organizations (NGOs), and merchants in connecting with the public, raising civil society awareness, and promoting business. The benefits for Muslim society are categorized as follows:

1. Fostering Social Cohesion and Family Ties

Social media enables individuals to reconnect with lost friends, relatives, and acquaintances. It serves as a tool to share opinions and life updates globally. Furthermore, the ability to maintain communication with dependents aligns with the Quranic mandate to protect one's family from harm, though this must be done responsibly

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Mustafa Khattab): “O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded” (66:6).

Social media supports the Islamic principle of Ukhuwwah (brotherhood/sisterhood) by making it easier to invite old friends and create new ones, thus encouraging reconciliation and fear of Allah:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

(Sahih International): “The believers are but brothers, so make reconciliation between your brothers and fear Allah that you may receive mercy” (49:10).

And for both believing men and women, cooperation is commanded:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(Abdullah Yusuf Ali): “The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise” (9:71).

2. The Digitalization and Democratization of Da‘wah

The digital sphere presents unlimited possibilities for fulfilling the prophetic directive, "The best among you (Muslims) are those who learn the Qur'an and teach it" (Sahih al-Bukhari 4739). Social media and the Internet have become primary conduits for Da‘wah (the call to Islam) by fundamentally changing the method and reach of religious propagation.

Historically, Da‘wah was largely localized, disseminated through physical mosques, Khankas (Sufi lodges), and structured religious gatherings. Social media has broken these geographical limits, enabling the instantaneous global distribution of the message, fulfilling the Prophet's

instruction: “Convey (my teachings) to the people even if it were a single sentence” (Sahih al-Bukhari 3461).

* Democratization of Religious Knowledge: The availability of translation software, *Hadith* search engines, and digitized classical text Maktaba Shamlah empowers the public to engage with sources previously restricted to specialized scholars. This shift has created a new class of "digital influencers" and preachers (e.g., Dr. Zakir Naik, Mufti Ismail Menk) whose reach far exceeds that of their traditional counterparts (Shan-A-Alahi & Huda, 2017).

* Targeted Outreach: Platforms allow for customized messaging and communication, enabling effective Da‘wah tailored to specific demographics or non-Muslim audiences. This follows the Quranic injunction to invite to the Way of the Lord "with wisdom and beautiful preaching"

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

(Abdullah Yusuf Ali): “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance” (Quran, 16:125).

* Correcting Misconceptions: In an era of intense Islamophobia, social media provides a direct avenue to present the authentic beauty and ideals of Islam, offering an immediate counter-narrative to negative portrayals in mainstream media (Qayyum & Mahmood, 2015).

3. Source of News, Awareness, and Business Development

Social media has reduced reliance on traditional media for news and information, providing instant access to global events. It also serves as a major platform for:

* **Awareness and Advertisement:** It enables the publishing of free Islamic books, the sharing of religious images, and the broadcasting of educational sermons.

* **Business Development:** Social media marketing is highly effective, allowing for direct customer feedback and the creation of brand reliance, which benefits merchants within the community.

Negative Effects of Social Media on Muslim Society

While beneficial, the misuse of social media by individuals lacking control can lead to several disadvantages that contradict Islamic morality and social harmony.

1. Erosion of Real Human Contact and Social Addiction

Excessive attachment to social media can lead to apathy and detachment from real-life interactions. Statistics suggest that time spent online can create distance within personal and family lives, replacing genuine connection with superficial online friendships. The excessive use can lead to addiction, causing sleep disturbance, breakdown in reading habits, and a general decline in physical and mental performance, especially among youth (Kamal, 2017).

2. Misinformation, Slander, and the Culture of Riyā'

The online environment introduces a novel set of ethical challenges that relate directly to the classical Islamic concepts of the tongue and the heart.

*The Sin of Digital Slander Ghib and Buhtān: Social media enables the rapid spread of misinformation (Ajao, Bhowmik, & Zargari, 2018; Ordway, 2017). The principle of verifying information is paramount in Islam, as commanded by Allah:

3. Young People are Getting Lazy,

Performance Decreases According to Psychologist Prof. Dr. Mohit Kamal, "We used to go to the field as a child. There is no field yet. Children stay in the house. Now their entertainment means social media. There they are chatting, chatting. As a result, the communication of the person is severely damaged. Our youth is getting lazy. Their body performance is going down a lot. Their ability to felicitate or lose their power is decreasing. Their mental strength is decreasing.

4. Social Media Creates Problems for the Workplace

Addiction to excessive social sites and its misuse is not only harmful to family and personal life, but it can also create problems at your workplace too. In recent years, we see in some Muslim society that the questionnaire festival is going on in the social sites! All types of public examinations are being questioned in these mediums, which have resulted in disaster management, including all types of administrative activities.

5. Promotion of Crudity

Islam has spread by Muslims practicing a certain behavior. This behavior is usually the cause of the development of the Ummah (global Muslim community), where Allah Subhanahu Wa Ta'ala said:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۖ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

(Abdullah Yusuf Ali): “Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do” (24:30).

Humility rules affect men and women. A shameless violation of this sophisticated system is seen in social media. Bad pictures and video content on social media have increased in this area.

6. Increasing Social Addiction, Crime, and Corruptions

A kind of addiction is created among social media users. More time is spent, and sleep is disturbed. For these reasons, social media makes users crazy. As a result of this social networking addiction, we are creating a youth group without virtual life, thought, or emotions. They are using social media, waking up all night, and sleeping all day, causing a breakdown in their writing and reading habits. They are also against crime. But it is being said that, because of this, our youth's respect for women or men have been lost. One is giving a brief comment to another. Consuming conditions are being created among them. The bonds between our youth are weakening. They are losing morality.

According to experts, social media is being used to spread false and fabricated news (Ajao, Bhowmik, and Zargari). It is found that sites such as Facebook, Twitter, Instagram, LinkedIn, and Snapchat, which have a presence in Muslim societies, are also misused and filled with dirtiness. Many blogs are not edited much, allowing for unchecked writing. It is very easy to spread rumors during the social media era. Nowadays, internet-based social media is spreading rumors on Facebook and blogs. The opportunists try to gain an advantage by using rumors. Psychologist Alport and Postman have long researched psychological reasons for spreading rumors. They said, rumors of people's needs or expectations - aspirations expressed (Rosnow). Allah said about rumors in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلٰى مَا فَعَلْتُمْ نَادِمِينَ. (49:6)

It has been said also

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

(Abdullah Yusuf Ali): “And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning)” (17:36).

7. The propaganda of rumors among people is a terrible lie.

The Holy Qur'an and Hadith have a clear direction about rumors, falsehoods, and propaganda, and details of its punishment are discussed in detail. Trying to insult a person by spreading falsehood against him, if he is out of his ideology, then now this is a fashion of man. In the Holy Quran, Allah said:

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ اتَّأَمَّ بِهَا لَمْ يَلْمُهَا وَاتَّأَمَّ بِهَا لَمْ يَلْمُهَا وَاتَّأَمَّ بِهَا لَمْ يَلْمُهَا

Translation (Sahih International): “But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin” (4:112).

The sign of a hypocrite is spreading lies or rumors. The Prophet (peace be upon him) said,

“The proof of the hypocrite is three: When he speaks a lie, When the promise breaks, And when he is kept in the deposit, he is miserable” (Sahih al-Bukhari 33).

Conclusion:

The concept of social media in today's world of modern technology and its use is a growing trend. The benefits of social media sites include increasing work efficiency, sharing the true teaching of Islam, and maintaining social ties. Global social networking has become very popular, playing a pivotal role in bringing the world closer. Both the country and its people will be benefited if they use positive aspects and avoid negative aspects with awareness. Generally, the negative effects of media and social media are numerous, but it is the role of the user, not the technology itself. There is no technology product or technical development that is unusable for Islam. However, everything can be used for good work, and it can be used for evil purposes. The fault is not in the things or technology; rather, the user is basically responsible. In this era of information technology excellence, there has been an opportunity for the callers of Tawhid (Oneness of God) to spread the message in the way of Allah. By utilizing this opportunity, the teachings of the Quran and Sunnah must be delivered widely. The beauty of Islam must be

highlighted to the public. The challenge of ignorance must be met, and the Quranic light should be delivered everywhere. And that effort requires everyone to participate. Allah will give us the gift of Islam to spread the message of Islam.

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EFFECT OF WRITTEN EXPRESSION STRATEGY ON STUDENT'S PERFORMANCE IN
WRITING SKILLS IN JSS3 JUNIOR ARABIC SECONDRY SCHOOLS IN JIGAWA STATE
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ABSTRACT

This research work aimed to find out the effect of using written expression strategy on student's performance in written skills in JSS Three (3) Junior Arabic Secondary School in Jigawa State Nigeria. For achieving this the research work adopt the use of answering two(2) research question and two(2) hypothesis as we adopt the used of experimental research by knowing the significant differences between the group of experiment those who study contents of the lesson with the written expression exercise, and the control group whose study the content of lesson with the Traditional method on academic performance, by the using of T-Test, through the above two groups from the JSS three students of the Junior Arabic Secondary School Jigawa State. The research was conducted on total number of (100) student as sample, (50) students from the group of experiment and 50 student from the control group as a sample size of the research work, which randomly selected from the population of research, Test was use as the instrument of research, under the use of statistical package for social sciences (spss). The main finding of the test showed that significant difference exist between the experimental group and control group in their pre and post tests, which is in favor of experimental group. This shows that, written expression has effect and can be recommended in written skills to the student of junior Arabic secondary school in Jigawa State.

Introduction:

Language is considered one of the most important means of intellectual communication, as members of society use it to communicate with one another and to express their feelings, emotions, thoughts, and both personal and social needs — including in the teaching and learning process. According to Al-Dulaimi and Al-Waeli (2003), “expression is closely related to the acquisition of information, facts, ideas, and experiences that provide students with linguistic fluency and the ability to construct and organize sentences and paragraphs, as well as to express themselves, their ideas, and their opinions.” The main goal of composition lessons in the Arabic language is to help students speak and write in an acceptable and expressive manner through the proper use of grammatical structures and vocabulary in different situations and contexts (Ashour & Al-Hawamed, 2014). Written linguistic expression occupies an important place in the educational system because it forms the foundation of language teaching and learning. It is also one of the most complex school skills, as an individual formulates his or her ideas into written messages to clearly convey information to others. The skill of expression requires the writer to master other language skills such as spelling and handwriting at an above-average level. Written expression is one of the basic academic skills that must be emphasized in the preparatory (junior secondary) stage. It is one of the most complex aspects of writing since it requires good knowledge of multiple linguistic skills that combine to produce a well-structured and acceptable written text. There is no single method that must be followed in teaching composition; rather, it is essential that the teacher have his or her own style of teaching that takes important factors into consideration. Various strategies and methods have emerged for teaching written expression as a result of educational research emphasizing the need for such approaches to focus on composition exercises aimed at improving students’ writing output.

Statement of the Problem:

The field of teaching Arabic lacks programs, strategies, and exercises that help develop students' writing skills. Based on the researchers' teaching experience—spanning from kindergarten, primary, and secondary school up to college and university—they have observed that students in the third year of preparatory schools in Jigawa State show weakness in their writing skills. Many researchers have therefore recommended conducting studies that use training-based approaches to develop writing skills, as writing is one of the key skills in language teaching and learning. This situation has motivated the researchers to conduct a study on the effect of written composition exercises on the development of writing skills. The researchers chose to focus on students in the third year of Arabic preparatory schools in Jigawa State. The study aims to examine the effect of using written composition exercises on improving writing skills among third-year preparatory students in Arabic-language schools.

Objectives of the Study:

This study aims to achieve the following objectives:

1. To identify the effect of using written composition exercises on correct spelling.
2. To highlight the effect of using written composition exercises on writing speed.

Research Questions:

The study seeks to answer the following questions:

1. What is the effect of using written composition exercises on the accuracy of spelling among third-year preparatory students in Arabic preparatory schools in Jigawa State?

2. What is the effect of using written composition exercises on writing speed among third-year preparatory students in Arabic preparatory schools in Jigawa State?

Research Hypotheses:

The study tests the following hypotheses:

1. **H₀₁:** There are no statistically significant differences in the effect of using written composition exercises on spelling accuracy among third-year preparatory students in Arabic preparatory schools in Jigawa State.
2. **H₀₂:** There are no statistically significant differences between the experimental group taught using written composition exercises and the control group taught using the traditional method in terms of writing speed.

Significance of the Study:

The significance of this study stems from its focus on the effect of using written composition exercises to develop writing skills among third-year preparatory students in Arabic preparatory schools in Jigawa State. Its importance can be outlined as follows:

- It addresses an important topic—the writing skill—among students in Arabic preparatory schools in Jigawa State.
- It introduces a new approach based on written composition exercises to develop students' writing skills at the preparatory level.

- It draws the attention of curriculum planners and developers to the importance of composition exercises in language teaching.
- The results of this study are expected to be beneficial, providing researchers with valuable insights and paving the way for future studies on composition exercises and their role in developing other Arabic language skills.

Constructivist Theory:

The era in which we live is witnessing a scientific revolution that has led to changes in various fields and disciplines, including education. This transformation has extended to curricula, teaching methods, techniques, and strategies, giving rise to a variety of approaches, models, and teaching patterns — among them is the constructivist theory, which the researchers intend to apply in their study. Abu Malouh, quoting Hassan Zaytoun, defines it as: “A process of reception that involves learners reconstructing new meanings within the context of their existing knowledge, prior experiences, and learning environment, as both real-life experiences and prior knowledge represent key aspects of the learning climate.” (Abu Malouh, n.d., p.6). Meanwhile, Muhammad Isa and others (2016, p.316) described it as: “A system that allows the learner to reconstruct the contents of his or her cognitive structure in light of previous experiences, leading to the development of writing expression skills under the guidance and supervision of the teacher.” Naswiton Shah Khalid (2016, p.78) defined it as: “An interactive process among three elements within the learning situation: prior experiences, the learning situations presented to the learner, and the environmental context in which learning takes place. The aim is to build and develop new cognitive structures that are more comprehensive and general than the previous ones, and to use these new structures to deal with new learning situations.”

From these definitions, the researchers observe that the constructivist theory applies its principles to the learner, where learning is built upon the learner's existing and prior knowledge, as well as the learning environment. Moreover, it calls for the construction of knowledge based on the natural development of the child and his or her emotions and feelings. The theory emphasizes that the learner constructs knowledge independently through direct interaction with learning materials and by linking new information to prior knowledge, which leads to changes in the learner's cognitive structure based on newly constructed meanings.

Definition of Exercise:

Linguistically, the term "exercise" (التدريب) comes from the root daraba (دَرَبَ) — meaning to become skillful or experienced in a craft, or to become accustomed to something. (Al-Munjid, 2008, p.210).

Terminologically, exercise is defined as: "A continuous activity that equips an individual with skills, experiences, and attitudes that make him capable of performing a certain job, with the aim of increasing productivity for both himself and the organization he works for. It also involves transferring new knowledge, skills, and behaviors to develop the individual's efficiency in performing specific tasks within his workplace." (Salwa, n.d. p.4) In the modern Arabic school system, writing exercise refers to exercises or activities that fall under subjects such as dictation (imla') and composition (ta'bir).

Definition of Written Expression:

Scholars and specialists have provided many definitions of written expression. One such definition states: “It is the writer’s ability to formulate ideas, emotions, and feelings into written form using well-chosen words, meaningful vocabulary, eloquent style, and grammatically correct sentences that conform to the Arabic syntactic structure, with the aim of conveying these ideas and emotions to others in a clear and influential manner.” (Abd al-Khaliq, n.d., p.5).

Dr. Hatim Hussein Al-Basais (2011, p.76) defined it as: “Enabling students to translate their ideas into proper writing free of errors, appropriate to their linguistic abilities, and training them to write in a stylistically suitable and aesthetically appealing manner, while helping them choose the right words, gather, organize, sequence, and connect ideas.”

Objectives of Teaching Written Expression:

According to Abd al-Khaliq (n.d., p.8), the objectives of teaching written expression include:

1. Enabling students to write correctly in terms of spelling, grammar, and handwriting clarity.
2. Enabling students to write letters, reports, and other forms of written communication.
3. Helping students formulate ideas in simple language and in a logical sequence.
4. Enabling students to select expressive words and meaningful structures.
5. Providing students with a broad linguistic repertoire that enhances their thinking and deepens their experiences.

Skills of Written Expression:

Written expression involves two types of skills: general skills and specific skills.

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1. General skills of written expression include:

1. Clear handwriting and writing speed.
 2. Correct spelling.
 3. Completeness of sentence components.
 4. Correct grammatical construction.
 5. Proper sequencing of sentences.
 6. Linking each paragraph to its main idea.
 7. Organizing and connecting ideas across paragraphs.
 8. Expressing ideas clearly and accurately.
 9. Diversity of main ideas.
 10. Generating sub-ideas from main ideas.
 11. Correct use of punctuation marks.
 12. Using facts, evidence, and examples to support ideas.
 13. Organizing margins and spacing.
 14. Using appropriate linking words.
 15. Writing an introduction, body, and conclusion properly.
3. **Specific skills** refer to the abilities required for each type of written expression — functional or creative — such as writing letters, meeting minutes, and reports. Each form of written expression has its own components and structure

Definiton of Writing:

Linguistically, writing (*kitābah*) is derived from *kataba*, meaning “to assemble” or “to collect.” It is said, “*katabat al-qawm*” when people gather together. Hence, the term *kitābah* also signifies organization or compilation. (Ibn Manzur, *Lisan al-‘Arab*, vol. 11, pp. 3817–3818)

Terminologically, it refers to: “Specific symbols and forms through which writing is performed correctly. It is also called the art of drawing letters.” (Al-Hashimi, n.d., p.7) Writing is one of the distinctive qualities that sets humans apart from other creatures. It surpasses speech in value because writing can reach both present and absent audiences, whereas speech only reaches those present. It is said, ‘The book accomplishes what armies cannot.’ (ibid., p.4). Writing is an essential element of modern life — both individually and socially. Correct writing is therefore a crucial aspect of language education, as it constitutes a key component of culture and serves as a social necessity for transmitting and expressing ideas, as well as understanding others’ thoughts. From an integrated linguistic perspective, training students in writing focuses on developing three main capabilities: handwriting, spelling, and effective written expression (Abdullah, 2008, p.112) Writing skill is also defined as: “A mental process through which the writer generates, formulates, and organizes ideas, and then presents them in their final written form.” (Ibrahim Ali Raba‘ah, n.d., p.5).

Research Methodology:

The researchers used the experimental design method in this study because it allows them to test hypotheses and observe the effect of written composition exercises (independent variable) on writing skills (dependent variable) among third-year preparatory students in Arabic preparatory schools in Jigawa State, Nigeria. Two groups were designed: one taught using traditional

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methods and the other taught using written composition training methods in the third-year Arabic preparatory classes in Jigawa State.

Population of the Study:

The study population consists of third-year students in Arabic preparatory schools in Jigawa State under the State Universal Basic Education Board (SUBEB) for the 2016/2017 academic year. The total number of students is 8,620 (male and female) across 85 schools, according to the official records of the Planning and Statistics Division in the Arabic and Islamic Studies Department of SUBEB, Jigawa State.

Sample and Sampling Method:

The study sample was selected using simple random sampling and consisted of four public schools distributed according to the state's Senatorial Zones: one school from the northern zone, one from the southern zone, and two from the eastern zone.

The schools were divided into two groups:

- **Experimental Group:** included two schools — Sambo Arabic Preparatory School (Hadejia) and Ringim Arabic Preparatory School — with 25 students (male and female) in each school.
- **Control Group:** also included two schools — Jahun Arabic Preparatory School and Babale Arabic Preparatory School.

Distribution of the Study Sample According to Groups, Schools, Gender, and Number of Students

The following table shows the distribution of the study sample according to group, school, gender, and number of students. of students.

No.	Research Sample	Gender	Type of Sample	Distribution (Experimental / Control)	Total
1	Sambo Arabic Junior Secondary School	Boys and Girls	Experimental	25	-
2	Ringim Arabic Junior Secondary School	Boys and Girls	Experimental	25	-
3	Jahun Arabic Junior Secondary School	Boys and Girls	Control	-	25
4	Babale Arabic Junior Secondary School	Boys and Girls	Control	-	25
Total				50	50

Research Instrument:

The researchers used the test–retest method in assessing writing skills as one of the research tools. The test was divided into three sections:

1. **Introduction to the Test:** This section clarifies the purpose of the test and provides general instructions about it.
2. **Exercises Related to Writing Skills:** These were designed by the researchers using the written expression training approach, administered to students in the experimental group. It included four types of objective questions, with five questions in each type: multiple choice, true/false, fill-in-the-blank, and matching questions, all to be answered by the students.

Validity of the Instrument:

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To ensure the validity of the instrument, the researchers presented the test to the supervisors of the study and to a panel of 10 expert evaluators, including lecturers from Jigawa State College of Education and Legal Studies, Ringim, and several Arabic preparatory school teachers in Jigawa State. The researchers took into account the evaluators' comments, making necessary deletions and modifications based on their constructive feedback and recommendations. This process resulted in a clearer and more applicable version of the test, suitable for administration to the pilot sample.

Pilot Testing of the Instrument:

The researchers conducted a pilot test of the instrument on a sample of 25 students from the third-year class of Garko Arabic Preparatory School. The purpose of this pilot test was to assess the appropriateness of the test for its intended objectives, to ensure its practicality, and to determine the time needed for students to complete it. It was found that the fastest student completed the test in 30 minutes, while the slowest took 55 minutes, leading to the establishment of an average completion time. The pilot test also helped identify possible obstacles or difficulties that could arise during the administration of the final version of the test.

Reliability of the Instrument:

After confirming the reliability of the test, the reliability coefficient was found to be **0.40**, indicating that the instrument was suitable for application and that its results could be considered reliable for evaluating writing skills in light of written composition exercises among third-year students in Arabic preparatory schools in Jigawa State.

To further ensure test reliability, the test–retest method was employed:

- The test was first administered to a pilot sample of 25 third-year students from outside the main study sample.
- It was then re-administered after two weeks.
- The Cronbach’s Alpha coefficient was calculated to determine reliability, and it was found to be 0.80, indicating a high and acceptable level of reliability for the test.

Statistical Analysis Method:

The researchers used several statistical methods through the Statistical Package for the Social Sciences (SPSS) to analyze the research data and obtain the results. These included:

1. Calculating frequencies and percentages to identify the personal characteristics of the study participants and determine their responses.
2. Computing the arithmetic mean (Mean) to measure the extent of increase or decrease in participants’ responses to the study variables.
3. Using the t-test to study the differences between the two groups in the pilot study.

Analysis and Discussion of Study Results

Presentation of Study Results

The writing skills test was administered to the study sample from both the experimental and control groups as a pre-test, in order to verify the equivalence between the two groups. This

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ensured that any improvement in the experimental group's writing performance after the experiment could be attributed to the treatment used in the study. The results are shown in Table (4.2.1) below:

Table (4.2.1)

Means, Standard Deviations, and Pre-Test Results of Group Variable on the Overall Score

Group	Number	Mean	Std. Deviation	Std. Error	df Sig.
Experimental	50	18.64	1.95	0.28	49 —
Control	50	19.16	2.57	0.36	

It is clear from the above table that there were **no statistically significant differences ($p \leq 0.05$)** between the two groups, indicating that the groups were equivalent in their overall writing skill scores prior to the experiment.

Results Related to the First Research Question:

What is the effect of using the written expression training method on spelling accuracy among third-year preparatory students in Arabic preparatory schools in Jigawa State? To answer this question, the adjusted means of the students' performance in the writing skill test before and after the experiment were calculated. The results are shown in Table (4.2.2):

Table (4.2.2)

Means and Standard Deviations for the Pre-Test and Post-Test Results of the Experimental Group

Variables	Number	Mean	Std. Deviation	Std. Error	df	Mean Difference	Comment
Pre-test	50	18.64	1.95	0.28	49	10.42	Improvement after the experiment
Post-test	50	29.06	2.82	0.40	—	—	—

The table shows a clear variation in the arithmetic means and standard deviations of students' performance. The post-test mean score (29.06) was higher than the pre-test mean (18.64), with a mean difference of 10.42 in favor of the post-test. This indicates that the use of written expression training had a positive effect on developing writing skills, particularly spelling accuracy, among third-year preparatory students in Arabic preparatory schools in Jigawa State.

Results Related to the Second Research Question:

What is the effect of using the written expression training method on writing speed among third-year preparatory students in Arabic preparatory schools in Jigawa State? To answer this question, the adjusted means of students' performance on the writing skills test for both the experimental and control groups were calculated. The results are shown in Table (4.2.3):

Table (4.2.3)

Arithmetic Means and Standard Deviations of Post-Test Results for the Experimental and Control Groups

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Group	Number	Mean	Std. Deviation	Std. Error	Mean Difference	Comment
Experimental	50	29.06	2.82	0.40	7.48	Statistically significant difference between experimental and control groups
Control	50	21.58	4.42	0.63	—	—

The above table shows that the mean score of the experimental group (29.06) was higher than that of the control group (21.58), with a mean difference of 7.48. This indicates the presence of statistically significant differences between the two groups in terms of handwriting clarity and writing speed, in favor of the experimental group.

Conclusion

The overall findings of the study can be attributed to the effectiveness of the written expression training method, which provides students with opportunities to:

- Choose topics they are genuinely interested in,
- Freely exchange viewpoints,
- And listen empathetically and thoughtfully to others' perspectives.

In general, the results demonstrated the superiority of the experimental group over the control group in writing skills.

The written expression training method aligns with the intellectual, linguistic, social, and emotional development needs of third-year preparatory students. It effectively fulfills the goals of teaching writing by:

- Promoting creative thinking,
- Encouraging fluency and flexibility in language use,
- Expanding vocabulary,
- Enhancing self-expression and confidence, and
- Strengthening social responsibility, such as cooperation, listening, helping others, and maintaining emotional balance through mutual understanding and empathy.

The method engages students in varied writing situations that stimulate mental skills such as planning, linking, comparing, recalling prior knowledge, questioning, and problem-solving. This process fosters reflection and appreciation of well-written texts presented during the activities, which in turn influences students' emotional engagement and motivates them to emulate high-quality writing models.

Recommendations

Based on the research findings, the researcher recommends the following:

1. Greater emphasis should be placed on training students at various educational levels to use Habits of Mind in learning Arabic language skills, as they are intelligent behaviors that lead to productive outcomes and suit language learning.
2. Training programs should be designed for Arabic language teachers on how to use written expression exercises to develop students' writing skills.

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3. Curriculum designers and developers should be encouraged to integrate the written expression training method into advanced stages of education (such as the preparatory stage) to improve students' writing proficiency. The current study can serve as a reference in this area.

Suggestions for Further Research

Based on the study results, the researcher suggests conducting studies in the following areas:

1. An experimental study to determine the most effective methods for teaching writing to preparatory-stage students.
2. A study on the effect of written expression training on teaching Arabic grammar to preparatory students.
3. An investigation into the effectiveness of oral expression training in developing writing skills among preparatory-stage students.

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موقف المحدثين من رواية المبتدع بين التشدد والتساهل

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موقف المحدثين من رواية المبتدع بين التشدد والتساهل

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الملخص

رواية المبتدع من القضايا الدقيقة في علم الحديث، حيث واجه المحدثون إشكالية قبول روايات من وُصفوا بالابتداع في العقيدة أو العمل. وقد اختلفت مواقف الأئمة في ذلك على ثلاثة اتجاهات: المتشددون الذين ردّوا رواية المبتدع مطلقاً، والمتساهلون الذين قبلوا روايته إذا كان ضابطاً عدلاً، أصحاب الموقف الوسط الذين فرقوا بين الداعية وغير الداعية. تهدف هذه الورقة إلى بيان هذه المواقف، وأدلتها، وأثرها على علم الحديث والفقهاء الإسلامي. تسلك الورقة المنهج الاستقرائي والتحليلي المقارن. خلصت الورقة إلى أن جمهور المحدثين لم يشددوا مطلقاً، بل اعتمدوا التساهل المشروط أو التفريق بين الحالات، مما يعكس وسطيتهم بين صيانة العقيدة وحفظ النصوص. كما أن قبول روايات بعض المبتدعة كان له أثر كبير في بقاء كثير من الأحاديث النبوية. توصي الورقة إلى الحاجة إلى دراسات تطبيقية أوسع لرواية المبتدعة في كتب الحديث.

الكلمات المفتاحية: المحدثون، رواية، المبتدع، التشدد، التساهل

المقدمة

الحمد لله الذي خلق الإنسان وعلمه البيان، بعث رسله لهداية الخلق مبشرين ومنذرين، والصلاة والسلام على المبعوث رحمة للعالمين سيدنا ونبينا محمد وآله ومن نَحَج سبيله إلى يوم التناد.

وبعد؛ فإن عناية الأمة الإسلامية بنقل السنة النبوية قد شكّلت معلماً بارزاً في الحضارة الإسلامية، فيها حُفظ الدين وتوثقت أصول الشريعة. وكان من أهم ما عني به المحدثون: التحقق من أحوال الرواة، إذ جعلوا العدالة والضبط شرطاً في قبول الأخبار. إذ لا تُقبل رواية من عُرف بالكذب أو الفسق أو البدعة المغلظة. ومن أبرز القضايا التي أثارت جدلاً واسعاً في ميدان الرواية: حكم قبول رواية المبتدع. فقد تباينت أنظار الأئمة بين من ردّ روايته مطلقاً، ومن قبلها مطلقاً بشروط، ومن سلك مسلكاً وسطاً. تكمن أهمية هذه الأطروحة في أنها تسلط الضوء على منهج المحدثين في هذا الباب، وتبرز دقة موازنتهم بين حفظ العقيدة وحماية النصوص الشرعية من الضياع.

مشكلة البحث

تتمثل مشكلة البحث في التساؤل الرئيس: ما هو موقف المحدثين من رواية المبتدع بين التشدد والتساهل، وما هي الضوابط التي اعتمدها في قبول أو ردّ هذه الرواية؟

أهداف البحث

1. بيان مفهوم البدعة والمبتدع في نظر المحدثين.
2. استقصاء مواقف الأئمة من رواية المبتدع بين التشدد والتساهل.
3. إبراز الضوابط التي اعتمدها المحدثون في التفريق بين الداعية وغير الداعية.
4. تحليل أثر هذا الخلاف على علوم الحديث والفقه.

منهجية البحث

يسلك البحث المنهج الاستقرائي: باستقراء نصوص المحدثين في كتب الجرح والتعديل وعلوم الحديث. والمنهج التحليلي: بتحليل أقوال الأئمة وأدلتهم. والمنهج المقارن: بالموازنة بين مواقف التشدد والتساهل والوسطية.

القسم الأول: التعريف بالبدعة لغة وشرعا

المطلب الأول: تعريف البدعة في اللغة وعند المحدثين:

البدعة لغة:

من بدع: البَدْعُ: إحدائُ شيءٍ لم يكن له من قبلُ خلقٌ ولا ذكرٌ ولا معرفةٌ. والله بديعُ السموات والأرض ابتدعهما "...بديع السموات والأرض..." (البقرة: 117)، ولم يكونا قبل ذلك شيئاً يتوهمهما متوهم، وبدع الخلق. والبِدْعُ:

الشيء الذي يكون أولاً في كل أمر، كما قال الله عز وجل: "قل ما كنت بدعا من الرسل" (الأحقاف: ٩)، أي: لستُ بأول مُرسل. وقال الشاعر

فلمست ببدع من النائبات ونقض الخطوب وإمراها

والبدعة: اسم ما ابتدع من الدين وغيره. ونقول: لقد جئت بأمرٍ بديع، أي: مبتدع عجيب. وابتدعت: جئت بأمرٍ مختلف لم يعرف ذلك الاختراع والإحداث: يقال: بدع الشيء ببدعه بدعاً، أي: اخترعه وأنشأه على غير مثال سابق.¹

ما استحدث على غير مثال: وهو المعنى الأشهر، وكأن الشيء لم يكن موجوداً ثم أُحدث.²

تعريف البدعة عند المحدثين:

عند المحدثين:

اعتقاد أمر مُحدث على خلاف ما عرف في الدين وما جاء عن رسول الله صلى الله عليه وسلم وأصحابه بنوع شُبّهة وتأويل لا بطريق جحد وإنكار فإن ذلك كفر.³

يميل المحدثون في دراستهم للمصطلح الحديثي إلى عدم إطلاق لقب مبتدع إلا على من أحدث أمراً يخالف صريح السنة أو السنة القطعية، أو من كان له عقيدة تخالف عقائد أهل السنة والجماعة.

قال الذهبي: البدعة على ضربين:

"فبدعة صغرى كغلو التشيع، أو كالتشيع بلا غلو ولا تحرف، فهذا كثير في التابعين وتابعيهم مع الدين والورع والصدق. فلو رد حديث هؤلاء لذهب جملة من الآثار النبوية، وهذه مفسدة بينة.

¹ - الفراهيدي، أبو عبد الرحمن الخليل بن أحمد بن عمرو بن تميم البصري (ت: 170هـ). كتاب العين. المحقق: د مهدي المخزومي، د إبراهيم السامرائي، دار ومكتبة الهلال، (د.ط، د.ت)، ج2، ص54.

² - الجوهري، أبو نصر إسماعيل بن حماد الفارابي (ت: 393هـ)، الصحاح تاج اللغة وصحاح العربية. تحقيق: أحمد عبد الغفور عطار، دار العلم للملايين - بيروت، ط4، 1407هـ - 1987م، (باب: بدع)، ج3، ص1183.

³ - الدهلوي، عبد الحق بن سيف الدين بن سعد الله البخاري الحنفي (ت: 1052هـ). مقدمة في أصول الحديث. المحقق: سلمان الحسيني الندوي، دار البشائر الإسلامية - بيروت - لبنان، ط2، 1406هـ - 1986م، ج1، ص67.

أما البدعة الكبرى؛ كالفرض الكامل والغلو فيه، والحط على الشيخين أبي بكر وعمر رضي الله عنهما، قال الذهبي: "والشيعي والغالي في زمن السلف وعرفهم من تكلم في عثمان والزيير وطلحة وطائفة ممن حارب علياً، وتعرض لسبهم. والغالي في زمننا وعرفنا هو الذي كفر هؤلاء السادة وتبرأ من الشيخين أيضاً، فهذا ضال مفتر".⁴

ثانياً: تعريف المبتدع

المبتدع هو: الشخص الذي يرتكب البدعة، ويعتقد ما يستلزم الكفر أو الفسق.⁵

قيل المبتدع هو: من اعتقد ما أحدث على خلاف المعروف عن النبي ﷺ. وَكَذًا عَنْ أَصْحَابِهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ لَا بِمَعَانِدَةٍ (فَإِنَّ مَا يَكُونُ بِمَعَانِدَةِ كُفْرٍ) بَلْ نَوْعٌ شَبَهَةٌ بِهَا (فَهَذَا بَدْعُهُ مَفْسُقَةٌ).⁶

المطلب الثاني: شروط قبول رواية المبتدع

مسألة قبول رواية المبتدع من المباحث الهامة في علم مصطلح الحديث، وهي تدور حول مدى تأثير عدالة الراوي وبدعته بقبول حديثه. وقد وضع المحدثون شروطاً وضوابط لقبول رواية المبتدع، ويمكن تلخيصها كالتالي:

1. أن تكون بدعته غير مكفّرة: لا تقبل رواية المبتدع الذي ارتد عن الإسلام أو اعتقد عقيدة كفرية توجب الخروج من الملة. قال الحافظ: "والتحقيق أنه لا يُرَدُّ كُلُّ مُكْفَّرٍ بِدْعَةٍ؛ لِأَنَّ كُلَّ طَائِفَةٍ تَدَّعِي أَنَّ مَخَالَفِيهَا مَبْتَدِعَةٌ، وَقَدْ تُبَالِغُ فَتَكْفِّرُ مَخَالَفَهَا، فَلَوْ أُخِذَ ذَلِكَ عَلَى الْإِطْلَاقِ لَاسْتَلَزَمَ تَكْفِيرَ جَمِيعِ الطَّوَائِفِ".
- المعتمد أن الذي تُرَدُّ روايته من أنكر أمراً مُتَوَاتِراً من الشَّرع معلوماً من الدِّين بالضرورة، وكذا من اعتقد عكسه، فأماً من لم يكن بهذه الصِّفة وانضمَّ إلى ذلك ضَبَطَهُ لِمَا يَرَوِيهِ، مَعَ وَرَعِهِ وَتَقْوَاهُ، فَلَا مَانِعَ مِنْ قَبُولِهِ".⁷
2. أن لا يدعو إلى بدعته: إذا كان المبتدع يدعو إلى بدعته ويجادل فيها، فهو غالباً ما يكون فاسقاً، وقد تُرَدُّ روايته أو يُشْتَرَطُ فِيهَا مَا لَا يُشْتَرَطُ فِي غَيْرِهِ، لِأَنَّ دَعْوَتَهُ إِلَى الْبَدْعَةِ تَدُلُّ عَلَى فَسْقِهِ.⁸

⁴ - الذهبي، شمس الدين أبو عبد الله مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَثْمَانَ بْنِ قَائِمَانَ (ت: 748هـ). ميزان الاعتدال في نقد الرجال. تحقيق: علي مُجَدِّدُ الْبَجَاوِيِّ، دار المعرفة للطباعة والنشر، بيروت - لبنان، ط1، 1382هـ - 1963م، ج1، ص5-6.

⁵ - ابن حجر، أبو الفضل أحمد بن علي بن مُحَمَّدُ بْنُ أَحْمَدَ الْعَسْقَلَانِي (ت: 852هـ). نزهة النظر في توضيح نخبة الفكر في مصطلح أهل الأثر. المحقق: عبد الله بن ضيف الله الرحيلي، مطبعة سفير بالرياض، ط1، 1422هـ، ج1، ص127.

⁶ - القاري، علي بن (سلطان) مُحَمَّدُ، أَبُو الْحَسَنِ نَوْرِ الدِّينِ الْمَلَا الْهَرَوِيِّ (ت: 1014هـ). شرح نخبة الفكر في مصطلحات أهل الأثر، المحقق: قدم له: الشيخ عبد الفتاح أبو غدة، حققه وعلق عليه: مُحَمَّدُ نَزَارُ تَمِيمٍ وَهَيْثَمُ نَزَارُ تَمِيمٍ، دار الأرقم - لبنان / بيروت، (د.ط، د.ت)، ج1، ص434.

⁷ - ابن حجر، أبو الفضل أحمد بن علي بن مُحَمَّدُ بْنُ أَحْمَدَ الْعَسْقَلَانِي (ت: 852هـ). نزهة النظر في توضيح نخبة الفكر في مصطلح أهل الأثر. المحقق: عبد الله بن ضيف الله الرحيلي، مطبعة سفير بالرياض، ط1، 1422هـ، ج1، ص127.

3. أن لا تكون بدعته مما يخالف النصوص القطعية: إذا كانت بدعة المبتدع تتعارض مع نص قطعي الثبوت والدلالة من كتاب أو سنة، فهنا ينظر في بدعته.

4. أن لا يكون في روايته ما يدعم بدعته: إذا كان الحديث الذي يرويه المبتدع يدعم بدعته بشكل مباشر، ففي قبوله تفصيل، حيث يخشى أن يكون قد حرف الحديث أو تأوله بما يوافق بدعته⁹.

5. الاستقامة في باقي صفات العدالة: كالصلاح، والصدق، والأمانة، وغير ذلك من شروط قبول الرواة.

الأصل في قبول رواية المبتدع: أن تقبل روايته إذا كانت بدعته لا تؤدي إلى كفره، ولم يكن داعية إليها، ولم يكن في روايته ما يدعمها. وهذا هو قول جمهور المحدثين، لأنهم يرون أن المبتدع قد يكون صادقاً في نقل الحديث.¹⁰

القسم الثاني: مواقف المحدثين

للمحدثين مواقف في رواية المبتدع: المتشددون والمتساهلون والوسط اختلف المحدثون في هذه القضية إلى ثلاثة اتجاهات: اتجاه متشدد يمنع الرواية مطلقاً، واتجاه متساهل يقبلها بشروط مخففة، واتجاه وسط جمع بين الأصول والاعتبارات العملية.

المطلب الأول: الموقف المتشدد

رأى بعض المحدثين أن المبتدع - سواء أكانت بدعته في الاعتقاد أو العمل - لا تُقبل روايته مطلقاً، ولو عُرف بالصدق والضبط، وذلك صيانةً للدين ومنعاً من نشر البدعة. حتى صار منهم من يمتنع عن تحديث أهل البدعة. عن محمد بن علي بن حرب، قال: سمعت أبا داود الطيالسي، قال: "جهد وكيع أن يسمع من زائدة حديثاً واحداً، فلم يسمع حتى خرج من الدنيا، قال: فقلت لأبي داود: وكيف سمعت أنت؟ قال: كان يستشهد رجلين عدلين على أن هذا صاحب جماعة وليس بصاحب بدعة، فإذا شهد عدلان حدثه، قال أبو داود: وكنت بمنى وحضر سفيان فكان يكرمني ويقول: ذاكرني بحديث أبي بسطام، فقلت لسفيان: أحب أن تكلم زائدة في أمري حتى يحدثني، فجاء إلى زائدة فقال: "يا أبا الصلت حدث صاحبي هذا فإنه صاحب سنة وجماعة، فقال: نعم يا أبا عبد الله".¹¹

⁸ - نفس المرجع السابق.

⁹ - نفس المرجع السابق.

¹⁰ - ابن الصلاح، عثمان بن عبد الرحمن، أبوعمر، تقي الدين (ت: 643هـ). معرفة أنواع علوم الحديث. المحقق: عبد اللطيف الهميم - ماهر ياسين الفحل، دار الكتب العلمية، ط1، 1423هـ / 2002م، ج1، ص 231.

¹¹ - الخطيب، أبو بكر أحمد بن علي بن ثابت بن أحمد بن مهدي البغدادي (ت: 463هـ). الجامع لأخلاق الراوي وآداب السامع. المحقق: د. محمود الطحان، مكتبة المعارف - الرياض، (د.ط، د.ت)، ج1، ص 333.

من أبرز القائلين بذلك: ابن سيرين الذي قال: "إن هذا العلم دين فانظروا عمّن تأخذون دينكم".¹² وكذلك مالك بن أنس الذي كان يتشدد في الرواية عن أهل الأهواء. أخبرنا معن قال سمعت مالكا يقول لا تأخذوا العلم عن أربعة وخذوا ممن سواهم لا يؤخذ من سفیه معلن بالسفه وإن كان أروى الناس ولا من صاحب هوى يدعو الناس إلى هواه ولا من كذاب يكذب في أحاديث الناس وإن كنت لا تتهمه بكذب على رسول الله صلى الله عليه وسلم ولا من شيخ له عبادة وفضل إذا كان لا يعرف الحديث.¹³ وحيثهم: أن الرواية نوع من التزكية، وفي التحديث تمكين للمبتدع من نشر بدعته وإظهار شأنه بين الناس.

أمثلة تطبيقية

1. جابر الجعفي (ت: 128 هـ): رماه النقاد بالتشيع والغلو، والقول بالرجعة.¹⁴
2. عمرو بن عبيد (ت: 144 هـ): رأس المعتزلة، تركه يحيى بن سعيد القطان وأحمد بن حنبل، وصرحوا بأنه لا يُروى عنه.¹⁵

المطلب الثاني: الموقف المتساهل

ذهب فريق آخر من المحدثين إلى قبول رواية المبتدع إذا كان صدوقاً ضابطاً¹⁶. وإن كَفَرَ بِدَعْتِهِ، فَلَا إِشْكَالَ فِي رَدِّ رِوَايَتِهِ. وَإِذَا لَمْ يَكْفُرْ، فَإِنَّ اسْتَحْلَ الكَذِبَ رُدَّتْ أَيْضاً، وَإِنْ لَمْ يَسْتَحْلِ الكَذِبَ، فَهَلْ يُقْبَلُ أَوْ لَا؟ أَوْ يُفَرَّقُ بَيْنَ كَوْنِهِ دَاعِيَةً أَوْ غَيْرَ دَاعِيَةٍ؟ فِي ذَلِكَ نِزَاعٌ قَدِيمٌ وَحَدِيثٌ.¹⁷ والبخاري قد خرج لعمران بن حطان الخارجي مادح عبد الرحمن بن ملجم قاتل علي، وهذا من أكبر الدعاة إلى البدعة.¹⁸

¹² - مسلم بن الحجاج أبو الحسن القشيري النيسابوري (ت: 261 هـ). المسند الصحيح المختصر بنقل العدل عن العدل إلى رسول الله صلى الله عليه وسلم. المحقق: محمد فؤاد عبد الباقي، دار إحياء التراث العربي - بيروت، (د.ط، دت)، مقدمة، باب في أن الإسناد من الدين، ج1، ص14

¹³ - عياض بن موسى بن عياض بن عمرو بن البحصي السبتي، أبو الفضل (المتوفى: 544 هـ). الإلماع إلى معرفة أصول الرواية وتقييد السماع. المحقق: السيد أحمد صقر، الناشر: دار التراث / المكتبة العتيقة - القاهرة / تونس، ط1، 1379 هـ - 1970 م، ج1، ص60

¹⁴ - الذهبي، المرجع السابق: ج1، ص381.

¹⁵ - المزني، يوسف بن عبد الرحمن بن يوسف، أبو الحجاج، جمال الدين ابن الزكي أبي محمد القضاعي الكلبي (ت: 742 هـ). تهذيب الكمال في أسماء الرجال. المحقق: د. بشار عواد معروف، مؤسسة الرسالة - بيروت، ط1، 1400 - 1980، ج22، ص123.

¹⁶ - العراقي، أبو الفضل زين الدين عبد الرحيم بن الحسين بن عبد الرحمن بن أبي بكر بن إبراهيم (ت: 806 هـ). شرح (التبصرة والتذكرة = ألفية العراقي). المحقق: عبد اللطيف المميم - ماهر ياسين فحل، دار الكتب العلمية، بيروت - لبنان، ط1، 1423 هـ - 2002 م، ج1، ص359.

¹⁷ - ابن كثير، أبو الفداء إسماعيل بن عمر القرشي البصري ثم الدمشقي (ت: 774 هـ). اختصار علوم الحديث. المحقق: أحمد محمد شاكر، دار الكتب العلمية، بيروت - لبنان، ط2، د.ت، ج1، ص100.

¹⁸ - نفس المرجع السابق.

وَمِنْهُمْ عبد الحميد بن عبد الرَّحْمَنِ أخرج له الشَّيْخَانِ وَقَالَ فِيهِ أَبُو دَاوُدَ السَّجِسْتَانِيُّ كَانَ دَاعِيَةً إِلَى الْإِرْجَاءِ وَغَيْرِ ذَلِكَ.¹⁹

وعزا بعضهم هذا المذهب إلى الشافعي لقوله: "أقبل شهادة أهل الأهواء إلا الخطائية من الرافضة؛ لأنهم يرون الشهادة بالزور لموافقهم".²⁰

ضوابطهم:

1. صدق الراوي في الحديث.

2. ضبطه وعدم وقوعه في الوهم.

3. ألا تكون الرواية مؤيدة لبدعته أو مما ينصر مذهبه.²¹

المطلب الثالث: الموقف الوسط

اتجه جمهور المحدثين إلى التفصيل، فقبلوا رواية المبتدع غير الداعية، وردوا رواية الداعية إلى بدعته. هذا هو قول ابن حجر العسقلاني حيث قال: " يُقْبَلُ مَنْ لَمْ يَكُنْ دَاعِيَةً إِلَى بَدْعَتِهِ؛ لِأَنَّ تَزْيِينَ بَدْعَتِهِ قَدْ يَحْمِلُهُ عَلَى تَحْرِيفِ الرِّوَايَاتِ وَتَسْوِئَتِهَا عَلَى مَا يَفْتَضِيهِ مَذْهَبُهُ، وَهَذَا فِي الْأَصَحِّ".²²

والسبب: الجمع بين مراعاة الضبط والصدق من جهة، والحفاظ على سلامة الدين من جهة أخرى.

وهذا الموقف الوسط يوازن بين حفظ السنة وضمان نقلها بدقة، وبين الحذر من ترويج البدع.

وبه صرح الحافظ أبو إسحاق إبراهيم بن يعقوب الجوزجاني، شيخ أبي داود والنسائي، في كتابه "معرفة الرجال"، فقال في وصف الرواة: ومنهم زائغ عن الحق -أي عن السنة- صادق اللهجة؛ فليس فيه حيلة إلا أن يؤخذ من حديثه ما لا يكون منكراً، إذا لم يقو به بدعته انتهى.²³

¹⁹ - الزركشي، أبو عبد الله بدر الدين مُجَدِّد بن عبد الله بن بشار الشافعي (ت: 794هـ). النكت على مقدمة ابن الصلاح. المحقق: د. زين العابدين بن مُجَدِّد بلا فريج، أضواء السلف - الرياض، ط1، 1419هـ - 1998م، ج1، ص 403.

²⁰ - ابن الصلاح، المرجع السابق: ج1، ص 298.

²¹ - المناوي، زين الدين مُجَدِّد المدعو بعبد الرؤوف بن تاج العارفين بن علي بن زين العابدين الحدادي القاهري (ت: 1031هـ). اليواقيت والدرر في شرح نخبة ابن حجر. المحقق: المرتضي الزين أحمد، مكتبة الرشد - الرياض، ط1، 1999م، ج1، ص 158.

²² - ابن حجر، أبو الفضل أحمد بن علي بن مُجَدِّد بن أحمد العسقلاني (ت: 852هـ). نزهة النظر في توضيح نخبة الفكر في مصطلح أهل الأثر. المحقق:

عبد الله بن ضيف الله الرحيلي، مطبعة سفير بالرياض، ط1، 1422هـ

²³ - ابن حجر، نزهة النظر، المرجع السابق، ج1، 128.

والراجح أن الاتجاه الوسط هو الأقرب للضبط والتوازن، إذ يجمع بين حفظ السنة وحماية المرويات من التلاعب، وبين الاستفادة من تراث ضخيم نقله رواة وقعوا في بعض البدع دون أن يكونوا كذابين أو دعاة. يتبين أن المحدثين لم يقفوا على رأي واحد في مسألة رواية المبتدع، بل انقسموا إلى:

1. المتشددون: رفضوا الرواية مطلقاً.
2. المتساهلون: قبلوا الرواية بضوابط عامة.
3. الوسط: وهو الاتجاه الراجح عند جمهور النقاد، إذ قبلوا رواية المبتدع غير الداعية، وردوا رواية الداعية.

القسم الثالث: المقارنة وأثر الخلاف

المقارنة وأثر الخلاف بين المحدثين المتشددين والمتساهلين والوسط في قبول رواية المبتدع. وقد اختلفت مواقفهم في ذلك بين التشدد والتساهل والوسطية، وكان لذلك الخلاف أثر بارز في تشكيل قواعد الجرح والتعديل، بل وفي التنوع الفقهي والحديثي بين المدارس العلمية.

المطلب الأول: المقارنة بين الاتجاهات

1. المتشددون غلب عليهم جانب الاحتياط المفرط، فحفظوا جانب العقيدة لكنهم ضيقوا دائرة قبول الرواية.
2. المتساهلون غلب عليهم جانب الحفاظ على السنة من الضياع، لكنهم عرضوا الرواية لدخول أصحاب الأهواء.
3. الوسط جمعوا بين المصلحتين: حماية السنة من التلاعب، وعدم ضياع الأحاديث التي حفظها بعض المبتدعة.

المطلب الثاني: أثر الخلاف بين هذه الاتجاهات

- أثر الخلاف بين المحدثين في قبول رواية المبتدع على الأمور الآتية:
- إثراء علم الجرح والتعديل بالمعايير الدقيقة لقبول الرواية.
 - حفظ جانب الاعتقاد مع العناية بجانب النقل.
 - تنوع المناهج بين المحدثين مما أوجد مرونة في النقد الحديثي.
 - اختلاف المحدثين في الحكم على بعض الرواة، مما أدى إلى تفاوت في تصحيح وتضعيف بعض الأحاديث.
 - بروز مدارس حديثية متباينة في التعامل مع رواية المبتدع.

الخاتمة

يتضح أن قضية رواية المبتدع من القضايا المركزية في علم الحديث، وأن الخلاف بين المحدثين المتشددين والمتساهلين وأهل الوسط كان له أثر عميق في تشكيل قواعد النقد الحديثي. وقد استقر عمل جمهور النقاد على منهج الوسطية، بقبول رواية المبتدع غير الداعية إذا عُرف بالصدق والضبط، وردّ روايته إن كان داعيةً، وهو ما يحقق التوازن بين حماية العقيدة وحفظ السنة.

النتائج

1. البدعة عند المحدثين سبب لرد الرواية إذا كانت مغلظة أو كان صاحبها داعية.
2. المتشددون قلة، والغالب هو التساهل المشروط أو الموقف الوسط.
3. التفريق بين الداعية وغير الداعية قاعدة منهجية مهمة عند المحدثين.
4. قبول رواية المبتدع ساهم في حفظ جانب كبير من السنة.

التوصيات

1. الحاجة إلى دراسات تطبيقية أوسع لرواة المبتدعة في كتب الحديث.
2. إبراز الوسطية في أحكام المحدثين منعاً للغلو في التشدد أو التساهل.
3. مقارنة منهج المحدثين بمنهج الأصوليين والمتكلمين في هذه المسألة.

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